THE

# DICTIONARY OF RELIGION:

## An Encyclopædia of

CHRISTIAN AND OTHER RELIGIOUS DOCTRINES, DENOMINATIONS, SECTS, HERESIES, ECCLESIASTICAL TERMS, HISTORY, BIOGRAPHY, ETC. ETC.

EDITED BY

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# PREFACE

THE following work was undertaken and begun by the late Rev. J. H. Blunt. On his death the publishers were good enough to invite me to complete the book. I have done so with much diffidence, considering the importance of the subject and the difficulty of expressing fairly the differing, and ofttimes conflicting, views with which men regard religious questions. But I can honestly claim for myself that, whatever success I may be judged to have attained, I have taken pains to be full and accurate.

With regard to the scope of the work, the biographical articles are exclusively of persons whose course on earth is ended, though of necessity it is impossible to avoid references to living men who have taken part in current controversies. Articles of purely Scriptural History, Topography, and Exegesis, are excluded, as they are already treated of in what are known as "Bible" Dictionaries. The present volume has to do with Ecclesiastical History and Doctrine, and with the known Religions of the ancient and modern world, and the topics and the persons connected with these subjects. Even with these limitations, the difficulty has been to compress what was required within a manageable compass; and it is believed that the dedication of the space at command to information, much of which is not otherwise readily accessible, was preferable to occupying a large portion of it with details which can be easily referred to elsewhere.

The intended method of treatment may be simply described. The standpoint is, as will be naturally expected, that of orthodox Christianity, as generally understood by intelligent members of the Church of England. But endeavour has been made to accurately and fairly describe doctrines and practices far removed from that, in a simply informative rather than dogmatic spirit. As regards other Christian denominations, it has been deemed right that they should be described as they themselves would desire, and that their own views and reasons should be fairly given, rather than any view taken of them by others. Considerable trouble has been taken to secure this, and to fairly set forth the Nonconformist view of those great questions which divide their communions from that of the Church of England. Such a task is of peculiar delicacy and

difficulty, but I trust that the book may not be found lacking in that charity which is "the very bond of peace and of all virtues," the presence of which will unite together those whom smaller things divide.

Finally, it may be said that special care has been taken with the articles dealing with those questions which are most keenly discussed at the present day, bearing on what has come to be known as the Great Controversy. The result of much fruitful discussion has been gathered up, with a desire always to find if possible the point of unity in things differing, and good wherever it is to be found; and I put it from me in the hope that my fellow-labourers and myself may be found to have afforded in these pages some real help towards an intelligent reconciliation of the most recent knowledge with the Faith delivered to the saints.

W. B.

*March*, 1887.

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**Aaron,** St. (1) [*d.* about A.D. 304].—This name has come down to us from the sixth century as that of a British martyr who suffered during the Diocletian persecution. Gildas, the earliest of our national historians, wrote, in A.D. 560, that among the martyrs in that time of persecution, when St. Alban suffered at Verulam, Aaron and Julius, citizens of the City of the Legions, with others of either sex in divers places, were put to death with the sword, for their great constancy in the faith of Christ. In the Venerable Bede's "Ecclesiastical History," written A.D. 731, the statement is repeated. Authentic British records of the ninth century, which are preserved in "the Book of Llandaff," give the place of St. Aaron's martyrdom as Caerleon-upon-Usk, the great Roman "City of the Legions" of South Wales, of which extensive remains yet exist. Mediæval tradition respecting these early martyrs may be given in the words of Giraldus Cambrensis [A.D. 1147–1222], who wrote that "Julius and Aaron, after suffering martyrdom, were buried in the city of Caerleon, and had each a church dedicated to him. After St. Alban and Amphibalus they were esteemed the chief proto-martyrs of Britannia Major. In ancient times there were three fine churches in this city, one dedicated to Julius the martyr, graced with a choir of nuns; another to Aaron, his companion, ennobled with an order of canons; and a third distinguished as the metropolitan see of Wales." There is good reason for regarding Aaron and Julius as historical personages, but as Caerleon-upon-Dee was called "the City of the Legions" by the Romans, as well as Caerleon-upon-Usk, there is some doubt whether their martyrdom occurred at the former, now called Chester, or at the place in South Wales, which still retains its British name. In ancient calendars their names were commemorated on July 1st.

**Aaron,** St. (2) [*d.* 580].—A missionary hermit who was associated with the Welsh bishop, Maelog, or Machutus, best known by his French name of St. Malo, in the foundation of the first monastery established in Brittany. This was erected on a small island, afterwards known as the Isle of Faron, and formed part of the seaport of Aleth, the city of which Machutus was bishop, and which is now known as St. Malo. Aaron became the first abbot of this monastery, and as such is commemorated in French calendars on June 21st; the name of his companion, St. Machutus, Bishop of Aleth, occurring in the calendar of the Prayer Book on November 15th. [MACHUTUS.]

**A.B.**—The initial letters of Artium Baccalaureus, the Latin form of the University degree of Bachelor of Arts. The degree is more commonly signified by the letters B.A.

**Abaccuc,** St. [*d.* 270].—This name appears in ancient martyrologies as that of a martyr who was put to death with his father Marius, his mother Martha, and his brother Audifax, in a persecution which occurred during the short reign of the Gothic Emperor Claudius II. He is commemorated on January 20th, and must not be confused with the Old Testament prophet, whose name occurs in Western calendars on January 15th, and in Eastern on December 2nd.

**Abailard.** [ABÉLARD.]

**Abba.**—The Aramaic, or late Hebrew, word for "Father." [Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.] It is a modified form of the more ancient Hebrew word "Ab," and expresses reverent affection. But it was probably used more generally by the Jews than its sacred use in the New Testament indicates, and thus passed into ecclesiastical language among the Christians of Palestine, Egypt, and Ethiopia, as the designation of a bishop or of the head of a monastery [Gr., Abbas], just as "Father in God" is one of the designations of an English bishop. Through the intermediary forms, "baba" and "papa," the word was the original of the title "Papa," or "Pope," assumed by the Bishops of Rome. [POPE.]

**Abbadie,** JAMES [A.D. 1658–1727].—A French Protestant minister who eventually became Chaplain of the Savoy, and Dean of Killaloe in Ireland, and attained much fame as a modern apologist for Christianity by his work, "On the Truth of the Christian Religion," originally published in French, in three quarto volumes, in 1684–9, but afterwards translated into English and German. Abbadie was born at Nay, in the then French province of Béarn, and after passing through the Universities of Saumur, Paris, and Sedan, received the honorary degree of D.D. from

the latter, on account of his great learning, at the age of seventeen. He became pastor of the French Protestants in Berlin in 1680, and was much in favour with the Elector Frederick, upon whose death, in 1688, he accompanied Marshal Schomberg to England. There he became a warm and efficient supporter of the Revolution, and after being appointed to the Chaplaincy of the Savoy, was further rewarded with the Irish deanery, which he held, though non-resident, till his death, in St. Marylebone parish, on September 25th, 1727. Although a prolific writer, he was chiefly known by his "Treatise on the Christian Religion," which passed through many editions in several languages, and was popular among Roman Catholics as well as among Protestants.

**Abbat.** [ABBOT.]

**Abbé.**—This was formerly a title belonging to the head of a French monastery, corresponding to that of Abbot in England. [ABBOT.] In the age preceding the French Revolution it became the designation of a multitude of sinecurists, who drew large incomes from the monasteries, and who were not always even priests, dispensations from Holy Orders being frequently granted to lay Abbés by the Popes. In more modern times the title of Abbé has been given to secular priests (that is, priests not belonging to any monastic order), who have no cure of souls, those who are parish priests being called Curés.

**Abben,** ST.—This name has come down by long tradition in the English martyrology as that of a Briton whose father, a nobleman, was slain by Hengist at Stanhengest, and who became a hermit in the forest between Oxford and Abingdon, the remains of which are known as Bagley Wood. He is said to have died in Ireland, and was once commemorated on October 27th.

**Abbess.**—A title formed by an abbreviation of the Latin word "Abbatissa," and designating the Mother Superior of a community of nuns. Her office, authority, and duties corresponded with those of an Abbot, except as regarded ministerial functions, which her sex rendered her incapable of performing. Abbesses were usually elected by the sisters over whom they were to rule, but were admitted to office by the bishop of the diocese with a special service of benediction and ceremony of installation. Thus Clifford, Bishop of London, wrote to Henry V. in 1421: "On Sunday, the fifth day of May, I was at your house of Syon, and there confirmed the elections of Dame Joan North, Abbess, and of Sir Thomas Fyscheborne, my well-beloved cousin, confessor of your said house; and the same day I blessed and stalled the foresaid Abbess. The which persons I trust, by God's grace, shall much profit in that place, in that holy company both of men and of women, the which God of His mercy grant."

The Abbesses of Shaftesbury, Barking, St. Mary's at Winchester, and Wilton ranked as baronesses, but were not summoned to Parliament as the mitred abbots were. [ABBOT.]

**Abbey.**—This name, like that of "college," signifies both an institution consisting of persons, and the buildings in which the institution has its home. Thus, before the dissolution of monasteries, an abbey was—[1] a corporate body of monks or nuns, so called because they were presided over by an abbot or an abbess; [2] the church in which those monks or nuns held their services, and the domestic buildings in which they lived and carried on the various pursuits in which they were engaged.

Since the dissolution of the monasteries and the destruction of most of their buildings in the sixteenth century, the designation has been most generally used, in an ecclesiastical sense, for the church of such a monastic institution when it has not been constituted a cathedral, as in the case of Tewkesbury Abbey or Westminster. In some cases the ancient name still clings even to a cathedral, and thus the Cathedral of Durham is often called "the Abbey." [ABBOT, MONASTERY.]

**Abbo.**—Two distinguished men of this name are known in history. [I.] Abbo Parisiensis [about A.D. 880], a monk of St. Germain-de-Prés, who was present at the siege of Paris by the Normans in 887, and wrote a history of it, which has come down, with some of his sermons, to modern times. [II.] St. Abbo of Fleury [A.D. 945–1004], a Benedictine monk of great learning, born at Orleans, and much distinguished in the Universities of Paris and Rheims. He was associated with England by the assistance which he gave to his friend Oswald, Archbishop of York, in the foundation of Ramsey Abbey, where he was engaged for two years [A.D. 985], by the invitation of the archbishop, in settling and instructing the first members of that abbey. After his recall to France he was looked up to with great respect, was consulted on matters of religion by people from all parts of that country, and was present in synods at Basle, Mouson, and St. Denys. After being Abbot of Fleury for sixteen years, he was murdered by a Gascon at Réole, whither he had gone to carry out some reformation, and is commemorated as a martyr in the French calendars on November 13th, the day of his death. He left many literary works to posterity, including a Life of St. Edmund, King of East Anglia, whose name is perpetuated in the town of Bury St. Edmunds, or Edmondsbury.

**Abbondio,** ST. [about A.D. 450], was a native of Thessalonica, who eventually be-

came fourth Bishop of Como, in Italy, and is commemorated as the patron saint of that part of Lombardy. He was present at the Council of Constantinople, and represented St. Leo at that of Chalcedon.

**Abbot.**—The President or Father [*see* ABBA] of a monastery, the name implying that the office was intended to be one of a paternal character, like that of the father of a family. Both the office and the name are traced back to St. Antony, under whom solitary ascetics first gathered themselves into communities, about the end of the third century. [MONASTERY.] In small monasteries which were "cells" of large abbeys, the local superior was called the Prior, and the same was the case also in some large abbeys, where, as at Durham and Ely, the bishop was Abbot *ex officio*. The name was not adopted by the Friars or the Jesuits.

Abbots were elected by the monks over whom they were to preside, but in the case of those mitred abbots who sat in the House of Lords the assent of the Sovereign was also necessary, and was probably given by a *congé d'élire* as in the election of bishops by cathedral chapters. [CONGÉ D'ÉLIRE.] The election was then confirmed by the bishop of the diocese, who also instituted the new abbot to his spiritual charge by a formal service of benediction, and by the delivery of a pastoral staff, the ceremony taking place wherever the bishop might happen to be. Lastly, the newly-elected and instituted abbot was installed in the abbey over which he was appointed to preside by the archdeacon or his deputy, and was thus placed in actual and legal possession of the rights and privileges belonging to his office.

The duties of an abbot consisted of the general superintendence and control of the spiritual and temporal affairs of his monastery, but his jurisdiction was not without limit, for he was required to take the advice of the monks assembled in chapter on all important affairs, and an appeal might be made from his decision to the bishop of the diocese as visitor, who also made, or was entitled to make, periodical visitations of the abbey, unless it was exempted from the bishop's jurisdiction and placed under that of the Pope. But the abbot's jurisdiction did not extend over any other persons than the monks of his own monastery; and hence, while he bore a pastoral staff like that of a bishop as a symbol of jurisdiction, he carried it with the crook turned inward, to signify that his authority was thus limited within the bounds of the monastery.

Permission to wear mitres was often given to abbots, but it was a rule, apparently disregarded in England, that the mitre should be worn with the open part over the forehead instead of the broad side; and also that it should be of silver ornamented with gold, and unjewelled, instead of being made of pure gold ornamented with jewels, as was the mitre of a bishop. Such mitres were worn in England only by those abbots who sat in the House of Lords, and who were all of the Benedictine Order.

It is said that as many as a hundred mitred abbots were summoned to Parliament by Henry III. in A.D. 1264, but about A.D. 1330 the number was restricted to twenty-six by Edward III., though just before the dissolution the Abbot of Tavistock was added by Henry VIII. These twenty-seven abbots, with the Prior of Coventry, sat in the House of Lords by the right of baronies which they held of the Crown; the Abbesses of Shaftesbury, Barking, Wilton, and St. Mary's at Winchester also holding such baronies and ranking as peeresses, but not being summoned to Parliament. The following were the abbeys whose abbots were thus Lords of Parliament at the dissolution of the monasteries:—St. Albans; Glastonbury; Westminster; Bury St. Edmunds; St. Bennet Holm, Norwich; Bardsey; Shrewsbury; Croyland; Abingdon; Evesham; Gloucester; Ramsey; St. Mary's, York; Tewkesbury; Reading; Battle; Winchelcomb; Hyde, Winchester; Cirencester; Waltham; Malmesbury; Thorney; St. Augustine's, Canterbury; Selby; Coventry; Peterborough; Colchester; Tavistock. [The Prior of St. John of Jerusalem sat in the House of Lords, but as the Premier Baron of England, not as a cleric].

The twenty-seven mitred abbots and the mitred Prior of Coventry sat on "the Spiritual side" of the House of Lords, that on the right of the Throne, and behind the bishops; not being attired, however, in episcopal robes, but in black cassocks with gowns and hoods. On the dissolution of the monasteries the mitred abbots disappeared from their places, leaving twenty-eight vacancies, which have since been occupied by temporal peers; but the tradition of their presence is still kept up in the printed Votes of the House, where the spiritual peers, however few, have a column to themselves on that which is still called "the Spiritual side" of the House, that on the Sovereign's right hand; and the temporal peers who occupy the benches on the same side are named, with the other temporal peers, as on "the Temporal side," that on the left of the Throne. There is an old folio engraving of the House of Lords at the opening of Parliament in the beginning of Henry VIII.'s reign, in which the mitred abbots are in their seats behind the bishops, and which is reproduced in Fiddes' Life of Cardinal Wolsey. In the Irish House of Lords twenty-five abbots and priors sat as spiritual peers.

**Abbott,** GEORGE, Archbishop of Canterbury in the reigns of James I. and Charles I., was born at Guildford, on October 29th, 1562, and died in his palace at Croydon on August

4th, 1633. He was the second of three distinguished brothers, Robert, the eldest, becoming Bishop of Salisbury, and Maurice, the youngest, Lord Mayor of London, knighted by Charles I.; their father, Maurice Abbott, being a cloth manufacturer at Guildford. The archbishop was educated in the free school of his native town, and in Balliol College, Oxford, of which he became a Fellow, and his brother Robert, Master. He became well known as a Puritan preacher and leader in Oxford, and in 1597 was elected Master of University College. In 1599 he was appointed Dean of Winchester, and the next year was Vice-Chancellor of Oxford. In the latter office he used his authority for the destruction of all sculptures and stained glass in which the Crucifixion and kindred subjects were represented, and used his influence with the Corporation of London, though unsuccessfully, to prevent the re-erection of the cross in Cheapside, which had been destroyed by a mob. Soon afterwards he came into collision with Laud, then a young man, and procured his censure by the University of Oxford for an anti-Calvinistic sermon, preached at St. Mary's, and these two were afterwards opposed to each other for many years as leaders of the two opposite parties in the Church.

Abbott became chaplain to the Earl of Dunbar, Treasurer of Scotland and a great personal friend of James I., and was recommended to the favour of the king on account of the assistance which he rendered to the earl in his attempt to restore Episcopacy in Scotland. This led to his promotion from the Deanery of Winchester to the Bishopric of Lichfield, to which see he was consecrated on December 3rd, 1609. A few weeks afterwards, on January 20th, he was translated to London, and on the death of Archbishop Bancroft, in 1611, he became Archbishop of Canterbury, to the great disappointment of the majority of the clergy, who expected that the venerable and learned Andrewes, then Bishop of Ely, would have succeeded Bancroft. "The Bishop of London," wrote Calvert, Secretary of State, in a letter to Sir Thomas Edmonds, "by a strong north wind coming out of Scotland, is blown across the Thames to Lambeth, the king having professed to the bishop himself, as also to the Lords of his Council, that it is neither the respect of his learning, his wisdom, nor his sincerity (although he is well persuaded there is not any one of them wanting in him) that hath moved him to prefer him before the rest of his fellows, but merely the recommendation of his faithful servant Dunbar that is dead, whose suit on behalf of the bishop he cannot and will not suffer to lose his intention."

Under the rule of Archbishop Abbott, and by his favour, the Puritan party made great strides towards that power and pre-eminence which they attained in the next reign, and it is on this account that his name is best known in connection with the great position to which he attained. But he soon lost favour with the king, was much disliked by the bishops, and became unpopular with the multitude through the haughty moroseness which grew upon him with the infirmities of age. On July 24th, 1621, he also met with an extraordinary and unhappy misfortune, such as no English bishop probably had ever met with before, and one which was most incongruous with his position. The archbishop was singularly fond of hunting, being the only sporting bishop of his own or of subsequent ages, and while following his favourite pursuit in Lord Zouche's park at Bramshill, in Hampshire, killed one of the keepers by transfixing him with an arrow which he had intended for the stag. By the law of the Church this unfortunate homicide rendered the archbishop incapable of performing any ecclesiastical function, and by the law of the State all his personal estate was forfeited to the Crown. The king issued his pardon, which relieved him from the latter penalty, and appointed a commission of bishops and judges, who recommended that the archbishop should be restored to his ecclesiastical position, by an absolution and dispensation given to him by some of his suffragans. But although this was done, the unhappy position into which Abbott had been brought by his ghastly misadventure continued to be a matter of discussion both at home and abroad; few persons approved of his conduct in resuming his duties as the chief bishop of the Church of England; and some bishops elect declined to be consecrated by him. Many pious and learned men considered that he should have retired from his office and spent the rest of his days in privacy. It was partly on account of this widespread feeling, but nominally because he was much incapacitated from the performance of his duties by the gout, that in 1627 a commission of five bishops was appointed to perform them. But two years afterwards the archbishop appeared again at Court and in Parliament, and had, indeed, consecrated three bishops during the latter half of the year 1628. For the remaining four years of his life he lived in much retirement at his palace at Croydon, and there he died at the age of seventy-one. He was buried, by his own direction, in the Lady Chapel of Trinity Church, Guildford. He left a few unimportant lectures, sermons, and pamphlets behind him, but his chief claim to a place among learned and literary bishops is founded on his position as one of the revisers of the English Bible.

**Abbott,** Robert, the elder brother of Archbishop Abbott, was born at Guildford in 1560, and died at his episcopal palace in Salisbury on March 2nd, 1617. He preceded his brother to Balliol College, Oxford, became

a Fellow of that college in 1581, and in his later life, in the year 1609, was elected to its Mastership. At this time he had won the special approval of James I., by his works against Bellarmine, and in defence of the Reformation, and having been appointed a Fellow of Chelsea College, he was further, when a vacancy occurred, appointed Regius Professor of Divinity at Oxford. In 1615 he was promoted to the See of Salisbury, where he gained for himself the reputation of an active chief pastor and a hospitable prelate, and where he urged forward the restoration of the cathedral, which had become much dilapidated through neglect and spoliation. Occupying the see for only two years, he died at a comparatively early age from a very painful disorder to which studious men were then especially liable; but his death is said to have been hastened by the indignation which his brother, the archbishop, expressed at his second marriage. His works were chiefly in Latin, and were not of any lasting interest, some still remaining in manuscript in the Bodleian Library.

**Abbreviators.**—Officers of the Pope's chancery, who are so called because they are charged with the formal drawing up of breves, or briefs, bulls, and other official documents which proceed from the Court of Rome.

**Abdias,** St.—He is commemorated in the Eastern Church on October 28th, and is said to have been the first Bishop of Babylon, consecrated by SS. Simon and Jude.

**Abdon and Sennen,** SS. [A.D. 250].—Two Persian princes, who suffered martyrdom at Rome under the Emperor Decius. In the ancient calendars of the Churches of England and Rome they are commemorated on July 30th, the name being found in the former as far back as A.D. 730. In one of the catacombs, that of Pontianus [Catacombs], there exists a fresco painting, of not later date than the seventh century, in which our Lord in glory is represented as placing crowns upon the heads of the two martyrs; and it is supposed that the tomb on the front of which this is painted contains their remains, which are recorded to have been removed to this cemetery in the time of Constantine, about seventy-five years after their death. In Spain, superstitious people are accustomed to invoke the protection of SS. Abdon and Sennen during hailstorms.

**Abecedarians.**—A sect of Lutherans, otherwise known as the Zwickau prophets. They separated from Luther about 1521, under the leadership of Nicholas Stork, a weaver of Zwickau; Thomas Münzer, the Lutheran pastor of the town; Mark Thomas, another weaver; and Mark Stübbner, a student of Wittenberg. Their distinctive principle was that Christians should abstain from human learning, even from the A B C, or alphabet, and thus leave their minds open to receive direct Divine guidance by inspiration. The sect became seditious and troublesome—Münzer being the leader of a rebellion in which he proclaimed himself the head of a spiritual kingdom—and on the death of its leaders was absorbed into the general body of German Anabaptists.

**Abecedarian Psalms and Hymns.**—Those which were so composed that the successive letters of the A B C, or alphabet, formed the initial letters of the successive verses. [Alphabet Psalms, &c.]

**A'Becket.** [Becket.]

**Abel,** Thomas [*d.* 1540].—One of Queen Catherine of Aragon's chaplains, who became a victim of her husband Henry the VIII.'s cruelty. He was a Doctor of Divinity of Oxford, a man of much learning, well acquainted with Continental languages, and a great master of instrumental music. His faithfulness to the queen involved him in the controversies respecting her divorce, and in 1534 he printed a tract against it, which brought him to the Tower. On the wall of the Beauchamp Tower in that fortress he has left an interesting memorial of his imprisonment in the shape of a sculptured rebus of his name—a bell, with the letter A upon it, and THOMAS above. Dr. Abel was burned in Smithfield on July 30th, 1540, "for denying the king's supremacy, and affirming his marriage with Queen Catherine to be good." Three Protestants—Dr. Barnes, Gerard, parson of Honey Lane, and Jerome, Vicar of Stepney—were burned at the same stake.

**Abélard,** Peter [A.D. 1079–1142].—The name of Abélard has been made familiar to modern times by the romantic story of his intrigue and marriage with a young, beautiful, and learned lady named Héloïse, or Louisa, by the translation of their correspondence into French and English, and by Pope's poetical version of it. But his place in these pages is as one who greatly influenced the theology of the Middle Ages, and who may be said to have originated that school of thought which in modern times has been called Rationalism.

Abélard was the eldest son of noble parents, and was born at Palais, near Nantes, in Brittany, twelve years after the Norman Conquest. His ardent love of learning induced him to give up his right of inheritance to his younger brother, and to establish himself in Paris. At that time, the learning which was at a later age to be found in an university had its home in the "schools," or lecture-rooms, of cathedrals and monasteries; and it was under William of Champeaux, the head of the cathedral school and Archdeacon of Paris, that Abélard's great genius was developed. Eventually, the pupil set up a lecture-room for himself, first at

Melun and Corbeil, and afterwards at Paris, in which he propounded a system of philosophic theology much opposed to that of his teacher—a system which, divested of abstruse philosophical terms, may be called one of free inquiry. His eloquence and learning, and the novelty of his principles, drew thousands of students to his lectures from all parts of Europe, and at the age of forty he had long held a position of the greatest popularity and authority as a leader of thought. Among his pupils were trained one Pope, Celestine II., nineteen cardinals, more than fifty archbishops and bishops, French, English, and German, and many of those, such as Arnold of Brescia, who afterwards caused trouble to the Christian world by carrying Abélard's principles to a much greater extreme than he did himself.

It was when he was at the height of his popularity and influence that Abélard's passionate intrigue with Héloïse arose. After the birth of a son, they secretly married, Héloïse being then about eighteen years of age; but the marriage was shortly followed by the perpetration of a brutal outrage upon Abélard by some of her relatives, which led the husband to retire from the world in the Monastery of St. Denys, and the wife in the Convent of Argenteuil. Twenty years later, having in the meanwhile migrated to the Monastery of St. Gildas, in Brittany, he again began to lecture in public, and was soon surrounded by crowds of auditors. But the boldness of his theological statements brought him into collision with the ecclesiastical authorities. His first principle all through had been that nothing is to be believed but what has first been understood—a principle the general acceptance of which would cause all mysteries to vanish from religion. The subtle and eloquent arguments with which Abélard applied this principle to the received doctrines of Christianity were very attractive to young students, but experienced theologians saw that his teaching was in reality a revival of old heresies in new forms. "When he talks of the Trinity," said St. Bernard, "Abélard savours of Arius; when he talks of grace he savours of Pelagius; when he talks of the Person of Christ he savours of Nestorius." Hence, the rest of his life was spent in weary endeavours to explain away his language before tribunals at which he was accused of heresy, his constant protest being that he taught in novel language, and with strict regard to logic, not heresy, but the very truths which had always been maintained as the orthodox principles of theology. Having been condemned to perpetual retirement, and inhibited from teaching or writing, by the Council of Sens, in 1140, Abélard appealed to the Pope. But Peter the Venerable, the Abbot of Clugni, brought about a compromise; and the last two years of his life having been spent at the Monastery of Clugni, Abélard died at that of St. Marcellus, near Chalons-on-the-Saône, whither he had gone for change of air, on April 21st, 1142. His widow survived him for twenty-two years, being, from 1129 until her death in 1164, Abbess of the Convent of the Paraclete, which he had built for her and her nuns when they were driven from Argenteuil. There they lay buried in the same coffin for seven centuries and a half; but the convent having been destroyed during the Revolution, their remains were transferred, in 1817, to the Cemetery of Père la Chaise. There the grave of the aged ascetics is sentimentally regarded as that of two romantic young lovers; but Abélard the philosopher and theologian is known to few of the many who visit it.

**Abelites,** ABELIANS, ABELOITES, ABELONITES, ABENONITES.—These are the various forms of the name by which a small sect designated itself in the fifth century. Nothing is known of their history beyond the statement of St. Augustine, that some of them lingered on till his time [*d.* 430] in his diocese—that of Hippo, in North Africa. Their distinctive principle was that of compulsory marriage, with compulsory abstinence from the procreation of children; and they named themselves after Abel, alleging that he dwelt with his wife in this manner. To continue their sect, each couple adopted a boy and a girl, whom they brought up under an obligation to follow the same course. The object of the sect was not that of ascetic life, but that of preventing the perpetuation of original sin, the obvious fact being apparently lost sight of that heaven is replenished by those who, having been born in original sin, are yet sanctified to become the children of God. As might be expected, the sect was not numerous, and was short-lived.

**Abgar** [Lat., *Abgarus*].—This was a titular name borne by the Under-kings or Toparchs of Edessa, a small kingdom in the south-west of Mesopotamia, assumed on coming to the throne, apparently in the same manner as Pharaoh among the Egyptians, or Cæsar among the Romans. The name is interesting in Christian history on account of a very early tradition connected with the fifteenth of the kings who bore it—Abgar the Black [A.D. 9—46], who was contemporary with Christ's ministry. Eusebius, the Church historian [A.D. 265—338], found the narrative of it in the archives of Edessa, in which it was stated that Abgar, having suffered much from an incurable disease, heard of the miracles of healing wrought by Christ, and appealed to His mercy in the following letter:—

"Abgar, Prince of Edessa, sends greeting to Jesus, the excellent Saviour, Who has appeared in the neighbourhood of Jerusalem.

I have heard the reports respecting Thee and Thy cures, which are effected without the use of medicines or herbs. For, as it is said, Thou dost cause the blind to see, the lame to walk: Thou dost cleanse lepers and cast out unclean spirits and demons: Thou dost heal those that are tormented by long disease, and Thou dost raise the dead. And hearing all these things of Thee, I conclude that one of two things must be true: either Thou art God Himself descended from heaven, to be able to work such wonders as are reported of Thee; or else Thou art the Son of God. Now, therefore, I have written beseeching Thee to visit me, and to heal the disease with which I am afflicted. I have also heard that the Jews murmur against Thee, and are plotting harm against Thee: but I have a kingdom which, though very small, is a noble one, and it shall be sufficient for Thee and me."

To this letter of Abgar the following alleged reply was found by Eusebius:—

"Blessed art thou, O Abgar, for having believed on Me without seeing Me. For it is written concerning Me, That they who see Me shall not believe in Me, in order that they who see Me not may believe and live. But as to thy request that I should come to thee to heal thee, it is necessary that I should here fulfil all things for which I am sent into the world, and when they are fulfilled, return to Him who sent Me. But after I have been received up I will send unto thee one of My disciples, who shall heal thee of thy disease, and give life to thee and to thy people."

The narrative found by Eusebius went on to say that after our Lord's ascension Thaddeus, one of the Seventy, visited Abgar, healed him of his disease, and converted him and his subjects to the Christian faith. A later historian, Moses of Chorēne [*d.* A.D. 470], in his history of Armenia, adds to the narrative, as given by Eusebius, that our Lord sent His portrait to Abgar, either at the time or on the visit of Thaddeus, and also gives a correspondence between Abgar and the Emperor Tiberius respecting the Crucifixion of our Lord. Two pictures—the one in the Church of St. Sylvester, at Rome, and the other in that of the same dedication at Genoa—claim to be the original of this portrait. The former is thought to be a copy of some very ancient Byzantine picture, and represents a beautiful, calm, and rather youthful face, with a forked beard, straight nose, and hair parted in the middle.

In the Syrian Church King Abgar is commemorated as a saint on June 20th.

**Abjuration.**—A formal act, by which heretics and those suspected of heresy repudiated and renounced their errors, and were thus prepared for absolution and restoration to communion. Four kinds of abjuration are distinguished by the canonists:—[1] *de formali*, by a notorious apostate or heretic; [2] *de vehementi*, by one strongly tainted with heretical opinions; [3] *de violenta suspicione*, by one strongly suspected of them; and [4] *de levi*, by one only slightly suspected. The first of these was made publicly, the others in more or less privacy before witnesses. There is no provision for such discipline in the modern Church of England.

**Ablavius.**—A famous orator, who lived in the time of Theodosius the Younger, who joined the Novatians, and eventually became Novatian Bishop at Nicæa, about A.D. 430. He adopted the principles of the Novatians in their utmost severity, denying that there could be any forgiveness of sins except in baptism. [NOVATIANS.]

**Ablution.** [WATER, CEREMONIAL USE OF.]

**Abracadabra.**—This strange word is supposed to have been the Persian name for Mithras, the sun-god. In Christian times it was used by the Basilidian heretics as an amulet to charm away fever. It was written in a triangular form on a square piece of paper, thus:—

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The paper was then folded with the writing inside, stitched into the form of a cross, and worn in the bosom for nine days, when it was thrown away into a running stream with some absurd ceremonies. Amulets of a somewhat similar character are in use to this day for the cure of toothache among country people in England.

**Abrahamites** (1).—A local sect of the Paulicians, formed at Antioch, about A.D. 805, by a native of that city, named Abraham, or Ibrahim. The sect was very short-lived.

**Abrahamites** (2).—A modern sect, which existed in the last century at Pardubitz, in Bohemia. They took their name from the patriarch Abraham, professing to have adopted the religion which he practised before his circumcision. The Lord's Prayer and the Ten Commandments were the only parts of the Bible which they accepted.

**Abraxas,** or **Abrasax.**—A mystical name for the First Cause in the system of Basilides [BASILIDIANS]. In Greek notation the numbers signified by the letters of which it is composed make up 365, as also do those

which spell the name of Mithras, the Persian sun-god :—

| | | | |
|---|---|---|---|
| α | 1 | μ | 40 |
| β | 2 | ε | 5 |
| ρ | 100 | ι | 10 |
| α | 1 | θ | 9 |
| ξ | 60 | ρ | 100 |
| α | 1 | α | 1 |
| ς | 200 | ς | 200 |
| | 365 | | 365 |

And the same sum is arrived at when the word is spelt Abrasax. This indicates some connection between the mystic superstitions which Basilides attempted to graft on to Christianity and the light or fire-worship theology of the Persian Magi. The mystic name is found engraved on great numbers of precious stones, by itself or in combination with symbolical figures; and these stones, which vary greatly in their design, have received the generic name of "Gnostic gems," or "Abraxas gems." They were probably used as amulets.

**Abrenunciations.**—A name given to that part of the baptismal vow in which the person to be baptised renounces "the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as not to "follow or be led by them."

**Absolution.**—The act and the form by which a person is absolved. The verb "absolve" is derived from the Lat. *solvere*, to loosen, *absolvere*, to set free; and in mediæval English it is found in the French form "assoile."

Absolution was a familiar term in the Roman Civil Law, signifying the formal pronunciation of acquittal or release by a judge having authority to pronounce it; and in a similar way it is used as a term of Ecclesiastical Law for the release of a person from Church censures, and from the penalties which belong to them. In a spiritual sense absolution is the pronunciation, by an authorised person and in the name of God, of the pardon and forgiveness of sins to those who repent of them.

Absolution, or remission of sins, thus follows confession of sins, as when the penitent David confessed in the form, "I have sinned against the Lord," and Nathan the prophet absolved him with the words, "The Lord also hath put away thy sin" [2 Sam. xii. 13]. Whatever form is used, it is regarded as authoritative, and as intended to convey to the penitent sinner that loosing from the position of a sinner under condemnation for sin which its name implies. But there has always been some variety in the forms of absolution, some being much more authoritative in tone than others. Hence they have been classed as Precatory, or Optative, and Declaratory, or Indicative; the key-note of the former being "May the Lord absolve thee," that of the latter, "I absolve thee in the Name of the Lord."

The precatory form of absolution has been most generally used in all ages of the Christian Church for public services, and a good example of it is found in the Communion Service of the Church of England, in which, after the general confession of sins, "the priest (or the bishop being present) is directed to stand up, and turning himself to the people, pronounce this absolution:—

"Almighty God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord."

The indicative form of absolution is associated with individual confession of sins—a use which may be illustrated from the Anglican service for the visitation of the sick. "Here," the rubric reads, "shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him; of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

A form very similar to this is also used in the Eastern Church:—

"May Jesus Christ our Lord and God, through His grace, bounty, and love to mankind, forgive thee my child N. all thy sins: And I, an unworthy priest, by the power committed to me, do pardon and absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

It need hardly be observed that in these, and in all other forms of absolution, the person pronouncing them is understood to act *ministerially*, all sections of the Christian Church agreeing fully with the principle stated in the question of the Jews, "Who can forgive sins but God only?" [Mark ii. 7]. Beyond this, no reference need be made to controversies as to the spiritual value of absolution.

**Abstainers.** [Teetotallers.]

**Abstinence.**—That form of fasting in which no animal food is eaten, but in which other kinds of food are partaken of without any ecclesiastical restriction, and in which eggs, cheese, and butter are not included under the designation of animal food. The "days of abstinence" in the calendar of the

Church of England are the Rogation Days, the 40 days of Lent, the eves of certain saints' days, and all Fridays except a Friday on which Christmas Day occurs. In the Roman Communion Saturday is also a day of abstinence.

**Abstinentes.**—A sect which existed for a short time in France and Spain at the end of the third century and beginning of the fourth, during the persecution carried on under the Emperors Diocletian and Maximian. They assumed the name they bore because their leading principle was that of abstinence from marriage and from animal food: marriage being considered as a hindrance to holiness, and animal food as an invention of the Evil One. Little is known of the history of the sect under this name, and it is probable that it developed into that of the Priscillianists in the fourth century. [PRISCILLIANISTS.]

**Abstract.**—This is a term imported into theology from logic. It is opposed to "Concrete," and denotes quality as distinct from person. Thus the Jews are called "the Circumcision," or the captive Jews of Babylon, "the Captivity." So also God is called Wisdom, Goodness, rather than wise and good; and Christ is called our Salvation and our Redemption.

**Abuna.**—The title given to the Metropolitan Patriarch and only Bishop of the Abyssinian Church. It is equivalent to Abbas, and Papa, or Pope.

**Abyssinia,** CHURCH OF.—Christianity was originally introduced into Ethiopia, a country now represented by Nubia and Abyssinia, in the Apostolic age, Irenæus [A.D. 130—200] and Eusebius both recording that it was first made known through the preaching of Queen Candace's Treasurer [Acts viii. 26—40], known traditionally by the name of Indich. But it appears at that time to have taken no permanent hold upon the country, and the existing Church of Abyssinia owes its foundation to missionaries who were sent there from Alexandria in the first half of the fourth century. The story of this second conversion of Ethiopia is a romantic one. A Christian philosopher of Tyre, named Meropius, undertook a voyage for scientific purposes, carrying with him his two nephews, Frumentius and Ædesius. Returning to Egypt by the Red Sea, the crew landed on the coast of Abyssinia to obtain a supply of fresh water, when the whole of the voyagers were murdered except the two boys, who were retained as slaves in the service of the king. Both of them attained to high offices at court, Ædesius becoming cup-bearer to the king, and Frumentius secretary. On the death of the king, Frumentius became guardian to his two young sons and successors, and his influence being very great, he provided a Church for the Christian merchants who traded with Abyssinia, and otherwise prepared the way for introducing Christianity into the country. The younger brother, Ædesius, had now returned to Tyre, where he had been ordained priest, and this suggested to Frumentius that he himself might assist the cause he had at heart more effectively as a Christian minister than as a layman. He accordingly visited Alexandria in the year 326, and by the persuasion of the great St. Athanasius, then Patriarch of Alexandria, Frumentius was consecrated to the Episcopate, his see being fixed at Axum, now known as Auxuma.

On his return to Abyssinia, Frumentius found his former pupils, Abreha and Atzbeha, reigning as joint sovereigns, and they showed so great zeal in assisting him to propagate Christianity that they are commemorated as saints on Oct. 1st in the Abyssinian calendar. Frumentius continued his good work for many years, converting great numbers, organising churches, and translating the Holy Scriptures into the Ethiopic language. He died about A.D. 360, and is commemorated in the Abyssinian calendar on Dec. 14th, July 20th, and Sept. 20th. His Abyssinian name, Fremonatos, though he is also called Salama, is perpetuated in that of the city of Fremona. The Ethiopic, or Abyssinian, Bible is a translation of the Alexandrine Septuagint. The Liturgy is also derived from that of Alexandria, being of the same family with the Coptic Liturgy of St. Cyril and the Greek Liturgy of St. Mark.

Since the time of St. Frumentius Christianity has never again become extinct in Abyssinia. The Church is so far dependent on that of Egypt that its Abuna, or Metropolitan Bishop, is always appointed and consecrated by the Patriarch of Alexandria, and is always an Egyptian, not an Abyssinian. It is, however, singularly Jewish in its character, the Sabbath being observed, Christians being circumcised, and Mosaic distinctions of clean and unclean food being kept up. Its creed was also corrupted in the sixth century by the Monophysite heresy respecting the two natures of our Lord [MONOPHYSITES]. In other respects Abyssinian Christianity is of the same type as that which is found in the principal Churches of the East. Attempts were made in 1177 and in 1441 to bring the Abyssinian Church under the control of the Pope, and for a time a decree of Eugenius IV., passed in 1441, uniting the two Churches, was accepted in Abyssinia; but the union did not long continue, and in later times the Abyssinians have received their Abuna, as in more ancient days, from the Egyptian, or Coptic, Church.

**A.C.**—The abbreviation for "Anno Christi," in the year of Christ, or for "Ante Christum," before Christ. But "B.C." is more commonly used to signify the latter.

**Acacians.**—The followers of Acacius [A.D. 336—367], Bishop of Cæsarea, in the

Holy Land, who succeeded Eusebius, the Church historian, in that see. They adopted a form of Arianism which differed little from the principal heresy itself [ARIANS]. Among the many parties into which the Arians broke up, the Acacians are classed between the SEMI-ARIANS and the ANOMŒANS; but they professed orthodoxy during the reigns of the orthodox Emperors Jovian and Valentinian, and subscribed to the Nicene Creed. They are lost sight of as a distinct party after the death of their leader.

**Acca,** ST. [A.D. 668—740].—The fifth of the Bishops of Hexham [HEXHAM]. He was educated by Bosa, Archbishop of York, and afterwards became the intimate and devoted friend of the celebrated WILFRID. He accompanied Wilfrid to Rome as his chaplain, and made good use of his travels by diligently acquiring such knowledge as he could not have obtained at home, and thus unconsciously training himself for his future position as bishop. On the death of his friend, in 709, Acca was appointed to be his successor at Hexham, and he ruled the diocese for twenty-five years. He was a contemporary and friend of the Venerable Bede, and in one of the latest chapters of his Ecclesiastical History the latter writes warmly in his praise. Besides completing and adorning the magnificent church and monastery which Wilfrid had begun, (and part of which still remains) Bishop Acca took great pains to revive the knowledge and use of good Church music, he himself being an expert singer. He invited to Hexham, and kept him there for twelve years as precentor and musical instructor, a celebrated singer, named Maban, who had himself learned Church music from the successors of St. Augustine and his missionary brethren, the disciples of St. Gregory, so celebrated as the composer of the Gregorian tones in their present form. Acca also collected a large number of books, for which he erected a noble library adjoining his cathedral. Bede adds respecting his character that Bishop Acca "is most learned in Holy Writ, most pure in the confession of the Catholic Faith, and most watchful in maintaining the discipline of the Church; nor does he intend ever to cease to be so until he shall receive the reward of his pious devotion." About A.D. 733, St. Acca was driven from his see for a time, but under what circumstances is not known. He returned to Hexham to die on Oct. 20th, 740, and was buried at the east end of his cathedral church. Two crosses which are supposed to have stood at the head and foot of his grave are preserved in the Chapter Library at Durham. St. Acca is commemorated on Feb. 19th in the ancient calendar of the Church of England, and the parish church of Aycliffe, in the county of Durham, is dedicated in his name. Several of his writings are still extant, and he seems to have taken much interest in the writings of his friend, the Venerable Bede.

**Accaophari.**—This name was assumed by, or given to, a sect of heretical ascetics of the third or fourth century, who held the then common error that everything which is material or which gives pleasure is necessarily evil. Perhaps they were identical with the Saccophori, who would wear nothing but sackcloth; those known by either name being again HYDROPARASTATÆ, or water-offerers, so named because they offered water instead of wine in the celebration of the Holy Eucharist.

**Accendite.**—The first word, and thus the title, of a short anthem, sung in some foreign churches on lighting the tapers for any solemn service. The words are, "Accendite faces lampadarum; eia: psallite, fratres, hora est; cantate Deo; eia, eia, eia."

**Accensorii.**—A name, "Lighters," used in the Primitive Church for those who were afterwards called Ceroferarii, or Acolytes. [ACOLYTES.]

**Accidents.**—A philosophical term which is used to express the non-essential qualities of a substance, such as taste, appearance, or colour, any of which may change or cease to exist, and yet the substance itself remain. Thus Roman Catholic theologians consider that the sensible qualities of the consecrated elements in the Eucharist are accidents of that into which those elements have been transubstantiated: the natural bread and wine appearing to exist, and being thus called the "species," or appearance of natural substances, but having in reality passed out of existence, the supernatural substance having taken the place of the natural substance.

**Accommodation.**—This term is used in Biblical science to signify the manner in which figurative or parabolical language is sometimes used to bring Divine truths within the reach of human understanding. Thus it is a Divine truth that God is a Spirit, "without body, parts, or passions;" but as it is impossible to form a definite conception of such a Being, the truth is accommodated by the representation of God as walking, sitting on a throne, having eyes, arms and feet: as repenting, being jealous, or angry. Our Lord's Parables are a similar accommodation of truth. It is important to remember that no Divine revelation can misrepresent, or be inconsistent with, truth; and that the use of actual untruths for the purpose of making truths intelligible is not a kind of "accommodation" to be found in the Holy Bible.

**Acephali.**— A word derived from the Greek privative "a" and "cephale," and signifying without a head or chief. The designation is used in Church history for several ecclesiastical parties which refused to follow their recognised leaders [MONOPHY-

SITES]; but its most general application is to priests who repudiate the authority of their bishops, or bishops who repudiate that of their metropolitans. To speak of clergy as "acephalous" is therefore to stigmatise them as assuming an independence contrary to the principles of the Church to which they belong.

**Acindynus.**—A monk of Constantinople in the middle of the fourteenth century, who was associated with Barlaam in opposing the strange mystical theories of the Greek Quietists, or HESYCHASTS.

**Acisclus and Victoria.**—Two martyrs of the Diocletian persecution, who suffered at Cordova, in Spain, and the first of whom appears sometimes in English martyrologies, under the name Acyldy. There is a pretty and very ancient legend that sweet and fresh roses spring up on their graves every year on the day of their martyrdom, the day on which they are commemorated, November 17th.

**Acœmetæ.**— A name, the Sleepless [Gr. *a koimētai*], given to those communities of monks who told off a portion of their members into watches, so that the prayers and praises of the monastery might be continually offered, "without ceasing," day and night. The practice is said to have originated with a Syrian monk named Alexander, who lived in the fifth century, and built a monastery on the Euphrates for the purpose of carrying it out. Another large monastery was shortly built for the order near Constantinople; and they also occupied that of St. John the Baptist, which had been built by a nobleman named John Studius, from whom the *Acœmetæ* are sometimes called Studites. The system became common in the West under the name of "Laus perennis," and lights were kept burning all night before the altar of Durham Cathedral, "to signify that the" great Benedictine "House was always watching unto God."

**Acolyte.**—The name of the highest of the four minor orders of the Western Church. It is derived from the Greek word [*akolouthos*] for an attendant, the duty of the acolyte being to wait upon or serve the deacon and sub-deacon at the celebration of the Holy Eucharist, to prepare the cruets of wine and water, to carry the incense, and to light the candles. The office is a very ancient one, being mentioned in the third and fourth centuries, and a form for the ordination of acolytes being given in the Sacramentary of St. Gregory [A.D. 590–604]. In the ancient Church of England the acolyte was commonly called the "ceroferarius," or "taper-bearer," this name representing his principal duty during Divine service: that of bearing a taper in processions, at the singing of the Gospel, or behind the clergy when standing at the altar. He was also called a "Colet."

**Acolyth.** [ACOLYTE.]

**Acolythist.** [ACOLYTE.]

**Acrostic.**—A word or name formed by combining in order the initial letters of successive verses or words. It was a favourite form of composition in the early ages of Christianity, being much used for hymns. The following imitation of such acrostics may be given by way of illustration:—

**J** esus, who for me hast borne
**E** very sorrow, pain, and scorn,
**S** tanding at man's judgment seat,
**U** njust judgment there to meet:
**S** ave me by Thy mercy sweet.

**C** hrist, who on the cruel tree
**H** anging all the day for me,
**R** eigned at eve in victory:
**I** n Thy victory let me share,
**S** ee Thee now Thou reignest where
**T** hou our mansions dost prepare.

**L** ord, I look to Thee alone,
**O** n Thy cross and on Thy throne,
**R** aise my heart to Thee above,
**D** raw me heavenward by Thy love.

The acrostic was also very commonly used for sepulchral inscriptions, many such epitaphs being preserved.

But the most striking and famous of all ancient acrostics is one that was used by the primitive Christians as a secret symbol of the faith. This is the Greek word *Ichthūs*—that is, Fish—a word formed from the initial letters of five titles of our Lord, which form the sentence, "Jesus Christ, God's Son, Saviour."

| | |
|---|---|
| Ἰησοῦς | [I ēsous]. |
| Χριστὸς | [CH ristos]. |
| Θεοῦ | [TH eou]. |
| Υἱὸς | [U ios]. |
| Σωτήρ | [S ōtĕr]. |

This symbolic name is referred to by Tertullian [A.D. 150—220], who writes, in his Treatise on Baptism: "We little fishes are born in conformity with ΙΧΘΥΣ, our Lord Jesus Christ." It is also referred to by Clement of Alexandria, St. Augustine, and other early Christian writers; and is explained by Optatus [about A.D. 370] in the following words: "This is the Fish, by which is meant Christ: which by the invocation in baptism is introduced into the fontal waters, that what had been water might from the Word Fish become a fish-pool. The name of which Fish, in Greek, comprehends in one Name, by each of its letters, a collection of holy names, Ἰχθύς, which in Latin is Jesus Christus, Dei Filius, Salvator." It is also found in a long memorial inscription on a marble tablet discovered underground in an ancient cemetery at Autun, commemorating Pectorius, son of Ascandius, and belonging to some period between the third and the fifth centuries. This inscription is itself an acrostic, each verse of the Greek beginning successively with one of the letters of the word Icthūs.

**Act of Faith** (1).—A short devotional formula, well known or extemporised, in which the person using it solemnly declares before God his or her belief. Such an Act of Faith is the rehearsal of the Creed in Divine Service and at other times. Such Acts of Faith were also the ejaculations of St. Peter, "Thou art the Christ, the Son of the Living God" [Matt. xii. 16], and St. Thomas, "My Lord and My God" [John xx. 28].

**Act of Faith** (2). [Auto da Fé.]

**Acta Sanctorum.**—This title, "The Acts of the Saints," belongs especially to a vast collection of the histories and legends of all persons recognised as saints in the ancient martyrologies and in the modern Roman Calendar. It was begun early in the seventeenth century and is still going on, the work at present numbering sixty large and thick folio volumes, and taking in the lives of all the saints who are commemorated from January 1st to the end of October. Many of the volumes contain more than a thousand closely-printed pages in double columns, and the month of October alone occupies twelve volumes.

The history of this great work is a record of the most devoted and persevering literary labour that was ever undertaken, and extends over nearly three centuries. It was originally planned, about the end of Queen Elizabeth's reign, by a learned Jesuit of Bois-le-duc, in North Brabant, named Heribert Rosweyd, who made large collections of books and materials, which he proposed to work up into seventeen folio volumes. On his death, in 1629, his collections were placed, by the order of the Jesuits, in the hands of John van Bolland [A.D. 1596—1665], a learned monk, thirty-four years of age, whose great ambition was to serve as a missionary in China, where martyrdom would have been his fate. He much extended the original plan, and commenced that systematic organisation of research and labour by which alone so enormous a literary scheme could be accomplished. A great library was formed, literary tours were undertaken, and provision was made for training up a succession of scholars, the famous Bollandists, whose learning should be specially adapted for the work. Bollandus laboured at his task for thirty-four years; after six years, he received a coadjutor in the person of Godfrey Henschen, known as Henschenius, who worked with equal zeal for forty-six years. In 1659 their labours were taken up by Daniel van Papenbroek, who continued to be the head of the Bollandists until 1714, having thus accomplished a long course of literary toil extending over fifty-five years—a toil which he continued even after he became blind, and which he was still engaged on when death came to him, in the eighty-fifth year of his age. The Acta Sanctorum had reached the fifty-first folio volume and the beginning of the October calendar when, in 1773, the Jesuits were suppressed by a Bull of Clement XIV., and the work was stopped. Shortly afterwards the Empress Maria Theresa gave the surviving Bollandists a home for themselves and their library in the Abbey of Caudenberg, but this abbey was suppressed by the Emperor Joseph in 1780, and they removed with a much-diminished library to Brussels. A fifty-third folio was printed in 1794, and then the French Revolution put an end to the labours of the Bollandists for forty years. They were revived once more in 1837, a new library being collected, and scholars training themselves for the work. But although only two months of the calendar remain, the modern Bollandists are accustomed to say that the grandfathers are not yet born of the men who will see the end of this wonderful serial.

**Acts, Apocryphal.** [Apocryphal Books of Early Christian Times.]

**Actistetes.**—An early sect of heretics, who took their name from their leading tenet, that the human nature of Christ was not created [ἄκτιστος], a tenet contrary to the clause of the Nicene Creed, which states that He "was made man." As nothing is uncreated but God, this was a denial of the Incarnation, being a denial that Christ was man.

**Actual Grace.** [Grace.]

**Actual Sin.** [Sin.]

**Acuanites.**—This was a name given to the Manichees of Mesopotamia, from their leader, Acuan.

**A. D.** — The abbreviation of "Anno Domini," "in the year of our Lord." This means the year which reckons as so many years from the birth of our Lord, A.D. 1884 being thus reckoned as the eighteen hundred and eighty-fourth year from that event, or the eighteen hundred and eighty-fourth year of the Christian era.

When this era was first adopted it was supposed that the birth of our Lord occurred, according to Roman reckoning, in the year from the foundation of Rome [A.U.C.] 754, that is, the year of the world [A.M.] 4004. But it is now ascertained that a mistake was made by early chronologers as to the length of Herod the Great's reign, and that the actual date of our Lord's birth was A.U.C. 750, or A.M. 4000. To avoid infinite confusion, however, this year is called B.C. 4, and not A.D. 1, and thus the conventional A.D. is the year when our Lord was really four years of age.

The Christian era was first used in Italy in the sixth century, but was not generally adopted in Europe until the eighth century. In the East it did not come into universal use until after the capture of Constantinople, in the middle of the fifteenth century.

**Adalbart.** [ADELBERT.]

**Adamantius.** [ORIGEN.]

**Adamites.** — The earliest of several fanatical sects, which adopted the practice of worshipping in a state of nudity, such as that of Adam before the Fall, under the idea that carnal desires would be entirely extirpated when temptation in its most extreme form was necessarily brought under control by publicity and devotion. Both sexes removed their clothes at the door of their places of worship, and replaced them at the end of the service, and hence they called every such place of worship Paradise. The Adamites are spoken of by Epiphanius [A.D. 310—403] as existing in his own time, but religionists of a similar character were known at a still earlier date, under the name of PRODICIANS; and the superstition was revived in the Netherlands by Tanchelin in the twelfth century [TANQUELINIANS], in Dauphiné and Savoy in the fourteenth century, and by the BEGHARDS and BRETHREN OF THE FREE SPIRIT in the fifteenth.

**Adecerditæ.**—A name given by some early heresiologists to those who believed that our Lord's descent into Hades was the means of saving many departed souls. The opinion was, and is, common among Christians, and is by no means to be condemned as an erroneous one, though there is no positive evidence in support of it. [DESCENT INTO HELL.]

**Adelaide,** ST.—Two female saints of this name are commemorated: [1] Adelaide of Bergamo, wife of St. Lupo, Duke of Bergamo, about A.D. 300; [2] Adelaide, wife of the Emperor Otho II., A.D. 999.

**Adelbert.** — A religious leader of the eighth century, who professed to have divine revelations through the Archangel Michael. He headed a party opposed to the missionary labours of St. Boniface, the Englishman Winfred, the "Apostle of Germany." By birth Adelbert was French, but his ministrations were carried on in Franconia. There he persuaded the people to leave their churches, and to form congregations around crosses and oratories which he set up in the fields. By deceit he obtained Episcopal consecration from some bishops, and from that time made extravagant claims to sanctity and authority, dedicating places of worship in his own name, and giving his hair and nail-parings to the people as sacred relics. The fanaticisms and errors of Adelbert and his followers, the "Adelbertines," being brought before the Provincial Synod of Soissons by Boniface, in A.D. 744, the leader was condemned and silenced. This decision was confirmed at Rome by a sentence which was signed by the Pope, seventy bishops, and seventeen priests. Adelbert was condemned to perpetual seclusion in the Monastery of Fulda, but escaping thence, he was murdered by robbers. Some writers have classed Adelbert among the precursors of the Reformation, but there is no evidence either that he attempted to reform any abuses, or that he was other than a fanatic and impostor.

**Adelbert of Prague,** ST. [PRUSSIA, CONVERSION OF.]

**Adelbert the Deacon,** ST., fellow-worker of ST. WILLIBRORD (q.v.).

**Adelfius.**—This is the name of one of the three British bishops who attended at and signed the canons of the Council of Arles, A.D. 314. His signature appears in the words, "Adelfius Episcopus, de civitate Colonia Londinensium:—Exinde Sacerdos Presbyter, Arminius Diaconus." It is supposed that "Londinensium" is a copyist's mistake for Legionensium, that is, Caerleon-on-Usk, the signature of Restitutus, Bishop of London, having already been subscribed. [Haddan & Stubbs *Councils, &c.*, i. 7.] Lincoln, "Colinia Lindum," and Colchester, "Camalodunum," also lay claim to Adelfius.

**Adelm.** [ALDHELM.]

**Adelophagi.**—An obscure sect, mentioned by heresiologists of the fourth and fifth centuries. Their name is derived from their practice of refusing to eat in the presence of others, but what meaning they attached to this curious custom is not known. They held orthodox belief respecting the First and Second Persons of the Holy Trinity, but maintained that the Holy Spirit was a created being.

**Adelphians.** [EUCHITES.]

**Adelphius.** [ADELFIUS.]

**Adelwold.** [ETHELWOLD.]

**Adeodatus.**—The son of St. Augustine. [AUGUSTINE, ST., OF HIPPO.]

**Adessenarians.**—A controversial term, once used by Roman Catholic theologians to designate those who believe our Lord to be present [Lat. *adesse*] in the Holy Eucharist in a "real," and not a "figurative," sense, but who deny that the consecrated elements are transubstantiated in such a manner that their natural substance is annihilated.

**Adhelm.** [ALDHELM.]

**Adiaphorists.**—Those Lutherans of the Reformation period who maintained, with Melancthon, that many of the customs and doctrines for or against which the stricter Lutherans contended were things in themselves indifferent [Gr. *adiaphora*], and not worth making a cause of division. Among these things indifferent the Adiaphorist party included the Eucharistic vestments, the elevation of the host, the use of choral ser-

vices and of intonation, the use of Latin in Divine Service, the observance of saints' days, the use of extreme unction, the doctrine of salvation by faith alone without works, and the recognition of the primacy, as distinguished from the supremacy, of the Pope.

**Adlabert.** [ADELBERT.]

**Admission.** [BENEFICE.]

**Admonition.**—The warning which precedes the execution of an ecclesiastical sentence. [MONITION.]

**Admonitionists.**—A party of Elizabethan Puritans, who signed what they called an "Admonition to the Parliament," respecting alleged errors and abuses in the Reformed Church of England, in the year 1572. There was much temporary controversy respecting this admonition, a reply being written to it by Archbishop Whitgift, who was again answered by Cartwright, the leader of the Puritans. Two writers of the Admonitionists, two London clergymen named Field and Wilcox, were imprisoned, and others set up a secret religious meeting at Wandsworth on the Presbyterian system. This was the first Dissenting chapel established in England.

**Adoption.**—St. Paul borrowed this law term from the Romans, to express the relation which God establishes between those who are made Christians and Himself. Under the Roman law there was a formal process by which a child could be handed over by its parents to another person, who adopted it in such a manner that the same legal relation was established between the child and its adopted parent as would have existed if they had been naturally parent and child. So St. Paul speaks of admission to the Christian body as being adoption into the family of God, those who were not sons becoming sons, and those whom God adopts as his children becoming "heirs: heirs of God, and joint-heirs with Christ" [Rom. viii. 15, 23, ix. 4; Gal. iv. 5; Eph. i. 5].

**Adoptionists.**—Those who maintained the theory that our Lord, as Man, was the son of God the Father by adoption, although as God He was the Son of God. This opinion was held by some as early as the fourth century, and is opposed in the writings of St. Cyril of Jerusalem, St. Ambrose, St. Augustine, and St. Hilary of Arles. It prevailed much in Spain, being mentioned in a canon of the eleventh Council of Toledo [A.D. 675], and it was in Spain that it became distinctly formalised as an heretical opinion. There is some probability that it was taught as a means of conciliating the Mahometans, and making Christianity acceptable to them; but the idea that Christ as Man was not that which the angel said He should be called, the Son of God [Luke i. 36], is so contrary to the fundamental principle of Christianity, the Mediatorship of our Lord, that it was vigorously opposed by theologians. The leaders of the Adoptionist party were Elipandus, Archbishop of Toledo, and Felix, Bishop of Urgel, in Catalonia. Their principal opponent was the great English scholar and theologian, Alcuin, the friend of Charlemagne, at whose desire he wrote a treatise on the subject in A.D. 794, and the error was condemned at the Council of Frankfort in that year. Felix argued with Alcuin for six days before the Council of Aix la Chapelle in the year 799, was convinced of his error, and renounced it before the Council, but Elipandus was never called to account, as Toledo was at that time in the hands of the Saracens. The error itself has occasionally been revived in later ages, but it has not definitely appeared in the literature of theology since the seventeenth century, when it was advocated in a work of Calixtus.

**Adoration.**—This word has been adopted into Christian language to signify the highest form of worship, that which is to be offered to God alone, and is called Divine Worship. Some very highly spiritual persons are able to offer adoration to God solely by the devotion of the mind and heart, and this is called mental, or interior, adoration; but most persons require the aid of words or gestures, expressing their mental adoration by prayer, praise, standing, kneeling, bowing the head, and other ceremonial actions, which are called bodily, or exterior, adoration. The most perfect form of adoration is obviously that of the angels and saints in heaven; and this, we may believe, does not consist only of mental adoration.

**Adrian,** ST. [A.D. 300].—One of the soldier-saints of the early Church. He was one of the Prætorian guards of the persecuting Emperor Galerius Maximian, and married to a Christian named Natalia. As he was superintending the execution of some Christian martyrs, he was converted by the sight of their constancy, and declaring himself a Christian, was carried off to prison. His wife visited him there, and encouraged him to persevere, even to the endurance of any suffering that lay before him. Being condemned to die, Adrian persuaded his keeper to let him visit his wife the night before his execution. At first she thought he had fled from martyrdom, and grieved that she should "be called the wife of a coward and apostate, who for fear of death had denied his God." But on being undeceived, she joyfully welcomed him, and returned with him to prison. Great tortures were inflicted upon Adrian, his limbs being broken to pieces on an anvil with a sledge hammer, as criminals were afterwards broken on the wheel, previous to his being beheaded. But before the axe could do its

work he had died, sweetly comforted in his last agony in the arms of his heroic wife. His body was taken to Byzantium, or Constantinople, and there buried by faithful friends, Natalia dying in a few days, and being laid beside him. St. Adrian was once the chief military saint of Northern Europe, and the patron saint of soldiers in Germany, Flanders, and the north of France. He is commemorated, together with St. Natalia, on September 8th, and is usually represented in full armour, with an anvil in his arms or at his feet.

**Adrian IV.**—This was the only Englishman who ever became Pope. His original name was Nicolas Breakspeare, and he was the son of a labourer at Langley, near St. Albans, who was also a lay brother of that great monastery. The future Pope attempted in vain to obtain admission to the monastery, his education being considered insufficient, but going abroad, he became a lay brother of St. Rufus, in Provence. There he applied himself to study, and being ordained to the priesthood, he was, in 1137, elected abbot. In 1146 he became Cardinal Bishop of Albano, and was sent as papal legate to Denmark and Norway. In 1154 he was elected to the popedom, and assumed the name of Adrian. Although he was personally an excellent and pious pope, he introduced several abuses of papal authority through a too-exalted estimate of the position occupied by the Bishops of Rome. Among others, he exempted the Abbey of St. Albans from episcopal jurisdiction, making it subject to the Pope only; and he also made a grant of Ireland to Henry II., thus claiming dominion over the kingdoms of the world. He reigned for five years only, dying on September 1, 1159.

**Adrianists.**—The followers of the Dutch Anabaptist Adrian Hamsted. He was minister of the Dutch congregation in London, but was deposed, and eventually excommunicated by Bishop Grindal in 1561, for denying the miraculous conception of our Lord by the Holy Ghost of the Virgin Mary. Leaving England, he then gathered a congregation in Holland, and the name of their founder was assumed by his followers.

**Adrumetians.**—Certain monks of Adrumetum, in the province of Byzacene, in North Africa, who founded Antinomian notions on St. Augustine's teaching respecting grace and predestination.

**Adult Baptism.** [Baptism.]

**Adultery.** — Conjugal intercourse between a wife and a married or unmarried man who is not her husband; also of a man, married or unmarried, with the wife of another man. It was forbidden by primitive, natural, or patriarchal law [Gen. xii. 12, 17—20, xx. 3, xxvi. 10], and also by the seventh of the Ten Commandments, "Thou shalt not commit adultery" [Exod. xx. 14]. This latter law was afterwards supplemented by the penal enactment, "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" [Lev. xx. 10; Deut. xxii. 22]; but the habitual relaxation of this penalty was sanctioned by our Lord's judicial act of mercy towards the woman taken in adultery [John viii. 11], and it has never been inflicted under the laws of Christian countries. Under modern English law, the penalty is divorce; and by an extension of the Scriptural idea of adultery to conjugal intercourse between a married man and an unmarried woman, the penalty of divorce is also extended to such cases. The extension of the sin to any and every breach of the original institution of marriage in Eden is recognised by all Christians, in accordance with the plain teaching of Christ.

**Advent.**—This name, derived from the Latin word *adventus*, "a coming," has been given for many ages to the four weeks, more or less, which precede Christmas, the coming of our Lord in the flesh. Collects, Epistles, and Gospels for five Sundays before Christmas, and for the Wednesdays and Fridays of the weeks included, are found in the early sacramentaries, and in the Comes, or Lectionary of St. Jerome [Comes]; and there are also sermons extant "concerning the advent of our Lord," which were preached by Maximus, Bishop of Turin, in the year 450. From these remains it may be inferred that the season of Advent was observed in the primitive Church. As far back as it can be traced, the season of Advent was always regarded as a season introductory to Christmas, in the same manner as Lent is introductory to Easter, but it was never observed with the same strictness as to fasting. In the Western Churches it begins the ritual year, as may be seen by the arrangements relating to holy days in the Prayer Book. Advent Sunday is the nearest Sunday to the festival of St. Andrew [Nov. 30th], whether before or after, or on the day itself, and may thus occur on any day between November 27th and December 3rd inclusive.

**Advertisements.**—The title given to some injunctions, "partly for due order in the public administration of common prayer and using of the holy sacraments, and partly for the apparel of all persons ecclesiastical," which were issued by the Archbishop of Canterbury, in the year 1566, for observance within the province of Canterbury. They have obtained a fictitious importance with respect to modern controversies from the mistaken impression that they had the authority of the Crown; but it is now known that although Parker applied

for that authority, and expected to obtain it, Cecil, the Queen's Prime Minister, absolutely refused to submit them to the Queen for her signature.

**Advocate.** [Holy Ghost.]

**Advowson.** [Benefice.]

**Adwell.** [Ethelwold.]

**Ædesius.** [Abyssinia, Church of.]

**Ægidius.** [Giles, St.]

**Ælfric** (1), Archbishop of Canterbury [A.D. 994—1005], was born of parents of high rank in the county of Kent, about A.D. 940, his step-father being Eardwulf, Earl of Kent, whose name is recorded as a benefactor of the cathedral of Canterbury. While very young he became a monk of Abingdon, and when Ethelwold, Abbot of Abingdon, was made Bishop of Winchester [A.D. 963], Ælfric was selected as one of the monks who were to replace the secular canons of that cathedral. Here he undertook the translation of the Bible into English. How far he carried the work is not known, but the whole of the Pentateuch, the books of Joshua and Judges, and the four Gospels, have come down to us, together with fragmentary portions of other books of the Old Testament. In A.D. 987 Ælfric became abbot of the newly-founded Abbey of Cerne Abbas, in Dorsetshire; in the following year Abbot of St. Albans; the next year [A.D. 989] he was appointed Bishop of Wilton, from which see he was translated to the Archbishopric of Canterbury in A.D. 994. As archbishop, he acquired lasting praise for the wisdom and judgment with which he ruled the Church. He also left behind him many homilies and other religious works, which have come down to modern times, and are a monument of his piety and pastoral zeal.

**Ælfric** (2), Archbishop of York [A.D. 1023—1050], known by the surname of Putta, or Puttock the Kite, and by that of Withune the Wise. He had previously been Prior of Winchester, a position of political as well as ecclesiastical importance; and while he was archbishop he also held for a year or two the see of Worcester, apparently for the purpose of opposing his great influence against that of Earl Godwin. Ælfric assisted at the coronations of Canute, Harold Harefoot, Hardicanute, and Edward the Confessor. He died at Southwell, to the minsters of which and of Beverley he was a great benefactor, and was buried at Peterborough, of which he had originally been a monk, and to which he had also made munificent gifts of rich vestments and jewelled gold plate. The works of Ælfric of Canterbury have sometimes been assigned to this Archbishop of York by mistake.

**Ælurus.** [Timotheans.]

**Æon.**—An "eternal being"; the name given to the "emanations" from the Supreme Being in the Gnostic system. [Gnostics.]

**Aër.**—The name given to the outermost of the three veils which are used for covering, separately and conjointly, the offered but unconsecrated elements in the Eastern Church. It is also called "nephele," or "the cloud." The symbolical meaning assigned in each case is, that as the air surrounds the earth, and as the three disciples were overshadowed by a cloud at the Transfiguration, so does this veil surround and overshadow the holy gifts. The term was adopted for the chalice veil by Bishop Andrewes in the ritual arrangement of his chapel.

**Æra,** Christian. [A.D.]

**Aërians.**—A sect formed in the latter half of the fourth century, by Aërius, a monk of Pontus. It had but a very short duration, and did not spread far beyond the place of its origin. The distinctive principle propounded by Aërius was that there is no difference between a bishop and a priest, the revival of which in Reformation times received the name of Presbyterianism.

**Æschines.**—The founder of a sect of Montanists in the second century. [Catæschinetans.]

**Æternales.**—A sect of this name is alleged to have existed about the fourth century, whose principal tenet was that the world will remain eternally in its present condition.

**Aëtians.**—A sect of Arians, taking its name from Aëtius [*d.* A.D. 366], who was for the last four years of his life bishop of some see near Constantinople. The sect was more commonly known by the name of Eunomians, from Eunomius, the disciple of Aëtius, or Anomceans, from their distinctive principle, the most extreme form of Arianism, that the second and third Persons of the Holy Trinity are entirely different [Gr. *anomoios*] from the first Person in substance and will; and hence, that our Lord is not God in any true sense.

**Afra,** St. (1).—One of the four patron saints of Brescia, the others being Saints Julia, Faustina, and Giovita. She is said to have been a lady of high birth belonging to Brescia, who was converted to Christianity by witnessing the fortitude of the brothers Faustinus and Jovita when cast to the wild beasts in the amphitheatre, by order of the Emperor Hadrian. St. Afra also suffered martyrdom about A.D. 121, and is commemorated on August 5th.

**Afra,** St. (2).—The patron saint of Augsburg. She had led the life of a courtezan, but was converted to Christianity during the Diocletian persecution by the teaching and example

of a Spanish priest, named Narcissus, who had sought refuge in her house without knowing its character. On the escape of Narcissus to his own country, Afra was accused of the crime of harbouring a Christian, and of having become a Christian herself, and was condemned to death. "It is true," she said to the judge: "I am not worthy to be called a Christian, but He who did not reject Mary Magdalen when she washed His feet with her tears will not reject me." St. Afra was burned to death at the stake on August 7th, 307. Her mother, Hilaria, and her three handmaidens, Digna, Eunomia, and Eutropia, were put to death by suffocation in her tomb for burying what remained unconsumed of her body. She is often represented in German art in company with Bishop Ulrich, the other patron saint of Augsburg, who lived in the tenth century. In ancient German martyrologies this St. Afra was commemorated on August 7th, but by a confusion between her name and that of her earlier namesake her festival is now kept on August 5th.

**Africa,** South. [Colonial Church.]

**Affusion.**—The administration of baptism by *pouring* water upon the person, as distinguished from *sprinkling* [Aspersion], or dipping [Immersion].

**Affinity.**—Relationship with a husband's or wife's relations acquired by marriage, as distinguished from relationship acquired by birth. [Marriage.]

**Affinity,** Spiritual.—It is laid down in the ancient canon law that some spiritual acts establish a relationship between the persons concerned which forms an impediment to their marriage. Thus there is alleged to be such a spiritual affinity between a god-parent and a god-child, the affinity being extended even to the natural parents of the god-child. A similar affinity is said to be contracted between a person baptising and the person baptised.

**Agapæ.** [Love Feasts.]

**Agapé,** St. [A.D. 304].—One of three sisters who had received from their parents the significant Christian names of Agapé, or *Charity*, Chionia, or snowy *Purity*, and Irené, or *Peace*, and who suffered martyrdom at Thessalonica during the persecution under Maximinian. One of the methods adopted for the extinction of Christianity was the destruction of the books containing the Scriptures and liturgies, and the penalty of death was inflicted upon those who refused to deliver them up to be destroyed. [Traditores.] These three Thessalonian ladies were among those who refused to give up some portions of the Scriptures which were in their possession, and after escaping for some time by living concealed on the hills around the city, they were apprehended and condemned to die. Agapé and Chionia were burned to death on April 1st, 304, and Irené on the 5th of the same month, the resolute martyrs singing psalms and hymns as they lay on the funeral pile. They are commemorated on April 1st.

**Agapemonites.**—The members of a strange institution, called the "Agapemoné," or "Abode of Love," which was established at Weymouth, about the year 1845, by a clergyman named Prince, who professed to be an incarnation of the Holy Spirit. [Princeites.]

**Agapetæ, or Dilectæ.**—A title meaning "the beloved," which was assumed in the fourth and fifth centuries by communities of recluses, in which men and women professing a celibate life associated under the same roof, as in the double convents of later times, such as that of Sion, but apparently with a freedom of intercourse which was then impossible. This institution of double communities was condemned in the strongest terms by St. Jerome, who charged the Agapetæ with great profligacy. They were forbidden by the first and second Councils of Carthage [A.D. 348, 397].

**Agatha,** St. [A.D. 251].—A virgin martyr, who suffered during the Decian persecution at Catania, in Sicily, of which city she is regarded as the patron saint. The story of her martyrdom is one that in its main circumstances is not uncommon in the records of the persecutions, and one that is sadly probable. The Prætor of Sicily, Quintianus, had endeavoured to win over Agatha to his wicked will, but in vain, even when he had placed her in the hands of profligate women for the purpose of corrupting her mind. He then sent her to prison for the crime of being a Christian, and when, on her trial, she refused to renounce Christianity, subjected her to the horrible torture of cutting off her breasts with shears, or tearing them off with pincers. "Art thou not ashamed, O tyrant," she is said to have exclaimed, "to tear my bosom thus? thou who wast fed at the bosom of thy mother." During the following night she is said to have been miraculously healed of her dreadful mutilation, but if she was sustained under it by God's help, as other martyrs were supported to bear the end, that miracle sufficed for her. On the following day she was again sent for by the tyrant, and repeating her faithful confession, was bound hand and foot and thrown on to a pile of wood, which stood ready kindled. At that moment there was an alarm of earthquake; it was under the shadow of Mount Etna, and the people rescued her, through fear that the cruelties inflicted on her were bringing down on them the wrath of God. But, scorched as she was with the flames, she survived only for a day or two, and then died in prison. St. Agatha is commemorated on February 5th, and she is usually represented as wrapped in a long veil, bearing in her hand a pair of shears or pincers, the

instrument of her suffering, or as carrying her breasts in a charger or great round dish.

**Age.** [CANONICAL AGE.]

**Agenda.**—A liturgical term, expressing that aspect of Divine service in which it consists of *things to be done*, as distinguished from *things to be believed*, or "credenda." An analogous term in English is the "performance of Divine Service." It was used principally as a title for the Holy Eucharist, in which sense it is found in a canon of the Council of Carthage [A.D. 390].

**Aginenses.** [AGIONITES.]

**Agionites.**—A sect of which little or nothing is known beyond the fact that it is named among some sects of false ascetics, who were condemned as heretics by a council of Gangra [A.D. 360—380]. The name is possibly derived from the Greek word *hagios*, holy, and may have been assumed in a similar way to the name "Puritan," in later times, with pretensions to more than ordinary purity and holiness.

**Agnes,** ST. [A.D. 305]. A virgin saint who suffered martyrdom in the Diocletian persecution. She is spoken of by St. Ambrose, St. Jerome, St. Augustine, and many other early writers, and is also celebrated in the very early hymns of the Church, which were written by Prudentius. The story which has come down to us respecting her is a very touching one, and was so widely spread in the fourth century, that St. Jerome says every Christian nation was acquainted with it through the homilies and hymns that were extant in all languages respecting her. According to this story, St. Agnes was the daughter of Christian parents, and only about thirteen or fourteen years of age at the time of her martyrdom. The son of the Prefect of Rome saw her as she went to and from school, and was so moved by her beauty and sweetness that he offered her marriage, endeavouring to win her over by costly presents and the exhibition of a devoted love. She rejected his love and spurned his gifts, declaring that she was already dedicated to Christ by a vow of virginity. The treatment which he received brought her lover to a bed of sickness, and when the physicians discovered the cause of his malady, they acquainted Sempronius, the Prefect, with it. The father's persuasions were as unavailing as those of the son, and he then used his authority in a vindictive manner by endeavouring to make her transfer her vow of virginity, which she pleaded, from Christ to Vesta. When dragged to the altar of Vesta, however, to be dedicated as a Vestal virgin, Agnes made the sign of the cross as a confession of her Christianity, instead of sprinkling incense upon the flame. She was then most cruelly exposed naked in the public streets, but even profligates took pity on her and turned their eyes away. At last she was cast upon a burning pile of faggots, and when life lingered long, one of the surrounding soldiers ascended the pile, and put an end to her sufferings with his sword.

The memory of St. Agnes is much revered by the women of Rome, who pray at her shrine for the gifts of meekness and chastity. There are two churches dedicated to her memory, one within and the other without the city; the former, in the Piazza Novaria, being built upon the supposed site of her sufferings. The other, beyond the Porta Pia, was originally built by the Emperor Constantine, at the earnest request of his daughter, on the spot where St. Agnes had been buried a few years before. In this latter church the Pope blesses the lambs whose fleeces are to be made into palls for archbishops [PALL], the ceremony taking place annually on January 21st, the festival of St. Agnes, with whose name [Lat. *Agnus*, lamb] it is obviously connected.

**Agnoëtians.** — This was the controversial designation which distinguished a branch of the Alexandrian Monophysites [MONOPHYSITES] in the sixth century. Their particular principle was that our Lord as God was not omniscient, there being some things of which He was ignorant [Gr. *agnoeō*, to be ignorant]. This error arose from the misapplication of certain sayings which our Lord uttered, such as, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" [Mark xiii. 32], which were words that obviously referred to His human nature while on earth; or, "Where have ye laid him?" [John xi. 34], in which case He conformed Himself to the ordinary circumstances of human knowledge in the sense of words which He subsequently used, "because of the people which stand by I said it" [John xi. 42]. There does not appear to have been any separate sect of the Monophysite Agnoëtians, but their opinion survived its originators of the sixth century.

**Agnoëta.**—A sect which appeared in the fourth century, which acquired their name from holding opinions respecting the limitation of God's omniscience, without special reference to our Lord. They were a branch of the Eunomians, an extreme branch of the Arians. [EUNOMIANS.]

**Agnostics.**—A name given to Positivists about the year 1869, as indicating their special attitude towards Christianity and revealed religion. That which is *not known* [Gr. *agnōstos*] is, according to this system, *not to be believed*. But the class of persons thus indicated have probably existed in every age, for as far back as the time of St. Chrysostom they are referred to in the remark, "Lest we

should say then, as many often do, 'No man knoweth anything,' what has just been said may suffice to remove all perplexity on this point" [Chrys., *Hom. on Stat.*, i., 26; Oxf. Tr., p. 24]. But it is obvious that we "know" most of the things which we believe only through the testimony of those whom we consider to be trustworthy informants; and that if agnosticism were to be adopted in other branches of human knowledge, as well as in matters of religion, the statements of historians respecting the past, of travellers respecting the present, or of men of science respecting the phenomena observed by them, would be reduced to an exceedingly small compass. [POSITIVISTS.]

**Agnus Dei.**—A title of our Lord, indicated in prophecy, where it was said of him by Isaiah, "He is brought as a lamb to the slaughter" [Isai. liii. 7], and adopted by St. John the Baptist when he saw Jesus coming to him, and said, "Behold the Lamb of God, which taketh away the sin of the world" [John i. 29; comp. Rev. v. 6, 12]. Prayer is offered to Christ under this title in the Litany, in the words, "O Lamb of God, that takest away the sins of the world, Grant us Thy peace—Have mercy upon us." And

AGNUS DEI.

the same form has been used from very ancient days after the consecration of the Holy Eucharist.

Our Lord is often represented in the symbolical form of a Lamb, holding a small triumphant banner, or standing on an altar "as it had been slain;" and such representations occur in the catacombs and ancient basilicas among the most ancient specimens of Christian art. The same symbol was also stamped upon medallions of wax, which were distributed to the newly-baptised on the First Sunday after Easter. Such medallions were also placed in the tombs of the departed, and some have been discovered which antiquaries believe to have been so placed in tombs as early as the seventh and eighth centuries. They were sometimes made from the remains of the great Paschal taper which had been blessed on the Easter Eve of the preceding year; sometimes from a mixture of oil and wax prepared for the purpose, over which a benediction had been used. In modern times, there is a special solemnity of blessing such medallions of the Agnus Dei—made of wax, silver, or gold—by the Pope on the Saturday in Easter week in the first year of his pontificate, and on the same day in every seventh year.

**Agonistics.**—A name, meaning contenders, or men of strife, given by the Donatists to members of their sect who roamed about Africa in bands about A.D. 317, nominally for the purpose of winning converts, but actually engaged in deeds of violence and rapine. They were also called Catrophites, Circuiti, Circumcellions, Carophites, and Montenses.

**Agonizants.**—A charitable confraternity in Italy, which undertook the duty of praying for those who were in the agony of death, and especially for criminals about to be executed.

**Agonyclites.**—A fanatical sect of the seventh and eighth centuries, called "Anti-knee-benders" [Gr. *a, gonu, clinō*]. They objected to the posture of kneeling in prayer, and used dancing as a religious ceremony; and were condemned by a synod of Jerusalem in the year 726.

**Agynians.**—A sect of Manichees of the seventh century, who held the principle that marriage was an evil, and not a Divine institution, and hence held no intercourse with women. From this circumstance of being "without woman" [Gr. *a gunē*] they took their name.

**Aidan,** ST. [A.D. 635—651].—This great North of England missionary was the first of that long line of bishops who were seated originally at Lindisfarne and eventually at Durham. The first we hear of him is as a monk of Hy, or Iona, the great missionary centre of the north. [COLUMBA, ST.] When, in the year 635, Oswald had succeeded in recovering his father Ethelfrith's kingdom of Northumbria, after the death of his elder brothers, he immediately took measures for restoring Christianity among his subjects, and his natural impulse was to send to Iona, where he himself had been converted and baptised, when a refugee among the monks in his youth, for a missionary teacher. One was sent to him named Corman, who shortly returned to Iona, declaring that the Angles, or English, of Northumbria were so stubborn and barbarous that their conversion was impossible. His report was made in a great chapter of the monks, and Aidan therefore heard it. "Brother," he exclaimed "the fault was yours. You exacted from the Pagans more than they were able to bear. You should have adopted the apostolic plan,

and given them first the milk of gentle doctrine, till they were gradually nourished with the truths of the Gospel, and they became capable of receiving stronger meat, and practising a Christian life." At these words the eyes of all the monks were turned upon Aidan, and they designated him by acclamation as the one man among them fit to undertake the great mission. He was at once consecrated bishop, that he might go among the people whom he was to convert with the fullest spiritual gifts and authority, and was sent to the Northumbrian king. On the arrival of the missionary bishop at the court of Oswald he was warmly received by the king, who himself became the interpreter into English of Aidan's Irish or Gaelic sermons and catechising. "Often," says Bede, writing from a Northumbrian monastery in the next century, "might be seen a beautiful sight. While the bishop, who was but imperfectly acquainted with the English tongue, preached, the king and his officers, who, owing to their long exile in the land of the Scots, had learned their language, interpreted his words to the people." No see had been appointed for him by the brethren of Iona, for they had no authority over the lands of the Northumbrian king, but Oswald at once assigned him the whole of Northumbria as his bishopric, and appointed the island of Lindisfarne—an island very like that of Iona, and close to Bamborough, the then royal city—with which he endowed it, as the place where the see was to be established. There Aidan built a monastery, the church of which was the cathedral of the great bishopric, and the monks its clergy, and also the missionaries by whom the bishop was assisted in his unwearying work of traversing the north country from the Forth to the Humber. So unwearying was the work of St. Aidan, so self-denying his life, and so holy his example, that the country was won over to the faith even in his own lifetime. "Nothing more commended his doctrine to the attention of his hearers," says Bede, "than the fact that as he taught so he lived, that he sought for nothing, and attached himself to nothing which belongs to this world. All that the king gave to him he quickly distributed to the poor, and never, unless when compelled so to do, did he travel through his diocese except on foot." So effectually did this first bishop of Northumbria re-establish Christianity in the North that soon after his death the church of York, which Paulinus had founded and then deserted, was restored, and the bishopric of York permanently founded, another bishopric being also formed in the north-west of Northumbria, of which the see was at Hexham. St. Aidan survived King Oswald [Oswald, St.] nine years, but was equally venerated by that king's successor, Oswy, and by Oswin, who for those nine years exercised a subordinate sovereignty in Deira, the southern part of Northumbria [Oswin, St.]. The death of the latter by a cruel act of treachery so grieved St. Aidan that he survived him only twelve days, dying on August 31st, 651. "Aidan," writes Bede, "was in the royal residence, not far from the city of Bamborough, at the time when death separated him from the body; for having a church and a chamber there, he was wont often to go and stay there, and to make excursions thence for the purpose of ministering in the country round about; which he did likewise at other of the king's houses, having nothing of his own besides his cathedral, and a few fields around it. When he fell sick they set up a tent for him close to the wall at the west end of the church, so that the tent touched the church wall, by which means it happened that he gave up the ghost leaning against a post that was on the outside to strengthen the wall." The church was built of wood, and Bede records that when it was burned down some years afterwards this post remained unconsumed, and was used in the construction of a new one. St. Aidan's body was originally buried in the "cemetery garth" or churchyard of the monastic church at Lindisfarne; but when a larger cathedral was built there it was removed to the right hand of the altar. When the monks were driven from Lindisfarne in the ninth century the bones of the saint were disinterred and carried about with the body of St. Cuthbert [Cuthbert, St.] until they finally rested in the chapter house of the cathedral of Durham. He is commemorated on August 31st, the day of his death; but although his name appeared in the Calendar of York, it seems not to have been noticed in those of southern England, and so does not occur in that of the modern Prayer Book.

**Ainsworth,** Henry.—A divine of the Brownist sect, who was born in the reign of Queen Elizabeth and died in 1622, and is remembered chiefly for voluminous annotations on the Pentateuch, the Psalms, and the Song of Solomon, which are of some value on account of their author's profound Hebrew learning. Leaving the country at the end of the sixteenth century, Ainsworth became the pastor of an English congregation of Brownists at Amsterdam in conjunction with another Englishman named Johnson. Differences arose between the two which ended in a division of the congregation, each section of which, under the respective leadership of Ainsworth and Johnson, excommunicated the other. Johnson and his followers having migrated to Embden, Ainsworth was obliged to leave Amsterdam for a time and retire to Ireland; but eventually he returned to Holland and again became the pastor of his old congregation till his death. Just before he died Ainsworth found a diamond of great value, and having found its owner, a Jew,

restored it to him, refusing any reward, but asking the Jew to obtain for him a conference with some of the rabbis of his nation. This the Jew promised, but found himself unable to accomplish, and it was believed that Ainsworth died of poison administered to him by an agent of the man whom he had benefited.

**Aisle,** or AILE.—The "wing" [Lat. *ala*], or side passage or part of a church, attached alike in large churches to the nave, transepts, and chancel. In English churches there are commonly two aisles to the nave—one on the north, and the other on the south. In small churches there is often only one aisle, which is generally on the south side of the nave, while in larger ones there are sometimes two or even more on either side of the nave. A similar name is found in connection with the Temple at Jerusalem, for it is said that in the Temptation of our Lord Jesus the devil set Him "on the wing [not "pinnacle"] of the Temple" [Matt. iv. 5]; and Eusebius says that it was from the wing of the Temple that James the Just was cast down by the Scribes and Pharisees [Euseb., *Eccl. Hist.*, ii., 23]. This "wing," or aisle, was probably, however, a "porch" or a cloister with several rows of pillars which overhung the valley of the Kedron. Aisles are almost always found also in the ancient basilicas or halls of justice which were turned into churches in Italy and elsewhere. [BASILICA CHURCH.]

**Aitkenites.**—The name sometimes given to a party in the Church of England who combine High Church practices with the extreme Methodist doctrines of sensible conversion and assurance of salvation. They derive their name from Robert Aitken, who had been a Methodist preacher before his ordination, but was Vicar of Pendeen, in Cornwall, from 1849 until his death in July, 1873. Aitken published a series of voluminous tracts entitled, "The Teaching of the Types," and his development of Wesley's original principles has had considerable influence, especially in Church of England "missions" held among the poor and uneducated classes of the people.

**Alaric.** [PAPACY.]

**Alascans.**—A Puritan party in the Church of England which adopted the opinions of John Laski or Lasco, a Polish refugee of noble birth, who had become minister of a congregation at Embden, but was invited to England by Cranmer, and became an inmate of Lambeth Palace for six months in the year 1550. In that year he was appointed "superintendent," or bishop in the Presbyterian sense, of all foreign congregations of Protestants in London, the church of the Austin Friars in Broad Street being assigned to him. Here he established a regular form of Presbyterian government, but with a service-book of his own making, in which he carefully avoided the principles and practice to which the Puritan school objected, such as all reference to sacerdotal and sacramental doctrine, the use of the surplice and kneeling at the Communion being abolished. The German congregations were broken up at the accession of Queen Mary, and after settling for a short time with some of his followers, A'Lasco returned to Poland where he died in 1560. But the principles of A'Lasco spread far and wide in England among that section of clergy and laity who were eventually known as Puritans.

**Alb,** or ALBE.—A long coat of white linen [Lat. *tunica alba*] reaching down to the feet, and having sleeves reaching to the hand. It is spoken of in records of the fourth century as being used in Divine Service, but was probably worn in common life also, at least by priests and bishops. The latter still wear it in a modified form, and under the name of "rochet," in Divine Service, and also in the

ALB.

House of Lords. The albs used in common life appear to have been flowing garments like long surplices, but with the sleeves tied in, like the "lawn sleeves" of a bishop, at the wrists. For ministration in church it was used in a less flowing form, the sleeves fitting close and the body of the alb being bound round the waist with a girdle. In this form it is used under the chasuble instead of a surplice by those clergy of the Church of England who use the ancient vestments in celebrating the Holy Communion.

The alb was originally made of white linen only; but at a very early date a peculiar form of ornament was added, called, in later times, "apparels." These are square or oblong pieces of embroidery attached to the skirt of the garment just over the feet, and above each wrist. With these apparels the alb was called "alba parata," without them, "alba pura," the latter being the "white alb plain"

ordered by the rubric in the First Prayer Book of Edward VI. [ALBIS, DOMINICA IN.]

**Alban,** ST. [A.D. 304].—A saint who has been honoured for many ages as the protomartyr of Britain, or of England. The earliest notice of St. Alban's name is found in a Life of St. Germanus, written in the last quarter of the fifth century. In this it is stated that when St. Germanus first visited Britain [A.D. 429], to contend against the Pelagian heresy [GERMANUS], and was about to return home to Auxerre, he caused the sepulchre of "the blessed martyr Alban" to be opened, and having deposited there some relics of the Apostles and other martyrs, received in return some of the dust on which the blood of Alban was still to be seen. A century later [A.D. 560], the British historian Gildas names St. Alban, of Verulamium, as one of those who suffered in the Diocletian persecution [AARON]; and a few years later the hymn-writer, Venantius Fortunatus [A.D. 580], records the name of "the illustrious Alban, born in Britain," among those of the martyrs who had been taken out of all lands to the Lord. The Venerable Bede [A.D. 731], gives the story of St. Alban's martyrdom at some length, the substance of his narrative being that while the persecution was raging, and while he was yet a pagan, Alban sheltered in his house a certain clergyman who was flying from his persecutors, and whose holy example and prayers led to the conversion and baptism of his courageous and humane host. After a few days it became known that a Christian was being thus concealed, and soldiers were sent to search the house. St. Alban immediately presented himself to the soldiers instead of his guest and teacher, and clad in the clerical habit which that guest had worn, having apparently, as so often occurred in such cases, exchanged clothes with his friend for the purpose of deceiving the soldiers, and so giving time for escape. When the prisoner was taken before the judge the mistake of the soldiers was at once discovered, and in reply to the angry words which were cast at him, Alban declared himself to be a Christian. They endeavoured to shake his constancy by scourging, and when he bore this without yielding, sentence of death was passed upon him. He was led through the gate of Verulamium to a hill, afterwards named Holmehurst and Derswold, and there he was beheaded. It was on this hill that the great monastery of St. Alban's was afterwards erected, and the existing cathedral church is reasonably supposed to cover the site of the martyrdom. When the persecution was over "a church of wonderful workmanship" was built on the spot where the martyr's body had fallen and where it was buried, and there many sick persons came, even in the time of Bede, in the hope that they should be miraculously cured of their maladies.

St. Alban's Day in the old Calendars of the Church of England was June 22nd, but, apparently by mistake, it is marked as the 17th in the Book of Common Prayer.

**Alban's,** ST., BISHOPRIC OF.—This diocese was formed out of portions of the dioceses of London and Rochester by an Act of Parliament passed in 1874, and comprises the counties of Hertford and Essex. The income of the see is fixed at £4,500.

The first Bishop of St. Alban's was Thomas Legh Claughton [accession, 1877], who was translated thither from the see of Rochester, over which he had presided from 1867.

The CATHEDRAL of St. Alban is the ancient church of the Benedictine monastery of St. Alban, which was originally founded by Offa, king of Mercia, in A.D. 793. The original church was pulled down shortly after the Conquest, and a new one was then erected out of the bricks or thick tiles of which the ruined Roman city of Verulam had been built. The new abbey church was dedicated in the year 1115, and a large portion of it still exists in the fabric of the present cathedral, the tower exhibiting its construction of Roman tiles in a very conspicuous manner. The western portion of the nave, extending to four bays, was rebuilt in the Early English style between 1195 and 1235. Between this time and the end of the thirteenth century the present beautiful choir was built in the place of the ancient Norman presbytery and apse. The Lady Chapel was erected in the first quarter of the fourteenth century. The modern restoration was of a very interesting character, and was made still more so by the discovery of many fragments of the shrine of St. Alban, which have been cleverly pieced together as they stood in the original structure.

The cathedral foundation consists only of the bishop and twenty honorary canons.

**Albanenses.**—A small sect which revived Gnostic and Manichæan opinions about A.D. 796, and was named from Albano, the city where its principal bishop originally resided. Its adherents were found principally in Verona and Bergamo, and are said not to have numbered more than five hundred, but they were probably absorbed into the widely-spreading body of the Albigenses, which is first traceable in Northern Italy and Southern France. The Albanenses believed in two first causes, the one evil and the Deity of the Old Testament, the other good and the Deity of the New Testament; and that under the former no good man ever existed, Jesus being the first, and He not having any Divine nature. They rejected the practice of infant baptism, but administered it as a mere ceremony to adults. Marriage was considered by them to be sinful, and they theoretically maintained, and perhaps practised, community of goods. The sect of the Albanenses or

Albanois is often confused with that of the Albigenses or Albigeois.

**Alban's Hall,** St. [Oxford, University of.]

**Albati.** [White Brethren.]

**Albert,** St. [A.D. 780].—An Archbishop of York, the teacher of the celebrated Alcuin, who writes highly of his good qualities. He was commemorated in ancient calendars on November 25th.

**Albigenses.**—This was a name popularly given to a great body of mediæval Manichæans which sprang up in the north of Italy and the south of France in the twelfth century, and who were known among the learned as "Cathari" or "Puritans." The name appears to have been derived from Albiga, now known as Alby, an important city of Languedoc, where a council was held against these heretics in the year 1176, and from the district around which the "Albigeosi" spread through Languedoc, Provence, and Italy. But "Albigenses" was a generic name eventually given to a great number of sects whose principles differed greatly, somewhat in the same manner as the designation of "Protestant" was used in later times. Hence it has happened that very different views have been taken by historians, some regarding them in a more favourable aspect as being distinguished chiefly by their opposition to the Papal power and mediæval superstitions, and others looking chiefly at the Manichæan errors by which the theology of the Albigenses was so deeply infected. From the one point of view they may be regarded as mediæval Protestants; from the other as a body which was antagonistic to some of the fundamental principles of Christianity.

The authentic history of the Albigenses as a body does not really extend over more than eighty years [A.D. 1163—1244], although there can be little doubt that their principles were held by small bodies of persons at an earlier date than the middle of the twelfth century, and that some who had held them in secret were put to death by the Inquisition as late as the fourteenth century. In the fourth canon of the Council of Tours [A.D. 1163] it is forbidden to frequent the society of the Albigensian heretics. In a council held at Lombères, near Alby, in 1165, some of their number were heard in defence of their opinions, and those opinions were again condemned. But their numbers still increased, and their opinions possessed a great fascination for multitudes who were living alienated from the clergy and the Church by the abuses which sprung up in the twelfth century. Languedoc was overrun with them to such an extent that its ruler, Raymond V., Count of Toulouse, appealed to the Pope, Alexander III., for the assistance of divines to confute their errors; and this proving ineffectual, Raymond began an active persecution against them.

The principles of the Albigenses began now to be either more developed, or better known, and are set forth at length in the decrees of the third Council of the Lateran [A.D. 1179]. At the root of all their errors lay the oriental dualism which attributed the creation of all things to two omnipotent First Causes instead of one; a Creator of evil and a Creator of good, the former being the Creator of the world and the God of the Old Testament. They rejected the authority of the Old Testament as Holy Scripture, and had certain sacred books of their own, "The Vision of Isaiah," and a new gospel entitled "The Narrative of questions asked by St. John and answered by Christ," now lost, upon which they placed their chief reliance. They put aside sacraments as useless, although using some form of adult baptism to signify the admission of converts to their community. Women were looked upon as in themselves evil, and marriage was declared to be sinful. The use of ritual in Divine service, the consecration of churches, the use of oaths in courts of law, the payment of tithes, were all considered sinful; and the ordinary doctrines of Christianity, so far as they were accepted at all by them, were accepted only in very modified forms. Lastly, dividing themselves into two classes, the Auditors and the Perfect, they gave to the latter a kind of ministerial authority, requiring them to adopt a life of celibacy, to eat only vegetable food and fish, to fast often and long, and practice a very strict asceticism all their lives.

On the accession of Innocent III. to the Papacy in 1198, he initiated a policy of general persecution against the Albigenses, which for a time consolidated their many sects into one vast community, and convulsed the south of Europe with bitter wars for thirty years, but which in the end exterminated them. At the very beginning of his reign this Pope sent to Languedoc two Cistercian monks, Rayner and Guido, whom he recommended to the ecclesiastical and secular authorities, calling them to sustain the authority of his envoys in every possible way. The two monks received unlimited power from the Pope to proceed against the heretics, and were enjoined first to endeavour to convince them of their errors by argument, and if argument was unsuccessful, to pass sentence of excommunication upon them. The governing authorities were enjoined to follow up the missionary envoys by sending those who were obstinate and contumacious into exile, having first confiscated their property; and if the exiles ventured to return they were to be visited with still more severe punishments. The same penalties were to be inflicted upon those who harboured heretics as upon heretics themselves: but to those who

employed their swords in the defence of the faith were promised the same indulgence which was granted to pilgrims who visited the tombs of St. Peter, at Rome, or St. James, at Compostella. It was soon found, however, that neither the censures nor the rewards of the Pope's delegates were sufficient to exterminate the Albigenses. The delegates, those first named, and subsequently Peter of Castelnau, Raoul, and Arnold, abbot of Citeaux, laboured for eight years at their work, but laboured almost in vain, until at last the murder of Peter of Castelnau brought matters to an unexpected climax. The Pope charged the Count of Toulouse, Raymond VI., with the murder; and, having excommunicated him, called upon the King of France and the great nobles to avenge it by a crusade against the Count and his Albigensian subjects.

A very large force (contemporary accounts say it amounted in number to 500,000) was collected to carry on this war; which, in imitation of the then recent wars against the Mohammedans, was called a "Crusade." Count Raymond, notwithstanding abject submission and his want of sympathy with the religion of the Albigenses, was forced into the position of their leader, since nearly all his subjects were amongst them, but he found himself quite unable to resist the invading army. Under the direction of the Papal Legates fire and sword desolated Languedoc, the Duke of Burgundy, the Counts of Nevers and Pol, and eventually Simon de Montfort, the fourth count of that name in France, and also Earl of Leicester in England, joining in the "crusade." The last-named received a grant of Languedoc from the Pope and the title of Count of Toulouse, and carried on the war with singular ferocity from the year 1209 to 1218, when he was killed by a stone flung from the walls as he besieged Toulouse. On his death the Count of Toulouse endeavoured to maintain his claim against Montfort's son, the leader of the English barons in their wars with Henry III., by giving up his independent sovereignty and acknowledging himself a vassal of the King of France. Thus the war against the Albigenses was taken up by Louis VIII. as a war for the conquest of a revolted part of his dominions, and was continued after his death in the name of the boy king, his son, Louis IX., who became known to after ages as St. Louis. It was at last arranged by the Treaty of Paris that Raymond VII. agreed that Languedoc should be annexed to the dominions of the kings of France, upon condition of his retaining a subordinate sovereignty under his hereditary title, that of Count of Toulouse. But the war continued to break out frequently for several years afterwards.

The cruelties which characterised this long "crusade" against the Albigenses, and by which they were, as a religious community or sect, exterminated, were such as to throw into the shade the errors of those who drew it upon them. "In their more merciful moments," says a recent writer, "the order was given by the crusading chiefs that those who recanted should be spared, and those who refused should be burned. Few availed themselves of the former alternative; most boldly confessed their faith, and accepted martyrdom with cheerfulness. The crusaders soon grew tired of leniency. The strife was marked with atrocities remarkable even for a religious war." When Catholics and Albigenses were crowded together at the siege of Bezieres, "'Slay all; God will know His own,' was the saying of the Legate Arnold. At Lavour the lady paramount was thrown into a well and stones rolled upon her; eight hundred nobles were hanged on trees or hewn in pieces; four hundred of the 'perfect' were burned in one pile; the rest, men, women, and children, were massacred." So it was all through the bitter struggle, the Albigenses holding their ground at all rather by their numbers than their military skill, and nearly every attack upon them ending in a cruel massacre. They made their last stand in the year 1244 at Mount Segur, "a strong castle perched on the edge of a ravine in the Pyrenees, to which most of the 'perfect' with their bishop had fled. It was forced to surrender to the Archbishop of Narbonne, the Bishop of Alby, and the Seneschal of Carcassonne. All the heretics, with their bishop and the noble lady Esclarmonde, were burned alive in a vast enclosure of stakes and straw."

These cruelties were due in no small degree to the influence of the Dominican Friars, St. Dominic himself, who had failed in his efforts to convert the Albigenses by preaching, having stimulated the Popes to stir up the war against them. The system of that hateful institution, the Inquisition, was already in course of development in the hands of the Dominicans during the earlier part of the struggle, and was established throughout Languedoc by the Council of Toulouse in the year 1229. At that council "a complete code of persecution was developed. In every village one clerical and three lay inquisitors were to be appointed. The property of those on whose lands heretics were found was to be forfeited; the harbourers of heretics were to be reduced to personal slavery; heretics who recanted were to be removed to Catholic cities, to wear two crosses of different colours on their dress, to abjure Albigensian tenets, and to make a public confession of faith. The suspected were incapable of holding office, of practising medicine, or of nursing the sick. But even these decrees were considered of dangerous mildness, and were amplified and made more stringent by subsequent councils, which were levelled as well against the true Albigenses, or Manichæans,

as against the Leonistæ, or Waldenses, many of whom had shared the sufferings of the Crusade." A few of their number still remained even after these merciless severities had been practised against those whom the wars had not destroyed; but "the persecution was devised with such political shrewdness, and so well executed, that the heresy was actually stamped out in southern Europe. In fifteen years, at the beginning of the fourteenth century, the Tolosan Inquisition, at their various 'sermones,' or sessions, handed over to death by the civil power twenty-nine of the Albigenses, and punished with various severity of imprisonment nearly five hundred others. . . Slowly, and in secret, the last remnant of the Albigensian heresy was strangled by the strong hand of the Inquisition. A few escaped and joined themselves to the Waldenses, attracted more by the comparative security of their Piedmontese homes than from any community of religious opinion. Others, it is said, escaped to Bosnia and the provinces of the Danube, where, favoured more by their obscurity than by any international toleration of either Western or Eastern Rome, they preserved a harmless and precarious existence, until they were reconciled to the Church in the fifteenth century by the eloquence of the Cardinal Carvalho." But the historical importance of the Albigenses as a community passed away in the middle of the thirteenth century, and their strange revival of Gnostic and Manichæan opinions was not represented among the sects into which the last of them were absorbed.

**Albinus** (1), or Aubin, St.—A bishop of Angers, born of an ancient and noble family, of Vannes, in Brittany, in A.D. 469. He became a monk, and subsequently for twenty-five years abbot, of the monastery of Cincillac, since called Tintillant, where his own austerities and the discipline which he maintained spread his fame far and wide. In 529 the people of Angers came to the monastery to insist that he should be their bishop, and compelled him to undertake the office. He died in A.D. 550, and is commemorated on March 1st, the day of his death, as well as on June 30th, the day on which his body was afterwards translated to the Church of Stephen, henceforward called the Church of St. Aubin.

**Albinus** (2).—A softened form of the name Alcuinus. [Alcuin.]

**Albis, Dominica in.**—The Sunday after Easter, which was called in full, "Dominica in albis depositis," because on that day the newly-baptised brought to church, to be left there, the white robes, or "albs," in which they had been christened on Easter Eve, and which they had worn during Easter week. The day was also called "Dominica post albas," the "Sunday after" the evening on which "the white robes" had actually been laid aside, which was the octave of Easter Eve. [Agnus Dei.]

**Alcuin** [A.D. 735–804].—This great and learned Englishman, the friend and adviser of the Emperor Charlemagne, was born in or near York, of noble parents, about the year 735. His original name was Alcuin, but he softened its harshness of sound when using it in a Latin form, and was known among his learned contemporaries as Albinus Flaccus, although that is not the name by which he has been best known to succeeding ages. In his boyhood Alcuin became a member of St. Mary's Abbey, York, and was there a pupil of two learned men, Egbert and Ethelbert, who successively became Archbishops of York. When about thirty years of age he himself became the head of the monastic school, and librarian of an important library which had been founded by Archbishop Ethelbert. Fifteen years later [A.D. 780], Alcuin was sent to Rome by Archbishop Eanbald to obtain the pall [Pall] from Pope Adrian I., and as he passed through Parma on his return he came under the notice of Charles the Great, who was so struck with his vast learning that he begged him to take up his abode at the great Imperial court. Alcuin made a short visit to Charlemagne after he had fulfilled his mission at York; and, eventually, with the consent of King and Archbishop, he took up his permanent residence at the great Emperor's court. There he was employed as head of the Palatine, or Palace, Schools, in the foundation of others of a similar character, in writing many learned works, and in influencing the education of his own and the next generation after a manner and to an extent similar to that of Arnold at Rugby in the middle of the nineteenth century. In A.D. 790 Alcuin returned to his native north country, remaining there for two years, and much entreated to remain by Ethelred, King of Northumbria. But at this time the Adoptionist heresy [Adoptionists] was making great progress, and Charlemagne desired the return of Alcuin, as the most learned man of his day, to oppose it. He was nominally the head of several monasteries, and especially of that of St. Martin at Tours, though he was only in deacon's orders; and on account of his great learning and reputation he was appointed to represent the English bishops at the Council of Frankfort. But he obtained permission to resign his preferments some years before his death, which occurred on Whitsunday, May 19th, 804, at Tours, in the cathedral of which city he was buried. Alcuin was born in the year of the Venerable Bede's death, and he worthily developed the ecclesiastical learning in which his brother north-countryman led the way. Like Bede,

he was a most voluminous writer; and among works of his which are still preserved there are large collections of epistles, commentaries on the books of Holy Scripture, doctrinal writings, chiefly on the Blessed Trinity, liturgical works, poems, and many writings of a more miscellaneous class, of which those on education may be specially mentioned. Among his poems there is one on the Church of York and its bishops, which forms a valuable historical record. An interesting memorial of Alcuin may be seen in the British Museum, where a magnificent illuminated Latin Bible belonging to the Emperor Charlemagne is preserved, and publicly exhibited, which is said to have been prepared under his superintendence, with a revised text, for the Emperor's own use. It is also said in an old chronicle that he made an English version of part of the Old Testament.

"Alfred the Abbot,
Whom we call Alquin,
He was a scholar,
And translated the books,
Genesis, Exodus,
Deuteronomy,
Numbers, Leviticus.
Through these were taught
Our people in English."

**Aldate,** St., or sometimes St. Old.—There is no trustworthy account of any saint of this name; and there is a high probability that the few churches which are so named were originally known popularly by the name of Aldgate, or Old Gate [*i.e.*, Old Street] Church, the name being eventually mistaken for that of a person, the prefix "Saint" being added as a matter of course, and the letter "g" dropped in colloquial use until it was dropped altogether.

**Aldebert.** [Adelbert.]

**Aldhelm,** St. [*d.* 709], belonged to the royal family of Wessex, and was born in the earlier half of the seventh century. He was educated in Latin, Greek, and Hebrew by an Irish scholar named Mailduff, the original founder of the great monastery which was afterwards known as Maildulfi Burgus, or Malmesbury. Of this abbey St. Aldhelm became abbot about 670; and when the kingdom and diocese of Wessex was divided into two dioceses by King Ina in 705, St. Aldhelm was appointed Bishop of Sherborne. [Sherborne, Bishopric of.] He is the earliest English author known, and many of his works are extant written in Latin. English hymns, which he wrote for the purpose of inducing the people to endure better the long services of holy days are, unfortunately, lost; but a translation of the first fifty psalms, some in prose and some in verse, is still extant in a contemporary MS. in the National Library at Paris, and has been printed. It is the oldest of all those many attempts to give a vernacular Bible to the English people, which culminated seven centuries later in that noble version known by the name of Wycliffe, the version out of which our present English Bible was developed in the sixteenth and seventeenth centuries.

**Alexander of Hales** [*d.* 1245].—A Franciscan monk of Hales, in Gloucestershire. He studied theology and the canon law both in England and Paris, and acquired such a reputation that he was called "The Irrefragable Doctor." Some of his works are still extant, including commentaries on the Psalms and the Revelation.

**Alexander Natalis.** [Noel, Alexander].

**Alexander Neckham.** [Neckham, Alexander.]

**Alexander,** St., was Archbishop of Alexandria [A.D. 313—326] during the great struggle between the orthodox and Arius and his followers, and at the Nicene Council.

**Alexander,** St.—A soldier of the Theban Legion, who was beheaded outside the city of Bergamo, and is there specially commemorated.

**Alexandria,** Catechetical School of.—This famous home of theological learning is said to have been originally founded by St. Mark the Evangelist. The earliest head of it whose name is handed down to us is Athenagoras; but there is no authority of very high antiquity for this. Eusebius, however, mentions Pantænus, a Stoic philosopher and the disciple of apostolic men, as its head about A.D. 179. He was succeeded on his death by the great Clement of Alexandria, whose successor was the still greater Origen. After the time of Origen, the School of Alexandria produced no specially learned theologians; but its influence extended far into subsequent ages through the personal teaching and literary works of Clement and Origen.

**Alexandria,** Liturgy of.—One of the primitive liturgies, which is said to have been composed by St. Mark the Evangelist for the use of Christians throughout Egypt, and the substance of which is still extant. [Liturgies.]

**Alexandrine Codex.**—A fine copy of the whole Bible in Greek, which was written in the fourth century, and originally belonged to the patriarchal library of Alexandria, but is now in the British Museum. It was presented to Charles I. by Cyril Lucar, then Patriarch of Constantinople, in 1628, and passed from the Royal Library to that of the Museum in 1757.

This manuscript of the Bible consists of four large quarto volumes, and is known among Biblical critics as Codex "A." It is one of the only three early Bibles in a nearly complete form which exist, and is far less mutilated than either of the other two—the

Vatican ["B"], at Rome, and the Sinaitic [ℵ], at St. Petersburg. It is written on thin vellum, in double columns, in Greek capital letters, and is easily readable. A volume of this priceless Bible is always open to inspection under glass, in the Library of the British Museum. The whole manuscript was printed in facsimile in 1786, and in a more portable form in 1816 [O. T.] and 1860 [N. T.]. Cowper's edition of the New Testament, published at the latter date, gives a full account of the manuscript in the introduction.

**Alexians.** [LULLARDS.]

**Alexis,** ST., or ALEXIUS.—The patron saint of pilgrims and beggars. The Roman legend respecting him is probably a mere fiction intended to enforce the lesson that we are strangers and pilgrims upon earth, and there is no certain evidence that there was such a person as it refers to. He is said to have been a young Roman nobleman who lived about A.D. 400, when the Empire was drawing to an end, who forsook his home and his bride on his wedding day, went on "pilgrimage" for seventeen years, and then returned, unrecognised, to Rome, where he received alms daily at the door of his father's house, to support life.

**Alford,** HENRY [*b.* 1810; Dean of Canterbury, 1857; *d.* 1871]. This very accomplished and learned divine was distinguished as an earnest and attractive preacher, and wrote several hymns which have become popular. But the chief work of his life was his edition of the Greek Testament (1849-1861), the best which up to his time had ever appeared in this country; and though more learned commentaries on separate books have appeared since, Alford's edition of the New Testament as a complete work, taking into consideration text and commentary, remains the best.

**Alfred,** KING [A.D. 849—901].—This good king is specially connected with the religious history of England as a translator of part of the Holy Bible into English. It is well known that he placed the Ten Commandments and the four chapters of the Book of Exodus which are associated with them at the head of his code of English law, and his name has also been connected with an English version of the Psalms. He translated also a noble treatise on ministerial duties, *The Pastoral of St. Gregory*, and in his preface to this the King expressed a wish that "all the freeborn youth of his kingdom might be able to read the English Scriptures."

**Alien Priories.**—Communities established in England as CELLS of Norman Abbeys. They were exempt from the jurisdiction of English bishops, and were looked upon with disfavour as colonies of foreigners whose interests were not those of the country in which they were settled. When the great war with France was carried on by Henry V., the alien priories were abolished by Act of Parliament [2 Hen. V., A.D. 1414]; but their property was used in the foundation of the noble monasteries of Sheen and Sion, and in augmenting the revenues of New College and Winchester College.

**Alkmund,** ST. [A.D. 800].—Of this saint there is very little known beyond the name. He is said by Simeon of Durham to have been a son of Alchred, King of Northumbria, and to have been put to death, under circumstances which gave him the character of a martyr, by the servants of Eardulf, apparently at Lilleshall, in Shropshire. Ethelfleda, daughter of King Alfred, built a church to his memory at Shrewsbury, which was afterwards made a collegiate church, with ten prebendaries, by King Edgar. A church was also dedicated in the name of St. Alkmund at Derby, to which his remains were removed, and where a famous shrine was erected. Several other churches with the same dedication exist in the counties of Derby and Shropshire. He is commemorated on March 19th.

**Allatius,** LEO [1586—1669].—A very learned physician of Greek birth, but Roman by education and long residence in Italy, who devoted himself to the promotion of union between the Greek and Roman churches. He never took orders, but was a voluminous writer on theological and liturgical subjects; and for the last eight years of his life was librarian to the Vatican. He was a constant and laborious student, and was possessed of a surprising memory, stored with all kinds of knowledge. The curious anecdote is told of him, that he wrote for forty years with the same quill pen, and that he shed tears when it was at last lost by accident.

**Allegorical.**—The expression or explanation of one thing under the image of another, the allegory differing from the parable in always using that which is historically or literally true for the purpose. Thus St. Paul explains certain differences between the Jewish and the Christian Dispensations by allegorising the history of Ishmael and Isaac [Gal. v. 22—31].

**Allein,** JOSEPH [1623—1668].—The author of a work entitled "The Alarm to the Unconverted," which was once exceedingly popular and sold by hundreds of thousands. Allein was son of Tobias Allen of Devizes, and was educated at Corpus Christi College, Oxford. He became one of the original Nonconformists in 1662, and was one of the few who suffered imprisonment for contumacy: but it is said that he greatly regretted his separation from the Church.

**Alleluia.**—The Greek and Latin form of the Hebrew Hallelujah, the English form of

which is, "Praise ye the Lord." It was adopted in Christian worship in very early ages, especially at Easter. In the English form it is familiar in the Book of Common Prayer, in the versicles, "Praise ye the Lord; ℟ The Lord's Name be praised." It is thus translated also throughout the Psalms; but in the book of the Revelation the Greek form is retained.

**Alleluiatic Psalms.** [HALLEL.]

**Allen,** CARDINAL [1532—1594].—This zealous Roman Catholic was born in Lancashire and educated at Oriel College, Oxford, of which he became a fellow during the reign of Edward VI. In Queen Mary's reign he was made Principal of St. Mary's Hall, Oxford, and Canon of York. At the accession of Queen Elizabeth he retired to Louvain and received foreign preferments, being eventually created "Cardinal of England" in 1587 and consecrated Archbishop of Mechlin in 1589. During the whole reign of Queen Elizabeth Allen's zeal, learning, and administrative abilities were used in the endeavour to establish Roman doctrine, customs, and authority, in England, in the place of the Reformed Church. For this purpose he set up a college or "Seminary" at Douay in the year 1568, for the education of young Englishmen or Irishmen, who were sent into England as "seminary" or "missionary" priests, and thus to form a "new English clergy," who should gradually convert the country to Rome and lay the foundation of a Roman hierarchy which should supersede the bishops and clergy of the Church of England. In 1576 this college was driven from Douay by rioters, but was reinstated there in 1593, and continued there until the French Revolution, when it migrated to Ware, in Hertfordshire, where it is still existing. Similar seminaries were founded at Rome, Seville, and Madrid in 1578, and others at Valladolid, St. Omer, Paris, Liège, Lisbon, Louvain, and Ghent, during the reigns of Queen Elizabeth and James I. The movement was vigorously maintained by Cardinal Allen as long as he lived, and many of the young priests whom he thus sent into England to convert it to Romanism gave up their lives in their enthusiasm for the hopeless cause which they had undertaken. He also supported the invasion of the "Great Armada" in two works entitled "An Admonition to the Nobility and People of England," in which he urged his countrymen to consider themselves absolved from their allegiance to Queen Elizabeth and to support Philip of Spain, the widower of Queen Mary her sister. Cardinal Allen was the most vigorous and practical opponent of the English Reformation that lived in those times, and did much to establish in England the small body of Roman Catholics which sprung up during the Elizabethan age and has survived to the present day.

**All Hallows.**—An old name for the festival of All Saints, "halowe" or "halwe" being a mediæval English word in common use for the later Latinised word "saint." So Hallowmas used to be the familiar name of All Saints Day, the form being analogous to that of Christmas; and the designation of the even or vigil preceding, that of "All Hallow E'en," has not yet become altogether obsolete.

**All Saints,** FESTIVAL OF [Nov. 1st.]—There are traces of a festival for the commemoration of all martyrs and saints not otherwise commemorated as far back as the time of St. Chrysostom, who refers to the Sunday after Pentecost as such a festival. In the Sacramentary of St. Gregory there are also collects and scriptures appointed for two such days, one of All Martyrs on May 13th, and one of All Saints on Nov. 1st; these two days appearing likewise in the Calendar of the Venerable Bede. The formal institution of the festival is usually associated, however, with the dedication of the temple of the Pantheon at Rome as a Christian church on Nov. 1st, 608.

**All Souls,** FESTIVAL OF [Nov. 2nd].—It appears to have been the custom of the primitive Church, even as early as the time of St. Cyprian, to commemorate annually "the souls of all those who have died in the communion of the body and blood of our Lord," annual communions, for the same purpose being also mentioned by Tertullian, St. Chrysostom, St. Augustine, and others. This commemoration, known in the mediæval Church of England as "the year's mind," was probably the origin of a general commemoration following that of All Saints, such a festival being found in existence in the tenth century. In the old calendars of the Church of England it appeared as "The commemoration of souls," or "of the souls of the departed," until the Reformation, but was not retained in the calendar on its reconstruction for the Book of Common Prayer.

**All Souls' College.** [OXFORD, UNIVERSITY OF.]

**Almanack.**—For the religious use of almanacks see the article under the word CALENDAR.

**Almaricians.** [AMALRICIANS.]

**Almighty.**—This word is a title of God, used by Himself in the earliest history of mankind [Gen. xvii. 1], and put into the mouths of angelic beings and saints when they are worshipping Him in heaven at the end of all things [Rev. iv. 8, xix. 6]. The English form of the word is traceable as far back as the English language, the first article of the Apostles' Creed standing in the form "Ic gelyfe on God Fæder Ælmightigne," in the ninth century: nor has it been to any

great extent superseded by the equivalent Latinised form "Omnipotent," which has been in use since the days of Chaucer. In either form it signifies the comprehensive power of God as the Creator and Preserver of all things; so that nothing is beyond the range of that power. All other power has limits beyond which it cannot go. The power of God is illimitable, and can be restrained only by His own will. This mightiness to do all things is beautifully illustrated in the 38th, 39th, 40th, and 41st chapters of the Book of Job.

**Almoner.** —An official [Lat. *eleëmosynarius*] appointed to distribute alms on behalf of a community or of a person. Thus the "Lord High Almoner" is a court official of the sovereigns of England, and part of his duties is to distribute the alms of the sovereign during a special service at the Chapel Royal on Maundy Thursday.

**Almuce.** [AMESS.]

**Alms.**—Money or goods given to the poor as a religious duty. The word is contracted from the Anglo-Saxon and mediæval "almesse," which itself is an Anglicised abbreviation of the ecclesiastical Latin "eleëmosyna," originally Greek, and signifying "mercy." It is properly a word in the singular, as in the narrative of the mendicant at the Beautiful Gate of the Temple, who "asked an alms" [Acts iii. 3]. The giving of alms has always been insisted upon as a very essential part of religious duty in every age of the Church, and it is evident from St. Paul's writings that it was associated with Divine worship on "the first day of the week" from Apostolic times [OFFERTORY]. The Divine recognition of almsgiving as a good work is also shown by the message delivered to Cornelius, "Thy prayers and thine alms are come up for a memorial before God" [Acts x. 4].

**Alms Dish.**—The shallow "basin" or dish in which the priest at the altar receives, for presentation thereon, the money and other gifts which have been collected from the congregation. They are almost always made of "latten," that is, bell or gun metal, and are often very beautifully chased or engraved. Fine examples are to be seen at Westminster Abbey, and in many English cathedrals; as also in not a few parish churches.

**Alogi.**—A general term given by some ancient heresiologists to all who rejected the doctrine of St. John respecting the "Logos," or "WORD." It does not appear that there was ever a distinctly organised sect so called.

**Alphabet,** CEREMONIAL USE OF THE. —This formed part of the ancient ceremonies in the consecration of churches, as it still goes by the Latin rite. As the bishop came to the midst of the nave on entering the church in procession, he found a few square yards of the pavement spread with white wood ashes. Upon these he wrote the alphabet twice with the end of his pastoral staff, first in Greek letters from the north-east to the south-west, and then in Latin from the south-east to the north-west, thus placing the two lines in the form of a St. Andrew's cross. The ceremony signified that all Divine revelation was conveyed by the letters of the alphabet, and that the Gospel comprehends under the shadow of the Cross men of all nations, and peoples, and tongues. In very ancient times three alphabets were written, Hebrew, Greek, and Latin, as the title placed over our Lord's head upon the cross was written in those three tongues; but the Hebrew was early discontinued, probably because bishops were not often able to write in that character.

**Alphabet Psalms and Hymns.**—This peculiar form of acrostic poetry [ACROSTIC] occurs in the Psalms and elsewhere in the Old Testament, and was occasionally adopted by early Christian hymn-writers. Instead of the initial letters of the verses forming a work or a name, as in the case of ordinary acrostics, they occur in regular alphabetical order, the object of this being probably that of assisting the memory, as beads are used by Roman Catholics in the rosary to recall to mind particular prayers. There are eight alphabet psalms, namely, the 9th and 10th, which form one psalm in the Hebrew, the 25th, 34th, 37th, 111th, 112th, 119th, and 145th. The 119th has the most elaborate structure of all these, for it is divided into twenty-two stanzas, or sections, of eight couplets each, and every couplet of each stanza begins with the letter of the alphabet which stands at its head. To represent this faithfully in English all the eight verses under aleph should begin with A, all under beth with B, and so on through the twenty-two sections of the psalm. The same alphabetic structure is to be found in the Lamentations of the prophet Jeremiah. In that book the 1st, 2nd, and 4th chapters consist of twenty-two verses each, the initials of the verses forming the letters of the alphabet in regular succession. The 3rd chapter consists of sixty-six verses, every three successive verses beginning with the same letter.

**Alpha and Omega.**—The first and last letters of the Greek alphabet, which are used in the book of the Revelation [Rev. i. 8] to symbolise the infinite eternity of God's existence as "the First and the Last," and His relation to all created and finite beings as "the Beginning and the Ending" of all existence. A similar expression is also found in the Old Testament [Isai. xli. 4, xliv. 6], and was known as a proverbial saying among the Jews, who would say of a thing complete and perfect that it was "from aleph to tau."

Among the early Christians the letters alpha and omega were frequently placed on either side of the cruciform monogram formed from the letters chi and rho, the first two letters of the name Christ in Greek [ΧΡΙΣΤΟΣ]. In this form it occurs in sepulchral inscriptions in the Catacombs, and, at a later date, on the coins of Constantine the Great and his successors. It has also been found on deserted houses on the banks of the Orontes, in Syria.

**Alphege,** St. [A.D. 954-1012]. — An Archbishop of Canterbury, who was cruelly put to death by the heathen Danes at Greenwich, on April 19th, the Saturday in Easter week, 1012. Alphege was a West-Saxon of noble birth, and, having been a monk of Glastonbury, became at an early age Abbot of Bath. He was made Bishop of Winchester in 984, and was translated to the Archbishopric of Canterbury in 1005. In the sixth year of his primacy the city of Canterbury was taken by the Danes, the cathedral greatly injured, nearly all the clergy massacred, and the Archbishop himself carried away prisoner in the hope that a large sum of money would be offered for his ransom. He was kept in captivity in the Danish camp at Greenwich for seven months, and at length, on April 19th, 1012, brought before the Danish chiefs at one of their riotous banquets with a fresh demand for gold. The Archbishop firmly refused to sanction the use of Church money or goods for his own ransom, and was then pelted by the revellers with the bones which remained from their feast until he was half dead. One of them, a godson of his own, named Thrum, then struck him on the head with an axe, and so put an end to his life. The body of the murdered Archbishop was bought of the Danes by the people of London, and was at first buried in St. Paul's Cathedral. but was translated to Canterbury by King Canute. The parish church of Greenwich is dedicated in his name, and he is commemorated on April 19th in the calendar of the Prayer Book.

**Alphonso A'Castro** [1495-1558].—A Spanish Franciscan monk, who came to England as confessor to Philip of Spain on his marriage with Queen Mary, and whose influence contributed largely to the persecution of the Protestants during their reign. A'Castro had published a Latin work on heresies as early as 1534, and in 1547 had published another on "the righteous punishment of heretics," both works being reprinted for the use of King Philip, when the writer was resident in England "serving the king in public sermons, and in matters of business connected with the faith." In the later work A'Castro advocates the burning of heretics as the best way of putting them to death, and justifies it by the example of the destruction of Korah and his company. It was immediately after King Philip had been thus instructed by his spiritual adviser that the statutes against heretics were revived, and the persecution began a short time later by the burning of John Rogers, Canon of St. Paul's, Hooper, Bishop of Gloucester, and Taylor, Rector of Hadleigh. A'Castro also interfered personally with the accused persons, and Foxe records a visit which he paid to Bradford while the latter was a prisoner in the Compter, on February 25th, 1555. "Here was the Friar," writes the Martyrologist, "in a wonderful rage, and spake so high (as often he had done before) that the whole house rung again, chafing with *om* and *cho*. He hath a great name for learning, but surely he hath little patience." A'Castro was appointed to the Archbishopric of Compostella, and left England at the end of 1557, but he died at Brussels, on February 2nd, 1558, being then on his way to take possession of his see.

**Altar.** — A name given to the table, whether of stone or of wood, used in the celebration of the Holy Communion or Eucharist. [Eucharist.] (1) The term appears to have been employed in this sense very early in the history of the Church. (2) It has always been so used by the Roman Catholic Church, as indicating that upon which the sacrifice of the Mass is offered. (3) It appears in the Rubrics of the Early Prayer Books of the Reformed Church of England, but "the Lord's Table" was substituted for it in 1552, and it is now found only in the Rubrics of the Coronation Service. [See p. 47.] "The Lord's Table" is a name that was given to the "table of the shewbread," which is called an "altar" by the last of the prophets [Mal. i. 7], to the altar of incense [Ezek. xli. 22], and to the altar of burnt offering [Ezek. xliv. 16; Mal. i. 12].

Many English Divines have habitually written of the Holy Communion as a "Feast upon a Sacrifice," and books of devotion for use at the service have commonly been called by the title of "Companion to the Altar." The word "altar" is also used by many members of the High Church party in the Church of England, to specially indicate their belief in the sacrificial character of the Holy Communion.

It is possible that in the first and unsettled years of the Christian Church "the breaking of the bread" often took place in private houses, and on part of the domestic "triclinium," which was a table forming three sides of a square; but it is certain that when "upper rooms," and other fixed places of assembly, began to be set apart for Divine worship, a "Lord's table" for the purpose became a distinct feature in them. When St. Paul wrote to the Jews, "We have an

altar" [Heb. xiii. 10], he seems to be using language which is associated with that Table of the Lord from which Christians received the Christian peace-offering, as the Jews had received their peace-offerings from the altar in the Temple; and not very long after St. Paul's time, St. Ignatius, who was the contemporary of some of the Apostles, wrote in his Epistle to the Philippians, "In every church there is one altar." The earliest detailed description of a Christian church is, however, contained in a sermon preached about the year 315 by Eusebius, the historian, at the dedication of the Cathedral of Tyre. Here he speaks of the architect having arranged seats around the semicircular end of the church for the use of the bishop and clergy, and having at last placed the holy altar in the midst [Euseb., *Eccl. Hist.*, x., 4]. From that time, the word is the one most commonly found in use in Christian literature as the designation of the Lord's Table, the Greek term being *thusiastērion*, the Latin *altare*, and the languages of Europe all using some term derived directly from the latter.

In the earliest ages of the Church, altars appear to have been usually made of wood. One is enclosed within the stone altar of St. John Lateran, at Rome, which St. Peter is alleged to have used. Fragments of wood are preserved also at the Church of St. Pudentia, which are similarly said to be part of an altar of apostolic date. At Durham there is a small portable altar of wood, covered with silver, which was used by St. Cuthbert when visiting his diocese, in the seventh century; and many references are found to wooden altars in early Christian writers. They are generally used in the Eastern Church, and William of Malmesbury says that they were used in England down to the eleventh century, but that Wulstan, the then Bishop of Worcester [1062—1095], caused all in his diocese to be changed for altars of stone. It is probable that although altars were long made of wood, as part of the furniture of the church, it was found that they could be too easily destroyed in troubled times, and that thus altars of stone came to be introduced, often to be replaced by still more costly material, as in the silver altar of St. Ambrose, at Milan, which dates from A.D. 835.

The altar of early Christian times appears to have been mostly, if not always, placed under a canopy, supported by columns, and called a *ciborium*, the name being Greek, and meaning a covering of cup-like form, a "cupola," or "dome." [Baldachino.] In England it was more common to surround the altar on three sides with hangings, leaving the front or west side only unenclosed. But from the Reformation until quite recent times, a form of the ancient cupola or dome was very commonly used in English churches, heavy pillars occupying the north and south ends of the table, and an angular or dome-shaped pediment surmounting them. This addition to the altar served the purpose of adding to the dignity of its appearance, and giving it prominency in its position at the east end of the church, where it would otherwise be almost lost to sight in large churches. For the same reason, it was also placed upon an elevated platform, approached by several or many steps; and for the sake of protection from profanation, a low wall, or some similar form of enclosure, was placed at some distance in front of it, though this latter was not often used when there was a choir screen, it being considered that the whole chancel was then sufficiently enclosed for the purpose in view.

**Altar Cloths.**—From very ancient times Christian altars have been covered with what were called "altar-palls," or rich cloths of some kind of tapestry, and also with linen cloths. The Emperor Constantine gave some rich tapestry for the altar of a church at Jerusalem, but whether for covering it or for curtains around it cannot be determined with certainty. St. Chrysostom speaks, however, in one of his homilies, of altar coverings of silk, often ornamented with gold, as if they were common in the fourth century. In the sixth century, a letter speaks of such an altar cloth at Apamea as being purple in colour; and in the following century many such cloths were destroyed by the iconoclasts because they were decorated with embroidered figures of saints and angels.

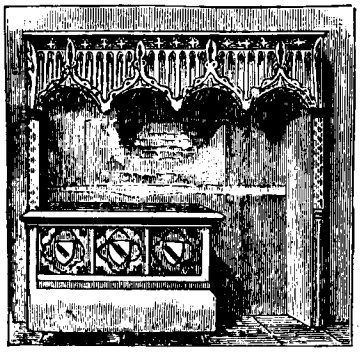
Fine linen cloths have also been used from the first in the celebration of the Holy Communion, and are spoken of in the Liturgy of St. Chrysostom, by St. Isidore, by Optatus, and by St. Gregory, in whose Sacramentary there is a prayer to be used at their benediction. It seems very probable that the primitive covering of the altar was a fine linen cloth, and that the ornamental cloths of silk or woollen material were originally used for covering and protecting the linen cloth when not in use.

However this may have been, it is well known that such ornamental cloths have been in use as the visible covering of English altar shelves both before and since the Reformation, under the names of *frontal* and *super-frontal*, and that they have been of different colours at different seasons according as the latter were of a festival or penitential character. For detailed information as to colours, see the article on Colours.

**Altar Lights.** [Lights, Ecclesiastical Use of.]

**Altar Tomb.**—A monument built in the form of a stone altar, and sometimes surmounted by a canopy. Such a tomb commemorates Chaucer, the poet, in Westminster

Abbey; one, which covers the grave of the Duchess of Northumberland, mother of Lord



CHAUCER'S ALTAR TOMB.

Guildford Dudley, is also to be seen in old Chelsea church; and a fine one, in memory of Sir George Clerke, is in St. Mary's Church, Thame.

**Altruism.**—A fanciful term originating with Comte the founder of Positivism [Positivists], and adopted by Herbert Spencer, to indicate a moral principle opposed to egoism, that it is a duty to live for others (altrui), denying ourselves and bestowing all our love upon others. [Benevolence, Beneficence.]

**A.M.**—(1) An abbreviation used in chronology for "Anno Mundi," the year of the world.

**A.M.**—(2) The abbreviation used for the Latin words "Artium Magister," more commonly known in English as "Master of Arts."

**Ama.** [Ampulla.]

**Amalricians.**—Those who adopted the opinions of Amalric of Bena (Amaury of Bené) a mediæval teacher of Pantheistic doctrine, who was expelled from the University of Paris in the year 1204. He appealed to Pope Innocent III., but his sentence was confirmed and he was ordered to return to Paris and recant his heresies. Amalric died, it is said of grief, in 1209; and soon afterwards his remains were burned and the ashes scattered to the wind by order of a council of Paris. By order of another council ten of his followers were burned as heretics. Among other strange doctrines which the Amalricians held in opposition to Christianity was one that the Father became incarnate in Abraham, the Son in the Blessed Virgin, and the Holy Ghost in ourselves.

**Ambon.**—This is the Greek name of a large desk, or "pulpit of the readers," placed at the west end of the choir, from which the Lessons, Epistle, and Gospel used anciently to be said or sung. Fine early specimens exist in the churches of St. Clement, St. Lawrence, and St. Mary in Cosmedin at Rome, and in that of St. Apollinaris at Ravenna.

**Ambrose,** St. [A.D. 340—397].—One of the Latin fathers, who was Bishop of Milan for twenty-three years [A.D. 374—397], and, on account of his great learning, accounted one of the four "Doctors" or principal theological teachers of the Western Church, the others being St. Augustine, St. Jerome, and St. Gregory. St. Ambrose was the son of a father of the same name, who held very high office in the Roman Empire, being Prætorian Prefect or Governor-General of the province of Gaul, which included Spain and Britain, and was one of the four most important governments of the Empire. He was born three years after the death of the Emperor Constantine, the place of his birth being probably Treves, though Arles and Lyons both also claim him. In a "Life" which was written by his secretary Paulinus, two anecdotes of his early days are given which were probably told to Paulinus by Marcellina, a sister of St. Ambrose, and which were regarded as prophetic of his career. In his infancy a swarm of bees settled near to him as he lay asleep in his cradle in the open court of his father's palace, and some of them flew in and out of his mouth without doing him any injury; an incident which was considered by his father as an omen foreshadowing (as in the case of Plato) future eloquence. Later on, when he was a boy, living at Rome with his widowed mother and his sister, observing that they kissed the hands of bishops, he held out his own hand to them, telling them that he also should one day be a bishop. For some years, however, he practised at the Roman bar, where he attained a position, and from which he was advanced in A.D. 369, to be consular magistrate of the provinces of Liguria and Æmilia, a district which contained his future diocese of Milan, Liguria, Turin, Genoa, and Bologna. When the prefect, Anicius Probus, was dismissing Ambrose to his government, he is said to have used the far-seeing, or the unconsciously prophetic, words, "Go then, and conduct yourself rather as a bishop than a judge." The young consular made Milan his residence, and so won the high respect of those whom he governed that the words of his friend and patron soon received an unexpected fulfilment. The bishop of Milan, Auxentius, who had been elected under Arian influences, died in the year 374, and the Catholic party endeavoured to obtain an orthodox prelate for his successor. Something approaching to a riot occurred in the keen struggle which attended the election, and the governor Ambrose visited the church in which the election was taking place, to suppress the disturbance by his official presence. As he was speaking to those who were assembled there, a voice was heard to exclaim, "Ambrose for

bishop," and the cry, which was afterwards said (with little probability on such an occasion) to have come from a child, was at once taken up by the multitude, "Ambrose for bishop." It was with very great reluctance that he gave up his high civil office, and when a messenger was despatched to obtain the sanction of Valentinian, the Emperor, he concealed himself in the house of a friend named Leontius. The Emperor's reply was an entire approval of the popular election, and when a proclamation was issued by the vice-prefect, Ambrose was discovered, and at length yielded to the wishes of the Milanese. He was then baptised (for though brought up as a Christian, his baptism had been delayed), ordained deacon and priest, and a week afterwards, on Dec. 7th, 374, he was consecrated bishop.

The earlier life of St. Ambrose as a civil magistrate and a lawyer seems to have proved an admirable training for him as a bishop. His intellect was of that high order which enables a man to take a quick and firm grasp of principles, and it had been educated by his experiences as a conscientious advocate, judge, and ruler, into a prudent and wise application of those principles in the practical work of his later office. He lived for the duties of that office, and, as he himself says, taught himself, that he might teach others. He kept a firm hold upon those who had learned to respect him as a layman by his constant and untiring ministrations, by his unswerving adherence to the received and authoritatively expressed doctrine of the Church, by his self-denying and holy life, and by his bold maintenance of high Christian principle, even when it obliged him to assert it in the face of an emperor. A conspicuous illustration of the last feature in his character, which was illustrated on other occasions also, is found in the discipline which he exercised in the case of the Emperor Theodosius. In A.D. 390 the people of Thessalonica had, in one of those popular tumults for which they were evidently notorious even in the days of St. Paul, put to death some officers of the Roman garrison, and, in a hasty fit of vengeance, the Emperor had put down the insurrection with so severe a hand that as many as seven thousand of the people were slain. St. Ambrose at once wrote a letter to the Emperor, rebuking him for the inhuman character of this Imperial act, exhorting him to penitence for it, and declaring that he would not celebrate the Eucharist in his presence or administer it to him until the Emperor had given proof of his repentance. The end was that the Emperor came to the church, and, putting off his royal robes, performed some act of penance in the sight of the congregation, and asked for pardon from God and man. Such brave Christian conduct as this won for the Bishop of Milan the highest reverence of rulers and people. He was often employed by the Emperors in political matters, but always apparently for the purpose of putting an end to variance and bringing about peace and quietness. In a similar manner the people constantly appealed to him in matters of law; and his knowledge of law was always employed to end differences and prevent lawsuits. So dear did he become to the Emperor Theodosius that when the latter died the name of Ambrose was the last word on his lips, and there is a well-known saying of his, "I have known no bishop except Ambrose."

In the latter part of his life [A.D. 383-387] there were some years of friendship between St. Ambrose and St. Augustine, their intercourse being that of a spiritual father and his "son in the Lord," such as may have been that between St. Paul and Timothy. It was, indeed, under the teaching of St. Ambrose that the doubting Augustine was fully converted to Christianity, and by him that the convert was baptised. A memorial of their spiritual association has come down from at least as far back as the eighth century, in the form of a tradition, which attributes the composition of the "Te Deum" to the two conjointly. This beautiful hymn is probably older than the time of St. Ambrose, but as the earliest liturgical references to it are connected with his name, so, at a more recent date, and more than a thousand years ago, it was sometimes entitled "The Hymn which St. Ambrose and St. Augustine composed between them." Many other hymns are also, and with the highest probability, attributed to St. Ambrose. [HYMNS.]

His works are very voluminous, most of them having been originally composed as discourses to be preached in his cathedral, or as epistles to his friends. As to the former class, they have shared the fate of all good popular sermons; and, while it is certain that they were exceedingly attractive and influential, and regarded as possessing the highest qualities of eloquence among his contemporaries, they have not ranked with the highest class of Patristic writings among students of later ages. They are also deficient in originality: for, like many other eloquent preachers, St. Ambrose had in a high degree the gift of assimilating the thoughts of others, and giving them stronger point or greater beauty by making them his own.

St. Ambrose died, immediately after receiving the Communion of the Sick, on April 4th, 397, which was Good Friday in that year. He was buried in the Cathedral of Milan, where he lies under the high altar, a costly structure of gold and silver, dating from A.D. 835; the great Basilica, which has ever since borne his name, being filled with a crowd of his own flock, mourning his loss but reverencing his memory. The same day on which he died, April 4th, is that on which he is commemorated in the Church

of England; but in the Roman and Eastern Churches his festival is December 7th, the day of his consecration as bishop.

**Ambrosian.**—This occasionally occurs in ancient service books as the name of the Te Deum, and also still more rarely as the name of hymns in general. So they were said by St. Isidore to have been called in the 7th century.

**Ambrosian Chant.**—The term "Cantus Ambrosianus" indicates the mode of church singing introduced into the Western Church by St. Ambrose, and not any particular melody or melodies, as in the case of the Gregorian Chants, although it is indeed connected with a well-known ancient melody, which has been used for the Te Deum almost from his time, the "Ambrosian Te Deum." It is still uncertain what was the peculiar form of church singing which was thus called the "Cantus Ambrosianus." St. Augustine says in his Confessions that the Eastern mode of singing was introduced into the Church of Milan, and that from thence it spread throughout the churches of all Europe; and it has been conjectured that by this he meant the antiphonal mode of singing from side to side, the origin of which was attributed to St. Ignatius, in the Church of Antioch. A better opinion is that Ambrosian chanting was a modification of a more simple mode, nearly approaching monotone, which had previously been used, and which itself was further developed into the more elaborate Gregorian system of two hundred years later.

**Ambrosian Rite.** [LITURGIES.]

**Ambrosians.**—The followers of a French fanatic of the name of Ambrose, who professed to have received revelations of much higher value than the Holy Scriptures. He lived in the middle of the 16th century.

**Ambrosiaster.**—The name given for literary and critical purposes to the unknown author of a Commentary on the Epistles of St. Paul, which was formerly believed to be one of the works of St. Ambrose, but which is now known to have been written some years before he was baptised, between A.D. 366 and A.D. 384. It is a work of high value as an early interpretation of St. Paul's writings, and also as containing many quotations from the ancient Vulgate, a Latin version of the Scriptures earlier than that of St. Jerome.

**Ambulatory.**— Literally, a place to walk in, from the Latin word *ambulare*. It is used ecclesiastically to designate a covered cloister outside of a church, or the aisles within, principally the aisle around the choir in cathedrals and other large churches, which was used as a "procession path."

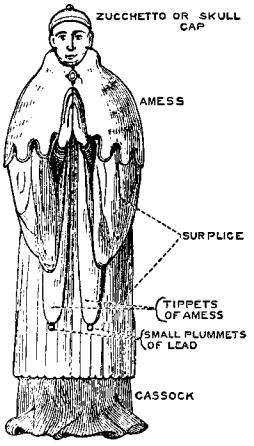
**Amen.**—A Hebrew liturgical word, the use of which was ordained in the Law given to the Jews at Sinai, and which has passed into the services of the Christian Church, sometimes in a translated form, as in the Greek "Alēthōs," the Latin "Fiat," and the English "So be it," but mostly in its untranslated form "Amen." Its liturgical use among the Jews is illustrated by the response assigned to the woman in the trial by the water of jealousy [Numb. v. 22], by that of the people in the great Commination at Mount Ebal [Deut. xxvii. 15–26, comp. Neh. v. 13], and after the Psalm of Thanksgiving given by David to Asaph at the placing of the Ark on Zion [1 Chron. xvi. 36, comp. Neh. viii. 6], and by its occurrence in the doxologies, with which the first four books of the Psalms end [Pss. xli. 13, lxxii. 18, lxxxix. 52, cvi. 48]. Its liturgical use in the Apostolic age is attested by St. Paul when arguing against the use of non-vernacular languages in Divine Service: "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" [1 Cor. xiv. 16.] St. Chrysostom says that the layman, or "unlearned," cannot say Amen at the celebration of the Holy Communion, because he does not know when the concluding words of the consecration prayers, "world without end," which should be followed by a general "Amen," are spoken. But far earlier than this the use of Amen in this place is referred to by Justin Martyr, and it occurs here in all ancient liturgies. The liturgical use of it may indeed be inferred to have direct Divine sanction, since our Lord Himself enjoined it on the Apostles when He gave them the Lord's Prayer [Matt. vi. 13].

In liturgical use the word "Amen" has always borne two senses: that of emphatic assent, as at the end of the Creeds, where it means "So it is," or "So I believe," and that of ratification, "So be it," as when it is said after prayers that have been spoken in our name. "The rules for its use in the Prayer Book appear to be these: [1] When it is used after acts of worship in which the minister alone has spoken, as in Absolutions, Benedictions, and 'other prayers,' it is to be taken as a ratification by the people of what the minister has said, and is to be said by the people only, in which case the word is printed in italics; [2] When it is used at the end of formularies which the people say with the minister, as in Confessions, the Lord's Prayer, Doxologies, and Creeds, it is to be said by both minister and people as part of the formularies, and is then printed in Roman type; [3] In the Lord's Prayer at the beginning of the Communion Service, in the formulæ of Baptism, and in the reception of the baptised into Christian fellowship, it is a ratification by the speaker himself and

is not to be said by the people." [Annot. Pr. Book, page 185.]

**America,** Christianity in. [British America, South America, United States.]

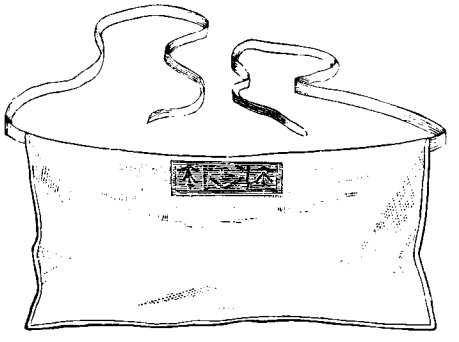
**Amess** [Lat., *Almutium*], Almuce, or Amyss.—A tippet of fur worn by canons and other dignitaries of cathedrals during cold weather. It was usually shaped like a flat "boa," with ends hanging down in front like the ends of a stole, but it also appears to have been sometimes of a form somewhat similar




AMESS.

to that of a B.A. hood, the furred portion being drawn over the head. The Grey Friars' Chronicle, written early in the reign of Edward the Sixth, notices that late in 1548 the canons of St. Paul's Cathedral "left off wearing their grey amisses with the calober." [Grey F. Chron., Camd. Soc. ed. page 59.]

**Amice** [Lat., *Amictus*], also called the Humerale and Super-humerale.—An oblong piece of fine linen, tied round the neck by two strings. It is worn over the cassock and



AMICE.

under the alb, stole, and chasuble, and was spoken of as early as the ninth century by Amalarius as the first of the vestments which were put on by the bishop or priest at the celebration of the Holy Communion. It was originally worn upon the head like a hood, and was afterwards worn in the same manner by the priest while preparing to go to the altar, but turned back over his shoulders when the short service of preparation was over. The amice often had an "apparel," or small piece of rich embroidery, sewn on to it, which formed a kind of collar when in use.

**Ammonians.**—A name sometimes given to the followers of the philosopher Ammonius Saccas, the founder of the Neo-Platonist school of theology in the second century.

**Ammonian Sections.**—Certain divisions of the four Gospels made by Ammonius of Alexandria in the second century for the purpose of constructing a "Diatessaron," or Harmony of the Gospels. [Harmony.]

**Amphibalum,** or Amphibalus.—A name used in the Gallican Church for the vestment worn by the celebrant at the Holy Communion. It was the same vestment as that known to later ages by the name of "chasuble."

**Amphibalus,** St.—This is the name given by tradition to the priest by whom St. Alban was instructed in Christianity, and for whom he suffered death. [Alban, St.] From the identity of the name with that of the vestment mentioned in the preceding article, it is thought by some that the word used to designate the priest's cloak which St. Alban put on came to be taken by mistake for the name of the priest himself. Yet a modern clergyman who wore a cope might also be named Cope; and *caracalla*, not *amphibalus*, appears to be the word used for this cloak in the original story. It is certain that there was a shrine of St. Amphibalus as well as a shrine of St. Alban in St. Alban's Abbey, and that St. Amphibalus was commemorated as a martyr on June 23rd, the day following the feast of St. Alban. In popular language the name was corrupted into Saint Affabel.

**Ampulla.**—A flask or cruet of precious metal for holding the consecrated oil or chrism used in ceremonies of unction. The name is in use in the English Coronation Service. The same name was also given to the cruets for holding the wine and water used at the Holy Communion. Ampullas of very early date exist, one at Monza belonging to the 7th century. Similar vessels were also called by the name of Ama, and some of these of a still earlier date are preserved in the Vatican Museum.

**Amsdorfians.**—Those who held the opinions of Nicolas Amsdorf, a Lutheran bishop of Nuremberg, in A.D. 1552. In the course of a vigorous controversy with George Major, a Lutheran divine of Wittenberg, Amsdorf maintained an exaggerated form of the doctrine of Luther respecting the inefficacy of good works to salvation, declar-

ing that they were not only not necessary but were even a hindrance to salvation. The parties of the two divines were reconciled by a "Formula of Concord," which was drawn up at Bergen in the year 1577.

**Amyraldists.**—The followers of Moses Amyraut, a Calvinistic Professor of Divinity at Saumur, from A.D. 1633 to A.D. 1664. Amyraut attempted to promote union among the many parties of Calvinists, and under the sanction of Cardinal Richelieu to re-unite them with the Church of France. He combated the Calvinistic doctrine of the Divine decrees, or the predestination of part of mankind to eternal damnation as well as of others to salvation; and maintained that all Christians had salvation placed within their power. The Amyraldists were called "Hypothetical Universalists," and perhaps carried the opinions of their leader further in the direction of actual Universalism—the doctrine that all men, good and bad, will eventually be saved—than Amyraut himself had done.

**Amyss.** [AMESS.]

**Anabaptists.**—This name, signifying "Re-baptisers," is derived from two Greek words [*ana-baptizein*] which mean "to baptise again," and was used as the designation of a sect which sprung up in Germany, Holland, and Switzerland during the earlier years of the Reformation. Some of them emigrated to England, chiefly to the Eastern Counties, and gathered many followers there, but this sect of the sixteenth century is not to be confused with the Baptists of the last two centuries. [BAPTISTS.]

The original Anabaptists were rather political insurrectionaries than a religious sect, and although they took their rise among the followers of Luther, they were very heartily repudiated by him, as they afterwards were by the leading Reformers of England. The earliest of their leaders who are historically traceable, were some fanatics known as the Zwickau Prophets, who claimed to be directly inspired, and rejected the Bible as part of that human learning which they held to be a hindrance to religion. Among the chief of them were Nicolas Stork, a weaver, of Zwickau; Mark Thomas, also a weaver, Thomas Münzer, Lutheran Pastor of Zwickau; and Mark Stübner, a student of Wittenberg. The political aim of these so-styled "prophets" was soon manifested, for Stork declared himself to have seen a vision of the Archangel Gabriel, who declared to him "Thou shalt sit on my throne," from which time [A.D. 1521], the "prophets" predicted the overthrow of all existing governments to make way for the "millennial reign of the saints," with Stork for their king, and twelve "apostles," and seventy "evangelists" acting under him. Münzer was dismissed from his pastorship at Zwickau, and making Altstadt, in Thuringia, the centre of his operations, propounded as his leading principles—[1] that the true Word of God is not an external revelation, but an internal inspiration; [2] that infant baptism is unlawful; [3] that there must be a visible Kingdom of Christ upon earth; and [4] that in this Kingdom all must be equal, having a community of goods. The league which Münzer formed for the establishment of a universal kingdom on these principles, and which he called on the nobles to join under pain of civil war, did not meet with the success he expected at Altstadt, and in 1524 its centre was removed to Waldshut, on the borders of Switzerland, where it was at first encouraged by Zwingli, though afterwards vigorously opposed by him, when he saw their fanaticism, so that he wrote a work against them.

About this time the "Peasants' War," broke out in Southern Germany, this being a rebellion against the extortion and tyranny of the feudal nobility, mixed up, as all such movements used to be, with alleged religious grievances. The peasants expected to find a leader in Luther, but he severely condemned their rebellion, charging them with breaking their allegiance, plundering monasteries and castles, and then cloaking their evil deeds with the pretence of obedience to the Gospel. "Therefore, dear masters," he wrote to the nobles, "come hither to deliver, hither to the rescue; have pity on the poor folk; stab, smite, throttle, who can, and if you perish in the work it will be a blessed death, a better than which you will never accomplish." The leadership which Luther thus vigorously declined was, however, gladly assumed by Münzer. He established his government, such as it was, at Muhlhausen, and signed his decrees "Münzer, with the sword of Gideon," writing to his followers in his proclamation in words as fierce as those of Luther to his opponents, "Let not your sword cool in blood. On! on! on! while ye have the day; God goes before you." He afterwards avowed that the first principle of his league had been to have all things common, and that any duke, count, or lord, who refused to consent to such communism, was to have been beheaded or hanged. The rebellion, however, was crushed at the battle of Frankenhausen, on May 15th, 1525, by an army under the command of the Elector of Saxony, the Landgrave of Hesse, and the Duke of Brunswick; the Anabaptist leaders were taken and put to death with much cruelty, and a multitude of their followers were either slain in the battle or executed afterwards.

A second outbreak of this religious communism was organised nine years afterwards at Münster, in Westphalia, under the leadership of a Leyden tailor named John Bockhold, John Matthias, the so-called Bishop of the Anabaptists, and Gerard Kippenbroeck, a

bookbinder of Amsterdam. They attacked Münster suddenly in the night, and getting possession of the city proclaimed Matthias as king. He fell in a mad attempt, assisted by thirty followers only, to repel the forces sent to recapture the city. John Bockhold, the Leyden tailor, henceforth known as "John of Leyden," now assumed the royal title as "King of the New Jerusalem," and under him the city of Münster became the scene of fanatic violence and profligacy. It was at last recaptured by the forces of the Count of Waldeck, its prince-bishop, on June 24th, 1535, and the new "kingdom" of the Anabaptists was finally extinguished by the execution, with cruel tortures, of its "king." Insurrections had been organised by him at Amsterdam, Deventer, and Wesel, three cities which John of Leyden claimed to have received as a gift from God, and also in other parts of Holland, but all such attempts to establish the "millennial kingdom of the saints" were quickly suppressed, and the project came utterly to an end. Henceforth the Anabaptists dropped their political character, and became a simply religious sect in 1537, under the leadership of Menno Symons, a priest, and rector of his native village of Witmarsum, in Friesland. The peaceable Baptist sect which thus sprung out of the ruins of the Anabaptist revolutionists still exists under various names in Holland and North America. [MENNONITES.]

The Anabaptists cannot be clearly traced in England until the year 1534, although there can be no doubt that some had come over as early as 1529, when the bishops spoke of "certain apostates, friars, monks, lewd priests, bankrupt merchants, vagabonds, and lewd idle fellows of corrupt intent," who had "embraced the abominable and erroneous opinions lately sprung in Germany." In 1534, however, a royal proclamation was issued, which stated that many strangers had come into the realm who, although they were baptised in their infancy, yet had, in contempt of the sacrament of baptism, rebaptised themselves; and they are ordered to leave the kingdom in twelve days, under pain of death. In 1535 Cromwell made a memorandum in his pocket-book: "First, touching the Anabaptists, and what the King will do with them." What the king did do is shown in Stowe's *Chronicle*, where it is recorded that nineteen men and six women, all Dutch, were tried at St. Paul's on May 25th, 1535, and that fourteen were condemned as heretics, two being burned in Smithfield, and fourteen in country towns. Three years later—on Oct. 1st, 1538—a royal commission was issued to Archbishop Cranmer and others, in which the principles of the sect are declared to be pestiferous and heretical. An Act of Parliament [32 Hen. VIII., ch. 49] was passed granting a general pardon; but those who rejected infant baptism and the doctrine of our Lord's Incarnation are expressly excepted. Some of them were made to bear faggots, as heretics who had recanted their heresies; but on April 29th, 1540, some were again burned, as is mentioned by Latimer, who speaks of them as "poisoned heretics" in one of his sermons, and as "a certain sect of heretics that will have no magistrates or judges on the earth." In 1549, the middle of Edward VI.'s reign, they appear to have become very numerous, and very bold. The Act of 1540 was re-enacted, and Bishop Hooper writes from London respecting them on June 25th of that year: "The Anabaptists flock to the place, and give me much trouble with their opinions respecting the Incarnation of our Lord, for they deny altogether that Christ was born according to the flesh, of the Virgin Mary." A year later he writes that Kent and Essex are "troubled with the frenzy of the Anabaptists more than any other part of the kingdom." About a year later, at the end of Edward VI.'s reign, a foreign Reformer, Martin Micronius, wrote from London to a friend abroad that they were then "beginning to shake our churches with greater violence than ever, as they deny the Conception of Christ by the Virgin." In the reign of Queen Mary, they were the most numerous victims of the cruel persecution which was carried on, under foreign influences, chiefly in London and the counties between it and the eastern coast. [Blunt's *Hist. Reform.* ii. 222—225.] The last of the Anabaptists who were actually burned for their heresies were John Wielmacker and Hendrick Ter Woort, who were executed in Smithfield on July 22nd, 1575, when Queen Elizabeth, who signed their death-warrants, had been fifteen years on the throne. This is also nearly the last that is on record respecting the Anabaptists in England. A section of them had taken the name of THE FAMILY OF LOVE; and these lingered on until the few who remained were absorbed by some of the fanatic sects which sprung up during the Great Rebellion. With the suppression of the FIFTH MONARCHY MEN, in 1661, they may be said to have become extinct.

**Anabata.**—The Greek name for a large processional cope, with a hood. The hood has the form of a small cape in modern times, not being worn over the head.

**Anagogical.**—A word derived from the Greek *anagein*, "to lead upwards," and designating that form of the mystical interpretation of Holy Scripture which raises the thoughts from an earthly meaning to a heavenly. Thus, the weekly rest of the earthly Sabbath may be anagogically interpreted of the *sabbatismos*, or *sabbatical* and eternal rest of heaven [Heb. iv. 4—11]; or the mystery of the union between man and wife of the union between Christ and the Church [Eph. v. 22—32].

**Anagnostes.**—The name given to the order of a reader in the Eastern Church.

**Analogion.**—The name of the pulpit in a Greek or Eastern Church.

**Analogy of Religion.** [Butler, Joseph.]

**Analogy of the Faith.**—This phrase is derived from the words of St. Paul [Rom. xii. 6], "let us prophesy according to the proportion of the faith" [Gr. *tēn analogian tēs pisteōs*], and signifies the harmony of the different parts of the Christian creed, which may be disturbed by bringing one part so conspicuously into view as to obscure others, or tend to contradict them. Thus, exaggerated teaching respecting the dignity of the Virgin Mary's relation to our Lord has tended to obscure the doctrines relating to our Lord Himself as the One Mediator.

**Anaphora.**—That part of the Liturgies of the Eastern Churches which corresponds to the Canon of the Mass in the Western, and contains the prayers and praises connected with the Acts of Consecration and Communion. The corresponding portion of the Liturgy in the English service is that which begins with "Lift up your hearts," and ends with the Benediction. It is the most ancient part of the Eucharistic Service.

**Anastasia,** St. [A.D. 304].—A noble lady of Rome, who suffered by fire in Illyria, after being tortured by her husband, in the Diocletian persecution. Her ashes were brought to Rome, where a church was built over them near the Palatine Hill. She appears to have been martyred on Christmas Day, on which day she is commemorated; and it was formerly the custom for the Popes to celebrate the second mass of that day in this church. Her name is one of the few which are inserted in the Canon of the Mass. St. Jerome is also said to have celebrated mass in the Church of St. Anastasia.

**Anathema.**—A Greek word, representing the Hebrew *cherem*, which designated things or persons so vowed or devoted to the Lord for the purpose of destruction that they could not be redeemed [Josh. vi. 17]. The word and its corresponding verb occurs about twelve times in the New Testament, and was adopted in the primitive Church in forms of excommunication. In this sense it is used by St. Paul [Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8].

**Anchoress.**—A nun living a solitary life, instead of living with companions as one of a community. [Anchoret.]

**Anchoret,** or Anchorite.—This word is derived from the Greek *anachōrētēs*, and Latin *anachoreta*—one who lives apart from the world—and was the name given to the hermits, who originally lived in deserts, altogether apart from their fellow-men. They lived under special religious rules, like other monks, and a set of these, bearing the title of the "Ancren Riwle," is extant, which was written early in the thirteenth century. [Hermits.]

**Andrewes,** Lancelot [A.D. 1555—1626], Bishop successively of Chichester, Ely, and Winchester. This holy and eminent bishop was the son of a master-mariner and shipowner, who became in later life a master of the Trinity House, and claimed alliance with an old Suffolk family. Andrewes was born in Thames Street, not far from the Church of All Hallows, Barking, and went to school first at Cooper's Free School, near the Tower, and afterwards at Merchant Taylors', from whence he was appointed by Dr. Ward, Prebendary of St. Paul's, to one of two scholarships which he had recently founded at Pembroke College, Cambridge. In later life [A.D. 1589—1605], when Andrewes himself was a Canon of St. Paul's, he became also Master of Pembroke College, and, with a grateful recollection of Dr. Ward's kindness to him in his youth, he founded two fellowships at Pembroke, in the election to which Ward's scholars were to have the preference. It was while he was Divinity Lecturer at his College, and when only thirty years of age, that he delivered his celebrated catechetical lectures on the Ten Commandments, to hear which a large audience assembled in the College chapel every Saturday and Sunday afternoon, from the University, the town, and even from the villages around Cambridge. Andrewes returned to London as Vicar of St. Giles', Cripplegate and Canon of St. Paul's, in A.D. 1589, but in the same year he became also Master of his college at Cambridge. Preferments afterwards succeeded each other very rapidly. Having become one of the Queen's Chaplains in Ordinary, he was appointed, in 1601, to the Deanery of Westminster. King James appointed him first to the office of Almoner; in 1605 the same king nominated him to the Bishopric of Chichester, in 1609 to that of Ely, and in 1618 to that of Winchester and the Deanery of the Chapel Royal. But Andrewes does not appear ever to have realised the practical work of a Bishop. "A great part of five hours a day he spent in devotion," we are told by Bishop Buckeridge in his funeral sermon: and much of his time during the remainder of the day was spent in study. Meanwhile the active labours of the Puritans were undermining the foundations of the Church and battering its walls, and it was soon brought to the ground. The pious bishop was exceedingly liberal in his charities, and munificent in restoring or rebuilding the residence houses and episcopal palaces which belonged to his preferments. For the see of Winchester he purchased a house on the north of the Thames, beautifully

situated within a furlong of the church, and this house was occupied by the bishops instead of the old palace in Southwark until the year 1820; a fine row of elms which until recently bordered "Bishop's Walk," at the edge of the river, having probably been planted by him. It was in the old palace at Southwark, however, that Bishop Andrewes died, on Sept. 25th, 1626, and it was in the adjoining Church of St. Saviour that he was buried. He left several works behind him on the Roman controversies of the day, but his chief literary memorials are his "Devotions" and his ninety-six Sermons, the latter full of learned theology and rich in devotional thought.

**Andronicians.**—The Alexandrian sect of ANGELITÆ were so designated after Andronicus, who was their bishop about A.D. 614. [ANGELITÆ.]

**Anele.**—To anoint, especially in Extreme Unction. So Shakespeare uses the negative of the word, "unaneled," in *Hamlet* i. 5, 77. [ANOINTING.]

**Angel.**—[Gr. *angelos.*] This word has the original sense of "messenger," but in the Old and New Testaments it always means a Divine messenger, or messenger sent by God. Thus our Lord is called "the Messenger," or Angel, "of the Covenant" [Mal. iii. 1]; St. John the Baptist "the messenger," or angel, "of God" [Mal. iii. 1, comp. Matt. xi. 10]; and a certain class of bishops "Angels of the Churches" [Rev. i. 20]. But the most common sense in which the word "angel" is used is to designate a created being of a different nature from that of men, and one having special ministrations to perform towards God and towards man.

THE NATURE AND FORM OF ANGELS.—That the angelic nature is not the same as human nature is declared by St. Paul when he says that the Son of God did not take hold of angels by assuming their nature, but took hold of the seed of Abraham, thus assuming human nature [Heb. ii. 16]; words which imply that the two natures are different. He also says that angels are "spirits engaged in sacred service" [Heb. i. 14]; words which imply that angels live under the condition of spiritual beings, not that of corporeal beings. The experience of those who have seen or have been visited by angels, has been that those who have been seen on earth have had the human form, but that they have appeared and disappeared, descended from above and ascended thither again, in a manner which shows that they are not subject to the laws affecting material substances as, or to the same extent as, human beings are. Yet these angelic spirits seem to have some bodily substance as well as bodily form, by means of which they are capable of performing acts in a similar manner to that in which they are performed by material beings. Such appears to be the natural inference to be drawn from statements respecting angels at different periods—that they "put forth their hand and pulled Lot into the house to them, and shut to the door;" or, "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters," and led them out of the city [Gen. xix. 10, 16]; or, partook of the food which Abraham and Lot prepared for them [Gen. xviii. 8; xix. 3]; or, "rolled back the stone from the door" of the Holy Sepulchre, "and sat upon it" [Matt. xxviii. 2]; or, "smote Peter on the side and raised him up" [Acts xii. 7]; or, spoke with audible voices in human language.

As to their form, it is evident that whenever angels have become visible upon earth they have appeared in the form of human beings, though mostly with some special signs of celestial brightness and glory that distinguished them from human beings. Thus those who appeared to Abraham in the plains of Mamre are spoken of as "three men" [Gen. xvi. 7; xviii. 2, 3; xxii. 16; xxxii. 24]. So also Ezekiel saw a vision of six destroying angels coming to Jerusalem in the form of "six men" [Ezek. ix. 2]; and in later ages Zacharias and the Blessed Virgin saw the angel Gabriel in human form, and heard him speak to them with human voice [Luke i. 11—20, 26—38]. So the holy women at the Sepulchre saw "a vision of angels" as "two men," who stood by them in shining garments [Luke xxiv. 4, 23], whom Mary Magdalene had seen as "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" [John xx. 12], and one of whom had been seen by the sentinels as he "descended from heaven, and came and rolled back the stone from the door and sat upon it, his countenance" being "like lightning, and his raiment white as snow" [Matt. xxviii. 2, 3]. Of a similar appearance and form were the angels who appeared to the Apostles at the time of our Lord's ascension [Acts i. 10]; those who appeared to Cornelius [Acts x. 3] and to St. Peter in his prison [Acts xii. 7—10]; and those whom St. John saw in his Apocalyptic visions [Rev. viii. 2, 3; x. 1, 10; xvi. 1, 6; xxi. 9, 17; xxii. 8, 9]. But the human form is not invariably attributed to angels, for we must regard as angels those beings who minister before God as Seraphim [Isa. 2—4] and Cherubim [Ezek. i. 4—25; Rev. iv. 6—8], living creatures (or created beings, as distinguished from the Uncreated Divine Being) whose mysterious form and glory transcends the power of human language to describe, unless it may be generally spoken of as that of winged men with features taken from some of the noblest of animal beings of a lower order.

The general conclusion to be drawn re-

specting the nature and form of angels seems to be that they are spirits embodied in some pure corporeal substance of a highly attenuated kind, which is not subject to the ordinary laws of matter; that those have most frequently been seen on earth which are in human form, but that others exist which have other forms also, and that all belong to that order of creation to which the "spiritual body" of the resurrection will belong [1 Cor. xv. 44], beings whose natural abode is heaven, and whose nature is fitted to the conditions of life there.

The Ministration of Angels towards God. Whenever there has been a revelation of the manner in which angels are engaged in heaven, they have always appeared in the immediate Presence of God, bearing up His throne of glory, as the Cherubim [Ezek. i. 26; x. 1], perpetually adoring Him, like the Seraphim hovering above it [Isa. vi. 1—3]; "standing by Him on His right hand and on His left" [1 Kings xxii. 19], "thousand thousands" that "ministered unto Him, and ten thousand times ten thousand" that "stood before Him" [Dan. vii. 9, 10], waiting to go forth whithersoever He should send them; and all a myriad of adoring spirits, "the number" of whom "was ten thousand ten thousand and thousands of thousands" singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" [Rev. v. 11, 12]. The general picture presented to our minds is that of a vast angelic host, continually attendant on the Divine Presence; constantly engaged in acts of adoration and praise, and ever waiting to do willing and obedient service to Him Whom they adore. The old devotional theology of the Church loved to represent these Hosts of God as consisting of Nine Orders of Angels; namely, Seraphim [Isa. vi. 2]; Cherubim [Ezek. i. 5]; Thrones; Dominions; Principalities; Powers; Mights [Col. i. 16; Rom. viii. 38; Eph. i. 21, iii. 10]; Archangels [Tobit xiii. 15; 1 Thess. iv. 16; Jude 9]; and Angels. So from before her altars the hymn of praise continually mingled with that on high, "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory, Glory be to Thee, O Lord most High."

The Ministration of Angels towards Men.—But for twelve or thirteen centuries the faith of the Christian world has also been expressed in words of prayer as well as of praise. "O everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels alway do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord." This belief is in strict accordance with the well-known words of St. Paul, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14], and with many instances of such ministrations recorded in Holy Scripture.

From these instances we may gather that the angels are sometimes sent forth among men on special and extraordinary missions: as when they were sent forth as messengers from God to Lot, or to Jacob, or to the prophets of the Old Testament, or to the Seer of the New Testament, or to those appointed to special service—as the Apostles.

But there is abundant evidence also in Holy Scripture that there are many ordinary ministrations in which the Angel of the Lord encampeth round about them that fear Him, as the hosts of Mahanaim did around Jacob [Ps. xxxiv. 7], and in which the words spoken respecting Christ are fulfilled in respect to His members, "He shall give His Angels charge over thee, to keep thee in all thy ways" [Ps. xci. 11; comp. Matt. iv. 6]. Ever and anon they manifested their presence round the Holy Jesus, as when Gabriel, the angel of the Incarnation, was sent to Zacharias to warn him of the coming birth of Christ's Forerunner [Luke i. 11—20]; and to the Virgin Mary to announce her Maternity as the mother of Him Whom the Forerunner heralded [Luke i. 26—38]; and to Joseph, bidding him to take the Lord's Mother for his wife [Matt. i. 20, 21]; and to the shepherds to tell them of the glad tidings which they were presently afterwards to hear proclaimed by a multitude of the heavenly host [Luke ii. 9—14]; and to Joseph again, to guide him in his care of the Holy Child [Matt. ii. 13—19]. Such ministrations to the Child Jesus lead to the belief that there is sound truth in the old Christian conviction that little children are specially under the guardianship of the angels, and that our Lord's own words are to be accepted in a literal sense: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of thy Father Which Is in heaven" [Matt. xviii. 10]. And tender thoughts of comforting faith may thus be suggested to parents in regard to their little ones who have been made children of God and heirs of salvation.

Later on in His holy life, when the Fasting and Temptation of our Lord—the trial of His spiritual life—had weakened His human nature, "angels came and ministered unto Him" [Matt. iv. 11]; and in the depression of His agony "there appeared an angel unto Him from heaven, strengthening Him" [Luke xxii. 43]. They ministered to Him also at the Resurrection [Luke xxiv. 23, John xx. 12]; and when He ascended up on high, the chariot of the Cherubim received Him out

of the Apostles' sight, and multitudes of the heavenly host surrounded Him, singing some such strain as "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in" [Ps. xxiv. 9]. So, it may be devoutly and reverently hoped, are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." Such ministrations are more than implied in the words, "There is joy in the presence of the angels of God over one sinner that repenteth" [Luke xv. 10]; in the succour which angels gave to St. Peter, St. Paul, and St. Silas [Acts xii. 7—10]; in the charge which St. Paul gives to Timothy, not only "before God and Christ Jesus," but also before "the elect angels" [1 Tim. v. 21]; in the assuring words which "an Angel of God" spoke to Cornelius, "Thy prayers and thine alms are come up for a memorial before God;" and in the directions which the same Angel gave to him respecting the means by which he was to attain to a higher state of grace [Acts x. 4—6].

It has also been revealed by our Lord Himself, in His parable of the Rich Man and Lazarus [Luke xvi. 22], that when the souls of those who die in His faith, fear, and love, go forth into the world of spirits, they do not go forth alone and in darkness, but are received by the hands of the angels appointed to minister to them. And in such a light as the presence of angels brings from their abode of light, the souls of God's children are carried onward to a better light, the light of Christ's own Presence in Paradise.

**Angel of a Church.** [Bishop.]

**Angelic Brothers.**—The followers of George Gichtel, a Dutch Pietist in the beginning of the eighteenth century. They assumed the name of Angelic Brothers from a belief that they had attained that state of angelic purity of which our Lord spoke when He said that there would be no marrying nor giving in marriage in heaven, but that the righteous would there be as "the angels of God." Gichtel died at Amsterdam in the year 1710, leaving behind him a voluminous work entitled "Theosophia Practica," which was published at Leyden in six volumes in 1722.

**Angelic Doctor.**—A name given to the great theologian Thomas Aquinas. [Aquinas.]

**Angelicals.**—An order of nuns, first founded at Milan in A.D. 1530 by Louisa, Countess of Guastalla. The nuns followed the rule of St. Augustine, and each of them prefixed the name of "Angelica" to that of her patron saint as a reminder of purity.

**Angelic Hymn.**—The "Gloria in Excelsis," the nucleus of which is the hymn which the angels sang in the hearing of the shepherds at Bethlehem on the birth of our Lord—"Glory to God in the highest, and on earth peace, goodwill towards men" [Luke ii. 13]. It has been incorporated into the "Gloria in Excelsis" of the Communion Service from the earliest period of Christian liturgies. Another hymn of angels, the "Ter Sanctus," is also used, but it is distinguished from this by the name of the "Seraphic Hymn." [Ter Sanctus, Gloria in Excelsis.]

**Angelic Salutation.**—The words of the Archangel Gabriel to the Virgin Mary, when announcing the Incarnation of the Son of God through her means. The words were "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" [Luke i. 28]. From an early period this Salutation was sung as an antiphon for the Sunday before Christmas, but the earliest trace of its use in the modern form, as an act of devotion in association with the Creed and the Lord's Prayer, is at the end of the twelfth century on the Continent, and a century later in England. At the latter period also the "Hail Mary" was enlarged by the addition of the Salutation of her cousin Elizabeth, "Blessed art thou among women, and blessed is the fruit of thy womb" [Luke i. 42], which was ordered to be used by Pope Urban IV. [A.D. 1261]. About the beginning of the sixteenth century the precatory form was occasionally added—"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." [Angelus.]

The Ave Maria appears always to have been used in England with a more strict limitation to the exact words of Holy Scripture than on the Continent. The form current in the fourteenth century is given in Myrk's "Instructions for Parish Priests:"—

> "Hayl be thou Mary fulle of grace;
> God is wyth the in euery place:
> I-blessed be thow of alle wymmen,
> And the fruyt of thy wombe Ihesus. Amen."

About a century later a commentary on their daily service, which was written for the nuns of Syon, near Isleworth, remarks upon the habit of expanding it:—"Some say at the beginning of this salutation, 'Ave benigne Jesu;' and some say after Maria, 'Mater Dei,' with other additions at the end also. And such things may be said when folks say their aves of their own devotion, but in the service of the Church I trow it be most semer and most medefull to obey to the common use of saying as the Church hath set without all such addition" [*Mirror of our Lady*, E. E. Text. Soc. ed., p. 79]. There is also a clear statement on the subject in an authoritative work which was set forth by the Crown and Convocation in 1537, under the editorship of Archbishop Cranmer, and in this we doubtless see the view which was taken by the best theologians of the unreformed Church of England respecting the devotional use of this salutation. "We think it convenient," says this exposition of the formula, "that all

bishops and preachers shall instruct and teach the people committed unto their spiritual charge, that this Ave Maria is not properly a prayer, as the Paternoster is. For a prayer properly hath words of petition, supplication, request, and suit; but this Ave Maria hath no such. Nevertheless the Church hath used to adjoin it to the end of the Paternoster, as an hymn, laud, and praise, partly of our Lord and Saviour Jesu Christ for our redemption, and partly of the Blessed Virgin for her humble consent given and expressed to the angel at this salutation. Lauds, praises, and thanks be in this Ave Maria principally given and yielded to our Lord, as to the author of our said redemption; but herewith also the Virgin lacketh not her lauds, praise, and thanks for her excellent and singular virtue, and chiefly for that she humbly consented, according to the saying of the holy matron St. Elizabeth, when she said unto this Virgin, Blessed art thou that diddest give trust and credence to the angel's words; for all things that have been spoken to thee shall be performed" [*Institution of a Christian Man*, A.D. 1537.]

**Angelici.**—This name was probably given to the worshippers of angels to whom reference is made by St. Paul in his Epistle to the Colossians [Col. ii. 18], and whose error was condemned by the Council of Laodicea.

**Angelics.**—An Anabaptist sect in Silesia and Bohemia, which arose about A.D. 1596. [Comp. ANGELIC BROTHERS.]

**Angelitæ.**—A sect of Monophysites, who so designated themselves after the dedication of their first church in Alexandria, the "Angelium." They were JACOBITES, and are said to have held Tritheistic opinions. [TRITHEISTS.]

**Angelolatry.** [WORSHIPPING OF ANGELS.]

**Angelus.**—A Roman Catholic devotion which gathered around the ancient form of the "Hail Mary" [ANGELIC SALUTATION] in the beginning of the sixteenth century, in the following form:—"The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. Behold the handmaid of the Lord; be it done unto me according to Thy word. Hail, Mary, thou that art," &c. "And the Word was made Flesh, and dwelt among us. Hail, Mary, thou that art," &c. "We beseech Thee, O Lord, pour Thy grace into our hearts, that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen." This memorial of the Incarnation is said three times a day—in the early morning, at noon, and in the evening, by strict Roman Catholics, and one of the church bells, called "the Angelus Bell," is rung to give warning of the time for the devotion, which is said wherever persons may happen to be.

**Anglican Chants.** [MUSIC.]

**Anglicans.**—A distinctive name given in recent times to those High Churchmen who consider that the doctrine and ritual of the Church of England are strictly those of the Post-Reformation Church of England. The term is rather vague, and has been often used to designate the rather narrow school which follows the seventeenth century divines of the High Church type, such as Andrewes, Laud, and Cosin. It is occasionally assumed also by those High Churchmen who look with jealousy and mistrust upon doctrines and practices imported into the Church of England from the Continental churches.

**Anglo-Calvinists.**—A name given to members of the Church of England by Roman Catholic writers at a time when it was supposed that the doctrine of the Church of England, especially as expounded in the Thirty-nine Articles of Religion, was essentially Calvinistic.

**Anglo-Catholics.**—A designation frequently assumed by the earlier members of the High Church party, to indicate their community of faith and practice with the churches in open communion with Rome, and with the Catholic churches of the East and West, rather than with Protestants.

**Anglo-Israelites.**—The name given to a society founded upon the belief that the English nation is descended from the ten northern tribes who formed the kingdom of Israel, and were carried captive by Shalmaneser. This belief rests upon forced interpretations of certain texts of the Old Testament, and upon a mythical story of the prophet Jeremiah having carried Jacob's pillar to Ireland, whence it was passed on to Scotland to become the coronation stone, and to be finally transferred to Westminster Abbey. As examples of "interpretation," we need only mention that "Saxon" is derived from "Isaac's son." The question will be found amply discussed in a debate between Messrs. Hine and Roberts, published in 1879 by Pitman, Paternoster Row.

**Animales.**—This name was given as a name of reproach in very early times to Christians, to indicate their belief in the Resurrection of the Body. It seems to have been in use only among a sect who believed in a mere spiritual resuscitation of our nature, their notion originating in an exaggerated form of doctrine taught on the subject of spiritual resurrection by the great Origen.

**Anker.**—An old English form of the word ANCHORET or ANCHORITE.

**Annalist.**—That member of a monastic community who was appointed from generation to generation to keep up a continual record of its annals. These annals are often interspersed with notices of public events, which make them exceedingly valuable to the historian, and several of them have been printed among the volumes published under the authority of the Master of the Rolls.

**Annates.**—The first year's income of an ecclesiastical benefice. They were also called "First Fruits," and this is the name by which the payment is known at the present day.

This severe tax was, until towards the end of Henry VIII.'s reign, paid to the Pope, and its abolition in that form was one of the first steps taken towards breaking up the relations between the Church of England and the Court of Rome. It appears to have been claimed by the Popes originally from all bishops whom they consecrated with their own hands, the tax being a commutation of presents previously made by them to the Popes. But this form of the tax was abolished by Gregory the Great in the beginning of the seventh century. In a later age, it revived in a more comprehensive form, and in the year 1253 the payment to the Popes of the first year's income was enforced upon all the clergy, of whatever rank; the co-operation of the Crown being secured by a grant of the revenue thus collected to Henry III. for three years. In 1288 Pope Nicolas made a similar grant of the annates to Edward I., towards the expenses of his crusade, thus gaining a still firmer hold on this tribute to the See of Rome. So burdensome was it, that during the forty-five years between 1486 and 1531 it was calculated that a sum amounting to nearly £50,000 a year of modern money was annually sent to Rome by the bishops of the Church of England in payment of annates alone, "beside other great and intolerable sums which have yearly been conveyed to the said Court of Rome by many other ways and means, to the great impoverishment of this realm." In 1531, the bishops and clergy in Convocation petitioned the Crown that the payment of annates should be discontinued; and this was, in reality, the earliest step in the great movement which culminated in the Church of England's entire independence of Rome: for the petition of the clergy contained a prayer "that in case the Pope should persist in requiring such payments, the obedience of England should be withdrawn altogether from the See of Rome." This petition resulted in an Act of Parliament [23 Hen. VIII., ch. 20] which enacted that the payment of annates to the Pope should cease on July 9th, 1533, and that if in consequence he should refuse to grant the usual Bulls for the consecration of any bishop, the latter, having been nominated by the Crown, shall be consecrated by the archbishop of the province, "according and in like manner as divers other archbishops and bishops have been heretofore in ancient times by sundry the king's most noble progenitors made, consecrated, and invested within this realm."

But although the payments of annates were thus kept from going to Rome, they were not abolished altogether, for they were henceforward to be paid to the Crown. They were now, however, levied in a more just manner, a new valuation of all ecclesiastical benefices being made—now known as "Liber Regis," or the King's Book—which superseded the papal valuation made under Pope Nicolas IV., and which exempted small benefices from the operation of the tax. This valuation of 1535 is still in force, and as it rates benefices by the amount of their income at that time, the payment is far less onerous than it otherwise would have been. Thus, a benefice which was worth £30 a year in 1531 still pays to the Crown £30 as the "first-fruits" or first year's income of a new incumbent, though it may now be worth £500 a year.

But although annates, or first-fruits, are still paid nominally to the Crown, it is nearly two centuries since they ceased to form any part of the Crown revenues. For in the reign of Queen Anne this portion of those revenues was placed in the hands of commissioners, under the name of "Queen Anne's Bounty," for the augmentation of poorly-endowed benefices. Thus, the sums paid by the incomes of the bishops, deans, canons, and the richer parochial clergy are appropriated to the benefit of the poorer parochial clergy, either in the way of loans for the building of parsonage houses, or by a permanent addition to the capital from which the income of the benefice is derived; the grants made by the commissioners being met by contributions, generally of an equal amount, made by or on behalf of the clergy to be benefited. Thus, during the five years 1877—81 Queen Anne's Bounty has added on an average £60,000 to the incomes of the poorer clergy, £26,000 of which was derived from the fund itself, and £34,000 from the voluntary benefactions indicated. [TENTHS.]

**Anne,** ST. [July 26th].—This name is handed down by Christian tradition as that of the mother of the Virgin Mary. The earliest notice of her is in the Apocryphal "Gospel of St. James," which gives Bethlehem as her native place, and speaks of her as the daughter of Matthan the priest. Matthan is said to have had three daughters, Mary, Sobe, and Anna, or Anne; Mary being married to a man of Bethlehem, and being mother to Mary Salome; Sobe being also married in the same village, and becoming the mother of Elizabeth; and Anne being

married to Joachim, a man of Galilee. St. Anne and Joachim her husband are said to have been married for many years before they became the parents of the Blessed Virgin, and to have died soon after they had dedicated her, at three years of age, for the service of the Temple at Jerusalem. [MARY, THE VIRGIN.] St. Anne was deeply venerated as a saint by the Eastern Church, according to St. Gregory of Nyssa and Epiphanius [Heres. 78, 79], as early as the fourth century. Greek hymns of a very early date commemorate her; homilies, which were preached on the festivals of the Virgin Mary, speak of her in terms of laudation, and the Emperor Justinian dedicated a Church in her name at Constantinople. The Greek Church also commemorates St. Anne upon three days in the year—on Sept. 4th is her festival in conjunction with her husband St. Joachim; Dec. 9th is observed as the day of her conception; and July 25th as that of her death. In the Roman calendar, and in the ancient and modern calendars of the Church of England, she is commemorated on July 26th. St. Anne is mostly represented in sacred art in the touching situation of teaching the Virgin Mary to read the Holy Scriptures of the Old Testament.

**Annihilation.** [ETERNAL PUNISHMENT.]

**Annihilation of Eucharistic Elements.** [TRANSUBSTANTIATION.]

**Anniversary,** or YEAR'S MIND.—The day, in the year following their deaths, upon which deceased persons were commemorated by a special mass, or celebration of the Holy Communion. A faint relic of such a commemoration remains in the custom of repeating the advertisement of a person's death on the anniversary of their decease, with the words "in memoriam" added [ALL SOULS, FEAST OF.]

The term "year's mind" was also used as the special designation of a mass offered on behalf of a deceased person every day for a year after their departure.

**Annotine Easter.**—The day observed by each newly-baptised person in the Primitive Church as the nominal anniversary of the day of their baptism at some time, mostly Easter, during the preceding year. The day was not a fixed one.

**Annual.**—A popular name given, rather derisively, to any priest who maintained himself chiefly by offering Year's Minds. [ANNIVERSARY.]

**Annual Commemoration.**—[COMMEMORATION.]

**Annunciation,** FESTIVAL OF THE.—[March 25th.]—The commemoration of the Angel Gabriel's visit to the Virgin Mary, when he announced to her the coming birth of our Lord. In the Consuetudinary of Sarum it is called the Festival of "our Lord's" Annunciation. In the calendar of the Prayer Book the title is the "Annunciation of Mary," in the Table of Proper Lessons, the "Annunciation of our Lady." The popular designation is "Lady Day." The festival can be traced back beyond the middle of the fifth century, collects for it being extant in the Sacramentaries of St. Gregory [A.D. 590] and St. Gelasius [A.D. 492], and a homily on the day existing, which was preached by Proclus, Patriarch of Constantinople, who died A.D. 446. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers of equally early date. It is one of five days on which the Virgin Mary is commemorated in the Church of England.

**Anoil.** To anoint. [ANOINTING.]

**Anointing,** or UNCTION.—The ceremonial use of oil or precious ointment, which has been previously blessed or consecrated for the purpose. Such usages in the Christian Church may be divided into three classes:—*First*, the anointing of persons in the ordinary course of the Christian life, as at baptism, in confirmation, and in sickness; *secondly*, the anointing of persons occupying ministerial positions, as of the clergy at their ordination, and a sovereign at his coronation; and *thirdly*, the anointing of things dedicated to sacred uses, as of churches, altars, and church utensils or "ornaments."

AT BAPTISM.—The use of unction at baptism can be traced back to the earliest ages of Christianity. Tertullian [A.D. 200], in describing the rites used in the administration of this sacrament in his own time, writes that persons having been thrice dipped in the font and pledged themselves to obey the precepts of the Lord, "After this, having come out from the bath, we are anointed thoroughly with a blessed unction." St. Cyril of Jerusalem [A.D. 351], who describes the rites of baptism in one of his Catechetical Lectures in more detail, says, "Then when ye were unclothed ye were anointed with exorcised oil from the very hairs of your head to your feet, and were made partakers of the good olive tree, Jesus Christ." In the Sacramentaries or Service-books of the sixth century it is directed that when the newly-baptised person is taken from the font, he shall be delivered into the hands of one of the priests, who shall make the sign of the cross with chrism on the crown of his head, using the prayer:—

"Almighty God, the Father of our Lord Jesus Christ, Who hath regenerated thee by water and the Holy Ghost, and hath also given to thee remission of all thy sins, anoint thee with the chrism of salvation unto eternal life. Amen."

The mediæval rites of baptism were founded on these of the Primitive Church, the child being anointed with chrism, in the form of a cross, on the breast and between the shoulders.

immediately after the saying of the Baptismal Vows, and again after the putting on of the chrisom, or white vestment [CHRISOM]. In the Reformed Prayer Book of 1549 these two anointings were retained, but upon the head, the rubric and prayer being—

"*Then the Priest shall anoint the Infant upon the head, saying,* Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

In the later Prayer Books the anointing was omitted, and only the sign of the cross retained.

AT CONFIRMATION.— The rite of Confirmation was known by the name of "the unction" or "the anointing" in the time of the Apostles [2 Cor. i. 21; 1 John ii. 20, 27], and was retained among the Early Christians for several centuries, being called "chrisma," as late as the time of St. Gregory [A.D. 600]. The name was associated with the ceremony of anointing by several of the fathers, though some slight confusion is caused by the fact that Confirmation was long administered immediately after Baptism, and thus the ceremonies used in the latter sometimes seem to belong to the former. In later days, when Confirmation was entirely separated from Baptism, and administered some time, perhaps years, afterwards, the anointing is clearly marked, an ancient form used in York diocese about A.D. 700 directing after the words of Confirmation (similar to those now in use), "*Here he is to put the chrism on the forehead of the man, and say:* Receive the sign of the holy cross by the chrism of salvation in Jesus Christ unto eternal life. Amen." This was the usage of the mediæval Church of England, but in the first English Prayer Book there was no mention of anointing, and if the custom was continued by some of the bishops, as there is some reason to think, it has been entirely dropped since 1662.

IN TIME OF SICKNESS.— The anointing of sick persons with a view to their recovery was practised by the Apostles during a temporary mission on which they were sent by our Lord during the second year of His ministry, when He commanded them to "heal the sick, cleanse the lepers, raise the dead, cast out devils" [Matt. x. 8]. Respecting the results of this mission, it is recorded by St. Luke that they went "healing everywhere" [Luke ix. 6], and by St. Mark that they "anointed with oil many that were sick, and healed them" [Mark vi. 13]. During a whole generation there is no further reference to this custom, but it is then mentioned again by St. James in the words, "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord" [James v. 14]. Singular to say, there is no further notice of what seems to have been so familiar a rite, and one ordained by our Lord, for about three centuries and a half, when it is spoken of in an official letter written by Innocent I. in reply to one of Decentius, Bishop of Eugubium, in the year 416. The rite then existing is associated, as a matter on which no doubt had ever been raised, with the rite named by St. James, but St. Innocent adds that as the anointing oil has been blessed by the bishop, it may be used not only by bishops and priests, but also by lay people, who may use it for its intended purpose "in their own necessities or those of their friends." Towards the end of the next century, in the Sacramentary, or Service Book, of St. Gregory [A.D. 590], we come upon an office for the administration of the rite, and the words of it show that it was still used for the healing of the sick. The rubric directs, "*Anoint him with holy oil, and say*" this collect:—"O Almighty God, have mercy upon this Thy servant, granting unto him pardon of all his sins and recovery from his dangerous sickness by means of this holy anointing and our prayer."

From the time of St. Gregory the rite of anointing the sick has continued to be used in both the Eastern and the Continental Churches, but a popular superstition gradually gathered around it which associated it entirely with the death-bed, and the idea of recovery by means of it was almost or quite lost sight of, although it was still found in theological writings. At the period of the Reformation, the doctrine of the Church of England was declared in the following words, which are found in "The Institution of a Christian Man," officially promulgated in the year 1537:—"All Christian men should repute and account the said manner of anoiling among the other Sacraments of the Church, forasmuch as it is a visible sign of an invisible grace: whereof the visible sign is the anoiling with oil in the Name of God; which oil (for the natural properties belonging unto the same) is a very convenient thing to signify and figure the great mercy and grace of God, and the spiritual light, joy, comfort, and gladness which God poureth out upon all faithful people, calling upon Him by the inward unction of the Holy Ghost. And the grace conferred in this Sacrament is the relief and recovery of the disease and sickness wherewith the sick person is then diseased and troubled, and also the remission of his sins, if he be then in sin." When the Prayer Book was first set forth, in 1549, this doctrine was also illustrated by the prayer which was appointed to be used, which is here given with the preceding rubric. It was followed by the thirteenth Psalm:—

"¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

AS with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God,

grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee: we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen."

This short office was not inserted at the revision of the Prayer Book in 1552, nor in that of 1661.

The name of "Extreme Unction" has clung to the rite in popular language and in Roman theology ever since the twelfth century, but in earlier times it was called "the oil of benediction," or "the unction of the blessed oil," just as in the Eastern Church it is still called "the prayer oil," or "the holy oil," and it is never used except for a sick person who is obviously dying or whose recovery is not expected. But the catechism of the Council of Trent explains the effect of its use in a way not far different from the declaration of the Church of England, issued not long before, for it is there said "to remit lighter offences, to rid the soul of the languor and infirmity brought on it by sin, and of all other remains of sin; to strengthen the soul in its last contest with the Tempter, and to alleviate the burden of sin. The recovery of health, if advantageous to the sick person, is also said to be a benefit of the sacrament, but one rarely obtained because of the weakness of faith in these days as compared with the faith of Apostolic times.

It has always been the practice throughout the Western Church to anoint the sick with olive oil which has been blessed on Maundy Thursday by a bishop, the person being anointed in the form of a cross on the organs of the various senses, the eyes, ears, nostrils, mouth, and hands; a suitable form of words being used at each anointing. In the Eastern Church it is the custom to use oil taken from the sanctuary lamp of the church, which is blessed in the sick man's room by seven, or at least three, priests.

At Ordination.—The use of unction as part of the ordination of priests and consecration of bishops is derived from the Levitical Law, and was probably introduced into the Christian Church among other Levitical ceremonies, at a period when it was maintained that the Christian Church was the Divine sequel to the Jewish in most things that were not directly connected with the system of animal sacrifices. This unction of the Levitical priesthood was divinely ordained, however, as an essential part of their ordination, and it cannot properly be so regarded in respect to the Christian ministry, there being no evidence that it was used by the Apostles, or by their near successors.

The Divine Law on the subject was laid down in the precepts given to Moses by God on Sinai, respecting the ordination of Aaron and his sons:—"And this is the thing that thou shalt do unto them, to hallow them, to minister unto Me in the priest's office;" sacrifices and other rites being then prescribed; and afterwards, before investiture with the sacred robes of the priesthood—"Then shalt thou take the anointing oil, and pour it upon his head and anoint him, and thou shalt consecrate Aaron and his sons" [Exod. xxix. 1—9]. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto Me in the priest's office. And thou shalt bring his sons and clothe them with coats; and thou shalt anoint them as thou didst anoint their father, that they may minister unto Me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations" [Exod. xl. 13, 14].

The earliest period at which anointing appears among the ceremonies of ordination in service books is in the Sacramentary of St. Gregory [A.D. 590], where directions are given to consecrate with unction the hands of the priests ordained; a similar rite being provided for in the case of deacons as well as priests by the English Pontifical of Egbert in the middle of the eighth century, the hands being anointed with Chrism; the Sacramentary of Gelasius [A.D. 492], where it is directed that the hands of bishops shall be anointed with chrism. In that of St. Gregory [A.D. 590] the anointing of the hands is ordered for both bishops and priests. In the English bishop's service-book known as the "Pontifical of Egbert" [A.D. 735—766], bishops, priests, and deacons are all ordered to be anointed on the hands with *chrism*, and on the head with oil; and this represents the mediæval practice, the prayer used by the ordaining bishop being: "Be pleased, O Lord, to consecrate and sanctify these hands by this anointing and our benediction. Amen. That whomsoever they bless may be blessed, and whomsoever they consecrate may be consecrated and sanctified. Amen." The use of anointing in ordination was discontinued by the Church of England in the year 1549; and it is not used in the Churches of the East.

At Coronation.—The anointing of kings was also taken up by the Christian Church from the customs of the Jewish. Although

it was not, like that of priests, ordered by the Levitical Law, its Divine institution is equally vouched for by the commands of God in the case of Saul: "Thou shalt anoint him to be captain over Thy people Israel;" in the case of David: "Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided Me a king among his sons" [1 Sam. ix. 16; xvi. 1]; and in the case of Jehu: "Jehu, the son of Nimshi, shalt thou anoint to be king over Israel" [1 Kings xix. 16].

After the States of the world became Christianised, the ceremony of unction at the coronation of kings appears to have become universal, and has been used in the coronation of English sovereigns time out of mind. During the mediæval period coronations were performed in Latin, as all other services were, but there is comparatively little difference between the old Latin form and the English form of modern times, except in the Communion Service. In the existing coronation office the rite of anointing is still used, and the only particular in which it differs from that of mediæval times is that the benediction of the oil is performed in private and not during the service. The following is the form with which Queen Victoria was anointed at her coronation by Archbishop Howley on June 28, 1838; and it will be observed that the rubric directs the "coronation anthem" to be sung while the anointing takes place.

*THE ANOINTING.*

*The Queen having thus taken Her Oath, returns again to Her Chair on the south side of the Altar; and kneeling at Her Faldstool, the Archbishop beginneth the Hymn, Veni, Creator Spiritus, and the Choir singeth it out.*

*HYMN.*

Come, Holy Ghost, our Souls inspire.

*This being ended, the Archbishop saith this Prayer:*

O Lord, Holy Father, who by anointing with oil didst of old make and consecrate Kings, Priests, and Prophets, to teach and govern Thy People Israel: Bless and sanctify Thy chosen Servant Victoria, who, by our Office and Ministry, is now to be anointed *Here the Archbishop lays his* } with this Oil, and *hand upon the Ampulla.* } consecrated Queen of this Realm: Strengthen Her, O Lord, with the Holy Ghost the Comforter; Confirm and stablish Her with Thy free and Princely Spirit, the Spirit of Wisdom and Government, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness, and fill Her, O Lord, with the Spirit of Thy Holy Fear, now and for ever. *Amen.*

*This Prayer being ended, the Choir sing:*

*ANTHEM.*

Zadok the Priest and Nathan the Prophet anointed Solomon King; and all the People rejoiced, and said: God save the King, Long live the King, May the King live for ever. Amen. Hallelujah!—1 Kings i. 39, 40.

*At the commencement of the Anthem, the Queen, rising from Her Devotions, goes before the Altar, attended by Her Supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before Her, where Her Majesty is disrobed of Her Crimson Robes.*

*The Queen will then sit down in King Edward's Chair placed in the midst of the Area over against the Altar, with a Faldstool before it, wherein She is to be Anointed.*

*Four Knights of the Garter hold over Her a rich Pall of Silk, or Cloth of Gold; the Anthem being concluded, the Dean of Westminster taking the Ampulla and Spoon from off the Altar, holdeth them ready, pouring some of the Holy Oil into the spoon, and with it the Archbishop anointeth the Queen, in the Form of a Cross:*

*On the Crown of the Head, and on the Palms of both Hands, saying:*

Be Thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed. And as Solomon was anointed King by Zadok the Priest and Nathan the Prophet, so be You anointed, blessed, and consecrated Queen over this People, whom the Lord your God hath given you to rule and govern, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Then the Dean of Westminster layeth the Ampulla and Spoon upon the Altar, and the Queen kneeleth down at the Faldstool, and the Archbishop standing on the North Side of the Altar, saith this Prayer or Blessing over Her:*

Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the Oil of gladness above his fellows, by his Holy Anointing pour down upon your Head and Heart the blessing of the Holy Ghost, and prosper the Works of your Hands: that by the Assistance of His Heavenly Grace you may preserve the People committed to your charge in Wealth, Peace, and Godliness; and after a long and glorious course of ruling this Temporal Kingdom Wisely, Justly, and Religiously, you may at last be made Partaker of an Eternal Kingdom, through the Merits of Jesus Christ our Lord. *Amen.*

*This Prayer being ended, the Queen arises, and sits down again in Her Chair."*

## Anomians. [ANTINOMIANS.]

**Anomœans.**—The most extreme division of the Arian sect, so named from its distinctive tenet, that the Second Person of the Holy Trinity is entirely unlike [Gr. *Anomoios*] to the First Person in essence or substance; that is, that the Son is not "of one substance with the Father" [Gr. *Homoüsios*] as is stated in the Nicene Creed; nor even of similar substance [Gr. *Homoiousios*], as alleged by the SEMI-ARIANS. Their leader was Aëtius, first a goldsmith, and then a physician of Antioch, who, after several abortive attempts to become a priest, was made a bishop at Constantinople in the year 363, under the influence of the Emperor Julian the Apostate. The name of his see is unknown, but he probably never took possession, for after being driven from place to place by the Arians for four years, he died at Constantinople in A.D. 367. His opinions continued, however, to be propagated by his secretary Eunomius, from whom the Anomœans were also called Eunomians. Their exact statement of Arian opinions was as hateful to the great party of Semi-Arians as to the orthodox themselves, the hard logic of the Anomœans carrying the principles of the Semi-Arians farther than they were prepared to go. Their opinions were condemned as heretical by the Semi-Arians in the Synod of Ancyra [A.D. 358], in the Eastern Synod of Seleucia [A.D. 359], in the Western Synod of Ari-

minum, and finally and decisively at the General Council of Constantinople [A.D. 381].

**Ansano,** St.—Until the thirteenth century he was the patron saint of Siena in Italy. The legend of his life and acts describes him as the son of a Roman nobleman, and narrates that he had been secretly baptised by the influence of his Christian nurse. At nineteen he is said to have made his religion openly known, converting many of the people of Siena and baptising them. After many sufferings, during the Diocletian persecution, he was at last beheaded at a place on the banks of the river Arbia.

**Anselm,** St. [A.D. 1034—1109.] The thirty-fourth Archbishop of Canterbury, who occupied the chair of St. Augustine for more than sixteen years [A.D. 1093—1109], during the reigns of William Rufus and Henry I. Anselm was not an Englishman, but belonged to a noble Italian family at Aosta, in Piedmont, his father's name being given as Gondulph, and his mother's as Hemmeberga. Early in life he desired to take monastic vows upon him, but was not permitted to do so by his father, and travelled as a young gentleman of good estate for several years in France and Normandy. At length he fell under the influence of Lanfranc (subsequently his predecessor at Canterbury), who was then prior of the monastery of Bec, and in A.D. 1060, when he was twenty-seven years of age, Anselm became a monk of Bec; three years afterwards, when Lanfranc was made abbot of St. Stephen's at Caen, Anselm succeeded him as prior of Bec, an office which he held for about fifteen years, when he was elected abbot. He thus spent thirty-three years of his life in a place which was becoming celebrated as an illustrious school of learning, and whence proceeded some of the most distinguished churchmen of that age. It was during Anselm's residence at Bec that he wrote most of his numerous works, and originated that definite and exact system of reasoning on theology, of which the Schoolmen were for several centuries the exponents; Anselm heading the orthodox or Realist line. To the ordinary reader, however, his connection with England as its primate is the most interesting portion of his life.

His friendship with Lanfranc brought Anselm from Normandy on occasional visits to England, where his reputation rose very high, and where he gained the respect of the Conqueror and his sons. In the year 1093 he visited the country again for the purpose of attending the death-bed of the great Hugh Lupus, Earl of Chester; and while at Chester, was desired to visit the king, William Rufus, who was lying dangerously ill at Gloucester. The Archbishopric of Canterbury had been vacant for four years, ever since the death of Lanfranc, and other sees were also vacant, the king delaying his nominations to them that he might the longer receive their revenues. Anselm persuaded William to do his duty by appointing bishops to these vacant sees; and eventually, under pressure from all sides, he consented to the nomination of himself as the successor of Lanfranc. He was consecrated on December 4th, 1093, and lived through a stirring primacy of sixteen years, several of which he spent in exile on the continent.

As Archbishop of Canterbury, Anselm did much to rivet on the Church of England those chains of Papal usurpation which it cost so much bitterness and enmity to undo. Pope Gregory VII., better known as Hildebrand, who occupied the Papal throne from A.D. 1073 to A.D. 1085, had carried the pretensions of the Roman See to a height which they had never reached before in his contest with the Emperor Henry IV. whom he excommunicated, and his policy led to the election of an Anti-Pope, Guibert, Bishop of Ravenna, or Clement III., in A.D. 1080, who was for twenty years recognised as pope by a considerable portion of the Church. Meanwhile, on the death of Hildebrand in A.D. 1085, a successor was elected, in the person of Victor III., whose death took place in A.D. 1087, and who was then succeeded by Urban II., who died in A.D. 1099. When Anselm became Archbishop of Canterbury in A.D. 1093, he found that William Rufus and his barons recognised Clement III. as pope, while he himself recognised Urban II. He applied to the king for permission to visit Rome that he might receive the Pall from Urban II., but permission was refused, the pall being eventually sent to the king by a Papal legate in 1095, and delivered to Anselm by the sovereign's own hands. But this was after a strife between king and archbishop respecting pope and anti-pope which lasted for a year, when Anselm succeeded in forcing a recognition of Urban II. on the king and his friends. The success which the archbishop thus obtained on behalf of the pope who supported the Hildebrandine policy, against the pope who opposed it, led to further disputes between him and William II.; and when at length he was required to take an oath of allegiance, and to renounce all right of appeal from the King of England to the Pope of Rome, his refusal made it necessary for him to leave England until the death of his sovereign, and the accession of Henry I.

The Archbishop retired to Lyons, but was soon called to Rome by the Pope whose cause he had so strongly maintained. While he was at Rome, the Lateran Council was held, and, as no Archbishop of Canterbury had ever been present on such an occasion, there were doubts as to the precedence which should be given to him. Urban II. decided the question by placing Anselm on his right hand, with the complimentary saying that he appeared there as "alterius orbis Papa," not

so much a representative bishop, but a brother pope, the Pope of that other world which stretched forth into the unknown West of the Atlantic Ocean.

On the death of William Rufus, in A.D. 1100, the archbishop returned from Rome to that "other world" where his duties lay. But almost immediately the embittered quarrel between king and archbishop again arose, Anselm opposing Henry I. on the question of INVESTITURES, as he had opposed his brother on that of the rival popes. Bishops had been elected to vacant sees during the years of the archbishop's absence, and although not consecrated, they received their episcopal estates from the king by the ordinary ceremony of investiture used under the Norman kings, the delivery by the sovereign to the bishop-elect of the crozier and episcopal ring, which had come into the king's custody on the death of the preceding bishop. When Henry required the archbishop to consecrate these bishops-elect, Anselm refused, pleading that he was prohibited from doing so by the Bull which Urban II. had issued in A.D. 1095. [INVESTITURE.] Anselm once more visited Rome. His appeal from his sovereign was received by the new Pope, Pascal II., and the latter decided in his favour, forbidding the English king to do anything at variance with the Bull of his predecessor. Once more Archbishop Anselm became an exile, and he remained away from England for about seven years, returning only in 1107, two years before his death. When the latter occurred, at Canterbury, in April, 1109, Anselm was seventy-five years old, and had been archbishop for sixteen years, but the greater part of this sixteen years he had been out of the country. Nearly the whole time of his episcopate he was, in fact, working and suffering for the maintenance of novel claims made by the Popes for the exercise of supreme authority in the Church of England. He began the movement which culminated in the first clause of Magna Charta, "Let the Anglican Church be free;" but the movement was far from being so noble a one as these words seem to indicate, for the freedom which Anselm and those who followed in his wake sought was liberation from the ancient constitutional authority of the Kings of England, and slavish subjugation to the unconstitutional authority which the Popes of Rome claimed to exercise in the Church of England. Had he been an Englishman, Anselm would probably have taken the opposite line, in which case the usurpations established by the popes at that time could not have been maintained, and the history of the mediæval Church of England would have been very different from what it was. The archbishop died at Canterbury on April 21st, 1109, and was at first buried in front of the rood-screen, but afterwards in St. Anselm's Tower. Just before the current of English Church affairs set in steadily for the Reformation, he was canonised by the efforts of his successor Morton, April 21st, the day of his death being the day appointed for his commemoration.

**Antechapel.**—The western portion of a college or other chapel, which is screened off, or otherwise separated, from the part used for Divine Service. Sometimes it assumes the form of a western transept, as in the chapel of New College, Oxford; at others it is similar to the nave of a church or cathedral, as at King's College, Cambridge.

**Ante-Communion Service.**—That portion of the Communion Service of the Prayer Book which precedes the prayer for the Church Militant. It is sometimes said by itself, according to the directions given in the first rubric at the end of the Communion Service:—"*Upon the Sundays and other Holy Days (if there be no Communion) shall be said all that is appointed at the Communion until the end of the general Prayer* [for the whole state of Christ's Church Militant here on earth], *together with one or more of these Collects last before rehearsed*, concluding *with the Blessing*."

**Antelucan Assemblies.**—A designation given in times of persecution to the services of the early Christians, especially to the Holy Eucharist, because they were held, partly for safety's sake, at a very early hour, before it was light.

**Antependium.**—The cloth which hangs in front of the altar. It is also called a "frontal." [ALTAR CLOTH.]

**Anthem.**—This word is derived from the Latin *antiphon*, a singular form of the plural Greek word *antiphōna*, its original form in Anglo-Saxon and Early English being *antefn*, and *antem*. The *fn* became softened into *m*, as in *stefn*, the stem of a tree. This original form referred to the mode of singing, that of singing its several divisions alternately from side to side of the choir. [ANTIPHONAL SINGING.] But in course of time this strict sense of the word passed away, and the term became that of a short sacred song in words generally taken from the Bible, which was sung before and after a psalm, to give the keynote of the sense in which the psalm was used. Such an antiphon was anciently sung with the Penitential Psalms when used before the Litany, and is still retained in the Litany and in the service for the Visitation of the Sick, appearing in the latter place in the form, "Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever." But further on in the same service an antiphon is

still attached to its Psalm, the seventy-first, "O Saviour of the world, Who by Thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord;" the only place in the Prayer Book where an antiphon occurs for use exactly in its original way.

The transition from an antiphon, antefn, antempne, or antem of this kind to an anthem in the modern sense is sufficiently obvious. A practice arose in Queen Elizabeth's days of singing such anthems at the end of the afternoon service, evensong then ending with the third collect. Thus Strype writes, on the authority of a contemporary record, that on Mid-lent Sunday, March 24th, 1560, "in the afternoon Bishop Barlow, one of King Edward's bishops, now Bishop of Chichester, preached in his habit before the Queen. His sermon ended at five of the clock; and presently after her chapel went to evensong. The cross as before standing on the altar; and two candlesticks, and two tapers burning in them. And, service concluded, a good *Anthem* was sung." This custom was probably a common one in the sixteenth and seventeenth centuries, and is preserved still in the singing of a hymn at the end of our present service. But when the Prayer Book was brought into its present form, in 1661, a rubric was inserted after the third collect at morning and evening prayer, which made the anthem more definitely a part of Divine Service—"In Quires and places where they sing, here followeth the Anthem." In the choirs of cathedrals and collegiate churches the rubric is exactly observed by the singing of an anthem of the kind illustrated above, the words being usually taken from Holy Scripture; and many such anthems are familiar to those who have visited St. Paul's, Westminster Abbey, or provincial cathedrals. In parish churches a hymn in verse is generally sung as the anthem, though of late years, owing partly to the improvement in church choirs, and partly to the large number of compositions recently written for this purpose, anthems are frequently to be heard in many churches.

**Antholin,** St.—A martyr at Clermont, in Auvergne, in A.D. 255, and commemorated on February 6th.

**Anthony,** St. [Antony.]

**Anthropomorphism.**—The error of attributing man's [Gr. *anthrōpos*] form [Gr. *morphē*] to the Divine Nature. It was definitely maintained by a sect called Audians or Audæans, after their leader Audæus or Audius. The sect of the Anthropomorphites flourished in the fourth and fifth centuries, in Mesopotamia.

**Anthropopathism** [Gr. *anthrōpos*, man; *pathos*, an affection].—An error similar to that named in the preceding article, attributing to God the same feelings, affections, and capacity for suffering, as belong to man.

**Anti-Adiaphorists.** [Adiaphorists.]

**Anti-Burghers.** [Burghers.]

**Anti-Calvinists.** [Arminians.]

**Anti-Christ,** The.—This is the title [Gr. *Ho Antichristos*] by which St. John [1 John ii. 18, 22, iv. 3, 2 John 7] four times designates a personal opponent of Christ in His Kingdom on earth, who is referred to without being named by other writers of the Old and New Testaments. The idea contained in the title is that of a person who not only opposes himself to Christ, but one who also sets himself up in His place, "The Antichrist" professing to be "the Christ;" this being the full sense of the Greek preposition "anti."

The earliest reference to such an anti-Messiah is in the prophet who speaks more fully of the Messiah than any other except Isaiah—the prophet Daniel. Describing his vision of the last age of the world, and the events attending the coming of the Messiah to judgment, Daniel speaks of a great world power and kingdom which will arise up in opposition to the Kingdom of God. This power is actuated, and the kingdom organised and ruled, by a human person represented under the common mystical figure of a "horn," but a horn, or power, having eyes like the eyes of man, and a mouth speaking "great things" [Dan. vii. 8, viii. 8—14], "a king of fierce countenance, who shall do according to his will, and he shall exalt himself, and magnify himself above every god; and shall speak marvellous things against the God of gods, and shall prosper until the indignation shall be accomplished." It is also represented that this Antitheistic king will wield great military power, being one who shall "honour the god of forces," who shall "enter into the countries, and shall overflow and pass over;" who "shall enter also into the glorious land," "who shall plant the tabernacles of his palace between the seas in the glorious holy mountain," whose "power shall be mighty, but not by his own power," and "who shall come to his end, and none shall help him" [Dan. xi. 36—45]. St. Paul can hardly be doubted to be looking towards the same antitheistic person, when he writes of "The Lawless One," "who opposeth and exalteth himself against everything that is called God, or that is an object of worship, so that he sitteth in the temple of God, showing forth himself that he is God" [2 Thess. ii. 3, 4].

But in the writings of the New Testament the antitheistic king who will wield so great a power in the last age of the world is generally set forth as a human person who will simulate the Person and Power of God Incarnate; hence, he receives the distinctive title of Antichrist, not of Antitheos, the opponent of God, and the terms in which he is spoken of are often borrowed from those

used respecting Christ. Thus Antichrist has his "Advent," and "Appearing," and "Revelation in his appointed time." As Christ brought into the world "the mystery of the Godliness," so Antichrist brings "the mystery of the Lawlessness;" and as Christ is known in His Kingdom as the "Lamb of God," so Antichrist is represented as having "two horns like a lamb, though he spake like a dragon" [Rev. xiii. 11]. "The Deceiver," wrote Hippolytus [A.D. 220—236], in a treatise on Christ and Antichrist, "seems to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is a lion; Christ is a King, so Antichrist also is a king. The Saviour was manifested as a Lamb, so he too will appear as a lamb, though inwardly he is a wolf. The Saviour came into the world in the Circumcision, so also will he. The Saviour sent apostles among all nations, and he in like manner will send false apostles. The Lord gave a seal to those who believed in Him, and he will give one in like manner. The Saviour appeared in the form of man, and he too will come in human form. The Saviour raised up His holy flesh, and showed it like a temple, and he will raise a temple of stone in Jerusalem." It was also believed by some early Christian writers that Antichrist would be an Incarnation of the Evil One. "For the devil," says Theodoret, when commenting on Daniel vii. 26, "will imitate the Incarnation of our God and Saviour: and as the Lord was manifested by the instrumentality of man's nature, and wrought our salvation, so the devil also shall take a meet instrument of his wickedness, and by means thereof shall show forth his own operation, deceiving such men as are indolent and off their guard, with false signs and wonders, and a parade of simulative miracles." This latter feature in the patristic conception of the Antichrist is in accordance with our Lord's own predictions respecting the last age of the world:—"There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" [Matt. xxiv. 24].

This last characteristic of the Antichrist's work is closely associated with the statement of St. Paul that he will set himself up as a higher object of worship than "all that is called God." "In this crowning feature of the last assault on Christianity, it seems probable that the person, kingdom, and worship of Satan incarnate, or of a man wholly possessed by Satan, will be offered to the world as a substitute for the Person, Kingdom, and worship of God Incarnate, our Lord Jesus Christ. As 'the mystery of the Godliness' is the manifestion of God in the flesh, so a dreadful imitation of it will be 'the mystery of the Lawlessness.'" The "abomination of desolation" may then be truly said to "stand in the holy place," when the man of sin, the son of perdition, "the lawless one, who opposeth and exalteth himself exceedingly against all that is called God, or that is an object of worship, does in his final pride 'sit in the temple of God,' even in the Holy of Holies, by proclaiming himself to be the one only object of Divine worship, and declaring himself that he is God" [Blunt's *Annot. Bible*, iii. 547]. It is to this climax of Antichristianism, the substitution of himself for Christ, that the words of the Revelation seem to refer, when, writing of such an Antichrist, the prophet says, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" [Rev. xiii. 8].

It is easy to see that powerful princes, who have showed themselves greatly opposed to religion, whether before or after the Incarnation of our Lord, would be regarded in the light of Antichrists. So the great persecutor Antiochus Epiphanes was generally considered by the Jews; so Mahomet, the great personal opponent of Christ, has always been regarded by a large portion of the Christian world. "As the Saviour," said St. Jerome, "had Solomon and the other saints as types of His coming, so we may rightly believe that Antichrist had as a type of himself that most wicked King Antiochus, who persecuted the saints, and profaned the Temple. The Emperor Nero, the first great persecutor of Christians, was long considered to be one of the "many Antichrists," of whom St. John speaks; and his resuscitation as the actual Antichrist was long expected.

**Antidicomarianites.**—The name of a sect which arose in Arabia, Rome, and elsewhere, in the latter part of the fourth century, its meaning being that of "Opposers of Mary." They were also called Antidicomarites, Antimarites, and Antimarians, by early writers. They denied that the Virgin Mary remained a virgin ever after as well as before the birth of our Lord, maintaining that those who are spoken of in the Gospels as "His brethren" were her children by a husband whom she married after the death of Joseph, or by Joseph himself. This principal tenet of the sect was revived by many of the early Puritans at the time of the Reformation, but was opposed by the Reformers of the Church of England, who vigorously defended the opinion of Mary's Perpetual Virginity. It may be doubted whether those who held these opinions were ever formed into an organised body.

**Antidoron.**—The Greek liturgical name for the bread which is blessed but is not needed for consecration. It was originally distributed to non-communicants "instead of the gift" of the Eucharistic bread itself, and hence its name. [PAIN BENI.]

**Antigua,** Bishopric of. [Colonial Church.]

**Antilegomena.**—A term used in early Christian times to designate books which claimed to be part of the New Testament, but whose authority was disputed, or "spoken against," as is the literal meaning of the word. Such were the seven General Epistles, the Epistle to the Hebrews, and the Revelation of St. John the Divine [Euseb., *Eccl. Hist.*, vi. 14]. As there were such books also—those now called "Apocrypha," in the Greek version of the Old Testament—the name of Antilegomena came to be applied to them also. [Apocrypha.]

**Antimensium,** or **Antiminsium.**—The Greek term, the latter word being always used in the Eastern Church, for a consecrated altar cloth which answers to the "corporal" of the Western Church. Some writers allege that they were intended only for use on unconsecrated altars, like those of oratories, but the modern practice is to consecrate them, or a piece of linen enough to make several of them, at the consecration of a church, and to use them on the altar which is also consecrated at that time. The same name is given to portable altars in the Western Church. [Superaltars.]

**Antinomians.**—Those who hold the opinion that Christianity is so opposed to Law [Gr. *anti*, against; *nomos*, law], that a perfect Christian is not bound to obey the precepts of the moral law. An early form of this error is referred to by St. Paul in his Epistle to the Romans. After writing, "For sin shall not have dominion over you; for ye are not under the law, but under grace," he exclaims, "What then, shall we sin because we are not under the law, but under grace?" [Rom. vi. 14, 15], and then confutes the error. From this it is evident that there were, even in those early days, persons who alleged that as they lived no longer under the restrictions of the Sinaitic Law respecting ceremonies, they were free from its restrictions respecting morals; as if they had said, "We are so completely under grace that we have nothing to fear; let us live as we like, for grace has set us free and has made us safe." The error never died out, and was current among some of the strange sects which followed the lead of the Nicolaitanes spoken of by St. John in the Apocalypse, making licentiousness a part of their religion; but it has never been made the foundation principle of any organised body, and so no actual sect of Antinomians has ever existed under that name. In theory the principle was revived in the sixteenth century by those (especially a Lutheran named John Agricola) who exaggerated Luther's doctrine of justification by faith; and in England it was commonly taught among the Puritans of the seventeenth century. The error also pervaded the teaching of those who taught in an extreme form the efficacy of faith alone for salvation [Solifidians]. Among the Puritans there were some who denied that anything which the elect may do can be regarded as sin, reckoning themselves among the elect, and living accordingly.

**Antioch,** Theological School of.—This term is applied to a class of theologians, as in the case of the Alexandrian School [Alexandria, School of], and, as in that case, it originated in an institution for the instruction of converts to Christianity. In this school originated the errors of Gnosticism, and that teaching of Paul of Samosata which gave rise to Arianism. But it was also the fountain-head of the literal interpretation of Scripture, as Alexandria was of the mystical, and it was here that St. Chrysostom learned that method of exegesis which has made his writings the source of so much sound theology and practical godliness. Critical details on the subject of Antiochean theology must be looked for elsewhere.

**Antipaschal Week.**—The week beginning with Low Sunday, or the first Sunday after Easter, is so called in the Eastern Church.

**Antiphon.**—A short sentence, generally taken from one of the prophets of the Old Testament, sung before and after a psalm, and intended to mark the sense in which the psalm is used as a "Proper Psalm." Antiphons are of such ancient use, that an "Antiphonarium," or book of antiphons for the year, is attributed to St. Gregory the Great, at the end of the sixth century. Specimens of antiphons still surviving in the Book of Common Prayer are given under the word Anthem.

**Antiphonale.**—A service book, containing the words and music of the Antiphons.

**Antiphonarium.** [Antiphonale.]

**Antiphonal Singing.**—The singing of the Psalms verse by verse alternately on opposite sides of the choir. The practice is derived from the Temple worship, where some of the singers stood on the right hand and some on the left hand, "ward against ward," Heman, as precentor, standing in the midst [1 Chron. vi. 33, 39, 44; xxv. 8], "to stand every morning to thank and praise the Lord, and likewise at even" [1 Chron. xxiii. 30]; a method of singing indicated also by the form in which some of the Psalms, such as the twenty-fourth and the hundred and thirty-fourth, are composed.

It has been suggested that as David had the pattern of the Temple and its furniture "by the Spirit," and "in writing by the Lord's hand upon" him [1 Chron. xxviii. 12, 19], so he who provided so large a portion of the Psalter should have revealed to him

the manner in which the songs of Divine Service in the Jewish and Christian Church were to be sung, hearing in spirit that which Isaiah also heard, the antiphonal worship of the angels in heaven, where "one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory" [Isa. vi. 3].

The introduction of the practice into the Christian Church seems to have taken place very soon after the destruction of the Temple at Jerusalem, and in the Roman capital of Syria and of Roman Asia, that city of Antioch which holds so important a place in the early spread of Christianity, and where "the disciples were first called Christians." It is said by Socrates, an early Church historian, that, to use the words of an old English translation, "Ignatius, Bishop of Antioch, in Syria, the third bishop in succession from Peter the Apostle, who was conversant and had great familiarity with the Apostle, saw a vision of angels, which extolled the Blessed Trinity with hymns that were sung interchangeably, and delivered unto the Church of Antioch the order and manner of singing expressed in the vision. Thereof it came to pass that every church received the same tradition." The exact truth may be that antiphonal singing was introduced into the principal church of the most important city of the Eastern world as soon as, if ever, it was discovered that the non-sacrificial parts of Jewish Divine worship were to be accepted by Christians as a lawful heritage which was to be handed on to future ages. The churches of Europe did not, however, adopt the custom until a later date, when St. Ambrose is said to have introduced it at Milan, after a visit which he had paid to Antioch, when "he ordained," says St. Augustine, in his *Confessions*, "that the psalms and hymns should be sung according to the manner in which they were sung in the East."

**Antipopes.**—Those who have claimed to be popes, but whose election has either been so irregular as to make it evident that their claim was a false one, or so schismatical as to make their pretensions to the papal throne uncanonical. The number of such pretenders has been forty, the number of recognised popes having been two hundred and fifty-seven. But it is not easy to make the enumeration, and some Roman Catholic historians reckon them as few as twenty-four. There has been no such rival to a reigning pope since A.D. 1438. [POPE.]

**Antipædobaptists.**—Opponents of infant [Gr. *paidios*] baptism.

**Antitactics.**—A sect of Gnostics which arose late in the second century. Their name signifies "opponents," and is thus explained by Clement of Alexandria:—"We call them Antitactics or opponents who say that God is indeed our Father, and the Father of all things, and that He made all things good: but that one of those beings whom He Himself had made sowing tares among the wheat originated evil, of which we being made partakers, we ourselves become opponents of God." The name appears to be a controversial one, and to be given to some sect or sects, such as the CARPOCRATIANS or the VALENTINIANS, as indicating one of their leading principles. Antitactics were accused of being Antinomians of the grossest kind.

**Antitrinitarians.**—Those who deny the doctrine that God is Three Persons in One God—"One God in Trinity, and Trinity in Unity"—and oppose to it the tenet of a God without distinction of Persons. The Antitrinitarians of the early Church were the SABELLIANS and the ARIANS; the leading ones in modern times have been the SOCINIANS and the UNITARIANS, but no doubt Antitrinitarianism is maintained by many who do not definitely belong to either of these sects. [TRINITY, THE HOLY.]

**Antitype.**—That which corresponds to a type. Thus, St. Peter speaks of the waters of the Flood and the waters of baptism:—"The ark . wherein . eight souls were saved by water. Which also, being an antitype, baptism, is now saving you" [1 Pet. iii. 21]. Thus, while a type is a figure, an antitype is the reality which the type prefigured, as Christ is the Antitype of the paschal lamb. Many of the Greek fathers called the Holy Eucharist an antitype.

**Antonines.**—An order of monks established in France in the 11th century for nursing persons afflicted with "St. Antony's fire."

**Antony,** ST. [A.D. 251—336].—The originator of monastic communities among Christians, as distinguished from associations of hermits, each living the life of a solitary in a separate place from others [ANCHORET]. He was the son of noble and wealthy Egyptian parents, who lived at Coma, near Thebes, where he was born. At the age of eighteen he was left without his parents, the possessor of a large fortune, imperfectly educated, religiously trained, and with a strong bias towards an ascetic life. Under the impulse of strong feelings caused by hearing the words of our Lord read in church—"Sell all thou hast, and give to the poor"—he gave away the whole of his large property, not even reserving anything for a little sister who had been left to his care, but turning her over to the care of some devout woman of his acquaintance. Antony then retired from his home to live the life of a hermit, first in an empty tomb, and then for twenty years among the ruins of an old castle near the Nile. In his solitary life he was visited by many on account of the reputation which he acquired

for conflicts with the devil, for the working of miracles, and for holiness. This led him to leave his solitude for a time, and collect his followers in a monastery at Phaium, near Aphroditopolis, now Atfieh, where many might live together under religious rules, and earn their bread by manual labour. He also founded a second monastery at Pispir, on the Nile, and his example was followed by others; but Antony would never consent to be placed at the head of any community, and though he spent part of his life in ministering among the crowds who followed him, and in many good acts of charity, he took every opportunity of returning to his cell in the ruined castle and to his solitary and ascetic life. It is not necessary to give any account of his supposed conflicts with evil spirits, which many writers have supposed with reason to be the fancy of a mind which was to a certain extent unhinged by solitary life and severe asceticism. Nor is it necessary to narrate any of the miracles which he is alleged to have wrought, as some of them are obviously false, among which most persons would include the pretty story of the fishes collecting near the shore in a vast congregation to hear a sermon from his lips when the men and women to whom he preached refused to give any attention to him. The effect of his preaching was in reality so great as to lead to the foundation of a system which revolutionised the Christian world, and which, under the hands of men like St. Benedict, arose to such a degree of influence that it left its mark upon every civilised country and upon every age down to our own. That St. Antony was a man of great personal holiness cannot be doubted, and it is probable that some of the many legends with which his memory has been encrusted were the innocent, because almost unconscious, inventions of over-zealous admirers, who misunderstood his meaning when preaching to them; others perverted versions of circumstances much less marvellous in reality than they appear in the ever-growing legend; and others the fruit of the painter's imagination. He lived to the surprising age of one hundred and five years, dying peacefully and happily in his hermitage, probably on January 17th, the day set apart as his festival in the ancient calendars.

The usual symbol of St. Antony is the tau, or Egyptian cross, shaped like the letter T, which has become known as St. Antony's cross, and which is sometimes thought to represent the crutch used by him in his old age. A pig is also a common symbol of the saint, for what reason is not known. A third symbol is that of a bell, which is sometimes carried by the saint, and at others hung round the neck of the pig; perhaps this symbol has originated in the stories respecting St. Antony's exorcism of evil spirits, a bell occupying a conspicuous position in the ceremonies used at exorcism.

**Antony of Padua,** St. [A.D. 1195—1231].—A great Franciscan preacher of the thirteenth century, born at Lisbon, but spending most of his life at Padua, in Italy. He died in the latter city on June 13th, 1231, and was canonised in the same year, the day to which his name is affixed in the calendars being that of his death.

**Antosiandrians.**—The name given to Melancthon and other opponents of Osiander, or Hosamann [A.D. 1530], who himself was one of the Protestant opponents of Luther. [Osiandrians.]

**Antrim,** Presbytery of.—A section of the Irish Presbyterians, which separated from the main body in A.D. 1750. They refused to subscribe to the Westminster Confession of Faith, and adopted Arian principles.

**Apelleians,** Apellianists, or Apellites.—A Gnostic sect of the second century, which took its name from Apelles, its founder. Apelles had been a follower of Marcion [Marcionites], but was repudiated by the latter on account of his licentiousness. He then established a sect which embraced some of the opinions of Marcion but rejected others. The Appellians attributed the creation of the world to a being created by God, not to God himself, and believed that this creator was the author of evil. Christ, who suffered and died, was, in their opinion, a Spirit who descended from Heaven and assumed a Body compounded of the four elements, earth, air, fire, and water, which elements being dispersed, the Spirit called Christ re-ascended to heaven. The prophets of the Old Testament were inspired by the author of evil, the creator of the world, and the Law of Moses was also evil.

**Aphthartodocetæ.**—A division of the Monophysites; also called, after their leaders in Armenia and in Egypt, Julianists, and Gaianitæ. They first appear distinctively about A.D. 549; their distinctive principle being that the human part of the one Nature, which the Monophysites attributed to our Lord, was possessed of the quality of incorruptibility [Gr. *aphtharsia*]. The term docetæ was added to signify that they considered our Lord's Body to be so far a phantom that it was not really capable of doing and suffering the things which it seemed to do and suffer [Docetæ].

**Apocalypse** [Gr. *Apocalūpsis*]. A revelation or unveiling of mysteries. The term is generally applied to the last book of the New Testament, the Revelation of St. John the Divine; but apocalyptic elements pervade the prophetical books in the Old Testament. The word was also used as the title of various uninspired books used by the early Christians, and believed by some of the latter to be inspired. [Revelation, Apocryphal Apocalypses.]

**Apocarites.**—A Manichæan sect which arose about the year 275, the particular tenet in which they differed from other Manichæans being the belief that the human soul is uncreated, divine, and eternal. This belief they grounded on Gen. ii. 7. Their name is Greek, signifying "super-eminence in goodness."

**Apocrypha.**—This is a shortened form of the Greek phrase *Biblia Apocrypha*, the "Hidden" or "Secret" Books. It was originally used in the primitive Church as the designation of false Gospels, and other books put forth by heretics, the idea of secrecy being derived from one class only of such books, those secret books in which, as in the "Book of Mormon" of modern times, the heretics professed to have a revelation over and above that contained in the Scriptures. The books of Old Testament times which are now called apocryphal, were formerly called "ecclesiastical." The earliest use of the word in English is in the prologue or preface to Wickliffe's Bible, which says that St. Jerome had declared of the third and fourth books of Esdras, that they "ben apocrifa, that is, not of autoritie of bileue."

The Apocrypha of the Old Testament are books and portions of books which form part of the Septuagint or Greek Old Testament, but not of the Hebrew. These were first separated from the books in which they had always previously appeared in Greek and Latin Bibles by Bishop Coverdale in his English Bible of 1535, and in making the change he gave this caution to readers:—"Nevertheless, I have not gathered them together to the intent that I would have them despised or little set by, or that I should think them false, for I am not able to prove it. Yea, I doubt not verily if they were equally conferred with the other open Scripture (time, place, and circumstances in all things considered), they should neither seem contrary, nor be untruly and perversely alleged." The Geneva Bible of 1560 also gives this valuable explanation in its preface to the Apocrypha:—"These books that follow in order after the Prophets unto the New Testament are called Apocrypha, that is, books which were not received by a common consent to be read and expounded publicly in the Church, neither yet serve to prove any point of Christian religion, save inasmuch as they had the consent of the other Scriptures called canonical, to confirm the same, or rather, wherever they are grounded; but, as books proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the history, and for the instruction of godly manners, which books declare that at all times God had an especial care for His Church, and left them not entirely destitute of teachers and means to confirm them in the hope of the promised Messiah; and also that witness that those calamities God sent to His Church were according to His Providence, who had both so threatened by His Prophets, and so brought to pass for the destruction of their enemies, and for the trial of His children." The principle on which these books are included in the English Bible in use in the Church of England is stated in the sixth of the Thirty-nine Articles of Religion:—"And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:—

| | |
|---|---|
| Third Book of Esdras, | Song of the Three Children, |
| Fourth Book of Esdras, | Story of Susanna, |
| Book of Tobias, | Of Bel and the Dragon, |
| Book of Judith, | Prayer of Manasses, |
| Rest of the Book of Esther, | First Book of Maccabees, |
| Book of Wisdom, | Second Book of Maccabees." |
| Jesus the Son of Sirach, | |
| Baruch the Prophet, | |

The Septuagint Greek Bible, that which is used in the Churches of the East, of Russia, and of Greece, still retains the Old Testament Apocrypha in their original places; and so also do the Latin Vulgate and all English and other versions translated from it, which are in use in Continental Churches and among the Roman Catholics of England, Ireland, America, and other countries. There was a strong disposition at the Council of Trent to separate the apocryphal books from the canonical, as in English Bible, but in the end only the two books of Esdras and the Prayer of Manasses were so separated, and printed after the New Testament.

**Apocryphal Gospels.**—St. Luke appears to imply that there were many narratives of the Life of Christ in existence when he wrote his Gospel, his dedication of it to Theophilus, beginning with the words, "Forasmuch as many attempted to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the WORD" [Luke i. 1]. As the narrative of our Lord's acts and words was delivered by word of mouth to people in all parts of the world, it is reasonable to suppose that these attempts to record it in writing would be very numerous; but if so, they must have vanished before the clearer light of the inspired Gospel, for no works are now known to exist which can be said to correspond with St. Luke's reference to them. They obviously had no weight in the Church, for they are not mentioned by any of the early Christian writers. A few works have, however, come down from primitive times, which are entitled "Gospels," and though they have never been included in the New Testament as the Apocryphal books of Old Testament were by the Septuagint translators, yet they have

received the name of Apocrypha, as having a certain association with it through their pretension to narrate certain portions of our Lord's Life and Work.

The Gospel of St. James, otherwise entitled The Protevangelium or original Gospel, is supposed by the great critic Tischendorf to have been written in the middle of the second century; but no copy of it exists which is of earlier date than the eleventh, though early Christian writers occasionally refer to it. It professes to give an account of the birth and early life of the Virgin Mary, and also the history of our Lord's childhood as far as the death of Herod the Great. Minute particulars of these are given which probably embody traditions that were current among the disciples, and may possibly have been derived from those who had known the Virgin; but some portions are trifling and incredible, and these throw doubt upon the historical value of the whole work.

The Gospel of the Infancy is much longer than that of St. James, but does not profess to go more than a few years further with the narrative of our Lord's Life. It appears to have been written at a later date; and it contains much which is certainly false, such as anecdotes of the Holy Child Jesus striking dead a schoolmaster who smote Him for asking a question, a boy who pushed against His shoulder, and another boy who interfered with His play.

The Gospel of the Nativity of Mary is found in the works of St. Jerome, and is probably in its Latin form a work of the fourth century, which was translated from an earlier one in some other language. It seems to represent the belief of the Primitive Church respecting the Virgin Mary. It is a beautiful narrative, and does not contain anything in the least degree inconsistent with Holy Scripture, concluding with the words, "And it came to pass while they were there, her days were accomplished that she should bring forth, and she brought forth her firstborn Son, as the holy Evangelists have taught, our Lord Jesus Christ, Who with the Father and Holy Ghost liveth and reigneth God, for ever and ever."

The Gospel of St. Thomas professes also to be an account of our Lord's Infancy and Childhood. Its date is as early as the century after the Apostles, but it is unmistakably a romance. It pretends to record many miracles of our Lord's childhood, which are as plainly mere inventions as those in the Gospel of the Infancy. There is strong reason for believing that it was composed by some heretic.

The Gospel of Nicodemus, otherwise called The Acts of Pilate. This work was known to Justin Martyr [A.D. 103-164] and to Tertullian [A.D. 150-220], and was considered by the latter to be a genuine record of facts, though not inspired. It has come down to modern times in Greek, which the Greek writer, Ananias, says that he translated from the Hebrew original in the year 440. In its oldest form the Gospel of Nicodemus narrates the Passion and Resurrection of our Lord as they are narrated in the authentic Gospels, and works up with the inspired narrative a detailed account of what took place between Pilate and the Jewish rulers, and also among the latter themselves in the Sanhedrin. There is nothing in the least contrary to, or inconsistent with, the Gospels in this narrative, and it reads extremely like truth. Some portions are very beautiful, especially a chapter in which some of those who had been healed by our Lord come forward and bear witness in His favour before Pilate, declaring what He had done for them; and another portion (in some copies) in which the Virgin Mother cries, "How shall I live without Thee, O my Son? . Bow down, O Cross, that I may embrace Him." In some copies, also, a continuation of the narrative is found, in which two of the saints who rose with our Lord, sons of Simeon, are made to describe the descent of our Lord into hell, and the liberation of the Holy dead from the power of Satan and death. This is a very beautiful work, whether fact or fiction, and was as popular during the middle ages, under the title of *The Harrowing* (that is, the "harrying," ravaging or despoiling) *of Hell*, as the *Inferno* or *Paradiso* of Dante, or the *Paradise Lost* of Milton, or the *Pilgrim's Progress* of Bunyan have been in later times. Some good critics consider that this added portion of the Gospel of Nicodemus was written as early as the second century. Further information, including the texts of the works themselves, may be found in Cowper's *Apocryphal Gospels*.

**Apocryphal Acts of the Apostles.** — The same spirit that led men to write books which were supplementary to the Gospels, calling them also "Gospels," led them to write supplementary Acts of the Apostles. A great number of such works must have existed in primitive times, and, although some would probably be mere romances, others would be quite likely to embody floating traditions of more or less authenticity, respecting the full and busy lives of the Twelve. But no such works ever found a place among the books of the New Testament, and few were accepted as trustworthy historical authorities, among the more learned Christians of the early Church. These Acts of Apostles generally profess to give the history of some one Apostle after the dispersion of the Twelve from Jerusalem, in A.D. 42 or 43. Hence we have the Acts of Andrew, of Andrew and Matthew, of Peter, of Peter and Paul, &c.

Most of these Acts appear to have been written by Ebionites, Gnostics, or Manichees, although they were sometimes adopted with

suitable alterations, by orthodox writers. They date from the second century to as late as the sixth; but the later ones were probably based on some Acts of earlier date, or on some written in other languages than those in which they are now extant. Thus the earliest of them, the Acts and Journeys of Peter, as now known, are a Gnostic composition of the end of the second century, but the work is based on an earlier one, of which a fragment remains, written by Linus, his contemporary. The Acts of Thaddeus, chiefly comprising the legend of his ministration to ABGARUS at Edessa, are extant both in Syriac and Greek, but the Syriac version, which dates from the third century, is evidently grounded on one of much older date. The most interesting of all are the Acts of Paul and Thecla, and the Recognitions of St. Clement, which are also called the Acts of Peter. The first of these, the Acts of Paul and Thecla, are said by Tertullian and St. Jerome to have been written by a priest, who was a disciple of St. Paul, and who confessed that it was a romance written to glorify the memory of St. Paul. Portions of it are, notwithstanding this, undoubtedly historical, and the account of Thecla was accepted as authentic by many early Christian writers. The second work, the CLEMENTINE RECOGNITIONS, or Acts of St. Peter, or Journeys of St. Clement, is partly grounded on the earlier "Clementine Homilies," and professes to give an account of St. Peter's disputations with Simon Magus, of his instructions, and of the incidents which occurred during the time when he was travelling with St. Clement. The work is extant in Latin and Syriac, the original, which was in Greek, being lost. It appears to have been written for the purpose of glorifying the memory of St. Peter, and slandering that of St. Paul, the latter Apostle being represented throughout as an antagonist of the earlier Apostles. The work was probably written by one of the ELCHESAITE heretics early in the third century.

**Apocryphal Apocalypses.** — These works are of a different class from those preceding, since they do not profess to narrate historical facts or to deal with historical personages, but to be prophecies respecting the future. Most of them were associated with the names of Old Testament patriarchs or prophets, as the Book of Enoch, the Ascension of Isaiah, the Revelation of the Prophet Esdras, and others. A good and easily accessible specimen of this kind of Apocalypse is to be found in the second book of Esdras, which is included among the Apocrypha of the Old Testament, but is in reality a work written about the end of the first century, "in the thirtieth year after the ruin of the city" [2 Esdr. iii. 1], by an unknown Hebrew Christian living at Rome, the mystical Babylon. The so-called Epistle of St. Barnabas and the work called "The Shepherd," attributed to Hermas, are compositions of a different kind, since they professedly belong to Christian times, but both were probably written about the end of the first century. Of later date, in the second century, another class of such Revelations appeared, named after some New Testament personage, as were the Ascension of Paul, the Revelation of Stephen, and the Revelation of Thomas, all of which are thought to have been of Gnostic origin. Later still, in the fourth or fifth century, were the Revelation of Paul, the Revelation of Peter, the Revelation of Bartholomew, and a spurious Revelation of John, of which little more exists than fragmentary portions.

**Apocryphans.**—A general name given in the early Church to those sects of heretics who based their special doctrines on secret books for which they claimed the authority of inspiration. Such were many sects of the Gnostics and the Manichees. It was to such books that the term Apocrypha was first applied. [APOCRYPHA.]

**Apollinarians.**—A sect of heretics, so named after their founder, Apollinaris, who was Bishop of Laodicea, in Syria, in the latter half of the fourth century [*d.* A.D. 392]. The special tenet of the heresy originated by Apollinaris was that the human nature of Christ consisted of body and animal soul only, the place of a rational soul being supplied by its union with His Divine Nature. Thus he denied the first part of the doctrine now formulated in the Athanasian Creed, that Christ is "perfect Man, of a reasonable soul and human flesh subsisting"

Assuming that a human being consists of a human body [Gr., *sōma*], a human soul [Gr., *psyche*], and a human mind [Gr., *nous*], he maintained that the last was not present in our Lord. The opinion originated in a revulsion from the misbeliefs of the Arians, and a desire to express strongly the perfect sinlessness of our Lord. If He possessed the same kind of rational soul that ordinary man possesses, He was possessed of that which made Him capable of sinning; therefore He must have consisted of *sōma*, a body; *psyche*, an animating soul; and *Logos*, Divine nature incapable of sinning.

Apollinarianism was condemned without naming Apollinaris by a Council held at Rome, in A.D. 373, when the bishop was either deposed or gave up his see, and formed a separate congregation to which he consecrated a bishop named Vitalis, from whom the Apollinarians were often called Vitalians. They were at one time very numerous, but the direct condemnation of their principles in the General Council of Constantinople by a synodical epistle, and the suppression of their conventicles by Imperial edicts, in the

years 388, 397, and 428, put an end to their existence as a sect. Those who did not return to the Church were associated with the MONOPHYSITES.

**Apollonia,** ST. [A.D. 250], a saint of much note as the patroness of those who have the toothache. The legend respecting her is that she was the daughter of rich parents, who were heathen in the city of Alexandria. Some pilgrims begging an alms of her mother for the love of Christ and His mother, she entertained them kindly, and received instruction from them which led her to pray to the Virgin that she might have a child. Apollonia was the fruit of the prayer, and when she grew up she received baptism at the hands of St. Leonine, who was a disciple of St. Antony. After her baptism an angel directed her to go into the city of her birth and make the name of Christ known. Many were converted, but some were offended, and when they complained to her father he delivered her up to the governor as a Christian. Here she drove the evil spirit out of an idol which she was commanded to worship. Upon seeing this, the governor ordered her to be bound to a column, and to have her beautiful teeth pulled out one by one. As she remained constant in the Faith, he then ordered a large fire to be kindled in which she was consumed. St. Apollonia's day in the calendars is Feb. 9th, and she is represented in pictures holding a pair of pincers with a tooth grasped in them, or pincers lying near to her.

**Apologies for Christianity.**—Works written in defence [Greek, Apologia] of Christianity against the heathen at various dates from the second to the sixth centuries. When Christian principles and rites became known among the heathen they were known in a very imperfect degree, and were disguised by strange misrepresentations. Charges were brought against Christianity that it was mere Atheism because it rejected all the heathen deities; it was said to lead to the grossest immoralities, such as incest and infanticide; and to promote disloyalty to the Emperors. These accusations were in common circulation even among those who belonged to the educated classes, and they had much influence on the official mind of judges before whom Christianity, or its renunciation, became a matter of life or death. It was to meet these accusations, therefore, and to disabuse the governing classes of the false impressions which they had received, that the writers called Apologists undertook their work.

The apology of QUADRATUS is the earliest on record. It was written in A.D. 131, and addressed to the Emperor Hadrian at Athens, of which city Quadratus seems to have been bishop. A fragment of this remains in the Ecclesiastical History of Eusebius, in which the writer speaks of persons then living who had been miraculously healed by our Lord.

An Apology written by ARISTIDES was presented to the Emperor on the same occasion of his visit to Athens. It is said to have referred largely to the writings of heathen philosophers, but no part of it remains.

Two Apologies proceeded from the pen of JUSTIN MARTYR, the first being addressed [A.D. 138] to the Emperor Antoninus Pius, to the Senate, and to the whole Roman people; and the second to the Emperor Marcus Aurelius [A.D. 161—166]. Antoninus Pius answered the first apology by an Epistle to the Assembly of Asia, in which he directed that Christians should not be molested, except in cases of disloyalty to the Roman Government; and further, that if any Christian were arraigned solely on account of his religion he should be set free, and his accuser found guilty. Justin's second Apology won for him from Marcus Aurelius the crown of martyrdom.

To the same Emperor, Marcus Aurelius, Apologies were addressed by MELLITO, Bishop of Sardis, and APOLLINARIS, Bishop of Hierapolis; Mellito boldly telling the Emperor that the treatment Christians had received from him was such as he ought not to show even to barbarous enemies, while the Christians were loyal subjects. Such outspokenness showed the spirit of a martyr.

But the most outspoken of all the apologies was that of TERTULLIAN, which was written in Latin, all the previous ones having been in Greek, about A.D. 194. From it we are able to see better than from any of the rest what were the accusations brought against Christians. It is also full of retort, showing that the very crimes which he had shown that the Christians were falsely accused of committing were in reality commonly practised among Pagans, and were what they were proud of in their gods, whom he treats of with the most withering scorn and contempt.

The arguments of apologists were drawn from the prophecies of the Old Testament, the miracles of our Lord, the rapid spread of His religion, the constancy of Christian martyrs under their piteous sufferings, the strict and self-denying lives of Christians, and their peaceable obedience to the laws. They also exhibited in the strongest possible light the absurdity and worthlessness of Paganism, holding up its superstitions to unsparing ridicule. At a somewhat later date MINUCIUS FELIX, in a dialogue called the Octavius [about A.D. 220]; and Origen [A.D. 246], in a work against Celsus; and ARNOBIUS, in a work written to show the sincerity of his conversion, followed the same line, but on a more voluminous and less rhetorical plan.

**Apostasy.**—This word in its original signified the desertion, or "standing away

from" [Gr. *apo stasis*], of a soldier from the commander and cause to whom and to which he had promised allegiance. It was adopted among Christians as a designation for the forsaking of Christianity, those who gave up their faith being called apostates. Christians were greatly tempted to apostasy in the days of persecution, for the sake of saving their lives. When accused before the magistrates of being Christians, they could escape punishment, torture, and death by throwing a few grains of incense on the fire of a small altar, such as may be seen in many museums, as an offering of adoration to a heathen deity, or to "the genius of the Emperor;" but such an act was considered as a complete and legal renunciation of Christianity by both pagans and Christians.

Another form of apostasy was seen, the result of that extravagant pride of intellect which made the Emperor Julian so entirely renounce his belief in Christ that he endeavoured to restore the ancient Paganism, and was ever after known as "Julian the Apostate." Similar instances of wilful renunciation of Christ were heard of at the period of the French Revolution, when the popular creed was atheistic.

In modern times, the most frequent form of formal apostasy is when Christians become Mahometans.

**Apostle.**—This word is derived from a Greek verb, *apostellein*, signifying "to send" on a message, and is used in the New Testament for "one sent forth" [Gr. *apostolos*] with authority, as an ambassador and representative of Christ. It is an essential part of the meaning of the title that the person sent does not act on his own authority, but on that of the person sending him; and hence it is once used as a title of our Lord Himself, who is called "The Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him" [Heb. iii. 1].

The title was first given by our Lord, thus constituted the Fountain of ministerial authority, to twelve of His desciples, whom He sent forth on a temporary mission, to prepare the way for his own visitation of particular towns or districts in the Holy Land; and they are again called so collectively when permanently appointed to evangelise the world at large, to take their place as the chief rulers of the Church on earth, and to be the twelve original channels through which all ministerial authority was to flow from the Fountain Head into the Church of Christ in all places and all times. Their names are given in four places in the New Testament, and with identities and variations that seem to be designed, as is shown in the following table. That St. Peter should always be named first and Judas Iscariot last is a fact worth noting.

| | Matth. x. 2—4. | Mark iii. 16—19. | Luke vi. 14—16. | Acts i. 13—26. |
|---|---|---|---|---|
| 1 | Simon Peter | | | |
| 2 | Andrew | James | Andrew | James |
| 3 | James | John | James | John |
| 4 | John | Andrew | John | Andrew |
| 5 | Philip | | | |
| 6 | Bartholomew | | | Thomas |
| 7 | Thomas | Matthew | | Bartholomew |
| 8 | Matthew | Thomas | | Matthew |
| 9 | James the Less | | | |
| 10 | Lebbæus, Thaddæus, or Jude | | Simon the Canaanite, or Zelotus | |
| 11 | Simon the Canaanite | | Jude, Lebbæus, or Thaddæus | |
| 12 | Judas Iscariot | | | Matthias |

Others than these twelve are called by the same title in the New Testament, especially St. Paul and St. Barnabas, but it is observable that in the Book of the Revelation, written A.D. 69 or 70, a long time after the name had become familiar to Christians as the designation of some others beside the original twelve, "the twelve Apostles of the Lamb" are still spoken of, as if the number of those who were specially called so had never been exceeded.

**Apostle,** The.—The volume containing the Epistles used in the Communion Service, which is also named the "Lectionarium" and "Epistolarium," is so called in the Eastern Church. It is not unlikely that the Epistles as a whole were called "The Apostle" in the early Church, as the four Gospels as a whole were called "The Gospel."

**Apostles' Creed,** The. [Creeds.]

**Apostles,** False. [False Apostles.]

**Apostolic See.**—An episcopal see founded by an Apostle. The title has been especially given to the bishopric of Antioch, founded by St. Peter; that of Ephesus, founded by St. Paul; and that of Rome, believed to have been founded by St. Peter and St. Paul.

**Apostolical Canons.** [Canons]

**Apostolical Constitutions.** [Constitutions.]

**Apostolical Fathers.** [Fathers.]

**Apostolical Council.**—A title sometimes given to the assembly of the Apostles, of which an account is given in the fifteenth chapter of the Acts. It is also sometimes called "The Council of Jerusalem."

**Apostolical Succession.**—Ministerial descent from the Apostles, and, through the Apostles, from our Lord, the Fountain of all ministerial authority. This is regarded as historically provable in such a manner that every minister of the Church of England, for example, is able to say: "I received my ministerial authority at the hands of the Bishop of ———, who received his [with authority to transmit it to me] at the hands of the three or more bishops by whom he was consecrated, each of those three or more receiving theirs from three or more predecessors, and so on up to the Apostles themselves." Thus the Apostolical succession resolves itself into an official genealogy, which may be traced out in a manner parallel to that of a natural genealogy.

The reasonably sure proof of this ministerial genealogy is not so difficult in practice as it seems to be in theory, as may be seen by taking the Church of England, and its chief pastor, the Archbishop of Canterbury, for an example. It is historically certain that in 1877 Archbishop Benson was consecrated bishop by Archbishop Tait and nine other bishops. It is also historically certain that these ten bishops were consecrated by many earlier bishops; and so the many lines of the official genealogy are carried upward through Archbishop Cranmer and his mediæval predecessors to Archbishop Plegmund, who was (if not consecrated in England) consecrated by Pope Formosus, in A.D. 891, to Archbishop Berthwald, who was consecrated at Lyons by Godwyn, Archbishop of that see, in A.D. 693, and to Archbishop Theodore, who was consecrated by Pope Vitalian in A.D. 668, and to British bishops, French bishops, and Roman bishops, some of whom at least, it is contended, received the Episcopate from Apostles themselves, who had received it from our Lord.

There would be no historical value about such a genealogy if it could be shown that it was grounded principally on traditions or on records of no authority. But it so happens that it has been the general custom to keep records of the succession of bishops from the first ages of the Church, and there is probably no nobleman or gentleman in England whose genealogy can compare, for fulness and historical weight, with the official genealogy of the Archbishop of Canterbury and of many other bishops. Irenæus, Bishop of Lyons, writing about A.D. 185, says: "We are able to reckon up the lists of bishops ordained in the churches from the Apostles to our own times . . . . but as it would," he adds, "be very tedious, in such a work as this, to reckon up the successions of all the churches," he will give only that belonging to the Church of what was in those days the world's metropolis, the Church of Rome. After naming the twelve bishops who had ruled that Church from the Apostles' time to his own, Irenæus then writes, "In this order, and by this succession, the ecclesiastical tradition from the Apostles, and the preaching of the truth, have come down to us" [Irenæus, *Against Heresies*, iii. 3]. Materials for such lists exist in great abundance in the pages of Eusebius and of later Church historians. A most extensive collection of lists for the Church of France may be found in a noble national work entitled "Gallia Christiana." Similar lists for the Church of England have been compiled for Le Neve's "Fasti Ecclesiæ Anglicanæ," re-edited in 1854 by Sir Thomas Duffus Hardy, then Assistant-keeper of the Public Records, and for Stubbs' "Registrum Sacrum Anglicanum," with references to the Records from A.D. 597 to A.D. 1857. The descent of the Archbishop of Canterbury is given at length in the Annotated Prayer Book, 4to edition, pages 656, 668.

**Apostolicals.**—(1) There was a mediæval sect of this name in the twelfth century which seems to have been confined to the neighbourhood of Cologne. From the description which is given of it by St. Bernard it appears to have been one of those sects of the middle ages whose members greatly desired a reformation of the Church, but could not stand against the inevitable temptation to error and fanaticism which awaited them through want of education and of the logical sense. They professed strict asceticism, almost condemning marriage, and habitually abstained from the use of flesh for food; they repudiated Baptism and the Holy Eucharist; and gave but a half-belief to the leading doctrines of Christianity. They may have been a sect of the Waldenses.

**Apostolicals.**—(2) Also called Apostolics and Apostolic Brethren. This later sect was founded in Lombardy and the Tyrol at the end of the thirteenth century by Gerard Sagarelli of Parma, who was burned to death there in A.D. 1300. Among the injunctions which Sagarelli gave them he required that they should dress in white garments similar to those of the Franciscan friars. Hence at a later time they were called "Abati," or "White Brethren." They went bareheaded, and depended entirely on alms, for which reason, and their professions of self-denial and humility, they called themselves by a name derived from that of our Lord's Apostles. They held extreme principles respecting what has since been called "communism," holding that their own goods (of which they had none) and those of their wealthier brethren should be equally shared among all; and although they were not allowed to marry, they were permitted to have spiritual sisters attending them. After the death of Sagarelli the Apostolicals had for their leader a native of Novara named Dolcino, who is named by Dante in association with Mahomet, and who seems to have been a man

of some military skill. By fanatical zeal and predictions respecting the end of the world he greatly increased the number of the Apostolicals, and organised an army of them so effectively that he was able to carry on a dangerous civil war against Boniface VIII., the reigning pope, for two years. It was in reference to this rebellion that Dante makes Mahomet deliver this message to the poet as he was about to return to earth :—

" Now say to Fra Dolcino, then, to arm him,
Thou, who perhaps will shortly see the sun,
If soon he wish not here to follow me,
So with provisions, that no stress of snow
May give the victory to the Novarese,
Which otherwise to gain would not be easy."
[Dante's *Inferno*, xxviii. 55.]

Dolcino was nevertheless defeated in several battles, taken prisoner, and executed (with his female companion Margaret) at Vercelli with cruel tortures in A.D. 1307. Remains of the sect were still existing in the south of France and Germany in 1402, and the White Brethren seem to have been a revival of it in Italy.

**Apostolici.**—A name assumed by the APOTACTICS.

**Apostoolians.**—The followers of Samuel Apostool, a Baptist minister of Amsterdam in A.D. 1664. They were a division of the Mennonite WATERLANDERS, who arose in opposition to the GALENISTS, both sects of these Dutch Baptists still existing in Holland. The Apostoolians maintain strict or close communion, and are thus analogous to one section of the PARTICULAR BAPTISTS of England.

**Apotactics,** or APOSTOLICI.—A sect of the third century, existing in Phrygia, Cilicia, and Pamphylia, who assumed the name of Apotactics, or Renunciators, because their leading principle was that the renunciation of all private property was necessary for salvation. They are said by Epiphanius, in his work on heresies, to have held and put in practice other extravagant opinions respecting asceticism, but very little was evidently known about them.

**Apparel.**—An ornamental square or oblong piece of embroidered silk, which is sewn on to the wrists and the bottom of the alb, before and behind, and around its neck. The "plain" alb of the rubric in the first English Prayer Book means an alb without apparels.

**Apparitor.**—An officer attached to the Archbishop's, Bishop's, or Archdeacon's Court, whose name is derived from his office, which is that of citing persons to *appear* before the court to which he belongs. This officer was anciently called a Summoner, or, as Chaucer spelt it, a "Sumpnour;" and the extortions which they practised brought the Courts which they represented into great disfavour at the period of the Reformation.

**Appeal.**—The removal of a cause from a court of lower jurisdiction to one of higher jurisdiction, as from the Court of the bishop of the diocese to that of the archbishop of the province. For the purposes of this work the term may be regarded as referring to appeals which were made to the pope as the highest ecclesiastical judge in the world.

This appellate jurisdiction of the bishops of Rome originated in the respect which was felt in early ages for their position as the earliest bishops of the Roman Empire and of Christendom itself. But such few appeals as were made to them were in the nature of voluntary applications for advice rather than of applications for judicial decisions. A Papal Court of Appeals was first formally recognised by the Council of Sardica [A.D. 347], at which a motion of Bishops Hosius and Gaudentius was adopted, allowing a bishop who was condemned by a synod to appeal to the Roman Patriarch, who must either confirm the synodal decision or appoint new judges. This determination of the council was by no means generally accepted, and therefore could not be regarded as a law of the Church at large. But in the course of the next half century it was construed in Rome into the institution of an appeal in all important causes from any bishop to the pope, and this not only by bishops themselves, to whom the resolution of the Council had referred, but by any persons who thought themselves aggrieved in any matter by the decision of the Church court of their own bishop, and wished to seek redress at that of the Bishop of Rome. Thus it came to pass that during the mediæval period the pope became, *ex officio*, the ecclesiastical judge in the highest resort for all the nations whose churches acknowledged obedience to him.

But the system was not fully introduced into England until Continental habits were brought into the English Church by the Conquest, and attempts to introduce it were vigorously opposed until the reign of Stephen. Thus the bishops and barons told St. Anselm that it was a thing unheard of for any one to carry their cause to Rome without the king's leave, and one of the popes, who was contemporary with Henry I., complained that the English sovereign would suffer no appeals to be carried to him. In the reign of Stephen the point was conceded, but the concession was withdrawn in that of Henry II., when one of the Constitutions of Clarendon ordained that no appeals should be carried to Rome without the king's permission. After the murder of Archbishop Becket the point was once more conceded, with the single limitation that such appeals should not concern any injury to the king or the kingdom.

So it substantially remained until the year 1532, when an "Act for the restraint of Appeals" [24 Henry VIII., c. 12] was passed, which finally extinguished the authority of

the pope as a judge over the head of English judges. This Act contains some valuable statements upon the subject, which must be interesting to Englishmen:—

"Whereas," it alleges, "by divers sundry old authentic histories and chronicles, it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world; governed by one supreme head and king, having the dignity and royal estate of the imperial crown of the same; unto whom a body politic compact of all sorts and degrees of people, divided in terms and by names of spiritualty and temporalty, be bound and ought to bear, next to God, a natural and humble obedience: he being also institute and furnished by the goodness and sufferance of Almighty God with plenary, whole, and entire power, pre-eminence, authority, prerogative and jurisdiction, to render and yield justice and final determination to all manner of folk, residents or subjects, within this his realm, . without restraint, or provocation to any foreign princes or potentates of the world: the body spiritual whereof having power when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and showed by that part of the body politic called the spiritualty, now usually called the English Church; which always hath been reported and also found of that sort, that both for knowledge, integrity, and sufficiency of number, it hath been always thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties as to their rooms spiritual doth appertain. And the laws temporal, for trial of property of lands and goods, and for the conservation of the people of this realm in unity and peace, . was and yet is administered, adjudged, and executed by sundry judges and ministers of the other part of the said body politic called the temporalty: and both their authorities and jurisdictions do conjoin together in the due administration of justice, the one to help the other."

It is stated that appeals had been made to Rome "in causes testamentary, causes of matrimony and divorces, oblations, and obventions," to the great vexation and expense of the king's subjects, and the great hindrance of justice. The appeal was often made for the purpose of delaying justice, and the difficulties of conveying witnesses and documents was so great that persons aggrieved were practically left without remedy by the appeal of the opposite side to the pope. This system was utterly abolished by the Act of Appeals, and it was enacted that in causes which had hitherto admitted of appeal to the Pope the appeal should run from the Archdeacon's Court to that of the Bishop, from the Bishop's Court to that of the archbishop of the province, "there to be definitely and finally ordered, decreed, and adjudged, according to justice, without any other appellation or provocation to any other person or persons, court or courts." By a subsequent Act [25 Hen. VIII. c. 19] the latter provision was modified, and it was enacted that appeals might run from the Archbishop's Court to the Court of Chancery, which was to issue a commission under the great seal to certain delegates nominated by the Crown to re-hear the cause. In 1833 a Committee of the Privy Council was substituted for the Court of Delegates, and so the law of Appeal still remains.

**Apron,** Bishop's.—A rather absurd sort of garment into the use of which English Bishops have drifted under the hands of tailors. It is the front part of a cassock cut away from the back part and the sleeves, and thus shaped like a blacksmith's or farrier's leather apron. Hence its popular name. It is worn under the coat instead of a waistcoat.

**Apse.**—A recessed and vaulted building at the end of the eastern arm of a church, or of the aisles or the transepts, forming in

APSE OF WESTMINSTER ABBEY.

either situation a recess for an altar and the ministrations connected with it. It is generally semicircular, especially in very ancient churches, but not unfrequently in mediæval and modern churches it has five or more sides. It is also occasionally found at the west end of a church as well as the east, where it forms a baptistery. This feature of church architecture was introduced from the Roman Basilica, a hall for the administration of justice, which was as common in the towns of the

Roman Empire as town halls are in our English towns. In these halls the apse contained the raised platform on which the magistrate and his attendants were placed. When a basilica was turned into a church, or when churches were built in the same form, the altar was placed in the chord of the apse, and the clergy sat in seats around the wall, with the bishops in the middle, the person who celebrated the Holy Communion standing on the eastern side of the altar, facing west. In the present day, in England, the altar is usually placed against, or near to, the eastern wall of the apse, the celebrant standing on the western side of it, facing east. Good examples of semicircular apses may be found in St. Paul's Cathedral, and in many churches built by Sir Christopher Wren and his pupils. Among the finest of ancient ones is that of the Church of St. Agnes at Rome. The apse has, however, been glorified by the hands of mediæval architects into such beautiful structures as the polygonal terminations of Cologne, Canterbury, and Norwich Cathedrals.

**Aquæi,** otherwise called "Hydrotheitæ."—These designations were given by early writers on heresies to those who held the opinion that all things emanated by a process of spontaneous evolution from water, which element they affirmed to be co-eternal with God.

**Aquæ Bajulus.**—The name given to the bearer of the holy water in processions. [Bidding of the Bedes.] In small parishes he was doubtless the parish clerk, fulfilling the duties of both offices. [Parish Clerk.]

**Aquarii.**—These were "water-offerers," otherwise called, from two Greek words, "Hydroparastatæ," who used water instead of wine for the Holy Eucharist. This strange and unscriptural practice must have spread widely among ascetic sects in the early ages, for it is mentioned by St. Cyprian, and is distinctly condemned by canons of councils in the years 370, 675, and 692. It is not known ever to have been adopted by ascetics within the Church.

**Aquila.**—A Jewish proselyte who is famous as a translator of the Hebrew Old Testament into Greek in the middle of the second century. He is said to have been a native of Pontus, as was the Aquila who, with his wife Priscilla, enjoyed the friendship of St. Paul. Epiphanius also speaks of him as a relative of the Emperor Hadrian [A.D. 117-138], who employed him to superintend the rebuilding of Jerusalem, and in modern times he has been identified with the famous Onkelos, the Jewish commentator. Traditions embodied in the Treatise of Epiphanius on weights and measures represent that Aquila was converted by observing the holy lives of the Christians who returned from their refuge at Pella to live in the new Holy City; but that his persistence in the study of astrology led to his excommunication, when he projected a new translation of the Bible into Greek, for the purpose of evading those interpretations of the Septuagint Version which gave scriptural support to Christianity. The translation which he eventually produced was so made as to provide a Greek equivalent for every Hebrew word, and has thus become a valuable help in determining what was the text of the Hebrew in the second century. Only a portion of Aquila's translation has come down to modern times, and nothing more is known of his personal history than what is above stated.

**Aquilinus,** St. [A.D. 620-695].—This saint was born at Bayeux, and served in the army of Clovis II. About A.D. 653 he was made Bishop of Evreux, and from that time he entirely devoted himself to the good of his people, living in a small cell close to his cathedral and practising great austerities. In A.D. 688 he attended the Council of Rouen, held under St. Ausbertus. Towards the close of his life he suffered from loss of sight, and died in A.D. 695, after ruling his church for forty-two years. His festival is marked on October 19th in the Roman martyrology, but the Church of Evreux commemorates him on February 15th.

**Aquinas,** St. Thomas, or of Aquino [A.D. 1224-1274], known to the later Church as "the Angelical Doctor."—This most famous theologian takes his name from his birthplace, Aquino, in the ancient kingdom of Naples, and from his family, he being a younger son of Landulf, Count of Aquino, who was a nephew of the celebrated Barbarossa, the Emperor Frederick I. From the age of five years to that of thirteen Aquinas was educated in the monastery of Monte Casino, near to the family seat, the castle of Rocca Secca. After that he proceeded to the University of Naples, which had just been founded by his relative Frederick II., grandson of Barbarossa, and had already acquired a great reputation. When he was only seventeen years of age he joined the recently-founded Order of Dominican Friars in one of their houses at Naples. This step was taken without the knowledge of his parents, and was naturally distasteful to them, for it seemed as if a promising career was open to him in military life. His mother hastened to Naples to persuade him, if possible, to give up his resolution before his noviciate was over. To prevent them from meeting, he was sent by his superiors to Terracina, Augni, and Rome, and when his mother arrived in the latter city she found that he had already left for Paris. The Countess, assisted by her three elder sons, seized him on the road, and carried him home to the castle of Rocca Secca, where they kept him under restraint for two years. At the end of that

time Aquinas escaped through a window, fled to Naples, and thence to Rome, and in A.D. 1244 was taken to Paris under the protection of John, the Master of the Teutonic Order, having now made his profession as a Friar, and been ordained priest. From Paris he shortly after went to Cologne to finish his education under Albert the Great, with whom he went again to Paris. In A.D. 1248 they returned to Cologne, where Aquinas taught philosophy, formal theology, and the Holy Scriptures. In 1258 he was again in Paris, continuing to teach there as in Cologne; as so great had his reputation become that, in 1255, the University of Paris made him Doctor of Theology. A few years afterwards he returned to Italy, and taught in most of the Italian universities, settling down about 1270 in that of Naples, where he received a pension from the king, and spent the remainder of his life in professorial work. Entirely indisposed for honour and labour in the world, he refused many ecclesiastical dignities, and, among others, the Archbishopric of Naples, which was offered him by Pope Clement IV., spending his years in teaching, and the laborious pursuits of literary work in his study. Having composed, by the command of Pope Urban IV., a volume against the separation of the Greek Church from that of Rome, he was summoned, in A.D. 1274, by Pope Gregory X., to attend the Council of Lyons, that he might read it in the presence of the assembly. He never arrived at Lyons, however, but, being taken ill on the road, and turning aside to the monastery of Fossanova, near Terracina, he died there on March 7th, 1274, at the early age of fifty. Forty years afterwards, in A.D. 1313, he was canonised by Pope John XXII., March 7th, the day of his death, being assigned to his name in the calendar. In A.D. 1369 his body was translated to a magnificent tomb in the convent of the Dominicans, at Toulouse; and in 1567 he was declared to be a Doctor of the Church by Pope Pius V

The literary life of Aquinas must have been as busy as that of the most active modern author, his works filling seventeen folio volumes. They contain a large body of expositions of Holy Scripture, some sermons, and seventy-three treatises and tracts on many subjects. But the greatest of all his literary labours was his *Summa Theologiæ*, an elaborate system of theology, in which all the doctrines maintained in the Church are examined by exact logical methods. Many editions of his works have been published. [THOMISTS.]

**Arabici.**—An Arabian sect of the third century, which held that the soul dies with the body, and that both soul and body will be raised together at the last day. After forty years' existence, about A.D. 250 a council of bishops was held to consider the doctrine of the Arabici, when the latter were so convinced by the arguments of Origen, who was present, that the whole body of them renounced their error. Yet a belief in the "sleep of the soul" between death and the general resurrection has been a widely-spread error in later ages, though never made the special rallying-point of a sect.

**Arcani Disciplina.** [DISCIPLINA ARCANI.]

**Archangel.**—A chief [Gr. *archē*] or principal angel. Among the "nine orders of angels," the archangels are reckoned the eighth, or lowest but one. The title is used twice in the New Testament; by St. Paul, when he writes, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God" [1 Thess. iv. 16]; and by St. Jude, when he mentions "Michael the Archangel" [Jude 9]. It is also found in the Second Book of Esdras, a book written about A.D. 100, where Uriel, or Jeremiel, the Archangel, is represented as showing to Esdras visions of things to come [2 Esdr. iv. 36]. The archangels are supposed to be seven in number, the "seven angels having the seven last plagues" [Rev. xv. 1, 6; xvi. 1; xxi. 9], and the seven holy angels which present the prayers of the saints [comp. Rev. viii. 3], and which go in and out before the glory of the Holy One, of whom Raphael declares himself to be one [Tobit xii. 15], being considered as archangels. Four such principal angels or archangels are named in the canonical and the apocryphal books, namely, Gabriel [Dan. viii. 18; ix. 21; Luke i. 19, 26], Michael [Dan. x. 13, 21; xii. 1; Jude 9; Rev. xii. 7], Uriel [2 Esdr. iv. 1, 36; v. 20; x. 28], and Raphael [Tobit iii. 17; xii. 15]. Jewish tradition gives the names of three others, namely, Chamuel, Jophiel, and Zadkiel. The archangel Gabriel—whose name means "the Strong One of God"—appeared to Daniel, to interpret his visions respecting the Messiah; to Zacharias, to announce the coming birth of St. John the Baptist, the forerunner of our Lord; and to the Virgin Mary, to announce the coming birth of our Lord Himself; and Gabriel is thus regarded as the Angel of the Incarnation. The archangel Michael is spoken of as one of the "chief princes" and "Michael, your prince," to Daniel, and is thus regarded as the special guardian and protector of the Jewish nation. But in the New Testament he is also represented as carrying on the final struggle with Satan: "There was war in heaven: Michael and his angels fought against the dragon" [Rev. xii. 7]. It is a very ancient belief of Jews and Christians that the archangel Michael is God's principal minister for judgment, and hence he is often represented as weighing souls.

**Archbishop.**—The chief or principal bishop among the bishops of a group of dioceses. The office has been recognised under various names—such as Metropolitan, Exarch, or Patriarch—from the earliest ages of the Church, and is perhaps the same as that of the "Angels of the Seven Churches" of the province of Asia to whom the seven epistles in the Book of the Revelation are written. The earliest use of the title is found in the writings of St. Athanasius, who speaks of Alexander, his own predecessor in the see of Alexandria, early in the fourth century, as the Archbishop of Alexandria. By the canon law, the several classes of bishops are settled as four: [1] Patriarchs; [2] Archbishops; [3] Metropolitans; [4] Diocesan Bishops; and although the distinction between metropolitan and archbishop has mostly passed away through the absorption of the lower rank into the higher, it is not always so, the English metropolitans of Canada, New Zealand, and India not being archbishops.

An archbishop's office is twofold. As bishop of a particular see, he has to undertake the ordinary episcopal duties of a diocesan bishop, in which capacity he carries a pastoral crook; as archbishop and metropolitan, he has to undertake, as visitor and on appeal, the supervision of all the dioceses within his province, in which capacity he carries a metropolitan cross. Both crook and cross may be seen on some seals of the Archbishop of Canterbury.

England has for twelve centuries been divided into two Provinces, Canterbury and York, which are presided over by the Archbishop of Canterbury, Primate of All England, and the Archbishop of York, Primate of England. When St. Augustine reorganised the Church of England among the Saxon conquerors of the country, Gregory the Great directed him to divide it into two Archbishoprics, one at London, even then the chief city of England, with twelve bishops for the south; the other at York, long an important city as the headquarters of the Roman forces in England, with twelve bishops, for the north. Canterbury, the place where St. Augustine placed the headquarters of his mission, was to comprehend both north and south during the lifetime of the great missionary, and thus with St. Augustine [A.D. 597] originated the distinctive title ever so jealously guarded by, and on behalf of, the Archbishop of Canterbury, that of "Primate of ALL England." The advice of St. Gregory was not practically carried out as regards York for a century and a-half after the establishment of Canterbury as an archiepiscopal see. For a short time [A.D. 625—633], PAULINUS was Bishop of the Northumbrians, and as such held the Pall of an Archbishop which was sent to him by Pope Honorius, but the kingdom of Northumbria was not divided into dioceses until Paulinus had fled from the north to Rochester, where he was Bishop for eleven years; and hence he had no bishops under him, and was never in reality an Archbishop. The first actual Archbishop of York was Egbert [A.D. 732—766], who was the second Bishop of York that had asked for and received a Pall from the Pope, and who had for his Metropolitical Province the dioceses of LINDISFARNE, HEXHAM, and WITHERNE. Although, therefore, the Bishops of Canterbury have been Archbishops of Canterbury for 1,288 years, the Bishops of York have only been Archbishops of York for 1,153 years.

The two Archbishops of England, in addition to their position as Metropolitans, have very high rank and privileges. The Archbishop of Canterbury ranks as a Prince immediately after the Princes of the blood royal, and before all other subjects. The Archbishop of York ranks as a Prince before all other subjects except the Lord Chancellor. It is in token of this high rank that their mitres are heraldically represented as being inserted in prince's coronets, but there is some uncertainty as to whether the mitres which they actually wore were ever in this form. The Archbishop of Canterbury has, by right, the privilege of crowning the Sovereign, the Archbishop of York that of crowning the Queen Consort. Both are *ex officio* members of the Privy Council, and the Archbishop of Canterbury is practically, if not constitutionally, the medium of communication between the Ministers of the Sovereign and the Church. At the demise of the Sovereign, in the absence of a regent there are also special duties devolving upon the Archbishop of Canterbury, which last until the duties of sovereign are assumed by the succeeding Prince or Princess. The position of Primate of All England is, indeed, a very important and a very grand one. He is practically a patriarch, though actually using only the style and title of Archbishop. So early had this become evident that at Councils held at Rome the Archbishop of Canterbury was placed on the right hand of the Pope, taking precedence of all other Archbishops as, in the complimentary words of Urban II., "alterius orbis Papa," his brother Pope of another world.

On the Primate's power of granting degrees, see LAMBETH DEGREES.

Both Archbishops have the title of "Grace," and "Most Reverend Father in God by Divine Providence," while the other bishops have that of "Lord," and "Right Reverend Father in God by Divine Permission." The Bishop of Meath, however, is addressed as "Most Reverend."

The Lives of the Archbishops of Canterbury have been written as far as Juxon by Hook, Dean of Chichester; those of the Archbishops of York, by Raine, Canon of York.

It should be added that Welsh traditions assign the honour of an Archbishopric to

CAER-LEON; and that for fourteen years, somewhere between 758 and 803, Lichfield was constituted an Archbishopric with six suffragan sees by Pope Adrian I.

**Archdeacon.**—This title originally belonged to an actual "chief" or principal "of the deacons," as it signifies; and the "chief deacon" attended on the bishop as his minister when he celebrated the Holy Communion. He also acted as secretary to the bishop, and as his deputy on special missions. It was in this latter capacity that St. Athanasius, when Archdeacon to Alexander, Bishop of Alexandria, attended the Council of Nicæa. In process of time the Archdeacon ceased to have any especial connection with the deacons at whose head he was supposed to stand, and became a deputy bishop in almost everything that did not require a bishop's special office. In particular, the Archdeacon was empowered to hold a Court in which to administer discipline and inflict spiritual censures, which was almost an exact copy *in petto*, and for that part of the diocese which formed his archdeaconry, of the Bishop's own Court. Hence the Archdeacon came to be called "the eye" and "the hand" of the Bishop; he had to enquire generally of all things spiritual and temporal, appertaining to good order, within his jurisdiction. As immediate Ordinary, he had to visit all Parish Churches and Glebe-houses, and enjoin proper reparations, to look after charitable bequests and endowments, and to take care that all ministerial functions were legally and canonically performed. The history of the division of dioceses into Archdeaconries is somewhat obscure. Probably, as the English dioceses were originally commensurate with the Kingdoms, the Archdeaconries more or less represented the divisions into shires, but we do not get any very definite information on this point prior to the Norman Conquest. There are eighty-five Archdeacons in the Provinces of Canterbury and York. In the Protestant Episcopal Church of America the office does not exist.

**Arches,** COURT OF.—The Court of the Archbishop of Canterbury, deriving its peculiar name from the circumstance that it anciently sat in the Church of St. Mary-le-Bow [Lat. *Sancta Maria de Arcubus*], in Cheapside, London. Originally he had jurisdiction only over the parish of Bow and twelve others in London, these parishes being under the Archbishop of Canterbury, and not under the Bishop of London. About the year 1567 its sittings were removed to the Hall of Doctors Commons; and by an Act of Parliament of the year 1874, the office was joined with that of the "Judge of the Provincial Courts of Canterbury and York." [ECCLESIASTICAL COURTS.]

**Archetype.**—The principal, or original model or standard. The word has been used in a philosophical sense for the original form of each created thing as it pre-existed in the mind of the Creator.

**Arch-heretic.**—The chief heretic connected with any heresy, and by implication its author. Such were subjected to more severe punishment than other heretics by the primitive Church, and if they were clergymen, were degraded from their orders without hope of restoration. St. Augustine gives Donatus as an example of an arch-heretic; Arius and Nestorius are other examples.

**Archimandrite.**—The title given to the abbot, or president, of a Greek monastery. It is retained by those who have resigned the office.

**Archives.**—A word signifying, in Greek, the "registry" where public records were kept; and used in an ecclesiastical sense for the ecclesiastical records themselves. Thus the episcopal archives of a diocese are the documents preserved in the Bishop's Registry; the archives of a cathedral, the documents preserved in its registry, chapter-house, or muniment room.

**Archontics.**—A sect of local Gnostics which arose in Palestine in the middle of the second century, and derived its name from the "Archons," or sub-deities, who corresponded in their system with the Æons of Simon Magus and the Valentinians [ÆON]. The sect spread to Armenia, but was never very numerous, and seems to have been a branch of the Egyptian OPHITES. They had various apocryphal books, and among them that known as the "Ascension of Isaiah."

**Archpriest.**—In the primitive Church this was the principal priest of a diocese, usually the senior one according to the date of his ordination as priest. As the organisation of dioceses advanced the number of archpriests increased, and one was appointed for each principal town and its neighbourhood under the name of the "rural archpriest." The office is often confused with that of the CHOREPISCOPUS, but was in reality the same as that of the RURAL DEAN, though in mediæval times its duties were assumed by the ARCHDEACONS.

**Arevardis.**—An Armenian sect of "sun-children" or sun-worshippers of the eighth century, who mingled together some of the doctrines of Christianity and those of Parseeism.

**Ariomanites.**—A nickname given to the Arians, signifying that they were mad fanatics who were followers of Arius.

**Arius and the Arians.**—Early in the fourth century, the heretical opinions which had been promulgated respecting the Godhead of our Lord culminated in the widely-spread heresy of Arianism, so named after Arius, its principal leader.

Arius was a native of Ptolemais (now known as Tolmeit), a city in Cyrenaica, or that part of North Africa which lies exactly opposite to the southern part of Greece. The date of his birth is uncertain, but the important part of his life takes in from A.D. 306 to A.D. 336, and this is the period with which we have to deal in treating of his personal history and influence.

In his appearance and manners he was exceedingly attractive, and much of his personal influence seems to have been gained by his gentle and winning ways in society. We read of him as a very tall and thin man, of rigidly ascetic look and serious countenance, of downcast eyes, perhaps from weak sight, and given to violent starts and wild glances, "as if suffering," suggests Dean Stanley, "from some violent and internal complaint, the same, perhaps, that will terminate one day in his sudden and frightful death." He was a man of much ability, tact, and learning, and full of energy.

The first we hear of Arius is as a layman who made himself so prominent as a partisan of Meletius, a Bishop of Lycopolis, (who had apostatised from Christianity to save his life during the Diocletian persecution, and, when safe times had returned, wished to take up his position as if nothing had happened), that he appears to have been excommunicated by his own bishop, Peter, of Alexandria. Arius was, however, reconciled to the Bishop, and ordained deacon about the year 306. His partisanship was not by any means eradicated, nevertheless; for the supporters of Meletius having started a Church of their own, and Meletius having ordained bishops, Arius advocated their claims to be admitted on equal terms of fellowship by the Bishop of Alexandria; and this went on until he was again ejected from the communion of the Church. Whenever he was excommunicated, Arius seems to have repented, and when he was received back again to have relapsed on the earliest opportunity. The repentance now came with the imprisonment of the Bishop by the persecutor Maximin, in 311.

Arius persuaded a number of the Alexandrian clergy, who probably thought the matter between him and the Bishop was more personal than anything else, to go to Peter in prison and intercede for his restoration. This was sternly refused by the old Bishop, who, it is said, supported his refusal by the narrative of a vision he had seen the night before, in which it was revealed to him that Arius would be the cause of terrible divisions in the Church of Christ. Turning to two clergymen, named Achillas and Alexander, he predicted, the story continues, that they, and not Arius, would each in his turn be his successors, and the event proved his words to be prophetic.

After the Bishop's martyrdom, in the year 312, the first-named of these, Achillas, was elected bishop, and Arius, appearing to him to be penitent (and probably being so at the time, for he was a man of strong impulses), he restored him to communion, ordained him priest, appointed him to the charge of the church of Baucalis, in Alexandria, and made him Divinity Lecturer at the college of that city, where he became exceedingly popular with his pupils. Achillas dying, Alexander and Arius were candidates for the see; but it seems that a very small party desired the election of the latter, and Alexander was elected. Arius and the party who had supported him were, however, thrown into a bitter state of hostility towards those who had preferred Alexander; the latter, on the other hand, gave Arius the first place of dignity among his clergy, next to himself.

The particular line which Arius marked out for himself was that of substituting "rational" ideas about the Blessed Trinity for those mysteries which had hitherto been accepted and believed in by the great body of Christians at all times and everywhere. He followed in the track of former heretics, and kept up the succession which is to be traced through Paul of Samosata, Sabellius, Praxeas, the Gnostics, the Docetæ and Cerinthus, back to the Apostolic age itself; but as the last general persecution of the Church was the most severe which it had to undergo, so the last heresy of that period was by far the most dangerous and the most widely spread of all heresies.

Arius began by a controversy with a clergyman named Baucalas, in which the eternal existence of our Lord as God the Son was the subject of dispute; but who was the original assailant of the other does not appear, though it seems probable that Arius was, since he had already accused the bishop of Sabellianism.

The matter became notorious, and the bishop was driven to take some steps respecting it. What he did was exceedingly fair and honourable, and shows that he was not actuated by any private pique against his late rival; for he called together a synod, composed of a hundred of the neighbouring bishops, that they might hear what each of the disputants had to say, and advise them as to the right or the wrong of their arguments. Arius, meanwhile, took a step which seems to show that he was a thorough agitator, for while his matter was thus *sub judice* he endeavoured to secure influence over his judges by writing to all neighbouring bishops.

All of them, however, with the exception of Eusebius of Nicomædia (not Eusebius the historian, who was Bishop of Cæsarea), refused their countenance, and referred him to his diocesan, Bishop Alexander, and the hundred other bishops decided that the doctrine of Arius was not the doctrine of the Church, and urged him to recant. As he refused to do so, and the case had become so serious that no alternative was

left, the Bishop excommunicated him [A.D. 320].

There are always many to side with an oppressed man, or one who is thought to be so, and Arius was a man made for popularity. Among the ladies of Alexandria he found many followers. Some of the younger laity were also won over to his side; a few deacons and several priests were his clerical supporters, as also the Bishop of Ptolemais, his native place, and of Marmarica, the see which lay between it and his present abode. But he seems never to have numbered men of the highest class of intellect among his followers, Eusebius the historian being the only one who could at all be excepted, and he only half inclining towards him at one period of his career, through fear of the clergy running into an opposite extreme.

After the condemnation of his opinions by the bishop and provincial council of Alexandria, Arius left the city and went on a tour among the bishops of Palestine, endeavouring to win them over to his side.

This led to a circular letter being addressed by Bishop Alexander to seventy of them, in which he told them the history of the controversy, and mixed up with it the name of the Bishop of Nicomædia, who had always been an important friend of Arius (Nicomædia being the capital of the Eastern Empire, as Rome was of the Western), and who now espoused his cause more warmly still, receiving him as a visitor. The tact, energy, and talents of Arius are shown by his literary works while at Nicomædia, for under the name of Thalia he composed some songs for sailors and workmen, in which he endeavoured to secure a public opinion for his tenets among the lower classes. These songs no longer exist, except in a few fragments, but they are said by St. Athanasius to contain some immoralities.

The substance of Arian doctrine may be stated in a few words. It is that although the Second Person in the Holy Trinity may be designated as God in some sense, He is not God in the same sense as the First, or in any really true sense, because He is not eternal, and there was therefore a time when He did not exist. It was seldom, however, that Arius put forth his doctrine in this simple form, as his object seems to have been rather to secure as many supporters as he could by broad and indefinite statements, of which only educated theologians could see the bearing. That bearing is illustrated by the change which Arius and his followers adopted in the old Doxology of the Church.

This they used in the form, "Glory be to the Father, *by* the Son, in the Holy Ghost," which was in the mouth of an Arian a most important change, since the more ancient form ascribes glory *to* the Son as it does *to* the Father, and hence acknowledges His equal Godhead. The controversy thus settled on the Greek word *homöousios*, which in the English translation of the Nicene Creed is rendered "of one substance with;" the one side maintaining that God the Son is an Uncreated Being as entirely God as God the Father, the other that He is a created Being, but in some way similar to God the Father, in fact a kind of demigod.

The controversy had hitherto been represented by Alexander, Bishop or Patriarch of Alexandria, on one side and Arius himself on the other. It was while the influence of the latter was being exerted to the utmost at Nicomædia, and had penetrated into the family circle of the Emperor Constantine, that a young deacon was brought forward by Alexander as the theological champion of the old doctrine. This young deacon became ultimately that great opponent of Arianism whose name is preserved in memory to this day by the hymn or creed which is called after his name (as representing his statements of the received doctrine), the great Athanasius. [ATHANASIUS, ST.]

The controversy had now covered so large a surface, and involved so many persons on either side, as to have become a public question of great importance. About fifty years later, the general interest which a revival of it excited, is quaintly but forcibly described by Gregory of Nyssa. "The town is full," he wrote—meaning Constantinople—"of those who dogmatise about incomprehensible matters; they are in the streets, in the markets, among the clothiers, money-changers, and victuallers. If you ask any one how much you have to pay they dogmatise about 'being begotten' and 'not being begotten.' If you ask the price of bread, the reply is, 'The Father is greater than the Son, and the Son is inferior to the Father.' If you ask, 'Is the bath ready?' the answer is, 'The Son is made out of nothing.'" Though this was written when Arianism was in high favour with the Emperor, who then held his court at Constantinople, it probably represents something of the tone of society at Nicomædia and Alexandria at the earlier period with which we are now dealing; and the moving causes which led the Emperor Constantine to interfere in the controversy. The Emperor did not attempt to decide it himself, but finding a large body of his subjects were at variance on a question which he was not competent to investigate, he appointed a proper ecclesiastical person as a deputy for the purpose, entrusting Hosius, Bishop of Cordova, in the south of Spain, with the office of judging the case, and, if possible, of quieting the controversy.

The report which Hosius made to the Emperor was of such a nature that Constantine decided on assembling an immense Council of bishops, from every part of the world, and entrusting to them the final decision of the question, and there seems to be an intimation

of the vital and universal importance of it in the fact that such an idea was providentially impressed upon the mind of a recent convert like the Emperor, who could have known very little of the real point at issue, or of Christian theology in general. This assembly met in the year 325 at Nicæa, not far from the Imperial residence and the new city which Constantine was then building on the opposite shore of the Bosphorus, and which still retains his name. To this Council of Nicæa, summoned by the secular head of the civilised world, 318 bishops travelled from all parts of the world at the public expense, and some, it is thought, went thither even from our own far distant country. Such an assembly, when we come rationally to consider its composition, must have been one to command the respect of the age, and one which may command our respect also. Those who composed it were men of mature years, many of them long past the meridian of life; they had been picked out of the best educated class among their fellow-countrymen at home, as having the knowledge, judgment, and goodness which fitted them for the office of bishop; they were many of them men who had suffered grievously for their religion, showing by their maimed bodies, as they sat in the Council, how real those sufferings had been; they now met together under Imperial command to decide on an important public question, and must have felt the responsibility of their office; and they believed that God's guidance would lead them to a right decision.

The proceeding of the Council was in fact very simple. All its members started with the axiom that the real object for which they had met was not to decide by argument who was right and who was wrong, but to judge of a fact who was and who was not in agreement with the general belief of Christians all over the world, from the Apostles' time downwards. The Bishop of Cordova was President of the Council. Sylvester, the Bishop of Rome, was not there, but sent two priests as his representatives, who acted for him and had the second place of honour at the Council.

Upon hearing the doctrine of Arius from his own lips, indignation and horror were shown by the great majority of the bishops, it was so plainly antagonistic to the truth which they had received, and believed, and taught, and on which their hopes were founded. When each in turn was asked to bear witness to the constant belief of the Church in his part of the world, the testimony proved to be an almost unanimous condemnation of the doctrine of Arius. And when the Nicene Creed (with the exception of the clauses after "I believe in the Holy Ghost," which were added some years later) was submitted to the 318 bishops, everyone subscribed it as the true statement of their faith, except the two Bishops of Ptolemais and Marmarica; who have before been mentioned as being connected, the one with the birthplace of Arius, and the other with the adjacent country, and who were probably therefore his personal friends. Even Eusebius of Nicomædia subscribed, but he did it by a subterfuge, turning the word "homoousion" into "homœousion," and thus by the substitution of a diphthong for a single letter, making the word mean "of a *similar* substance," instead of meaning "of *one* substance" with the Father; a perversion the full value and importance of which was afterwards so strongly shown as to remind one by contrast of our Lord's saying that not one jot or one tittle of His words should fall to the ground.

Of the subsequent progress of Arianism after this authoritative decision, much detail cannot be given without entering into particulars that are likely to prove wearisome to the general reader. Arius himself was restored to Imperial favour through the influence of Constantia, the Emperor's sister, who had been entirely gained over to his heresy at Nicomædia. He was exiled after the Council, but recalled in a few years; and gradually gained so much influence at Court, that Constantine issued a command to Alexander, the Bishop of Constantinople, to receive the excommunicated heretic back to the communion of the Church on a certain Sunday in the year 336. Alexander spent the Sabbath, the day before, in prayer, and it is said that he prayed God that either he or Arius might be removed from this life before the hour of trial came. The first minutes of that hour came, however, and both were living. A procession was formed, with Arius in the midst, and began a triumphant march through the city towards the Church of Peace, where Alexander was again prostrate at the altar. While the procession was pompously parading the city, and the triumph of Arius seemed all but complete, he was taken with a sudden pain, and died a few minutes after.

Arianism did not cease with the death of its originator. It was the rallying centre for numbers of men, especially in the Eastern Church, for many a long year: and it was also the starting-point for some other heresies, the tendency of the opinions of Arius always developing towards a denial of the Incarnation. After controversies which shook the Roman Empire to its foundations for forty years, the Arians were formally suppressed as an organised body by decree of the Emperor Theodosius the Great in A.D. 381. But the vast Gothic population lying on the borders of the Empire, and about to descend upon it and overturn it, were Arians, as far as they were Christians at all. Alaric, the first conqueror of Rome, was an Arian; so was Ulfilas, the first translator of the Scriptures into the Teutonic language. It was because the Visigoths who settled in Gaul were Arians, that the orthodox Bishops invited Clovis the Frank to invade the country, and

Arianism was a great factor in the downfall of the Gothic Kingdom of Spain, and its conquest by the Mohammedans.

**Arles.**—An ancient city of Lower Provence, on the banks of the Rhone, the seat of government of the province of the Gauls, and also at times an imperial residence, and was consequently of considerable ecclesiastical importance in the early history of the French Church. It is likewise of interest in connection with the Church of England from several circumstances. [1] In A.D. 314 the Emperor Constantine summoned a council to Arles consisting of bishops from Italy, Sicily, the Gauls (including Britain), and Africa: and the list of the bishops who met on this occasion contains the names of Eborius, bishop of York, Restitutus, Bishop of London, and Adelphius, Bishop of Caerleon-on-Usk. [2] In the year 597 St. Augustine, the first Archbishop of Canterbury, went over from Britain to Arles to be consecrated a bishop by the hands of Vergilius, its Archbishop.

**Armasites.**—An Egyptian section of the MONOTHELITES (q. v.), who took their name from Harmasius in the seventh century. They are mentioned by St. John Damascene.

**Armenia,** CHURCH OF.—Christianity was introduced into the high lands south-east of the Caspian Sea at an early date, according to tradition by St. Bartholomew. But it may be doubted if any definitely organised church survived the successive invasions and struggles which these regions had to endure from the Romans and the Parthians in the first three centuries of the Christian era. In the beginning of the fourth century it revived once more under the missionary labours of St. Gregory, the Illuminator or Enlightener. Having converted Tiridates the king, and multitudes of his subjects, a reorganisation of the Armenian Church was commenced by St. Gregory, and he was consecrated first bishop of the Armenians by Leontius the Bishop of Cæsarea in Cappadocia, whose successors for several ages consecrated the successors of St Gregory, and regarded them as their vicars or deputies. In the fifth century the Armenian Church, which had very actively opposed itself to the errors of Nestorius [NESTORIANISM], was driven into the opposite error of Eutyches [EUTYCHIANISM], and in A.D. 554 the Armenian bishops practically separated from the great body of the Eastern Churches, renouncing their communion, declaring that Jesus Christ has one nature only, and not the two natures of God and Man, and repudiating the decrees of the great General Council of Chalcedon respecting the doctrine held by the Church about our Lord.

The Greek Emperors often endeavoured to bring about a reunion between the Church of Armenia and the orthodox Greek Churches, but although a gradual return to the received doctrines of the Eastern Churches resulted, no visible reunion has ever been effected. Similar attempts have been often made to bring the Armenians into union with Rome, and a small church of Armenian Roman Catholics exists in Constantinople, where there are also some thousands of Armenian Protestants. There seems to be little doubt that the Church of Armenia is substantially orthodox, and that although it steadily maintains its external isolation from other Churches of the East and West, this is rather an independence like that of the Church of England than a spiritual separation. Their liturgy and their faith can only be distinguished from those of other Eastern Churches by experts.

**Arminians.**—A religious party which arose in Holland in the end of the sixteenth century and the beginning of the seventeenth, and strongly opposed the Calvinistic doctrine of Predestination to Eternal Salvation or Eternal Punishment. [PREDESTINATION.] The founder of the party was James Harmensen or Herrmann, whose name was Latinised into Arminius [A.D. 1560—1609]. He was born at Oudewater on the Yssel in South Holland, and was the son of a cutler, who died while he was yet a boy. By the assistance of friends he received a learned education at Utrecht, Marburg, Rotterdam, and Leyden; and having heard lectures from Beza at Geneva, he visited Rome for a short time. At Basle he was offered a Doctor of Divinity's decree at the premature age of twenty-two, but declined the honour. Returning to Amsterdam in 1588, he was appointed preacher there and soon became very popular. A layman named Kornhert had here made some vigorous attacks upon Calvin's doctrine of predestination, and had been proclaimed a heretic by the Calvinists. Arminius was requested by the authorities to refute Kornhert, and also to defend the SUPRALAPSARIAN doctrine against the SUBLAPSARIAN. In preparing to undertake the work thus assigned him Arminius came round to the opinions of his opponent, and was accused of Pelagianism. Being summoned before the magistrates of Amsterdam, he was prevailed on to promise that he would teach nothing at variance with the Heidelberg Confession; but he was again accused of teaching that Christ died to save all men instead of to save only an elect few, an opinion which he henceforth avowed openly. In 1603 Arminius became Professor of Divinity at Leyden, where he soon became involved in a controversy so fierce that the Government was obliged to interfere for the preservation of the peace. To settle the controversy a general synod was summoned, in which the strict Calvinists were to be headed by Francis Gomar, the colleague of Arminius in the University, while Arminius himself was to lead his followers on the Anti-Cal-

vinistic side. But the controversy preyed upon the health of Arminius, and he died before the date fixed for the meeting of the synod, on Oct. 18th, 1609.

The Arminian party presented a "Remonstrance" to the States General of Holland in the following year in self-defence, and hence received the name of "Remonstrants." This "Remonstrance" was, in fact, a statement of Arminian principles in five "Articles," so well known afterwards as "The Five Points." The substance of these articles was as follows: [1] That although God had from eternity decreed to eternal life those who would persevere in their faith, and to eternal death those who should die impenitent, yet that His eternal decrees were determined by His eternal foreknowledge as to the perseverance or impenitence to death of each particular person to be saved or lost. [2] That our Lord Jesus made expiation by His death for the sins of all men, but that only believers can be partakers of this Divine benefit. [3] That no one can of himself, or by the power of his will, originate saving faith within him, but being by nature born unable to think and to do that which is good, he must be born again through the operation of the Holy Ghost. [4] That God's grace is not in such a sense irresistible as to compel a man to be saved against his will, though it may be repelled by his perverse will; and that whatever is good in man comes from the operation of this grace, so that good works done by him are to be ascribed to its operation only. [5] That those who are united to Christ by faith have sufficient spiritual strength to continue in that union until their lives end, but whether they can fall away or not is a question respecting which we have not sufficient evidence in Holy Scripture. From the "Five Articles" thus summarised, the dispute between the Dutch Calvinists and the Dutch Arminians came to be called "The Quinquarticular Controversy," and it became one of the most bitter controversies known to history. Within the five or six years that followed the death of Arminius conferences were held at the Hague [A.D. 1610], and at Delft [A.D. 1613], and a decree was issued by the States General enforcing toleration and forbidding controversy, but all in vain. Strong political feeling aided in making the two parties more exasperated against each other, the Arminians wishing for peace with Spain, and the Calvinists urging the Prince of Orange and the States General to begin war, and the language of the Calvinists towards their opponents was so violent and bloodthirsty that the latter thought it necessary to organise a militia for self-defence.

At last it was determined by the Prince and the States General that another assembly of Protestant divines should be summoned, the decision of which should be final. The Synod of Dort, or Dordrecht, was therefore convened, and sat in the city from which it took its name, from Nov. 13th, 1618, until the end of April, 1619. It consisted entirely of Calvinist divines, the intention being to assume throughout that the Arminian divines were present on their defence as accused persons, and not for the purpose of equal deliberation with the others. [DORT, SYNOD OF.] The object of the Calvinist party was effectually obtained. The opinions of Arminius were condemned, and the "Remonstrants" or Arminian party were required to subscribe the condemnation. Seven hundred families whose heads refused to subscribe were banished from Holland by a decree of the States General. Grotius and Hoogarbetz, two of the chief of their leaders, were sentenced to perpetual imprisonment, from which Grotius escaped two years afterwards concealed in a linen chest. Barneveldt, an aged member of the States General who had protected the Arminian party, was actually put to death.

But notwithstanding the sympathy which the sufferings of the Dutch Arminians aroused, there can be no doubt that the tendency of their opinions after the death of Arminius was decidedly towards a denial of the leading principles of Christianity. Episcopius, their principal theologian, returned from exile, on the promulgation of a decree of toleration in 1634, to open a college in Amsterdam in which he taught theories which practically ended in Unitarianism and Universalism. Ever since that time the descent has been on a downward path in the direction of Rationalism, some of the most distinguished teachers of the Rationalist school having also sprung from among them. Few are now to be found except in Amsterdam and Rotterdam.

Those who have been called Arminians in England were called so as following the earlier teaching of Arminius himself, and not the later teaching of his disciples. Before the Great Rebellion the name was freely given to the Laudian party, a certain likeness being evident between the High Church anti-Calvinism and the anti-Calvinism of the Arminians. After the Restoration the name passed over to the Latitudinarians or Broad Church party, of which Tillotson was the representative. When Whitfield and Wesley established their work on different lines, Whitfield became the father of Calvinistic Methodists and Wesley of Arminian Methodists; and great was the opposition between those who held with Whitfield the doctrine of the Divine decrees to salvation or condemnation, and those who held with Wesley that God ever desires the salvation of all men, gives them a free will to choose the way of salvation, and offers them grace to help them on the road. The revival of the study of theology has, however, done much to extinguish the extreme form of Calvinistic opinion on the subjects of Predestination and Election, and the doctrine of Universal

Redemption as taught by Arminius (which is not to be confused with that of Universal Salvation taught by some of his followers) is now generally held by members of the Church of England, and by the majority of Dissenters.

**Armorium.**—A receptacle for the Pyx containing the reserved Sacrament. It was usually in the form of a niche without doors, and was situated about the middle of the altar on the east wall. The armorium was of late introduction in English churches, the usual way of keeping the reserved Sacrament being to place it in a silver box shaped like a dove, which was hung up over the altar, and before which a hanging lamp, or a bowl containing a wax candle, was always burning.

**Arnobius** (1) [about A.D. 310], sometimes called Arnobius the Elder to distinguish him from Arnobius (2), a Pagan teacher of rhetoric at Sicca in North Africa, having among his pupils Lactantius. In his lectures he had been accustomed to oppose Christianity, but the martyrdoms which he witnessed during the Diocletian persecution brought him round to the side of the Christians, and he offered himself as a convert to the clergy of Sicca to be baptised. At first they declined to receive him, fearing that he contemplated some treachery; and as a proof that he was no longer hostile to the faith he prepared an Apology for Christianity. The first portion consists of a defence of Christianity in two books, and this is followed by five other books setting forth the errors of Paganism. Nothing more is known of his life. Probably he perished in the persecution.

**Arnobius** (2) [about A.D. 480]. —A Bishop of Gaul, who wrote a Commentary on the Psalms, which has been printed in the eighth volume of the great Lyons Library of the Fathers. This Commentary is interesting as containing an interpretation of the Psalms which refers them to Christ and His Church.

**Arnold,** Thomas, D.D.—A great educationist and religious leader [1795–1842], born in the Isle of Wight, educated at Winchester and Corpus Christi College, Oxford. After graduating first-class in classics, he was elected to a Fellowship at Oriel, then the highest honour in the University, having among his companions Whately, Keble, Copleston, Hampden. Through the study of Niebuhr's *Rome* he was powerfully drawn towards German criticism, while his religious impressions deepened day by day. He was ordained in 1818, and took private pupils at Laleham; and here he married, to his lifelong happiness, Mary Penrose. In 1827 he was elected Head Master of Rugby, and by the wonderful influence which he exerted in that post he revolutionised public education in England. Two works describing Arnold's power as a schoolmaster have become classics of our literature—Stanley's *Life of Arnold*, and Mr. Hughes's story, *Tom Brown's School-days*. Both alike tell of his manliness and simplicity, of his sternness, yet withal his tenderness of heart and genuine sympathy; of the encouragement which he gave to industry, however plodding and dull; of his piety; of his wondrous power as a preacher. In consequence it was soon seen that Rugby boys came to the front at the University, and their manly tone was a further recommendation of his principles. But, nevertheless, his religious views laid him open to the strong dislike of the clergy, most of whom in that day belonged either to the old dry school or to the Evangelical party. He offended them first, by a pamphlet in favour of Roman Catholic Emancipation; and afterwards, when it was thought that the Whig Government desired to destroy the Establishment, by another on *Church Reform* [1833], in which he advocated Comprehension of Dissenters. When a vehement outcry was made by some of the Tract writers against Dr. Hampden's appointment to the Divinity Professorship at Oxford in 1836, he exasperated them by a fierce attack in the *Edinburgh Review*. In consequence of this article Archbishop Howley refused to allow him to preach the sermon at the consecration of Bishop Stanley to the Bishopric of Norwich, and a vote of censure which would have forced his resignation of Rugby was all but carried in a meeting of the trustees. Nevertheless, he lived down this unpopularity; the numbers of the school increased beyond his own desire, and in 1841 he was appointed Regius Professor of History at Oxford. At his inaugural lecture he was rapturously received. He would probably have made at Oxford as great a mark as he had done at Rugby. Archbishop Tait, a very keen judge of movement and of character, used to declare in after years that Arnold would have prevented the secularisation of the Universities, and established a new and learned school of divinity at a moment when the Tract party was for the time shattered by Newman's defection. But he died next year. Though a strong Liberal, he was utterly hostile to indifferentism, and as earnest as man could be in proclaiming the cardinal doctrines of the Christian Creed; a man of prayer and faith; and, as he grew older, of greater gentleness towards those from whom he differed. He died suddenly, as his father had done, of spasm of the heart, in the full energy of his school work. His widow survived him for thirty-one years.

**Arnoldists.**—The followers of Arnold of Brescia or Brixia [*d.* A.D. 1155]. Arnold was a monk of the monastery in the north of Italy from which he takes his designation, and was a pupil of Abelard. While the people of Lombardy were endeavouring to establish republican institutions in the form of free cities, Arnold aggravated their hostility to

the bishops and clergy by preaching far and wide against endowments and the wealth of the clergy. He was summoned before the Second Lateran Council, and banished from Italy. He took refuge in France with his friend Abelard, but the opposition which his principles met with from St. Bernard drove him to Zurich, where he remained for several years. Meanwhile, the Romans had carried his principles to such a length that they raised an insurrection in A.D. 1143 for the purpose of establishing a republic, and summoned Arnold from Zurich to become their leader. The popular movement soon developed under his directions into a civil war, and the insurgents gained possession of Rome. The reigning Pope, Lucius II., endeavoured to retake it, but was killed in an attempt on the Capitol on Feb. 25th, 1145. The rebellion was carried on by the Arnoldists for the next nine years, and under the rule of the two Popes, Eugenius III. and Anastasius IV At the end of A.D. 1154 Hadrian IV., once an English ploughboy, was elected to the Papal throne, the only Englishman who ever sat there, and he immediately put an end to the violence and disorder by an interdict, the first of which the Romans had experience. The Arnoldists at once lost all that they had gained, and Arnold himself fled before the energy of the Englishman. Not long afterwards he was captured by the troops of the Emperor Frederick Barbarossa, who sent him to Rome, where he was hanged as a traitor, and the movement of the Arnoldists came to an end.

**Arnulf,** St. [A.D. 580—640], [Fr. *Arnoul*], a French noble who was Bishop of Metz from A.D. 610 to A.D. 620. He was married in 609 to a noble lady named Doda, and by her had two sons, Clodulf or St. Cloud, and Ansigisil, the elder of whom became Bishop of Metz, and the younger the ancestor of the Emperor Charlemagne. St. Arnulf is thus regarded as the founder of the Carlovingian race of kings, and it is a remarkable fact in relation to the rule of celibacy enforced upon the clergy of later days, that the greatest princes of Europe, those of France, Germany, and England, were all descended from a married Bishop who was canonised by the Court of Rome. His wife is said to have spent her later years in a convent, having retired thither soon after the birth of her second son.

St. Arnulf resigned his See in 620; he spent the last twenty years of his life in extreme retirement, engaged in the charitable work of ministering to lepers. He died at Horemberg, and was first buried in the monastery of Remiremont. A year later his remains were removed to Metz.

**Arrhabonarii.**—A controversial designation given by some theologians to those who believe that the Holy Eucharist is the pledge or earnest [Gr. *arrhabōn*] of a gift to be bestowed in heaven, and not a means by which grace is given on earth. [STANCARISTS.]

**Arsenian Schism.**—The name given to a breach of communion which occurred between the Churches of Alexandria and Constantinople in A.D. 1265, through the deposition of Arsenius, Patriarch of Constantinople, at the bidding of the Emperor Michael Palæologus, who was excommunicated by Arsenius for cruelly imprisoning and blinding the young John Lascaris, only ten years of age, who was the true heir to the throne. On the deposition of Arsenius and the appointment of Germanus of Adrianople as Patriarch of Constantinople, the Patriarch Nicolas of Alexandria declared that this was an act of schism, and refused to hold communication with Germanus. On the death of the Emperor a reconciliation took place between the two Churches; but new causes of difference arose, chiefly out of the proposals for union between the Roman and the Eastern Churches, and it was only when the general ruin of the latter by the Mahometans in the fourteenth century ensued that the Arsenian schism was permanently brought to an end.

**Artemonites.**—A sect of Anti-Trinitarians belonging to the early part of the third century, and named from its leader Artemon, who was a disciple of Theodotus of Byzantium. [THEODOTIANS.] Artemon maintained that the doctrine of Trinity in Unity was not the original doctrine of the Church. He asserted that our Lord was simply a naturally born man to whom some portion of the Divine Nature was communicated. Eusebius says that the Artemonites made much use of philosophy in support of this perversion of Christianity. "They presume," he says, "to alter the Holy Scriptures, to abandon the ancient rule of faith, and to form their opinions according to the subtle rules of logic. The science of the Church is neglected for the study of geometry, and they lose sight of heaven while they are measuring the earth. Euclid is perpetually in their hands. Aristotle and Theophrastus are the objects of their admiration, and they express an unusual reverence for the works of Galen." Early in the seventeenth century, John Crell, a German Unitarian divine [A.D. 1590—1633], who revived the opinions of the Artemonites, assumed the name of Artemon to distinguish himself from the Socinians.

**Articles.**—A term used in religious history to designate the separate parts of any system of doctrine or religion, which, although complete statements in their separate form, are yet articulated together like the joints of a finger or of a limb, or of the whole body. Thus each one of "The Articles of the Christian Faith" is complete in itself, as "I look for the resurrection of the dead," and is yet joined together with the others, as this

particular one is with the articles declaring that Jesus "rose again according to the Scriptures," and "suffered and was buried."

**Articles of Enquiry.**—Formal papers of questions, some of them very important, which are sent to the Churchwardens of every parish by the Bishop of the Diocese, or the Archdeacon of the Archdeaconry in which the parish is situated, preparatory to its visitation, or professed visitation, by either of them [VISITATION].

**Articles of Religion.**—This name usually refers to the "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions and for the establishing of Consent touching true religion." These Articles are now thirty-nine in number, and are thus colloquially known as "The Thirty-nine Articles." They contain statements on thirty-nine subjects respecting religion in its doctrine and practice in the Church of England, chiefly bearing on the controversies which its theologians had with Roman Catholics and Protestants in the sixteenth century.

[I.] THE TEN ARTICLES. The earliest document of the kind consisted of Ten Articles composed by the Clergy in Convocation, and ratified by the Crown [according to a provision made by the Act of Settlement], in the year 1536. They were entitled, "Articles about Religion set out by the Convocation and published by the king's authority," or "Articles devised by the King's Highness' Majesty, to establish Christian quietness and unity amongst us, and to avoid contentious opinions; which Articles be also approved by the consent and determination of the whole clergy of this realm, Anno MDXXXVI." These relate to the Creeds, Baptism, Confession, Absolution, and Penance, the Holy Communion, Justification, the use of Images, the honour due to Saints, the invocation of Saints, the Rites and Ceremonies of the Church, and Purgatory.

The statements of the Ten Articles on these subjects were drawn up by, or under the influence of, Archbishop Cranmer, and represent the mediæval doctrine respecting them in the form in which it was held and taught in England, a less extreme form than that taught in the Roman and other Continental Churches. They were embodied, a year later, in a volume entitled "The Institution of a Christian Man."

[II.] THE FORTY-TWO ARTICLES. These, the original form of those now known as the Thirty-nine Articles, were originally drafted by Archbishop Cranmer, assisted, perhaps, by some of the learned divines who lived with him at Lambeth. The draft was placed in the hands of Convocation in January, 1552, and when it had been fully considered and revised was sent to the King in Council for promulgation as a Canon of the Church of England. The Articles were, however, referred back to Convocation that they might be put in better order, and have titles prefixed to each of them. Having been reconsidered, and having received the informal consent of the King in Council, they were finally passed and subscribed by the bishops and clergy in Convocation on March 2nd, 1553. A few weeks later they received the formal assent of the Crown and were published or promulgated as a Canon of the Church of England by the Crown in May, 1553, under the title of "Articles agreed on by the bishops and other learned men in the Synod at London," a synod formed of the two Convocations of Canterbury and York, "in the year of our Lord God MDLII., for the avoiding of controversy in opinions and the establishment of a godly concord in certain matters of religion."

[III.] THE ELEVEN ARTICLES. The Forty-two Articles were legally suppressed, like the Prayer Book, during the reign of Queen Mary and King Philip, and it was four years after the death of the Queen before legal measures could be taken for their revival, Convocation not being called together until the first Parliament of Queen Elizabeth in the beginning of 1563. A provisional set of Articles, eleven in number, was therefore put forth by the bishops on their own authority, entitled, "A declaration of certain principal Articles of Religion set out . for the uniformity of doctrine, to be taught and holden of all parsons, vicars, and curates, as well in testification of their common consent in the said doctrine, to the stopping of the mouths of them that go about to slander the ministers of the Church for diversity of judgment, as necessary for the instruction of their people . ." These eleven Articles contained a declaration of Belief in the Holy Trinity, the Canonical Scriptures, and the Three Creeds. They also defined the Church and the nature of its authority in respect to change of ceremonies; declared that no man was to take upon him any ministry without being lawfully called to it; acknowledged the supremacy of the Queen and repudiated that of the Bishop of Rome; averred that the Prayer Book is Scriptural, Catholic, and Apostolic, suitable for the advancement of God's glory, and for the edification of God's people; that the Office for Baptism is valid, though exorcism and some other ancient ceremonies are disused; that private masses without communicants, and offered as propitiatory sacrifices for the living and the dead, are "neither agreeable to Christ's ordinance nor grounded upon doctrine Apostolic;" that the Holy Communion ought to be administered in both kinds; and lastly, that superstitions associated with the use of images are lawfully forbidden to be observed

in the Church of England. The clergy were directed to read these eleven articles at their first entrance on their cures, and on Low Sunday and Michaelmas Day, immediately after the Gospel. It is probable that they were not fully accepted by the clergy, proceeding as they did only from the Bishops, and that they were dropped altogether when the Forty-two Articles were revised and revived.

[IV.] The Thirty-nine Articles. The second, or the first working, Convocation of Queen Elizabeth met, as did her second Parliament, on January 12th, 1563, and at once began to consider the question of framing Articles of Religion which should represent the Theology and ecclesiastical system of the Reformed Church of England. They naturally took the Forty-two Articles of King Edward's reign as the basis of those now to be set forth, and these were laid before the bishops and the clergy assembled in Henry VII.'s Chapel, Westminster Abbey, on January 19th, 1563. The nature of the alterations desirable had doubtless been previously considered by the leading bishops and clergy, yet committees of the two Houses were engaged upon them for ten days before the Articles assumed their present form and were condensed into the familiar and historical thirty-nine. But the Bishops of the Province of Canterbury subscribed them on January 29th, and their clergy on February 5th and subsequent days. They were also subscribed on behalf of the Convocation of York by the Archbishop of York, and the Bishops of Durham and Chester. Shortly afterwards their legal authority was completed by their "ratification," and they were promulgated in March or April, 1563. Doubts having been entertained whether the original Latin or the English translation was the version having legal force, both versions were reviewed by Convocation in 1571, and the English one had a new ratification affixed to it by the Queen, giving proper authority to it, as it had been given in 1563 to the Latin.

It was enacted in the same year, by "An Act for the Ministers of the Church to be of sound Religion," that every clergyman should subscribe to the Thirty-nine Articles at his ordination and at his admission to any benefice, and also that he should read them publicly in church on the latter occasion. Both the subscription and the public reading are still strictly enforced by law, and many readers may remember to have heard a new rector or vicar read the whole of them from the pulpit on "reading himself in."

**Articles,** The Lambeth.—These were nine propositions which never became, or were intended to become, Articles of the Church of England, but which were framed under the sanction of Archbishop Whitgift at Lambeth Palace, and so acquired a fictitious importance much magnified by the Calvinist party. They arose out of a controversy going on at Cambridge during the greater part of Queen Elizabeth's reign between the ultra-Calvinists and those men of more moderate opinions who represented to some extent the followers of Arminius [Arminians]. The Calvinists had acquired such power in the University that they had obtained authority from the Archbishop to search all private studies for books and papers supporting opinions contrary to their own; and upon this a reaction ensued which led to an appeal being made to Whitgift on both sides. Representative divines of each party were sent up to Lambeth, where they were met by the Archbishop, and Fletcher, Bishop of London, in whose presence a conference was held. After a few days nine formal statements of Calvinistic doctrine were offered by Whitaker, the Margaret Professor of Divinity, and these are what were called "The Lambeth Articles." They are here given in an English form:—

I. God has, from eternity, predestined some persons unto life, and some persons He has reprobated unto death.

II. The moving or efficient cause of predestination to life is not the prevision of faith, or perseverance, or good works, or of anything which exists in the persons predestinated, but the sole will of God's good pleasure.

III. The number of the predestinate is predetermined and certain, which number it is not possible either to increase or diminish.

IV. They who are not predestined to salvation will, by necessity, be damned on account of their sins.

V. True, living, and justifying faith, and the sanctifying Spirit of God, is not quenched, is not extirpated, does not vanish away in the elect, either finally or completely.

VI. A truly faithful man, that is, one endued with justifying faith, is certain, by the full assurance (*plerophoria*) of faith, concerning the remission of his sins and his eternal salvation through Christ.

VII. Saving grace, by which they may be saved if they will, is not imparted, nor communicated, nor granted unto all men universally.

VIII. No man is able to come to Christ, unless it be given him, and unless the Father has drawn him. And all men are not drawn by the Father that they may come to the Son.

IX. It is not placed within the will or power of every man to be saved.

These nine propositions were brought before the University of Cambridge, but were not accepted, and fell to the ground except as a party document. In 1604 an endeavour was made by the Puritan party at the Hampton Court Conference to obtain their incorporation with the Thirty-nine Articles, but the attempt completely failed. They were revived in Ireland in the year 1615, and for

about twenty years formed part of the Irish Articles of Religion; but in 1635 the Irish Church adopted the English Thirty-nine Articles, and the Lambeth Articles ceased to have any authority. The custom of speaking and writing of them as if they were Articles of the Church of England has been very misleading, because entirely without historical foundation.

**Articles,** The Six.—Six statements of doctrine which formed part of "an Act" [31 Hen. VIII. ch. 14] "for abolishing of diversity of opinions in certain Articles concerning Christian religion," passed in the year 1539, under the personal influence of Henry the Eighth.

The "Six Articles" grew out of an attempt to establish a formal union between the Church of England and the German Lutherans. A conference was held in 1535 at Wittenberg between Fox, Bishop of Hereford, Heath, Archdeacon of Stafford, and Dr. Barnes, on the one side; with Luther, Melancthon, and several other German divines, on the other. The negotiations ended in nothing at the time, but when political circumstances led the thoughts and wishes of Henry VIII. in the same direction again, they were revived in England, the Lutherans being represented by Francis Burckhardt, vice-chancellor to the Elector of Saxony, George à Bayneberg, a nobleman of Hesse, and Frederic Myconius, a Franciscan friar who had become a follower of Luther. The Church of England was represented by Archbishop Cranmer, two other bishops, and four doctors, the king himself occasionally taking part in the discussions. The conference continued from June until September, 1538, and was revived in the following year. The two sides agreed substantially so long as they confined themselves to the consideration of the Creeds; but when the Sacraments came to be discussed the attempts at reconciliation utterly broke down, having produced such a reactionary effect upon the king's mind that the royal theologian sketched out, more or less in their ultimately adopted form, Six Articles on the Holy Eucharist, Vows of Celibacy, and Confession, which differed scarcely at all from the tenets of the Mediæval Church. These Six Articles were ultimately enacted in the following words:—

"*First*, That in the most blessed Sacrament of the altar, by the strength and efficacy of Christ's mighty word (it being spoken by the priest), is present really, under the form of bread and wine, the natural Body and Blood of our Saviour Jesus Christ conceived of the Virgin Mary; and that after the Consecration there remaineth no substance of bread or wine, nor any other substance, but the substance of Christ, God and Man.

"*Secondly*, That the communion in both kinds is not necessary *ad salutem*, by the law of God, to all persons; and that it is to be believed, and not doubted of, but that in the flesh, under form of bread, is the very Blood, and with the Blood, under form of wine, is the very Flesh, as well apart as though they were both together.

"*Thirdly*, That priests, after the order of priesthood received, as before, may not marry by the law of God.

"*Fourthly*, That vows of chastity or widowhood by man or woman made to God advisedly, ought to be observed by the law of God, and that it exempteth them from other liberties of Christian people, which, without that, they might enjoy.

"*Fifthly*, That this is meet and necessary, that private masses be continued and admitted in the king's English church and congregation, as whereby good Christian people, ordering themselves accordingly, do receive both godly and goodly consolations and benefits; and it is agreeable also to God's law.

"*Sixthly*, That auricular confession is expedient, and necessary to be retained and continued, used, and frequented in the Church of God."

The "Act of the Six Articles" then enacted, after giving great thanks to his Majesty for his godly pains and travail, that offenders against the First Article should be burned as heretics, and forfeit their goods, as in cases of high treason; while offenders against the other five should suffer and forfeit as in cases of felony. The cruel character of this enactment acquired for the Act the witty and telling name of "the whip with six strings." It was repealed at the accession of Edward VI. in 1547, and was never revived. During the eight years that it was in force twenty-eight persons were executed on account of their religion, but, strangely enough, it appears that very few, if any, suffered under this statute; and as Cranmer, who opposed it vigorously at first in the House of Lords, subsequently withdrew his opposition, it is probable that some communication was made to him from the king which implied that it was only passed *in terrorem*. It certainly had the effect intended if this was really the case, for as long as it disgraced the statute book it was feared throughout the land.

**Articulus mortis.**—The "Article of Death," the time and act of dying. The solemn season of the last hour has always been regarded with special charity in Christian theology. Though the popular idea that the act of dying is in itself a kind of expiation for sin is an obvious error, yet it is certain that the Church has been accustomed to use great tenderness towards persons *in articulo mortis*, especially in the case of sudden accidents or of violence, as in battle, where the dying person may be prevented from giving proof of penitence by reformation of life or by restitution. What the ministrations of religion can give

under such circumstances is given with less reserve than would be used in times of health and vigour, especially Absolution and the Holy Communion. So also before a battle, in imminent danger by sea, and in other cases where there is no reasonable expectation of escape from death, those who are in peril are regarded in a similar light to those who are actually dying, and the minister of the Gospel is bound to remember His attribute of infinite mercy as tempering His attribute of justice.

**Artotyritæ.**—A fanatical sect of Phrygian Montanists of the third century, who not only used bread [Gr. *artos*], but also cheese [Gr. *tyros*], in the celebration of the Holy Eucharist. Their justification of this strange custom was that men ought to offer not only the fruit of the ground, such as bread, but also the fruit of the flock, of which they regarded cheese as a typical form.

**A. S.,** *i.e.*, Anno Salutis, "In the year of Salvation." A variation of the form *Anno Domini*.

**Asaph,** St.—A disciple of St. Kentigern, who accompanied him on his missionary expeditions, and whom he is said to have consecrated as his successor in the see which he founded at Llanelwy when he himself returned to Scotland. The see appears as that of St. Asaph in mediæval times, and it is said that a Bishop of St. Asaph attended a great British council in the year 943, but nothing is known of the person whose name was thus strikingly handed down by tradition. In ancient calendars the name of St. Asaph is commemorated on May 1st.

**Asaph,** Bishopric of St.—This diocese consists of the counties of Flint, Denbigh, and Montgomery, with parts of Merioneth, Carnarvon, and Salop, and adjoins the English dioceses of Chester, Lichfield, and Hereford. Its population by the census of 1881 amounted to 268,901, and the clergy are about 280 in number. The ecclesiastical divisions of the diocese are the archdeaconries of St. Asaph and Montgomery. Its revenue is £4,200.

The bishopric is said to have been founded by St. Kentigern in the beginning of the seventh century. Kentigern was Bishop of Strathclyde, a diocese which extended as far south as the Mersey, and was, like Wales, inhabited by the Cymric Celts. When visiting the southern portion of this great tract of country, St. Kentigern crossed the Mersey into North Wales, and travelled as far south as Menevia, the monastery of which St. David was the head. On his return, Kentigern halted at Llanelwy, in the territory of Cadwallon, who gave him land on which to build a monastery in imitation of St. David's. Eventually he returned to Glasgow, and left one of his disciples behind, called Asaph, from whom the see was afterwards named. Such is the Welsh tradition, but authentic history says nothing of the diocese of St. Asaph until some five centuries later, when Theobald, Archbishop of Canterbury, consecrated Gilbert to the see in A.D. 1143. From this time there is a regular succession of sixty-four bishops on record. It is not unlikely that there were missionary bishops at an earlier date than this, but there was no regular succession nor any definite diocese until the twelfth century.

The following is a list of the sixty-four Bishops of St. Asaph, from the first of those on record till the present time:—

| | Accession. | | Accession. |
|---|---|---|---|
| Gilbert | 1143 | Thomas Goldwell | 1555 |
| Geoffrey Arthur | 1152 | Richard Davies | 1560 |
| Richard | 1154 | Thomas Davis | 1561 |
| Geoffrey | 1160 | William Hughes | 1573 |
| Adam | 1175 | William Morgan | 1601 |
| John | 1183 | Richard Parry | 1604 |
| Reiner | 1186 | John Hanmer | 1624 |
| Abraham | 1225 | John Owen | 1629 |
| Hugh | 1235 | George Griffith | 1660 |
| Howel ap Ednevet | 1240 | Henry Glemham | 1667 |
| Anian | 1249 | Isaac Barrow | 1670 |
| John | 1267 | William Lloyd | 1680 |
| Anian Schonaw | 1268 | Edward Jones | 1692 |
| Leoline Bromfield | 1293 | George Hooper | 1703 |
| David ap Blethyn | 1315 | William Beveridge | 1704 |
| John Trevor | 1352 | William Fleetwood | 1708 |
| Leoline ap Madoc | 1357 | John Wynne | 1715 |
| Wm. Spridlington | 1376 | Francis Hare | 1727 |
| Lawrence Child | 1382 | Thomas Tanner | 1732 |
| Alexander Bache | 1390 | Isaac Maddox | 1736 |
| John Trevor | 1395 | Samuel Lisle | 1744 |
| Robert Lancaster | 1411 | R. H. Drummond | 1748 |
| John Lowe | 1433 | Richard Newcome | 1761 |
| Reginald Peacock | 1444 | Jonathan Shipley | 1769 |
| Thomas Knight | 1451 | Samuel Hallifax | 1789 |
| Richard Redman | 1471 | Lewis Bagot | 1790 |
| Michael Deacon | 1496 | Samuel Horsley | 1802 |
| David ap Yorwerth | 1500 | William Cleaver | 1806 |
| David ap Owen | 1504 | John Luxmoore | 1815 |
| Edmund Birkhead | 1513 | William Carey | 1830 |
| Henry Standish | 1518 | T. Vowler Short | 1846 |
| Robert Wharton | 1536 | Joshua Hughes | 1870 |

The existing cathedral of St. Asaph dates from the end of the twelfth century, but it occupies the site of a much earlier church, which was burned down in 1282. It is the smallest cathedral in Great Britain, being only 182 feet in length by sixty-eight feet in width, as the little village of St. Asaph is the smallest city. The present nave and transepts were built by Bishops Anian, Leoline, and David [A.D. 1284—1352]. In 1402 much of it was consumed by fire in the wars of Owen Glendower, and the choir was not rebuilt until the time of Bishop Redman [1471—1495]. In the last century the side windows were walled up, and a plaster ceiling inserted below the timber roof, the roof of the nave itself being lowered beneath the clerestory early in the present. The choir has been properly restored recently.

The cathedral establishment consists of the dean, four residentiary canons, nine honorary canons, a succentor, and four vicars choral.

**Ascension,** Festival of the, otherwise called Holy Thursday.—One of the principal days observed in commemoration of our

Lord's acts. As He was born on Christmas Day, suffered death on Good Friday, and rose again from the dead on Easter Day, so He ascended up with glory to heaven on the fortieth day afterward, which is called Ascension Day. There is evidence that it was observed in very early times, for St. Chrysostom preached a homily on the day which has come down to us, as also has another by St. Gregory of Nyssa. St. Augustine speaks of it as a day with which Christians had long been familiar, saying, as a modern preacher might, "We celebrate this day the solemnity of the Ascension." St. Augustine also calls it one of the days which were supposed to be instituted by the Apostles; but St. Proclus, Patriarch of Constantinople in the same age, strikes more deeply to the reason of its observance when he says that it is one of the days which the Lord hath made, considering that as the Lord consecrated Easter Day as a day to be remembered for ever by His Resurrection, so He made Ascension Day also to be consecrated for ever by His Ascension and Exaltation. Then He crowned the work of His sufferings and ministrations by opening the doors of heaven and lifting up the gates of everlasting life, as the King of eternal glory. The fact of our Lord's Ascension from the earth is narrated in Mark xvi. 19, Luke xxiv. 51, and Acts i. 9.

**Asceticism.**—A term [*askēsis*] borrowed from the Greeks, among whom it signified exercise and self-restraint for the purpose of gaining strength and skill in athletic sports. Among Christians it came to signify abstinence from food, from wine, from marriage, and from many other things that are lawful in themselves, for the sake of living a strict, and in extreme cases a very austere, Christian life. The first large class or order of ascetics [Gr. *Askētai*] among Christians were the hermits of the desert [ANCHORET], whose ideas of self-discipline embraced the abnegation of nearly all the good gifts of God, the rupture of all natural ties which His Providence had made for them, and the desertion of all social duties which He had imposed upon them. In some cases they practised absurd gymnastic feats, such as those of the PILLAR-SAINTS, under the perverted idea that they promoted personal holiness; and in others tortured themselves with mortifications almost suicidal, as the devotees of India do at the present day. The monastic communities inherited the ascetic principles of the hermits, but dropped most of their fanatical excesses. Under the rule ordained by lawgivers like St. Benedict, the discipline of rigorous abstinence was not carried so far as to interfere with the bodily powers necessary to exercise labour in the field or the workshop, or the writing cloister or the library.

Asceticism in its more extreme forms can hardly be said to enter the practice of Christians who live outside monastic communities; and in modern times such ideas of self-discipline by means of bodily mortification have been superseded to a large extent by the idea of duty done in the world, and in the work of life to which Divine Providence has called us.

**Ascitæ.**—A fanatic sect of Montanists, who appeared in Galatia about the year 173. They were so called from the Greek word *askos*, a wine-skin, and seem to be the same sect as the Ascodrogitæ, Ascodrugitæ, Ascodruti, and Ascodrupitæ. They rejected all forms and ordinances, maintaining that grace could not be communicated by material things. They asserted that they were filled with the Paraclete imagined by Montanus, and hence were the vessels or skins of new wine [Matt. ix. 17]. Their distinctive worship was that of dancing round an inflated wine-skin richly vested, and placed upon an altar.

**Asclepiodotians.**—The followers of a disciple of Theodotus the currier [THEODOTIANS], whose name was Asclepiodotus, and who taught that Christ was man alone. They and their leader were excommunicated about A.D. 224.

**Ascodrogitæ.** [ASCITÆ.]

**Ascodrugitæ.** [ASCITÆ.]

**Ascodrupitæ.** [ASCITÆ.]

**Ascodruti.** [ASCITÆ,]

**Ascophites.**—A sect of ARCHONTICS, who arose in the last quarter of the second century. They broke the sacred vessels of churches in hatred of the Holy Eucharist. They rejected the Scriptures of the Old Testament, and denied the necessity of good works, believing that the knowledge of God is the only thing necessary to salvation.

**Ashes, Benediction of.** [ASH WEDNESDAY.]

**Ashes, Ceremonial use of.**—Ashes, by which the ashes of burnt wood must be understood, have been regarded as a symbol of penitence from the time of Job, who, in the beginning of his afflictions, "sat down among the ashes," and at the end of them said, "I abhor myself, and repent in dust and ashes" [Job. ii. 8, xlii. 6]. Many instances of their national and individual use in times of sorrow or penitence are to be found in the Old Testament; and our Lord alluded to the custom when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt. xi. 21]. The early Christians naturally adopted a ceremony which had acquired so much significance, and Tertullian speaks of the "substitution of sackcloth and ashes for a man's usual habit and regimen" as a regular ceremony of public confession and penance in the second century.

It was, in fact, the custom for penitents under excommunication to sprinkle ashes on their heads, and stand at the door of the church, to beseech the prayers of those who were entering that they might be readmitted to Communion by absolution. The special ceremony of the First day of Lent which has survived to modern times is described in the next article. [Ash Wednesday.] For the use of ashes in the consecration of a church, see Alphabet, Ceremonial Use of.

**Ash Wednesday.**—The First Day of Lent, so called because of the ceremonial use of ashes on that day. The title of the First Day of Lent in the ancient service-books was "Caput Jejunii," the "Head of the Fast;" but it is only since the seventh century that there has been a fixed and uniform rule as to the day from which the forty days of the fast should be reckoned [Lent], and thus Ash Wednesday is not a special holy-day of primitive institution; and the great fast before Easter in the Eastern Church still begins on the Monday of its first week, and not on the Wednesday.

The principal distinction between the First Day of Lent and other days of the fast, and that from which its popular name is derived, is to be found in the ceremonial use of ashes with a solemn penitential service. The ashes are made by burning the palm leaves which had been blessed on the Palm Sunday of the preceding year. They are then placed upon the altar, and a benedictional is said over them. The officiative places a small portion of the ashes upon his head, making the sign of the cross with them, and saying, "Remember, O man, that thou art dust, and unto dust shalt thou return." The same ceremony is then performed upon the assistant clergy, and afterwards upon the laymen and laywomen, kneeling at the altar. Upon this day all the seven Penitential Psalms are used in the Church of England and throughout the Western Church.

**Asinarii.**—A term of reproach given to the early Christians, under the impression that they worshipped an ass [Lat. *asinus*], or a crucified man with an ass's head. Inscriptions, or "graffiti," of very early date have been found in Italy, in which such a crucified figure is found with a Christian worshipping in front of it, and such words as "Alexamenos worships his god." These are of very rude workmanship, and appear to have been executed with the point of a dagger or sword by rough soldiers who were watching a Christian awaiting martyrdom.

**Aspergillum.**—In the Roman Catholic Church, the brush used for sprinkling Holy Water. It was at first of hyssop; in the Sacramentary of Gregory, the bishop at the consecration of a church is directed to sprinkle the altar seven times with hyssop. The French name *Goupil* (Lat. *Vulpicula*) may possibly indicate that a fox's brush was sometimes used, but it may also be a mere colloquialism like "Turk's Head Broom."

**Aspersarium.**—The stone basin for holy water. It was formerly built up as part of a door-jamb or of a pillar at or near to the principal entrance of every church. Its common English name was "the holy water stoup," but it was also known by its Italian name, "benatura." In the account rolls of All Souls' College, Oxford, in A.D. 1548, there is a charge "for stones for the aspersarium in the entrance of the church."

**Aspersion.**—This term is used to designate (1) the sprinkling [Lat. *aspersio*] with which baptism is usually administered; and (2) the sprinkling with which holy water is used. [Holy Water.]

**Assemani,** (1) Joseph Simon [A.D. 1687—1768].—A very learned Syrian Maronite, Titular Archbishop of Tyre, and Librarian of the Vatican Library. He was sent by Pope Clement XI. on a literary mission to Egypt and Syria in 1715, and brought back many valuable MSS. on his return to Rome. He wrote much and learnedly on the history of the Eastern Churches and sects, the chief of his voluminous works being one in four folio volumes containing biographical accounts of the writers of the Syrian Church, the Jacobites, and the Nestorians; another was a collection of the works of St. Ephraem Syrus, the chief of the Syrian Fathers, in six folios; another a Calendar of the Universal Church, in six quarto volumes, which contains the names and symbols of the saints of the East and West, with the dates of their festivals.

**Assemani,** (2) Stephen Evodius [A.D. 1707—1782].—A nephew of the preceding, Archbishop of Apamæa, who succeeded his uncle as Librarian of the Vatican. He also was a great Oriental scholar. Among his works are two folio volumes of the lives of Eastern and Western martyrs.

**Assemani,** (3) Joseph Aloysius [A.D. 1710—1782].—A brother of the preceding, professor of the Syro-Chaldaic language in the College of Sapientia, at Rome. Like his uncle and brother, he devoted himself to Ecclesiastical literature, publishing *Codex Liturgicus Ecclesiæ Universæ*, in which liturgical customs are illustrated by missals, pontificals, and other service books connected with Sacraments and Sacramental rites. He also edited the Alexandrine Liturgy attributed to St. Mark.

**Assembly, General.** [Scotland, Presbyterian Church of.]

**Assembly, Westminster,** otherwise known as the **Assembly of Divines.**—This was a kind of Puritan Convocation,

which was summoned by the Long Parliament for the purpose of forming a Presbyterian Establishment in England and Wales, in the place of the Episcopal Establishment which was then being abolished. The Assembly met in Westminster Abbey on July 1, 1643, and sat until the autumn of 1647. It was never formally dissolved, but finally disappeared on the dispersion of the Long Parliament by Cromwell, in the year 1653. It was intended to consist of 121 Episcopal and Presbyterian divines and 30 lay assessors, but most of the Episcopal clergy refused to attend because the Assembly was forbidden by a royal proclamation, and the few who did respond to the summons fell off after the first meeting, so that the permanent portion of it consisted entirely of Presbyterians, though a few subsequently avowed themselves as "Independents." The poet Milton, who was Cromwell's Latin secretary, gives a singularly severe and discrediting account of these divines. He says that for the purpose of reforming religion "a certain number of divines were called, neither chosen by any rule or custom ecclesiastical, nor eminent for their piety or knowledge above others left out, only as each Member of Parliament in his private judgment thought fit so elected one by one. The most part were such as had preached and cried down with great show of zeal the avarice and pluralities of bishops and prelates, that one cure of souls was full employment for one spiritual pastor, how able soever, if not a charge above human strength. Yet these conscientious men—ere any part of the work was done for which they came together, and that on the public salary—wanted not boldness, to the ignominy and scandal of their parson-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings), collegiate masterships in the Universities, rich lectures in the City, setting sail to all winds that might blow gain into their own covetous bosoms." [MILTON'S *Prose Works*, i., 130.] Izaak Walton confirms this statement in his *Life of Bishop Sanderson*, saying that "as the visitors" of the Long Parliament at Oxford "expelled the orthodox," the Presbyterian divines, "these thriving sinners," as he called them, "without scruple or shame possessed themselves of their colleges, so that, with the rest, Dr. Sanderson was, in June, 1648, forced to pack up and be gone."

As soon as the Westminster Assembly of Divines was constituted, it applied for assistance to the General Assembly of the Church of Scotland, their letter accompanying the request which the Long Parliament made to the Scottish Government for armed assistance against the king. The reply, brought from the General Assembly by four commissioners, Henderson, Rutherford, Baillie, and Gillespie, was a proposal that the English nation should adopt "a solemn League and Covenant," which pledged the nation to the abolition of Episcopacy, and the establishment of Presbyterianism in its place. [COVENANT.] This was adopted by the Assembly and the House of Commons on September 25, 1643, the members of both bodies meeting in St. Margaret's Church, close to Westminster Abbey, in the chapter-house of which the House of Commons held its sittings. The second work accomplished by the Assembly of Divines was the preparation of a "Directory for Public Worship," to supersede the Book of Common Prayer. This was, as its name signified, a book directing ministers as to the mode in which their extempore prayers were to be made, not a book of prayers. It passed both Houses of Parliament in an "Ordinance"—the absence of the king's assent excluding the title "Act of Parliament"—on January 6, 1643, which Ordinance enacted "that the Book of Common Prayer be abolished, and the Directory for the Public Worship of God be established and observed in all the churches within this kingdom." [DIRECTORY.]

The Westminster Assembly also accomplished three other important works for carrying out the establishment of Presbyterianism in England. *First*, they formulated a scheme for organising—with so much minuteness and rigidity that it became practically unworkable—a system of Presbyterian Discipline for every parish; *secondly*, they also set forth a Confession of Faith, of a similar character to those in use by non-Episcopal bodies on the Continent [WESTMINSTER CONFESSION]; and *thirdly*, a longer and shorter Catechism. These survive in the Presbyterian Establishment of Scotland, and, as the "Westminster Standards," are recognised by English-speaking Presbyterians throughout the world.

**Assembly's Catechism, THE.** [CATECHISM.]

**Asser** [died about A.D. 910].—A monk of St. David's, who was invited into England by King Alfred, and became a very intimate friend of that learned and pious king. He became Abbot of Amesbury, near Salisbury, and then Bishop of Sherborne. Several works are attributed to him, but that of most interest is a *Life of Alfred the Great*, which throws much light on the history of the Church of England in the ninth century.

**Assistant Bishop,** distinguished from a Suffragan by having no title. The Diocesan Calendars for the year 1885 name Assistant Bishops in the Dioceses of Lichfield and Peterborough. In the American Episcopal Church Assistant Bishops are consecrated with right of succession (Canon 6, 1832, of the General Convention), in case of a bishop being

disabled by sickness or infirmity. But there is no such right belonging to English Assistant Bishops, who are in fact Colonial Bishops who have retired from their sees.

**Associate Presbytery.** [BURGHERS.]

**Associate Synod.** [BURGHERS.]

**Assumption,** FESTIVAL OF THE.—The term "Assumption" was a not uncommon one among primitive Christians for the "taking up" [Lat. *assumere*] of a holy person into a state of bliss, the day of death being thus called the day of such a person's assumption. Thus an apocryphal work of very early Christian times bears the title of the "Assumption of Moses." But its more distinctive application in recent times has been to the supposed taking up of the body of the Virgin Mary into heaven, like the bodies of those saints which arose after our Lord's Resurrection, and appeared to many in Jerusalem [Matt. xxvii. 52].

There is not any good historical foundation for the observance of this festival in its modern form, no trustworthy account of the Virgin's death being known. Its origin seems to rest on a tradition as late as the seventh century, embodied by Nicephorus in his *Ecclesiastical History* [ii. 21, 22]. This states that all the Apostles except St. Thomas were miraculously brought together from all parts of the world to witness the death of the Virgin. Three days afterwards St. Thomas arrived; but when the grave was opened, that he might look once more on the face of our Lord's mother, nothing was found but her grave-clothes. The absence of St. Thomas and the empty tomb are incidents in the tradition which seem obviously to have been suggested by those connected with the Gospel account of our Lord's Resurrection.

The festival now called the Assumption was originally, and for many ages, designated the "Dormitio," or "Falling Asleep of the Blessed Virgin Mary," a title which is far from including the idea of the resurrection of her body, and may, indeed, be said to exclude it, the resurrection of a person being always associated with the idea of an awaking.

The original day of the festival was January 18th, but it was changed to August 15th in the time of Gregory the Great, about the end of the sixth century. The latter day is still designated the Falling Asleep of the Blessed Virgin Mary in the Eastern Church, but in Roman calendars it has long been called her Assumption.

**Assurance.**—The tenet that persons who are truly converted have, or may have, a certain conviction that their sins are pardoned.

**Assuritans.**—One of the many small sects of Donatists which arose about A.D 358, and were condemned by the Council of Vaga, in Numidia [A.D. 394], at which three hundred and ten Donatist bishops were present.

**Astathians.**—A very obscure sect, which arose in Phrygia in the early part of the ninth century, under the leadership of a man named Gorgius. The name in Greek, and also in its Latin form, "Instabiles," signifies "the Unstables;" but the principles of the sect are unknown.

**Asterisk.**—The Eastern term for a cross-shaped support which is placed over the consecrated bread of the Eucharist, to prevent it from being touched by the linen veil with which it is covered.

**Astrologers.**—Those who believe that the stars influence the destinies of mankind. In the early ages of the Church they were called "Mathematici," whom Philaster, the heresiologist of the fourth century, declares to be the "vain assertors of all error and wickedness."

**Asylum.** [SANCTUARY.]

**Athanasius,** ST. [A.D. 296—373].—One of the greatest of the Fathers, upon whom it devolved to defend the doctrine of our Lord's Godhead against the Arians. He was Patriarch of Alexandria for nearly half a century [A.D. 326—373], but was four times driven into exile, and went through much suffering at the hands of the Arian party.

In early life Athanasius was brought under the notice of Alexander, the Patriarch of Alexandria, whom he eventually succeeded; and the first introduction of the youth to his venerable predecessor is associated with a story which Dean Stanley agreed with earlier historians in believing to be true. Sitting at the window of a house which overlooked the beach, the patriarch saw some boys "playing at church," and observed that the particular part of Divine Service which they imitated was the administration of baptism. By direction of the bishop, the boys were brought before him, in the presence of the clergy attending upon him, and he found on examining them that one of them, named Athanasius, had assumed the position of bishop among his playfellows, and had christened some of them who had not yet received baptism. After consulting with his clergy, the patriarch determined that the baptism had been administered with water and the proper words, and was thus valid, so that the children would not need to be baptised again. [BAPTISM.] He thought it expedient, however, that Athanasius and the boys who had specially assisted him should be given up by their parents to be brought up as clergymen; and before long Athanasius was taken under the bishop's own care, becoming eventually his secretary, and living with him, St. Cyril says, as an adopted son.

About the year 318 Athanasius was ordained deacon by his master and friend and father in God, and was at once, or soon afterwards, made head of the deacons, the archdeacon of

those days having more of a collegiate position than a territorial dignitary, and being also deacon, or personal minister, to the bishop in Divine Service and on other public occasions. [ARCHDEACON.] It was as deacon to the bishop, and scarcely, as is sometimes said, as Archdeacon of Alexandria, that Athanasius attended the most important Council of Nicæa, in A.D. 325; and it was at the Council that his growing reputation as a theologian acquired such dimensions as to make him known for ever throughout the world as the great defender of the doctrine that Jesus was and is God Incarnate.

At Easter in the following year, nine months after the conclusion of the Nicene Council, the Bishop and Patriarch of Alexandria died, calling for Athanasius in his last hour to nominate him as his successor, and when he was told that the young deacon could not be found saying, "You think to escape, but it cannot be." Perhaps he foresaw something of the work which his secretary and friend would have to do, and something also of the suffering which he would have to undergo; and perhaps there was a tone of censure in his words, for it is certain that when Athanasius himself was riper in Christian experience, he disapproved of his own conduct in endeavouring to evade the responsibilities which were about to be laid upon him. Subsequent events proved that, notwithstanding Arian misrepresentations, the foresight of the dying bishop as to the best man to become his successor was also the opinion of the majority of the clergy and the whole of the lay people of Alexandria. The struggle of the Arians to obtain an Arian bishop protracted the election for several days and nights, but the laity were all the time loudly calling for a decision in favour of the young deacon, and eventually the obstructive minority was obliged to give way. Athanasius was duly elected to that see—a great position, which practically included that of archbishop and patriarch—on June 8th, 326, two months after the death of Alexander. It was not, however, until December that he was consecrated.

For a few years the new patriarch administered the affairs of his church free from any distracting cares and dissensions; but then began forty years of such trouble and suffering that, in the words of Hooker, "the Arians never suffered Athanasius, till the last hour of his life in this world, to enjoy the comfort of a peaceable day." Twenty years out of the forty were in part spent in exile.

This period of his troubles began with the Emperor Constantine's change of mind in respect to the Arians, from an alteration either in his opinions or in his policy. Immediately after the Nicene Council, Constantine had made it penal to refuse subscription to its decisions, but when, in A.D. 328, his good mother, St. Helena, died, he was brought under the influence of Eusebius, the Arian Bishop of Nicomedia (carefully to be distinguished from Eusebius the historian, Bishop of Cæsarea), through his sister Constantia, and from that time he became friendly to the Arians. His first act in their favour was to recall Arius from exile in A.D. 330. He then permitted Eusebius to write from the court to Athanasius, requiring him to admit the man who had been declared heretical by the Council of Nicæa to the communion of the Church. Athanasius replied that it could not be right to admit persons to communion who had invented a heresy contrary to the faith of the Church, and condemned by a great general council of the bishops of the Church, who had been gathered from all parts of the world. The Emperor himself then wrote to Athanasius, commanding him to admit to communion all who desired to rejoin the Church. The Bishop, however, refused compliance, and Constantine gave way. His enemies then laid formal charges against him which amounted to treason, but these were refuted easily, and his accusers were censured by the Emperor. Next they charged him with murder, and it was in vain that he established his innocence. Fresh accusations were brought against him, and the old ones brushed up again, and among others, one that he had talked of injuring Constantine's newly-built city of Constantinople by hindering its supply of corn from Alexandria. This last accusation was brought to light suddenly, while Athanasius was defending himself against other charges before the Emperor in Constantinople itself. Constantine was enraged; he had lately beheaded the philosopher Sopater on the mere suspicion of his having done the same thing, and without listening to protestations of innocence, he banished Athanasius to Treves, an Imperial city, in which Constantine, the eldest son of the Emperor, was then residing as the Viceroy of France, Spain, and Britain. Here he remained an exile, though treated with honour, for two years and a half [A.D. 336—338].

Constantine II. and his two brothers, Constantius and Constans, divided the Empire of their father among them, and Alexandria, being in the Empire of the East, fell under the government of Constantius, whose sympathies were on the side of the Arians. Yet all three Emperors agreed that Athanasius should be restored to his see, and he returned to Alexandria amidst the glad acclamations of his flock in November, 338. But the hostility of his opponents never grew weary. A scheme was now set on foot for superseding the Patriarch by the consecration of a successor, and although the first attempt failed, the second was successful; so that in the midst of riot, sacrilege, and massacre, an Arian of Cappadocia, named Gregory, was sent from the Court of Constantius to be received as the Bishop of Alexandria. The scenes of violence and cruelty were now such that, with the hope

of restoring peace and order, Athanasius first concealed himself outside the city, and then sailed for Rome in the spring of A.D. 340. There Julius, the Bishop of Rome, summoned a Provincial Council, which acquitted the persecuted Patriarch of the charges brought against him; and two years afterwards the Emperors Constans and Constantius called a General Council to meet at Sardica, where 380 bishops, of whom seventy-six were Arians, met together in A.D. 343. The Arian bishops would not sit as a minority, and they arranged themselves as a Second Council at Philippopolis. But the remaining three hundred bishops, among whom were three from Britain, carried on the inquiry, and completely exculpated Athanasius, writing letters to the bishops and laity within his jurisdiction as Patriarch, in which they exhorted all "to contend earnestly for the sound faith, and for the innocence of Athanasius." Once more the exiled Patriarch was allowed to return to Alexandria, which he did about the time that his supplanter Gregory died, A.D. 345, and the reception which he met with showed that his popularity was not at all diminished.

Soon, however, the Arian party regained their ascendancy by the accession of Constantius to the whole Empire, on the murder of his only remaining brother, Constans. The condemnation of Athanasius was obtained by court favour and court threats in the Councils of Arles [A.D. 353] and Milan [A.D. 355]; his orthodox defenders were sent into exile, and he himself was driven into the wilderness of the Thebaid, where he remained among the hermits for eight or nine years [A.D. 354—362], being superseded by the Arian bishop, George of Cappadocia.

When he had escaped from Alexandria, it was the intention of Athanasius to go and appeal personally to Constantius, but the persecution spread throughout the West, a price was set upon his head, and close search was made for him. He therefore changed his mind, and retired to the Thebaid, where he was greatly beloved by the monks who had gathered there under the rule of St. Antony, his own great friend, who had recently died. [ANTONY.]

The accession of the infidel Emperor Julian, a nephew of Constantine the Great, was almost immediately followed by the murder of George, the Cappadocian bishop, who had all this while been sitting in the seat of Athanasius. To show his contempt for Christianity by minimising the controversies which divided Arians and the Orthodox, Julian permitted all exiled bishops to return to their sees, and among them Athanasius, who resumed his throne, to the great joy of Alexandrian Christians, on February 22nd, 362. All the time of his absence he had been actively engaged, by correspondence and by messengers, with the ecclesiastical affairs of his Patriarchate, but important matters had to be undertaken on his return, and the transaction of these brought upon him the resentment of the Pagan part of the population and of the Emperor, who, declaring that he had never intended him to resume "what is called the Episcopal throne," ordered him to leave Alexandria at once. Again he took up his home among the monks of Lower Egypt, where he remained until the death of Julian, which occurred on June 26th, 363. He then returned privately to Alexandria, but immediately after his arrival he received a letter from the new Emperor, Jovian, desiring him to resume his duties as Patriarch.

For a short time after the death of Jovian the troubles of Athanasius returned, Valens, his successor in the East, ordering, in A.D. 365, that all bishops expelled from their sees by his Arian predecessor Constantius, and recalled by Julian, should once more be banished. There was some sort of promise to the people of Alexandria that Athanasius should be excepted from this decree, but he was warned that his life was in danger, and leaving the city, he concealed himself for four months in his father's tomb outside the city walls. At the end of that time an Imperial order was sent for his recall, and his retreat having been discovered he was carried back to the city by a great multitude, not again to be driven from it.

St. Athanasius died at the great age of seventy-seven, after an episcopate of nearly forty-seven years, on May 2nd, 373, the day on which he is commemorated in the Calendars of the Church. Notwithstanding his laborious work as the bishop of an important see and the Archbishop and Patriarch of many other bishops, he left behind him a voluminous collection of letters and treatises, which fill four folio volumes. Much of his literary work was doubtless done during the periods of his exile, especially when living in the cœnobite establishments of St. Antony, in the Thebaid. While he lived he was the great breakwater by which the flood of Arianism was withstood, and after his death his works formed one of those strong literary bulwarks by which the faith delivered in the Nicene Creed has been maintained against a long series of assaults.

**Athanasian Creed.**—A statement of the Catholic belief respecting the several Persons of the Holy Trinity, which acquired the name of "Athanasian," as embodying the doctrine which he taught, and for which he laboured and suffered. [CREEDS.]

**Atheists.**—Those who profess to believe that there is no God, the words atheism and atheist being taken from a Greek word which is formed from the word *Theos*, "God," made negative by the prefix *a*.

**Athenagoras.**—A Christian Apologist of the second century. Little is known of his life, but he appears to have been an Alexan-

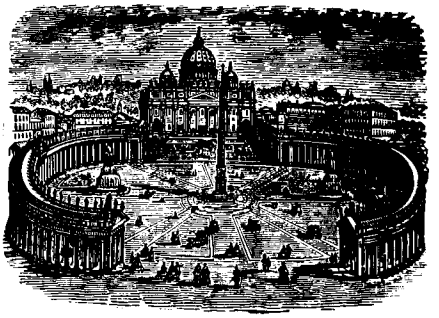
drian philosopher, and it is said that his first intention was to write against Christianity. But in studying the Scriptures with this hostile purpose he became convinced of their Divine origin, and thus "became a preacher of the faith which once he destroyed." He wrote two works, the *Apology*, and a *Treatise on the Resurrection*. They will be found in Clark's "Ante-Nicene Fathers."

**Athinganians,** or **Attingians.**—A sect of PAULICIANS (q.v.), which arose in Asia Minor in the latter half of the seventh century. Their distinctive principle, apart from those of the body from which they broke off, was that of using the formula "I am the Water of Life" for the administration of baptism, and "Eat and drink" for that of the Eucharist, instead of the forms in general use in the Church.

**Athocians.**—Heretics of the thirteenth century, who denied the immortality of the soul.

**Atonement.**—A making "at one" those who were alienated. The ancient pronunciation of the word "one" is represented by the modern pronunciation of this combination, and it is also found in the words "alone" and "only;" but its actual meaning is best shown by accepting the pronunciation indicated by writers of the Reformation period, namely, at-one-ment, where "one" is pronounced as "won," and not as "own." It only appears once in the Authorised Version of the New Testament [Rom. v. 11], and there it represents the Greek word *katallagē*, the sense of which is "reconciliation." In the Revised Version this word appears in place of it. The English word was used in the sense of reconciliation until recent times, when it has been commonly used as if it meant "satisfaction for sin." Its true and proper sense is that of the reconciliation of fallen man to God by the work of Christ, whom writers of the Reformation period occasionally called "The At-one-Maker." This sense is well illustrated by the words of Udal in commenting on Eph. ii. 14: "And like as He made the Jews and the Gentiles at one between themselves, even so He made them both at one with God; that there should be nothing to break the atonement, but that the things in heaven and the things in earth should be joined together, as it were, into one body." So also Tyndale wrote: "Paul saith, 1 Tim. ii., One God, One Mediator (that is to say, Advocate, Intercessor, or an At-one-Maker) between God and man, the Man Christ Jesus, which gave Himself a Ransom for all men." [RECONCILIATION, WORK OF CHRIST.]

**Atrium.**—The entrance-court of a church, the name having been previously used as that of the same division of a Roman mansion. In a large church it would be a portico or colonnade in front, having either an obelisk, or a fountain for ablution in its centre. The



ATRIUM OF ST PETER'S, ROME.

great colonnade in front of St. Peter's, at Rome, is an illustration of the atrium.

**Atterbury,** FRANCIS [A.D. 1662—1732].—A Bishop of Rochester and Dean of Westminster during the reign of Queen Anne. He was born at Milton-Keynes, in Buckinghamshire, and educated at Westminster and Christ Church. After gaining some literary distinction at Oxford, he became a distinguished preacher in London, and established so high a reputation that he was made Lord High Almoner to William III. In the year 1713 he became bishop and dean, and was on the point of rising to the Archbishopric of Canterbury when the queen died, and George I. stopped his promotion. Atterbury's sympathies were with the exiled Stuart family, and in 1722 he was imprisoned in the Tower on the charge of being in correspondence with them. On April 9th, 1723, a Bill of Attainder was introduced into the House of Lords; and although he defended himself eloquently and efficiently, the same political weapon which had sent Laud to the block sent Atterbury into exile for the last nine years of his life. During those years he lived at Brussels and Paris. He died in the latter city on February 15th, 1732, and his body was judged worthy of burial in Westminster Abbey.

**Attingians.** [ATHINGANIANS.]

**Attributes of God.**—The special characteristic qualities which belong to Him alone, such as Omnipotence and Omniscience, Infinite Wisdom, Goodness, and Truth.

**Attrition.**—A term used by Roman casuists to express that sorrow for sin which arises through fear of its penalties, or through the shame of exposure. In its better form it becomes REMORSE, and leads on towards CONTRITION, or true repentance.

**A. U. C.**—The initial letters of the Latin words, "Ab Urbe Condita," that is, of the era which was used by the Romans, who dated their years "from the Foundation of

the City." There was some variation in this date, but the year from which the Roman Emperors reckoned was B.C. 753. This era was superseded by the Christian Era in Italy in the 6th century, but not in Europe generally till many years later. It and the Greek Era of the Olympiads are of the greatest importance to Christian chronology.

**Audæans.**—The followers of Audæus, or Audius, a Syrian of Mesopotamia, who formed a sect in the early part of the fourth century. He seems to have been a man of ascetic mind, who preached with some extravagance against what he considered the luxurious living of the bishops and clergy, and who separated from the Church when his preaching brought down upon him the resentment of those whom he had attacked. The sect became an Episcopal one, for a bishop having joined it, Audæus was himself consecrated, his consecration being valid, though irregular, because contrary to the rule of the Church which requires at least three bishops for consecration. Many bishops eventually joined the sect of Audæus, being induced to do so by the ascetic life which was adopted. Yet it dwindled away under persecution, and did not live beyond the fifth century. The Audæans became ANTHROPOMORPHITES in respect to doctrine, and also adopted the custom of QUARTODECIMANS (q.v.) as regarded the time for the observance of Easter.

**Audians.** [AUDÆANS.]

**Audientes.**—A name, "the Hearers," given in the Primitive Church to the several classes of catechumens and penitents who were permitted to hear Divine Service up to the end of the sermon, but not to be present during the actual celebration of the Eucharist. In the orderly arrangement of the congregation adopted in the Primitive Church, the place for the Audientes was the Narthex, or ANTE CHAPEL (q.v.). When the sermon was ended, the deacon dismissed them with the words, "Let none of the Hearers nor of the unbelievers be present."

**Auditores.** [AUDIENTES.]

**Audoenus,** ST., known in France as St. Ouen [595—683], Bishop of Rouen for forty-four years. He served the Church not only by his labours on behalf of religious houses, but by opposing both Simony and the Monothelite heresy, which had obtained much hold in his country. He is commemorated on the 24th of August. The beautiful church at Rouen which bears his name was built over his burial-place in the 14th century.

**Audry,** ST.—A popular form of the name of ST. ETHELDREDA, chiefly interesting because, from its use in the case of "Saint Audrey's Fair," the word "tawdry" originated. [ETHELDREDA.]

**Augmentations,** COURT OF.—This was a court which was established at the dissolution of the monasteries by Henry VIII., for the purpose of receiving and managing the funds belonging to them.

**Augsburg,** CONFESSION OF. [PROTESTANT CONFESSIONS.]

**Augustine,** ST. (1) [A.D. 354—430.].—This renowned Father of the Church was born on Nov. 13th, 354, at Tagaste, in Numidia. He was Bishop of Hippo for thirty-five years, and as one of the four great teachers of the Church, became known as "the Doctor of Grace." [DOCTOR.] His father, Patricius, whom he calls "a poor freeman of Tagaste," did not profess Christianity at the time of Augustine's birth, but was afterwards converted and baptised. His mother, Monnica, was certainly a Christian at the period of his birth, and had probably been baptised in her infancy. He appears to have been the only child of his mother, and, as was natural, there was the most tender affection between them all their lives. Unfortunately for Augustine, his mother did not bring him to baptism in his early days, dreading that he would fall into sin after being baptised. "My cleansing was deferred," he says, in his confession, "because the defilements of sin would, after that washing, bring greater and more perilous guilt." Until he was thirty-three years of age, and during his youth, his mother's good influence was too weak to prevent him from falling into a self-willed course of very vicious living, especially while he was receiving his higher education at Carthage, which he called Babylon. For nine years also, from the age of nineteen to that of twenty-eight, he combined with this reckless vice the heresy of MANICHÆISM (q.v.). About thirty, he abandoned both the heresy and the habitual vice, and took up with the philosophy of the NEO-PLATONISTS (q.v.), and although there was little of Christianity in their opinions, he was brought under better influences, and especially was led to the study of Holy Scripture.

Augustine had long been a lecturer in the schools of Carthage, and about this time he returned to Tagaste, his native place, to engage in the teaching of rhetoric there. He soon, however, returned to Carthage, and from thence removed to Rome, still following the same profession, in A.D. 383. Disappointed of success at Rome, he went to Milan, where he was joined by his mother, and where a new life opened itself out before him; for at Milan he came in contact with Ambrose, the great and popular bishop of that city, under the influence of whose preaching and example Augustine was converted to Christianity. He was baptised by St. Ambrose, together with his dearly-beloved natural son, ADEODATUS, on April 25th, 387, Augustine being then thirty-three years of age, and his son fifteen.

The earlier years of his Christian life were

spent by St. Augustine in retirement and study. Soon after his baptism he set out, with his mother and his son, to return to Africa. Monnica died on the way, at Ostia, and in his grief Augustine went to Rome, where he remained for more than a year, spending his time in writing and speaking against his former associates, the Manichees. After this, he returned with Adeodatus to Tugaste, where he established a small monastic community, consisting of friends who, like himself, aspired after a stricter life of personal holiness and good works than seemed possible when living in the ordinary freedom of society. Thus three years passed away in study and writing and in prayer, acts of self-discipline, and charitable works among the poor; and during that time another great sorrow came upon St. Augustine in the early death of his pious son, Adeodatus.

In A.D. 390, when he was more than thirty-five years of age, his clerical life began. He went on a visit to a friend, who was an official of the Empire at Hippo Regius, a small sea-coast town, the ruins of which still exist in the east of Algeria, and immediately opposite the southern end of Sardinia. There he became acquainted with Valerius, the Bishop of Hippo, who at once ordained him to the priesthood. This epoch of his life we have narrated in his own words in a sermon which he preached at Hippo many years afterwards on "The Life and Conversation of the Clergy," and in which, with his customary outspokenness respecting himself, he thus records the circumstances of his ordination:—"I, whom by the grace of God ye thus see as your bishop, came as a young man to this city, as many of you know. I was looking for a place where to form a monastery to live with my brethren. For all worldly hopes I had abandoned, and what I might have been I would not be; nor yet sought I to be what I am. 'I chose rather to be cast down in the house of my God than to dwell in the tents of the ungodly.' I separated me from those who love the world, nor yet did I set myself with those who are placed over the people. Nor in the Feast of my Lord did I 'choose the higher place,' but the lower and abject one, and it pleased Him to say to me, 'Go up higher.' But so exceedingly did I dread the Episcopate, that because my reputation had now begun to be of some account among the servants of God, I would not go to any place where I knew there was no bishop. For I was afraid of this, and did what I could, that in a low place I might be saved, lest in a high one I should be perilled. But, as I said, the servant must not oppose his Master. I came to this city to see a friend whom I thought I might gain to God, that he might live with us in the monastery; I came as being safe, the place having a bishop already. I was laid hold of, made a presbyter, and by this step came to the Episcopacy."

It is probable, especially from the eagerness with which Bishop Valerius enlisted the services of St. Augustine, that even as a priest only he occupied an important position in the Church of Hippo. Perhaps in an office similar to that of dean he became archpresbyter, or the chief of the priests, at Hippo, as St. Athanasius had been chief of the deacons, or archdeacon, at Alexandria. But after three or four years, the voice "Go up higher" was heard, and he was consecrated coadjutor to the bishop, the death of Valerius a few months later opening the way for him to become his successor as actual Bishop of Hippo. His "Confessions," a kind of spiritual autobiography, are a rich mine of material for his personal history during the time of his life as a layman, and his "Retractations" are a review of his literary work nearly to the time of his death; but there is little recorded of his life and work simply as bishop of his diocese. He lived in a somewhat ascetic manner, surrounded by a number of his clergy, who, like himself, preferred the common life of a monastic society to any other mode of living. He gave up much time to the education of those who were candidates for the ministry. Every day he was accessible in a court which he held for the personal administration of Christian equity. He was also indefatigable in preaching and the ordinary duties of the episcopal office. But beyond this, there is little detailed record of St. Augustine's life as a bishop. There is, however, a touching passage in one of his later sermons, in which, after occupying his high office for more than thirty years, he appeals to his people in a manner that he would scarcely have done unless he had been speaking heart to heart, and appealing to those from whom he was sure of a loving response. "I have not presumption enough," he says, "to imagine that I have never given any of you subject of complaint against me during the time I have exercised the functions of the Episcopacy. If then, overwhelmed at times with the cares and duties of my office, I have not granted audience to you when you asked it, or if I have received you with an air of coldness or abstraction; if I have ever spoken to any one with severity; if, by anything whatever in my answers, I have wounded the feelings of the afflicted who implored my succour; if, occupied with other thoughts, I have neglected or deferred assisting the poor, or shown, by any displeasure in my countenance, that I deemed them too importunate in their solicitations; lastly, if I have betrayed too much acuteness of feeling with respect to the false suspicions that some have entertained against me; and if, through the weakness of human nature, I have conceived unjust opinions of others: in return, pardon me, O my people, to whom I confess

all my faults—pardon me for them, I conjure you, and so also shall you obtain the pardon of your sins."

But St. Augustine was much more than Bishop of Hippo. In his time the great schism of the Donatists was rending into fractions the Christianity of North Africa, setting up altar against altar, church against church [DONATISTS]. In his efforts to defend the unity of the Church he was so successful that whereas at the beginning of his Episcopate the schismatics were split up into innumerable parties, united in nothing but opposition to the Church, and having as many as four hundred bishops in Africa; at its close a large number of Donatist bishops had passed over to the Church at the head of their flocks, and the schism had almost disappeared. With equal vigour and equal success St. Augustine combated the errors of PELAGIANISM (q.v.), which, however, did not at any time form the basis of an organised sect. The chief of these errors was the denial of original sin, and the assertion that man can of his own will work out his salvation without the assistance of God's grace. Against Pelagianism St. Augustine preached and wrote for twenty years of his life; and while he contributed largely to its extinction at that time, his works remained for all subsequent ages as an efficient antidote to its subtle revivals.

It was in the midst of St. Augustine's Episcopate that the Roman Empire began to fall finally to pieces. Rome was taken and sacked by the Goths under Alaric, in A.D. 410, when Christians grew sad and desponding, as if the end of the world were near, while pagans attacked their faith as if Christianity were the cause of all the disasters that had occurred since the world had come under its influence. It was at this crisis that St. Augustine brought forward his learned and beautiful work on "The City of God," in which he undertook to defend the workings of God's providence, to show the solidity of the "city which hath foundations," and the instability of paganism. But as the great Father's life drew towards its close it was overclouded by the ruin which drew near to his own diocese. Genseric, the King of the Vandals, advanced from Spain into North Africa, by the treachery of Count Boniface, and by alliance with the Moors succeeded in devastating the Roman province. Boniface repented of his treachery, and endeavoured to rid the province of the wild foe whom he had brought into it, but he was defeated time after time, and was at last shut up in the city of Hippo, which was closely besieged. The aged bishop foresaw what the result would be, and though he supported his people with encouragement and consolation, he yet prayed that he might be spared the sight of their destruction. His prayer was heard, and he passed away on August 28th, 430, in the third month of the siege. In the following year the city was taken, but the Vandals respected the body of the saint, and also his library. The body was taken to St. Stephen's, in Sardinia, when Augustine's successor fled thither from persecution in A.D. 505. It was afterwards removed thence to Pavia, about A.D. 713. There it was discovered in A.D. 1695, and was at last returned to the city of his rule on October 23rd, 1842. He is commemorated in the calendars of the Church on August 28th, the day of his death, and no ecclesiastical writer ever won greater veneration by his works.

These works fill twelve folio volumes, and form a most rich treasure of scriptural exposition as well as of theological argument. Many of them have been translated into English, and among those so translated which are not controversial may be mentioned his Commentaries on the Psalms, and Homilies on St. John, "The City of God," a large number of his letters, many of his sermons, a series of "Practical Treatises," and his "Confessions."

**Augustine,** ST. (2) [*d.* A.D. 605]. The first Archbishop of Canterbury. Nothing is known of this great missionary before the year 596, when he must have been a man somewhat advanced in years, since he then comes before us as the Prior of the Benedictine Monastery of St. Andrew, at Rome, where he appears to have succeeded Gregory the Great when that great man became Pope in A.D. 590.

While the latter was a deacon in the church and a brother in the Monastery of St. Andrew, which he had built on the site of his own house on the Cœlian Mount, news reached him that a fresh cargo of slaves had been imported and was on view in the market-place. He had already exerted himself mightily to check this great evil, which at that time disgraced all civilised Europe. It was mainly carried on by Jews. On arriving in the market he was attracted by the beauty of three flaxen-haired youths among the captives. Turning to the person in charge of them, he asked where they came from, and was told from Britain; and inquiring further if they were Christians, was told by the merchant that they were pagans. After an exclamation of regret Gregory asked what was the name of the nation to which these youths belonged, and was told they were called Angles. He caught at the word, and exclaimed, "Angles? Angels, rather, for angel-like they are. But to what province do they belong?" "Deira," was the reply, that being the southern portion of what we now call the "North country"—Durham, Cumberland, Westmoreland, with part of Lancashire and Yorkshire. "Ay, and from God's ire (*de irâ Dei*) they shall be rescued and brought over to the grace of Christ. And what is their king's name?" "It is Ælla." "Fitly so called, for Alleluia" (written in the abbreviated form of "Alla" in

the old service books) "must be chanted in his dominions."

He went at once to the Pope and besought to be allowed to lead a missionary company to England. He received permission, and had already set out on his journey when the great popularity which he had gained at Rome caused the people to demand and enforce his return; and some years later he became Bishop of Rome.

He showed then that he had not forgotten the English children, for in the year 596, Augustine was sent by him to Britain, with forty companions, much as Archdeacon Mackenzie was, not many years since, sent forth on a martyr-like mission from Canterbury to Central Africa; the leader of the mission being, in each case, intended for the future bishop.

After some troubles by the way, which necessitated a return to Rome for further advice and authority, St. Augustine and his company set foot on English ground some time in the spring of the year 597. It was on the Isle of Thanet that they first landed; and before proceeding further, they sent messengers to Ethelbert, King of Kent (afterwards king of nearly all England), to acquaint him with their arrival. King Ethelbert's queen, Bertha, daughter of Charibert, King of Paris, was a Christian, though Ethelbert was not; and on her marriage she had made it a condition that she should be allowed to have a private chapel, and to bring over from France her chaplain, who was a bishop named Luidhard, and to whom Ethelbert granted the old Romano-British Church of St. Martin, outside the walls of Canterbury. The king had probably some knowledge, therefore, of Christianity, though he was yet unbaptised, and he was ready to receive the missionaries with courteous hospitality. He first met them under an oak in a field near their landing-place. About fifty years ago the old stem of a solitary oak, alleged to be St. Augustine's tree, was removed. In 1884 a handsome cross was erected by Lord Granville to mark the spot. Here Augustine preached his message, and the King, still refusing to commit himself, gave the missionaries leave to reside at Canterbury, which was his capital city. Here they settled down, and it was not long before Ethelbert embraced the faith, and was baptised by St. Augustine on Whitsunday, June 2nd, 597, in St. Martin's Church.

A few weeks later, Augustine returned to France to receive consecration to the see of Canterbury at the hands of Vergilius, the Archbishop of Arles, and other French prelates; and returned within six or seven months of his first arrival in the country, as the first Archbishop of Canterbury.

Before his death he consecrated Mellitus (one of a new company of missionaries from Rome) as Bishop of London and Justus as Bishop of Rochester.

Before long Augustine came to know that there was a Church in the western part of the island, under a Bishop, or perhaps Archbishop, of Caerleon, and six or seven other bishops. With these he sought an interview, in which he claimed to exercise supremacy over them all. They refused to acknowledge it, and asserted at once that, while they looked with respect on the Bishop of Rome as an elder brother, they could never admit that he had any right to assume such powers over them as Augustine is represented to have been assumed. Angry differences arose on this and other points, in which Augustine endeavoured to make them yield to the authority of Rome; and a bitterness sprang up between the native bishops and those who came from a foreign land, which was not eradicated for centuries. Augustine probably had strong feelings as to the purity of the doctrine and liturgical usages of the Church from which he had sprung, and at the same time exaggerated ideas as to the errors of the native Church; and thus he was led into a stiff line of conduct, which alienated from him those with whom he ought to have been united. He had established a Church in Kent, in as strict accordance as circumstances would admit of with that Roman pattern which he loved and respected, and was now anxious that the native Church, which was 500 years older, should be altered in many particulars in which the lawful authorities of the ancient Church saw no need of change. It seems very strange that St. Augustine should have made so little attempt at conciliation under these circumstances; and no wonder that his conduct has often been thought to foreshadow, even at that early period, the arrogancy and extravagant pretensions which afterwards characterised the Popes in dealing with England.

Quaint Bishop Godwin writes rather severely of this conduct: "We deny not but he was sent to preach Christ and His religion, but it is manifest he preached also himself, like a curst cow throwing down with hir heele much of the good milke that before she had given."

When the Archbishop of Canterbury found that the bishops of the ancient Church of the country refused to co-operate with him on any other terms than those of a brotherly equality, he returned to Canterbury, where he spent the short remaining portion of his life. He was not able to carry out the grand missionary scheme of St. Gregory by establishing twelve bishoprics in the north of England under an Archbishop of York, and twelve in the south of England under an Archbishop of Canterbury, but he laid some sort of foundation for that great undertaking by separating off the western portion of the kingdom of Kent and making a separate diocese at Rochester, as well as by consecra-

ting Mellitus as Bishop of London. Nowhere else in the north or south did St. Augustine succeed in organising the Church which he had come to establish.

As he saw his end approaching St. Augustine consecrated a successor—a singularly high-handed proceeding—in the person of his friend and companion Laurence. He died in the year 605, and his body rested temporarily in a cemetery which he had consecrated outside the walls of Canterbury. Eight years afterwards it was removed to the Abbey of St. Peter and St. Paul, which he had founded, which was afterwards known by his name, and on the site of which now stands the important Missionary College of St. Augustine. His memory has always been venerated in the Church of England, and in the mediæval calendars he was called "the Apostle of the English." He is commemorated on May 26th, the day being probably chosen as being the day of his death. No special symbol was ever associated with his name, but he is sometimes represented in the act of baptising King Ethelbert, and sometimes simply as an archbishop.

**Augustinian Canons,** commonly called "Austin Canons."—These were an order of clerical monks who observed the "Rule" attributed to St. Augustine of Hippo. They were not known under this name until the eleventh century, but an order of clergy called Canons had existed previously, and these appear to have been re-formed and named Augustinian Canons by Ivo, Bishop of Chartres, at the period indicated. In their earlier history they were probably "secular Canons," that is, Canons like those of existing cathedrals and collegiate churches, who lived "in the world," and were at liberty to marry; but in their later history they became "Regular Canons," living together under one roof like monks, having a common dormitory and refectory, and bound by the Rule of their order. They were introduced into England at Colchester about A.D. 1105, in the reign of Henry I., and they quickly increased in number, having large houses at Oseney, on the east side of Oxford, at Bristol, Cirencester, Carlisle, Hexham, Walsingham, Newstead, and Bolton. There were, in fact, nearly two hundred houses of Canons Regular in England and Wales. Their dress was a long black cassock, with a white rochet over it, and over that a black cloak and hood. But the hood was not used, black caps or birettas being worn. They were not shorn like the monks.

**Augustinian Friars,** commonly called "Austin Friars." [FRIARS.]

**Augustinians.**—A name assumed by the Jansenists [JANSENISM] to emphasise their profession of holding and teaching the doctrine of St. Augustine of Hippo on the subject of Divine grace.

**Aumbry.**—A small apartment near the altar, and mostly made in the north wall of the chancel, in which the vessels connected with the altar are kept.

**Aureole.** [NIMBUS.]

**Auricular Confession.**—That form of confession which is made, not silently and in privacy, nor publicly in the face of the congregation, but into the "ear" of a minister. [CONFESSION.]

**Australian Church.** [COLONIAL CHURCH.]

**Authentic.**—The etymology of this word hardly bears out its popular theological use. It is derived from the Greek *authentikos*, "warranted," used in opposition to *adespotos*, "without a master" or "owner," *i.e.*, anonymous. Yet Bishop Watson, in his *Apology for the Bible*, draws this distinction between "Genuine" and "Authentic":—"A genuine book is that which was written by the person whose name it bears as the author of it. An authentic book is that which relates matters of fact as they really happened." According to this definition *Gulliver's Travels*, though not authentic, because not true, is genuine as being the work of Dean Swift. But the distinction is not satisfactory. For, to begin with, the etymology rather leads one to define authentic as meaning that the work is really written by the person to whom it is attributed. And, moreover, there is little scope for such a distinction with regard to the books of the Bible. No one who recognises the inspiration of the Epistle to the Hebrews would call in question its genuineness as part of Scripture, though many doubt it being the work of St. Paul. As Jerome writes, the doubt has never been *de auctoritate, sed de auctore*. "Its authority is not questioned, but its authorship." Some of the Psalms are not David's, but we do not say they are not genuine (which would be equivalent to calling them spurious), because they do not *profess* to be David's. The cxxxviith Psalm is as genuine a part of Scripture as any other part, though it was written ages after the days of David. On the other hand the genuineness of the 2nd Epistle of St. Peter has been questioned by some critics. If that genuineness could be disproved, its authority, or what Bishop Watson defines as its authenticity would go with it, because by calling itself Peter's, it would be lending itself to a fraud. It would be better, therefore, if the writers on Christian evidence would revise Bishop Watson's definition, and would apply this word *authentic* to express that the work is really written by the author from whom it professes to come.

**Authorised Version.** [BIBLE.]

**Autissiodorense Concilium.**—A reference often found in Church histories,

the city being that of Auxerre, in which councils were held in A.D. 578 and A.D. 841.

**Autocephali.**—[1] Metropolitans who were "their own heads," that is, who had no ecclesiastical superiors. Such Archbishops or Bishops who have metropolitan authority over other Bishops thus claim to be free from Patriarchal jurisdiction, and subject only to the authority of a General Council. This claim was made by Cranmer, Archbishop of Canterbury, during his trial before the Pope's delegates, and has been maintained by all his successors. [2] Bishops who claim to be exempt from the authority of their Metropolitans, and only subject to that of their Patriarch.

**Auto da Fé.**—A so-called "Act of Faith," formerly observed annually in Spain, and consisting of a public ceremonial invested with much ecclesiastical pomp, at which the Inquisition handed over its condemned heretics to the civil power to be executed according to law, generally by fire. The spectacle was as popular among the Spaniards as bull-fighting. The first of these singularly un-Christian "acts of faith" took place at Seville, in the year 1481, and they were only abolished in the year 1813. According to Llorente, the historian of the Inquisition, as many as 341,000 victims suffered in the three centuries during which they were allowed.

**Ave Bell.** [ANGELUS.]

**Ave Maria.** [ANGELIC SALUTATION; ANGELUS.]

**Avignon,** PAPAL RESIDENCE AT. [POPES.]

**Avoidance.** [BENEFICE.]

**Avrillon,** JOHN BAPTIST ELIAS [A.D. 1652—1729].—A great Franciscan preacher and devotional writer, some of whose pious reflections and meditations are in use among English people.

**Ayliffe,** JOHN.—A Fellow of New College, Oxford, who was expelled and degraded in the beginning of the last century for the publication of a work on "The Ancient and Present State of the University of Oxford." He also wrote, in 1726, a digest of Church laws, under the title "Parergon Juris Canonici Anglicani."

**Aylmer,** JOHN [A.D. 1521—1594].—Bishop of London for eighteen years during the reign of Queen Elizabeth. During the reign of Edward VI. he was tutor to Lady Jane Grey, but was obliged to leave England on the accession of Queen Mary, and spent the years of her reign at Zurich. In 1562 he became Archdeacon of Lincoln, and in 1576 succeeded Sandys as Bishop of London.

**Azyme.**—A designation of the unleavened bread [Gr. *Azymos*] used for the Holy Eucharist. In the eleventh century the members of the Western Church were reproachfully called "Azymites" by some writers of the Eastern Church, none but fermented bread being used in the latter.

## B

**B.A.**—Bachelor of Arts (*Artium Baccalaureus*), the first academical degree granted by universities, and of late years by other educational institutions called simply colleges. The Scotch Universities, however, have always granted the degree of Master of Arts at once. The derivation of *Baccalaureus* is quite uncertain; it has been said, though without much authority, to be from the laurel wreath and its berries, of old time granted as an outward and visible form and sign of merit. Others derive it from the French *bas chevalier*, a lower class of knight than those holding an independent position. The "Artes" are the liberal arts of a general education, distinguished, on the one hand, from trade knowledge, in which no degrees were granted (they are now granted by Dublin, Durham, and several Colonial, Indian, and American Universities in civil engineering, which may be placed under this head), and on the other from professional knowledge, which had, and has, its special degrees in the three faculties of divinity, law, and medicine. The principal change in the estimation of this degree is that now for all except university purposes it is considered as a practically complete degree, instead of preparatory to that of Master, to be taken, as it formerly was, after continued study and residence in the university.

**Baanites.**—One of the many sects of PAULICIANS (q.v.) which sprang up in Armenia about A.D. 710, under the leadership of Baanes, from whom they took their name.

**Babylas,** ST.—A Bishop of Antioch [A.D. 237—250], who was martyred in the Decian persecution, and in the story of whose life it is difficult to distinguish between historical truth and well-meant fiction. St. Babylas was famous in his lifetime for compelling the Emperor Philip, on a visit to Antioch, to take his place among the penitents, and undergo penance for the murder of Gordian, this being made a condition of his readmission to Communion. After his death, he was still more famous on account of the revived oracle of Apollo being, it was said, silenced by his relics during the reign of Julian the Apostate [A.D. 362]. The same night that the saint's relics were removed by order of Julian, the temple and statue of Apollo were destroyed by lightning. In the Eastern Church his festival is September 4th, in the Western January 24th.

**Baccanarists.**—When the Jesuits were temporarily suppressed in 1773 [JESUITS], Baccanari of Trentino attempted to revive them under the title of the Clerks of the Faith of Jesus. When the Jesuits were reinstated, the Baccanarists were absorbed into them.

**Bacchus** and **Gergius,** SAINTS.—Two Roman officers who were martyred in the persecution begun by the Emperor Maximin. A church was dedicated in their names at Constantinople by the Emperor Justinian, and they are also commemorated by their names being taken as the title of one of the Roman cardinals. Their festival is marked as October 7th.

**Bacon,** ROGER [A.D. 1214—1292].—One of the most learned men of the Dark Ages: a most advanced theologian, mathematician, linguist, and natural philosopher, born at or near Ilchester. Studying at Oxford and Paris, he took from the latter university his degree of D.D., and returned to Oxford, where he joined the lately founded order of Franciscan friars, and began to give public lectures on, as it appears, natural philosophy. But, as with Galileo afterwards, his great learning, so far in advance of his time, got him many enemies; first, the authorities of the university forbade his lectures, and then the other friars of his house brought charges against him of practising unlawful arts, and caused him to be imprisoned. Such, at least, were the ostensible charges; but there is much reason to think that the real cause of the hatred felt against him was the freedom with which he had treated the lives of the clergy in his writings. This, as well as the wish to have the Bible translated into English, which he expressed in his correspondence with Pope Clement IV., gives him some claim to rank among the earliest reformers of religion. While he was in prison, Pope Clement IV. wrote to him asking for his works—so far had his renown spread; on receiving and reading them, the Pope interfered in his favour, and Bacon was released. As long as Clement was Pope, he was protected; but Clement died in 1271, and shortly the same charges were again brought against Bacon, with the same result of imprisonment. This time, however, the Pope could not be got to interfere, and Bacon lay in prison for ten years, till he was released at the request, as it is stated, of "some noblemen"—English peers, it is presumed. Being now in old age, he was allowed to finish his days in peace, and he died at Oxford in 1292, aged seventy-eight.

As has been stated, Bacon's learning was very great, and many things were known to him which, whether or not they can be said to have been afterwards lost and rediscovered, certainly did not take their rank till later. Gunpowder, for instance, there is no doubt, was familiar to him—he gives a recipe, "*Ad faciendum le crak*," in plain English to make a cracker—though Berthold Schwartz, the Russian monk, till lately considered the discoverer, did not live till the next century. The principle of the telescope also was perceived by him; even of balloons and steam-travelling traces are to be found in his works. But advanced as he was, he was by no means free from some of the follies of his age; some of our learned men believe in the folly of spiritualism, and Bacon was an alchemist and searcher after the philosopher's stone, the elixir of life, and the imaginary aims which such men followed. And this has probably conduced to the way in which the charges originally got up by the Vice-Chancellor of Oxford and the General of the Franciscans have lasted to the present day: for every child who has read the *Historie of Friar Bacon*, from 1652 (the year of its first publication) downwards, if he does not actually believe in the story of the talking head of brass, certainly believes that Bacon was no better than he should have been. In old English plays he used to figure as magic personified, like Dr. Faustus in German ones; there is a play in Dodsley's collection bearing the name of "Friar Bacon."

His works are not yet all published: the chief one, the *Opus Majus*, edited by Dr. Jebb, 1733, is a philosophical work on the causes of ignorance, the nature of research, and the sources of knowledge, and in it are propounded many of the discoveries afterwards so well known; besides some of those already mentioned, the error in the calendar, rectified 300 years afterwards by Pope Gregory XIII., is shown and explained.

Besides the principal sources of reference in the *Biographia Britannica* and other dictionaries, it will not be at all beneath one who wishes to understand Bacon to refer to Sir Francis Palgrave's *Merchant and Friar*—a curious book, which does not deserve its present oblivion.

**Baculariı.**—A party of ANABAPTISTS, who were shocked at the wars and cruel excesses of that sect, and went into the opposite extreme of abjuring war altogether. They derived their name of "Staff-bearers" from the staves which they carried as the only weapon which they considered lawful.

**Bagnolenses.**—A mediæval sect of CATHARI (q.v.) of the thirteenth century, which derived its name from Bagnolo, or Baiolo, a town of Provence. They correspond in most respects with the ALBANENSES, and are thought by some historians to have been the original ALBIGENSES. They were known by various other names, such as Baiolenses, Concordenses, Concorrenses, Concoretii, and Concorerenses.

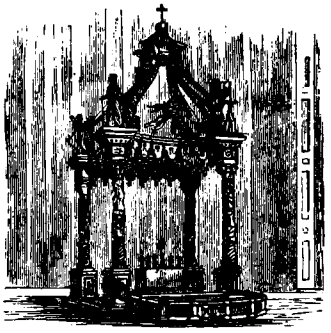
**Bailey,** LE.—The dedication names of churches sometimes have the words "le

Bailey" added to them, as in the cases of St. Peter le Bailey, Oxford, St. Mary le Bailey, Durham, and St. Paul in the Bailey, Lincoln. It indicates that the church so named was situated within the bailey of a castle, that is, in the space or court between the keep and the outer wall.

**Baius,** or **Bajus** [A.D. 1513—1589).—The Latinised name of Michael de Bay, a theologian of Louvain, whose theories of predestination and grace became afterwards the foundation of JANSENISM (q.v.). He was a man of very great learning, and so enthusiastic a student of St. Augustine that he is said to have read through the whole of that great teacher's works nine times. At an early age, in 1549, he became head of the papal college at Louvain, and being sent by the King of Spain, in 1563, as one of the divines to sit at the Council of Trent, he greatly distinguished himself there. His Augustinian opinions brought upon Baius the opposition of the Jesuits and also of the Franciscans, and after their condemnation by the University of Paris, they were also condemned by the Pope, though without mentioning the name of Baius. The latter submitted, and was eventually appointed Dean of St. Peter's, in Louvain, Chancellor of the University, and Inquisitor-General in the Netherlands. His works had abiding influence, and his Augustinian views, as well as those on Papal infallibility, spread widely through the Netherlands and northern France.

**Baker,** SIR RICHARD [A.D. 1568—1645]. —Chiefly now known as a writer of English history, but his writings as a minor theologian may entitle him to a place in this work. He was of a young branch of the Bakers of Sissinghurst, near Cranbrook, in Kent: grandson, by his second son John, of Sir John Baker; born at Sissinghurst about 1568; M.A., Hart Hall, Oxford [OXFORD, HERTFORD COLLEGE], and a barrister-at-law; knighted 1603; High Sheriff of Oxfordshire, 1620. He married Margaret, daughter of Sir George Mainwaring, of Ightfield, Shropshire, who bore him two sons and three daughters; but by guaranteeing this family's debts he lost his property, and was forced to literary work. His industry could not, however, keep this unfortunate sufferer for other men's follies from imprisonment, and he died in the Fleet, where some of his works had been written, Feb. 18, 1645. His chief work, the *Chronicle of the Kings of England*, first published in 1641, was continued and reprinted at intervals till 1733; the style rendered it a very popular book at that time —thus Addison describes it (*Spectator*, No. 269, January 8, 1712) as one of the books which lay in Sir Roger de Coverley's hall-window, and Scott makes it part of Baillie Jarvie's winter studies (*Rob Roy*, chap. xxvi.); but it has very many inaccuracies, though some were corrected in later editions, and in 1672 Thomas Blount published *Animadversions* on it; and though at the end of the last century Daines Barrington thought well of it, it is now considered of very little value. Baker's theological works are on the Lord's Prayer, and certain of the Psalms, single and in sets; they are called *Meditations and Disquisitions*, and were published from 1637 to 1640. But they have not been reprinted, and are now forgotten, though Fuller's opinion of the work on the Lord's Prayer was that it was "co-rival with the best comments which professed divines have written on that subject."

**Baldacchino.**—The Italian name for a canopy, or what used in England to be called a "Cloth of Estate"—such as was set over the sovereign's throne or the seats of dignitaries, such as bishops and judges and nobles,



BALDACCHINO IN ST. PETER'S, ROME.

and their ladies, when keeping their state in their halls or at the head of their tables. It was also carried in procession over the person to be honoured, as also over the coffin at a state funeral; and in a similar manner it was reproduced in the form of a solid structure of marble over the tomb.

But the name baldacchino has been specially given to the canopy, generally supported by pillars, but sometimes suspended from above, placed over the altar in a Roman Catholic Church, not so much to protect it as to impart to it additional grace and dignity. It is generally square in form, covered with silk or other rich material, fringed at the margin. It is supposed to be copied from a structure erected by the early Christians over tombs and altars, and, from its resemblance to the bowl of a cup, called in Latin, *Ciborium*, and in Greek, *Kibōrion*. Baldacchinos were first introduced into the Western Church about 1130, and into England about 1279. They were not much used in the Pre-Reformation Church of England, in which it was the custom to use hangings behind the altar and curtains, or BANKERS, at the two ends. But it was an almost universal feature in the churches which were built or redecorated after Italian taste became the rule in English church architecture. Most frequently, the

baldacchino of the Jacobean, Stuart, and Hanoverian periods took the form of a pediment, often arched, resting on coupled pillars which stood at each end of the altar, and the Sacred Name was very commonly written on the pediment in Hebrew characters of gold, within a triangle, and surrounded by golden rays. A canopy on twisted pillars stands over the altar at St. Mary Woolnoth, Lombard Street, in the City of London. Efforts made in recent years to introduce the baldacchino into the Established Church were successfully resisted. A proposal to erect one in the Church of St. Barnabas, Pimlico, was opposed in the Consistory Court, and on the 15th December, 1873, Dr. Tristram gave a judgment condemning it. The largest and finest baldacchino known is that at St. Peter's at Rome, reaching an elevation, including the cross, of 126¼ feet.

**Baldric,** a bell-rope, or, the link which joins the clapper to the bell. In old churchwardens' accounts the item is constantly found, "to a new baldric" or "bawdryk."

**Bale,** JOHN.—A reforming Irish bishop, a most ardent Protestant, under Henry VIII. and his successors. He was born, 1495, at Cove, now called South Cove, near Dunwich; his early education, from his twelfth year, was at the Carmelite monastery at Norwich, his later at Jesus College, Cambridge. He became a Doctor of Divinity and a Carmelite monk, but afterwards took the rectory of Thorndon, near Eye, and was induced by Thomas, Lord Wentworth, of Nettlestead, in Suffolk, to adopt Protestant opinions, probably about 1530. These his new opinions he earnestly preached, and charges of heresy were, of course, brought against him, on which he was imprisoned at Greenwich. From prison he wrote to Thomas Cromwell, Lord Privy Seal, asking for protection. The letter is in Ellis, 3 vol. 8 iii. 151, and though undated, is assigned to 1536 by its address, which is to "the most honorable Thomas Crumwell (not Lord Crumwell), Lord of the Preuye Seale." Cromwell received this appointment in 1536, and his peerage in the same year, immediately afterwards. John Leland also, the antiquary, wrote to Cromwell in his favour; this letter, too, Ellis gives. The protection which Bale asked for he received, and this brought him into some notice at court; but on the attainder and execution of Cromwell, 1540, he was obliged to flee into Holland, where he remained till the accession of Edward VI. About 1548 he was recalled by Edward VI., and shortly presented to the rectory of Bishopstoke. In 1552 he was made Bishop of Ossory; his letters patent were passed February 1st, 1553, and he was consecrated at Dublin by the Archbishop with the Bishops of Kildare and Down, March 25th. Bale was consecrated according to the reformed ordinal, positively refusing the old. On July 6th in the same year King Edward died, and Bale was at once obliged to flee before the persecution caused by his strenuous efforts at reform. After a good deal of trouble, he succeeded in making good his escape to Basle, where he lived during Queen Mary's reign. On the succession of Elizabeth, he came to England, and was included, December 6th, 1559, in the commission to consecrate Archbishop Parker. He did not, however, act, neither did he resume his diocese, although he is described in this commission as Bishop of Ossory, probably because he may have executed no formal resignation. He received instead (1560) a prebend of Canterbury, where he died, 1563, and was buried in the cathedral.

Bale was a learned man, and, as has been said, an ardent Protestant; but he allowed his fury for controversy to carry him to most unjustifiable lengths of coarseness and ribaldry. Cotton, in the *Irish Fasti*, apologises for what he very mildly terms Bale's "acrimony" on the score of his persecutions, but the excuse is quite insufficient. Ample proofs may be found in Maitland's *Reformation Essays*, p. 41, *et seq.*, where extracts are given from Bale's criticism (1554) of Bishop Bonner's articles to his diocese of London. Almost all Bale's works after he professed Protestantism were written with a direct controversial view. Even the largest and most important, *Scriptorum Illustrium Majoris Britanniæ Catalogus*, 1557, distinctly informs us on its title that it is written with this particular view, "that the actions of the reprobate, as well as of the elect ministers of the Church, may historically and aptly correspond with the mysteries described in the Revelation." The other remarkable works of Bale are his plays, of which eleven are a series on the life of Christ, and others miscellaneous, but all aimed against Rome. Some were publicly acted during his short episcopate at Kilkenny, the cathedral town of the diocese of Ossory.

**Balguy,** JOHN [A.D. 1686—1748].—A divine of some distinction in that BANGORIAN CONTROVERSY which stirred so many minds in the earlier half of the last century, and in which he took the side of Bishop Hoadly. It was more to his credit that he also attacked the principles of Lord Shaftesbury the Deist. Bishop Hoadly preferred him to a canonry in Salisbury Cathedral.

**Balguy,** THOMAS [A.D. 1716—1795], was the son of John Balguy. Although patronised by his father's friend, Bishop Hoadly, who made him successively Prebend of Winchester and Archdeacon of Salisbury and Winchester, he entirely dissented from that bishop's unorthodox opinions. It is told of him that on the death of Bishop Warburton he was intended for the see of Gloucester. The king's messenger clattered into the Close of Winchester in the middle of the night, to the great

disturbance of the peaceful slumbers of other expectant or non-expectant prebendaries. But when the message was announced to Dr. Balguy, he simply aroused himself sufficiently to write a note to Lord North, the Prime Minister, declining the appointment, and then went to bed again to finish his night's rest.

**Balliol College.** [Oxford University.]

**Balsamon,** Theodore [*d.* A.D. 1204].—A writer of the Greek Church, who was born at Constantinople, and became librarian in the Cathedral of St. Sophia. His works consisted of Commentaries on the Canon Law, and they are conspicuous for the opposition which they maintain to the claims of the Papacy.

**Baluze,** Stephen [A.D. 1630—1718].—A voluminous French writer on Ecclesiastical History and the Canon Law. He mixed himself up with political questions by publishing Lives of the Popes of Avignon and the History of the House of Auvergne, and thus brought upon himself the displeasure of Louis XIV., who banished him from France. But his disgrace at court led him to employ himself the more on his theological and historical studies; and he did excellent service to the Christian world by diligent and persevering search after MSS. of ancient writers, by collating them with printed editions, and by printing new editions with improved text and learned notes.

**Bambino.**—An Italian word, which means literally "a little boy." It is the special designation of a small figure of the Holy Child Jesus, which is publicly exhibited in Roman Catholic churches at Christmas-time. A similar figure, enclosed in a glazed box and gaudily dressed, is carried about by children in Yorkshire and Durham for the purpose of obtaining money, and goes by the popular name of the "Doll in a box," so little of reverence is associated in the popular mind with the exhibition.

**Bampton Lectures.**—The Rev. John Bampton, M.A., Trin. Coll., Oxon., Prebendary of Minor Pars Altaris, in Salisbury, from 1718 to his death [born 1689, died 1751], by his will bequeathed his "lands and estates" to the University of Oxford for ever, "to the endowment of eight Divinity lecture sermons." A lecturer, at least M.A. of Oxford or Cambridge, was to be chosen at Easter every year by the heads of houses, and was to preach the eight sermons the next year at St. Mary's, between the beginning of Lent and the end of the third week after Trinity. The sermons were to be "upon either of the following subjects:"

1. To confirm and establish the Christian faith, and to confute all heretics and schismatics.

2. Upon the Divine authority of the Holy Scriptures.

3. Upon the authority of the writings of the Primitive Fathers as to the faith and practice of the Primitive Church.

4. Upon the Divinity of our Lord and Saviour Jesus Christ.

5. Upon the Divinity of the Holy Ghost.

6. Upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds.

The bequest, however, did not take effect till 1779, when the first lecturer was chosen, the first lecture being preached in 1780. A list of the names of the lecturers may be found in Allibone. Among the most valuable of the lectures are Landluce's (afterwards Archbishop of Cashel) on the so-called Calvinistic Articles of Religion, 1804; Burton's (afterwards Regius Professor of Divinity) on the heresies of the Apostolic Age, 1829; and later, Liddon's on our Lord's Divinity, 1866. A complete set, however, is both hard to get and not worth having when it is got. Allibone strangely says it is worth from £40 to £45, but if it was so when he wrote in America, it certainly is not so in England now.

**Bancroft,** Richard.—This prelate, Archbishop of Canterbury under James I., was a younger son of John Bancroft* and his wife, Mary Curwen, niece of Hugh Curwen, Archbishop of Dublin. He was born at Farnworth, Lancashire, 1544; B.A. Christ's College, Cambridge, 1566; M.A. Jesus College, 1570; B.D., 1580; D.D., 1585. He was chaplain to Richard Cox, Bishop of Ely, who, in 1575, collated him to the Rectory of Teversham, Cambridgeshire. In 1584 he became Rector of St. Andrew's, Holborn; in 1586, of Cottingham, Northamptonshire, to which he was presented by Sir Christopher Hatton, Lord Chancellor, whose chaplain he then was. In 1589 his promotion advanced to dignities; he was then made a Prebendary of St. Paul's; in 1592 of Westminster; in 1594, Canon of Canterbury. He was also chaplain to Archbishop Whitgift, and on 8th May, 1597, was consecrated Bishop of London, resigning his three stalls, all of which he had held up to that time.

Bancroft was a staunch Anglican Churchman, and much opposed to the Puritan party; to this he, no doubt, owed his promotion, since the famous sermon against them which thus brought him first into notice was preached at St. Paul's Cross, Feb. 9th, 1589, immediately before he received his prebend of St. Paul's. The text of the sermon was, "Beloved, believe not every spirit, but try the spirits whether they are of God." The sermon itself has often been called the first published development of High Church

* John Bancroft's eldest son, Christopher, was father to John Bancroft, Bishop of Oxford from 1632 to his death, in 1641. It was he who first built Cuddesdon Palace; this building was destroyed in 1644 by the Royalists, that the Roundheads might not seize it, and rebuilt in 1679.

principles (Keble's Introduction to Hooker's E.P., i., lxv.); and Keble points out a curious parallel between Bancroft and Hooker (page 193) in their estimation of Puritanism.

| *Bancroft.* | *Hooker.* |
|---|---|
| "A very strange matter if it were true that Christ should erect a form of government for the ruling of His Church to continue from His departure out of the world until His coming again, and that the same should never be once thought of or put in practice for the space of 1,500 years." | "A very strange thing, sure it were, that such a discipline as ye speak of should be taught by Christ and His Apostles in the Word of God, and no Church ever have found it out or received it till this present time." |

While Bishop of London, Bancroft took a principal part in the Hampton Court Conference, and disputed specially with Dr. Reynolds (himself afterwards Bishop of Norwich) on predestination. In 1604 Archbishop Whitgift died, and Bancroft, on Dec. 10th, was confirmed his successor; shortly after which (1605) he exhibited to the King and Privy Council "certain articles of abuses which are desired to be reformed in granting of prohibitions." These were writs issued by the superior courts to the inferior, ecclesiastical ones among them, to stay their trying of causes supposed to be incompetent to them (Kerr's "Blackstone," p. 303); and the Archbishop's contention was that these were unduly granted: 488 prohibitions, he said, had been sent into the Court of Arches in the time of Elizabeth, and eighty-eight since James's accession; he therefore prayed that the Ecclesiastical Courts might have more liberty to try causes and to pass the sentence of excommunication. The judges, being called on to answer, gave their answers (as might have been expected) altogether in favour of their own jurisdiction, and Bancroft's "Articles" were declared contrary to law. In 1608 he was made Chancellor of the University of Oxford, and on Nov. 2nd, 1610, he died, having in the early part of that year "offered to Parliament," as is stated (though he never actually brought in the Bill), a scheme for the better regulation of tithes, and improving in other ways the maintenance of the clergy.

Bancroft's characteristic was steadiness to Anglicanism as opposed to Puritanism; and as a bishop he was always well spoken of. Sir John Harrington, for instance, says ("Brief View of the State of the Church of England"), "No bishop since I can remember hath been counted more vigilant in looking to his charge, *ne quid ecclesia detrimenti capiat*." Camden ("Britannia," i. 242) calls him "a person of singular courage and prudence in all matters relating to the discipline and establishment of the Church;" but Clarendon's praise is the highest of all (book i., anno 1633, death of Archbishop Abbott): "Dr. Bancroft, that metropolitan who understood the Church excellently, and had almost rescued it out of the hands of the Calvinian party, and very much subdued the unruly spirit of the Nonconformists by and after the Conference at Hampton Court; countenanced men of the greatest parts in learning, and disposed the clergy to a more solid course of study than they had been accustomed to; and if he had lived, would quickly have extinguished all that fire in England which had been kindled at Geneva; or if he had been succeeded by Bishop Andrews, Bishop Overal, or any man who understood and loved the Church, that infection would easily have been kept out which could not afterwards be so easily expelled."

Bancroft's chief work is "Dangerous Positions and Proceedings, published and practised within this Iland of Britaine under pretence of Reformation, and for the Presbyteriall Discipline" (1593). The title pretty well explains its purpose, which is an exposure of the doctrine of the Scottish and Genevan party and its results. In the translation of the Bible (our Authorised Version) he took no actual part; he is, indeed, stated to have said, when the translation was proposed, "that if there should be translation according to every man's fancy, there would be no end of translating;" still, when the work was undertaken, he gave his countenance to it, and acknowledgment is made to him in the preface—that preface which is so seldom printed and so little known: "The chief overseer and ἐργοδιώκτης under his Majesty, to whom not only we, but also our whole Church, was much bound."

**Bands.**—This article of academical and professional dress, like many others, seems to have been originally common to all dress, and was probably nothing more than a large shirt-collar turned down, such as may be seen in the old Cavalier portraits; an old crayon, for instance, represents Sir Edmund Verney, royal standard-bearer at Edgehill, in full armour, with this very incongruous collar at the top of it. On becoming a separate piece of dress, the size of bands began to diminish, though during the last century, when they were almost universal among the clergy, they were still often large; Wesley and Whitfield, as the reader will have observed from their portraits, wore them of considerable size. At present they are worn chiefly as part of the full academical dress, and by barristers; hardly (except at court) by any clergy except those of the Evangelical party.

**Bangor,** Bishopric of.—In the usual style of Welsh tradition the foundation of the see of Bangor is attributed to a St. Deiniol, or Daniel, who is said to have died in A.D. 584, but of whom nothing is known except his name. There are traces of Bishops of Bangor also during the dark ages of Welsh history, but the first authentic record of them is to

be found after the Norman Conquest, when William Rufus nominated one of his chaplains, a Breton named Hervé, to the see in A.D. 1092. In A.D. 1109 Hervé was translated to Ely, and Bangor remained vacant until A.D. 1120, from which time there has been a nearly continuous succession of bishops until the present day, the number recorded from 1092 being sixty-four.

The diocese comprehends the Isle of Anglesey, the counties of Carnarvon and Merioneth, and part of the county of Montgomery. The bishop's income is £4,200, and the population of the diocese numbered 226,040 in the year 1881. The following is a list of the Bishops of Bangor:—

| | Accession. |
|---|---|
| Hervé | 1092 |
| David the Scot | 1120 |
| Maurice | 1140 |
| Guy Rufus | 1177 |
| Alban | 1195 |
| Robert of Shrewsbury | 1197 |
| Martin, or Cadogan | 1215 |
| Richard | 1237 |
| Anian | 1267 |
| Griffin ap Yorwerth | 1307 |
| Anian Seys | 1309 |
| Matthew Englefield | 1328 |
| Thomas Ringsted | 1357 |
| Gervas de Castro | 1366 |
| Howel ap Grono | 1371 |
| John Gilbert | 1372 |
| John Swaffham | 1376 |
| Richard Young | 1400 |
| Benedict Nicolls | 1408 |
| William Barrow | 1418 |
| John Cliderow | 1425 |
| Thomas Cheriton | 1436 |
| John Stanbery | 1448 |
| James Blakedon | 1453 |
| Richard Edenham | 1465 |
| Henry Dean | 1496 |
| Thomas Pigott | 1500 |
| John Penny | 1505 |
| Thos. Skirvington | 1509 |
| John Salcot | 1534 |
| John Bird | 1539 |
| Arthur Bulkeley | 1542 |
| William Glynne | 1555 |
| Rowland Meyrick | 1559 |
| Nicolas Robinson | 1566 |
| Hugh Bellott | 1586 |
| Richard Vaughan | 1596 |
| Henry Rowlands | 1598 |
| Lewis Bayly | 1616 |
| David Dolben | 1632 |
| Edmund Griffith | 1634 |
| William Roberts | 1637 |
| Robert Morgan | 1666 |
| Humfrey Lloyd | 1673 |
| Humfrey Humphries | 1689 |
| John Evans | 1702 |
| Benjamin Hoadly | 1716 |
| Richard Reynolds | 1721 |
| William Baker | 1723 |
| Thomas Sherlock | 1728 |
| Charles Cecil | 1734 |
| Thomas Herring | 1738 |
| Matthew Hutton | 1743 |
| Zachariah Pearce | 1748 |
| John Egerton | 1756 |
| John Ewer | 1769 |
| John Moore | 1775 |
| John Warren | 1783 |
| William Cleaver | 1800 |
| John Randolph | 1807 |
| Henry W. Majendie | 1809 |
| Christopher Bethell | 1830 |
| James Colquhoun Campbell | 1859 |

The Cathedral of Bangor has been in recent years carefully and tastefully restored. The earliest reference to any ecclessiastical building upon the site is in a Welsh Chronicle, which gives an account of King Edgar's expedition into Wales, and states that he built a church at Bangor, "on the north side of the cathedral." The cathedral thus referred to is said to have been burned down by the Normans in A.D. 1071, and to have been rebuilt by them in A.D. 1211. This latter structure was destroyed during the Welsh wars of Edward I. Once more it began to be rebuilt by the munificence of Bishop Anian, at the end of the thirteenth century, this bishop being also the same as the Anian who provided a "Use" for Bangor, as St. Osmund had done for Salisbury. [Uses.] Anian's church was burned down by Owen Glendower and his savage followers.

The present cathedral is, as to the walls, a fabric erected in the reigns of Henry VII. and Henry VIII. [A.D. 1490–1533]. Carved timber roofs were added to this church in the seventeenth century, but these were destroyed, or greatly altered, at the beginning of the present century. About the same time as the roofs, the stall-work was destroyed, and replaced by what Sir Gilbert Scott called "the most execrable gimcrack that ever disgraced a church." During the recent restoration, many fragments of the thirteenth century cathedral which was burned down by Owen Glendower were recovered, and these were used both for design and for actual material. As it now exists, a structure partly old and partly new, the western tower is Bishop Skevington's work, built early in the sixteenth century. The central tower is new, but replaces what stood there in ancient days. The choir is Perpendicular work, of the latter part of the fifteenth or the beginning of the sixteenth century.

The cathedral establishment consists of a dean, four residentiary canons, six honorary canons, a chancellor, and two minor canons.

**Bangor, Use of.** [Uses.]

**Bangorian Controversy.**—A controversy respecting the spiritual authority and general system of the Church, and especially the Church of England, which arose in the beginning of the last century. Ever since the Revolution of 1688, the Church had suffered, not merely through the loss of some of the most pious of her sons, the Non-jurors, but also in consequence of the appointment of Whigs to bishoprics while the rank and file of the clergy were Tories, *i.e.*, partisans of the Stuarts and upholders of absolute obedience. Consequently, there were many bitter scenes in Convocation between the Upper and Lower House. During the reign of Anne, however, there seemed a hope of reconciliation, but this hope was destroyed largely through the intemperate utterances of Dr. Benjamin Hoadly, who in 1715 became Bishop of Bangor [Hoadly]. Dr. Hickes, a learned Non-juror, having published some papers in which he accused the Church of schism, Hoadly replied by publishing a treatise, "Preservative Against the Principles and Practices of the Non-jurors, both in Church and State," wherein he affirms that it is not essential to the Christian profession that there should be any communion with a visible Church. On March 31st, 1717, he preached before the King a sermon on "The Nature of the Kingdom or Church of Christ," which was published by royal command. Dr. Snape, head-master of Eton, appealed to the voice of the Church, and Convocation met to consider the matter. The Lower House drew up a report, but before it could be presented to the Upper House, the King, advised by his Whig ministers, prorogued Convocation to the end of the year, and it met no more till our own day. There can be no question that this high-handed proceeding was a heavy

blow to the Church of England. It silenced her clergy, and gave the opportunity for opposers to gird at her.

From this time the controversy between the Bishop of Bangor and his opponents was carried on by pamphlets, of which several hundreds were published. Hoadly's main opposers were Sherlock, afterwards Bishop of London, and William Law, a Non-juror. The latter's three letters to Hoadly will be found in the first volume of an admirable collection of Tracts, entitled *The Scholar Armed*. To Law, probably more than to any other man, the Church owed at that time the preservation of her spiritual life [LAW], as will be gathered from what we have said. Law and his followers maintained the system of the Church as one of Divine institution and authority, while the other side looked upon it as a mere human institution.

**Bankers.**—The curtains which formerly hung across the north and south ends of altars in English churches.

**Banner.**—The form of a banner, now so well known in its religious and processional use, is the same which it has had from the earliest times, an upright pole and cross-bar (sometimes fixed, sometimes attached only to the top by cords from its ends), on which is a square or nearly square piece of silk, bearing a device.* Banners are military in their origin. No one needs to be reminded of the familiar Roman eagle; and their Christian and religious use dates almost from the beginning of Christianity itself, from the celebrated vision of Constantine, when he saw the cross upon the banner, inscribed "In this Conquer;" the LABARUM, which he made according to the pattern showed to him, and used as his military standard, being adopted in the Church also, and used by her in processions. Smith's "Dictionary of Christian Antiquities" (under the word *vexillum*) gives instances from Gregory of Tours in the sixth century, and Honorius of Autun in the twelfth.

Bede tells us ("Eccl. Hist.," i. 25) that Augustine and his priests, when they first visited King Ethelbert of Kent, A.D. 597, came in procession, bearing a cross and "the image of our Lord and Saviour painted on a board," which may be called their banner, or, at any rate, occupied its place and served its purpose. All through the mediæval canons of the English Church their use may be traced, and especially in the Rogation Day processions, of which, "beating the bounds" is the modern English representative; and for their use, as mentioned in the "Sarum Processional," see Maskell's *Monumenta Ritualia*, i. cxi. They do not appear to have been used since the Reformation till their recent revival with so many other ornaments and ceremonies.

* In strict heraldic language, however, this is a gonfalon, a banner being simply a square flag.



**Banns of Marriage.**—The public notice of marriage to be contracted is traced back in France and England to the twelfth and thirteenth centuries. In England it is known as early as A.D. 1200 to have been given three times, as now. A canon to that effect was passed in the Synod of Westminster, under Hubert Fitzwalter, Archbishop of Canterbury (Johnson's Canons, ii. 91). In 1322, a constitution of Archbishop Walter Reynolds ordered the banns to be on three Sundays, or holy-days, distant from one another (*a se distantibus*); on which, William Lyndwood (Bishop of St. David's, 1444) notes, in his "Provinciale," that it seems one day at least must be between them; then adds that he thinks three feast-days running, as in Easter or Whitsun Week, will do; because to be distant is the same as to differ, or to be removed, and if three feast-days come running, they so differ that one of them is not another. But all room for this little bit of casuistry is removed by the "Sarum Manual," which provides, in so many words, that there must be one common day between the feast-days Following the Sarum use, holy-days as well as Sundays were mentioned in all our reformed prayer-books, including the one of 1662, that now in use; and it is without the least authority that the rubric was altered by the printers, about 1809, as it now commonly stands.

The *time* for banns, in the Sarum use, was during the Mass, and in agreement with this, all our books directed and direct that it is to be during the Communion Service, before the Offertory sentences; but the above-mentioned printer's alteration has swept this too away, and substituted "after the second lesson." The history of this is that the Act of 26 George II. (commonly known as Lord Hardwicke's) provided this as the place for banns *in the Evening Service*, for which no previous provision had ever been made, and that it was construed to extend to the Morning Service also. But it has been held by Lord Mansfield and by Baron Alderson (1856) that this is a wrong construction, and that the time for banns in the Morning Service is still regulated by the rubric, and is therefore before the Offertory sentences. With regard to the former point, whether holy-days as well as Sundays are still available for banns, the case is different; for though it has never been raised or decided, and though it may seem at first sight to stand on the same footing, the Act 4 Geo. IV. distinctly provides that banns shall be published *on three Sundays*, and that other rules of the rubric *not hereby altered* shall be duly observed. An Act of Parliament is generally held to supersede the rubric, and the decision of Lord Mansfield and Baron Alderson was not opposed to this principle, but simply declared that the Act, being capable of a construction in agreement with the rubric, was to receive such construction. The later Act

6 and 7 Will. IV., which confirms "all the rules prescribed by the rubric," refers, not to the publication of banns, but to the actual solemnization of marriage.

The object of this publication of Banns, it cannot be denied, is publicity: as the Sarum book has it, "when the greater multitude of people shall be present." In England the greater multitude are now present at Morning Prayer, and when Lord Mansfield and Baron Alderson gave their decisions, this was almost invariably followed by the Communion Service, so that the greatest publicity was still attained; but it is not now attained by publishing banns at an early celebration, when (at least in the country) a dozen at most may be present.

**Baptism.**—One of the two Sacraments ordained by Christ, and that rite whereby admission is given to Christianity.

1. ORIGIN. — It is, though not demonstrably certain, very highly probable that the admission to Judaism by baptism of Proselytes of Righteousness (the highest class of proselytes), which certainly existed after our Lord's time, existed during and before His time and that of John the Baptist. Dr. John Lightfoot (on Matt. iii.) and Prideaux assume it at once; and it is urged that if it is not free from doubt, a very strong argument may be founded on the way in which the subject is handled in the earlier chapters of St. Matthew and St. Luke, as if the idea of baptism was perfectly familiar to the Jews, and it agrees with analogy that the rite should be founded on and developed out of one already known. References to authorities may be found in Smith's "Dictionary of Christian Antiquities," under "Baptism," i. 170. This proselyte baptism was by immersion of the whole body in water, and its derivative, that of John, would probably be so also: "They were baptised of him *in* Jordan" (Matt. iii. 6). Our Lord also came up "*out of* the water."

Thus, then, John's baptism prepared the way for that of the Greater than he who was to come after him, and even this Greater, "to fulfil all righteousness," deigned to receive it at his hands. The disciples of our Lord also baptised, but it was not with full Christian baptism, for that in the name of the Holy Trinity was not instituted by Him till just before His ascension (Matt. xxviii. 19). Probably their baptism, like John's, was a baptism merely of repentance.

2. PROGRESS.—The full form of baptism instituted by the glorified Saviour became instantly the only authorised form, and all seeming exceptions in the New Testament can be shown to be not really such: chiefly by these considerations, that the phrase "in the Name of Jesus Christ" (Acts ii. 38, viii. 16, xix. 4) follows instantly on a mention of the preaching of that Name, so that it is most natural that the speaker or narrator (not speaking, as no early writer in such cases speaks, with strict theological accuracy) should continue the use of the same form of language; also that the preposition answering to the English "in" is not always the same; also that in no case is the expression strictly "in the Name of the Son." Some very few real exceptions there afterwards were, but formal decisions were always in favour of the orthodox way.

Adult baptism, in the first days of Christianity, was, of course, the rule, and infant baptism only known when whole households were converted at once. Of this instances can be given where children can hardly have failed to make part; and that infant baptism was our Lord's intention, the two texts, Mark x. 14 and John iii. 5, when taken together, are, in the opinion of the great majority of Christians, enough to show. As Christianity grew, and children were born of Christian parents, these were in many cases baptised in their infancy (Iren. agt. Heresies, ii. 39; Tert. de Bapt. 18; Iren., Hom. on St. Luke, 14), but not in all, for an exaggerated opinion of sin after baptism, and probably in some cases even the mere fact that the parents themselves had been baptised as adults, led often to the deferring of baptism, as in the cases of St. Augustine and the Emperor Constantine. About the fifth and sixth centuries infant baptism became the rule, and has so remained ever since; but there have always been bodies of Christians, larger or smaller, who have denied the necessity of infant baptism; and, as is well known, such exist at the present time. [BAPTISTS.]

3. MATTER, MODE, AND MANNER.—The essentials of baptism are, first, water; and, secondly, the recitation of the formula, "In the Name of the Father, of the Son, and of the Holy Ghost;" and it is, of course, further necessary that the water should actually touch the person of him who is to be baptised, but the quantity of water which obtains this contact is not essential; and, therefore, three ways of administering baptism, all equally valid, have existed, corresponding to the three ways in which this necessary contact may be procured. These are: dipping in the water [IMMERSION], pouring the water on [AFFUSION], sprinkling the water [ASPERSION]. *Immersion* was, there is no doubt, the first rule of the Church. All early descriptions of baptism, as Tertullian, *de Baptismo*, use such words as going down, and plunging in the water; but at the same time it is also clear that *Affusion* was known and used where necessary, as where the Philippian gaoler was baptised, "he and all his straightway," in the middle of the night, St. Paul being still a prisoner, and certainly not able to take them out to the river Gangites. In the Western Church, however, *Affusion* gradually took

the place of *Immersion*, and as early as the thirteenth century had become the custom which it now is, taking the form of *Aspersion*. The only mention of *Aspersion* in any formulary of the Church appears to have been in the catechism between 1604 and 1662, when the answer to the question, "What is the outward visible sign or form in baptism?" stood thus: "Water wherein the person baptised is dipped, or *sprinkled with it*, in the Name, &c." But in the East *Immersion* has remained the practice as well as the primary rule; this latter it indeed still is in the Church of England, as her rubrics for Public Baptism show. Scattered instances of absolute compliance with them may be found in modern times, as in the family of Shirley, *temp.* Charles I. One in 1823 may be found in the Annual Register for that year, p. 214. Of late years it has become somewhat more common. [*See* BAPTISTERY]. The *triple* application of water, in agreement with the form of words, was also the ancient rule, but it was very early that the *single* application was used, and declared equally allowable, in recognition of the Unity of the Trinity. Still, the earlier form, though no longer required by the Church of England, is not unfrequently used, and in the Eastern and Roman Churches is the universal practice. Of other ancient ceremonies of minor importance space forbids to speak at length; the chief of them, exorcism and anointing, were, with the Trine Immersion, retained in our first reformed Prayer Book of 1549, but laid aside with it in 1552.

4. MINISTER.—As our Lord handed on the function of baptism to His disciples the Apostles, so they handed it on to their successors, the first bishops, whose special province it remained for some time before they, in their turn, handed it on to the lower orders of the ministry: but all along it was held that the power lay with the whole ministry, as when St. Philip the deacon and evangelist baptised at Samaria (Acts viii.); it has been also held, though less universally, and is still held, that baptism can be given by any person whomsoever. This is shown in the rubrics of the old English offices.

5. THE SIGN OF THE CROSS.—This is not essential to baptism, and accordingly in private it is not ordered. In public it is used, not as a part of baptism, but "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." Than these familiar words of the Church of England, no better short explanation can be found. A longer and more elaborate one, justifying the ceremony from the charge of superstition, is found in the 30th canon of the Church of England.

**Baptism of Bells.**—An improper designation, sometimes given to the ceremony of dedicating bells, in which they were sprinkled with holy water, there being, however, no association between this rite and that of holy baptism. [BELLS, BAPTISM OF.]

**Baptism of Blood.**—Persons who suffered martyrdom for Christ without having had time or opportunity to be baptised, were accounted by the ancient Church to have been baptised in their own blood by the act of martyrdom.

**Baptismerium,** or **Baptismale.**—The baptism book, out of which the clergy and singers said the services for baptism. In the modern Church of England these services are usually bound up with those for churchings, burials, and marriages, under the name of the Book of Occasional Offices, or "The Manual."

**Baptistery.**—The building [Greek *Baptistērion*; Lat. *Baptisterium*] set apart in or near a church for the administration of baptism. While the Church was in a missionary condition converts were baptised in such places as were most suitable to the circumstances of the case, some being christened in fountains, pools, or running streams, as was the Ethiopian convert of St. Philip [Acts viii. 36-39], others in houses, by the pouring of water upon the person from some vessel, as appears to have been the case with the Philippian gaoler and his family [Acts xvi. 33]. But as the settled organisation of Christianity progressed, although this primitive method was still continued, as it has been continued to the present day, the administration of baptism became associated with the buildings which were erected, or adapted, for the special purposes of Divine Service. It then became the custom, apart from missionary operations, and in the ordinary course of Church work, for baptism to be administered in the presence of the bishop of the diocese three times a year, namely, at Epiphany, Easter, and Whitsuntide, the bishop confirming all at once as soon as they had been christened. Thus the buildings would need to be larger, on account of the great number of persons to be christened, and they would have to be near the residence of the bishop, on account of the necessity for his presence to confirm the baptism and the baptised. Hence it came to pass that baptisteries were originally annexed to cathedral churches, the city of Rome being the only place where they appear to have been associated with smaller churches in the earlier times of organised Christianity.

The most ancient baptisteries known are those of Aquileia, which is in ruins, of the Lateran of Rome, of Ravenna, and of Florence, these dating from the fourth to the sixth century. From these and others, and from the references made to the rite of baptism by

early Christian writers, it appears that a baptistery was generally circular, or six or eight-sided, having in the centre a large reservoir, or font, into which the person to be christened descended by three steps, the water being sufficiently deep for immersion above the knees, or for more complete immersion by kneeling or stooping. This reservoir, or "piscina," was surmounted by a dome, which was supported on pillars of marble, and this dome was decorated, as well as the walls, with paintings illustrating the rite of baptism and other Gospel subjects; and the whole building was often a hundred feet in diameter. Baptisteries are usually dedicated to St. John the Baptist. There is a curious baptistery in the parish church of Cranbrook, Kent, made by the Vicar, John Johnson [JOHNSON], in the early part of the eighteenth century, for the immersion of those who had grown to be adults without being baptised. There are, however, only two notices of its having been used.

**Baptists.**—A denomination which maintains that the only true baptism is that which is administered to persons who can give an account of their faith, and by immersion of the whole body in water. But although this ordinary definition is correct as far as it goes, it does not go further than externals, nor does it distinguish this denomination from the Churches of ancient origin, since the latter make strict provision that all grown-up persons who come to baptism shall give an account of their faith, and also that baptism shall be administered by immersion when desired. The true difference in essential principle between the Baptists and the Church of England is that the former baptise persons in the belief that they have been converted, the rite of baptism being used as an outward sign that they have already, before baptism, and independently of it, become children of God; while the latter distinctly expresses in the words of the baptismal service that the persons baptised, whether infants or adults, are by the administration of baptism "regenerate, and grafted into the body of Christ's Church," "being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ;" and in the words of the Catechism, that each one of us "in" our "baptism" "was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." There should also be added this further practical difference: that whereas the Church of England accepts the baptisms of Baptists as true and valid baptisms, making the persons christened children of God, who need no further baptism, no baptisms of the Church of England or of any other communion are accepted as true and valid by the Baptists unless they were performed when the persons had arrived at years of discretion. All persons, therefore, who have been christened in infancy are rebaptised if they become Baptists.

The rejection of infant baptism was a principle of many mediæval sects, and of the ANABAPTISTS; but it was almost invariably mixed up with theological and political principles, which make a broad line of demarcation between them and the Protestant Baptists of England, Germany, and America [ANABAPTISTS], who have not been distinguished by revolutionary tendencies. There can be no doubt that the special opinions which they hold respecting infant baptism were held by many of the Puritans of the Reformation age, but the severe proceedings of reformers like Hooper and Latimer were of such a nature as to make some degree of secrecy necessary for safety. It does not appear, however, that any of those whose views on baptism were simply those of the modern Baptists aggregated into separate communities until the reign of Charles I., when the formation of their first congregation took place, according to their historian, Crosby, under the following circumstances; the original narrator being William Kiffin, one of the founders of the sect:—"There was a congregation of Protestant Dissenters of the Independent persuasion in London gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor, and after him Mr. John Lathorp, who was their minister at this time. In this society several persons, finding that the congregation kept not their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that community, and allowed to form a distinct congregation, in such order as was most agreeable to their own sentiments. The Church, considering that they were now grown very numerous, so more than could in these times of persecution conveniently meet together, and believing also that these persons acted from a principle of conscience, and not obstinacy, agreed to allow them the liberty they desired, and that they should be constituted a distinct Church, which was performed the 12th of September, 1633. And as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received in that age as invalid: whereupon, most or all of them received a new baptism. Their minister was Mr. John Spilsbury. What number they were is uncertain, because in the mentioning of the names of about twenty men and women, it is added, 'with divers others.' In the year 1638, Mr. William Kiffin (the writer of this narrative), Mr. Thomas Wilson, and others being of the same judgment, were, upon their request, dismissed to the said Mr. Spilsbury's congregation. In the year 1639, another congregation of Baptists was formed, whose place of meeting was in Crutched

Friars, the chief promoters of which were Mr. Green, Mr. Paul Hobson, and Captain Spencer." [Crosby's *Hist. of Eng. Baptists*, i. 148.] The same writer also records that the "new baptism" of these early Baptists was effected by communication with the Dutch MENNONITES. One of their number, Mr. Richard Blunt, being acquainted with the Dutch language, was sent over to Holland, where he was baptised by John Batte; and on his return, he baptised Mr. Samuel Blacklock, the two of them baptising others to the number of fifty-three.

The numbers of the Baptist congregations rapidly increased about the time of the Great Rebellion. In the year 1646 there were said to be forty-six of them in and about London alone.

A Declaration of Parliament was issued in their favour in March, 1647, but a year later, on May 2nd, 1648, an Ordinance of the Lords and Commons was passed, which was of exactly an opposite character. This latter Ordinance declared, "Whoever shall say that the baptism of infants is unlawful, or that such baptism is void, and that such persons ought to be baptised again, and in pursuance thereof shall baptise any person formerly baptised, or shall say the Church government of Presbytery is anti-Christian or unlawful, shall, upon conviction by the oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed; and, in case of refusal, he shall be committed to prison till he find sureties that he shall not publish or maintain the said error any more." The Baptists, however, shared in the moderation with which religions of all kinds were treated by Cromwell, and many of his supporters belonging to their sect, it attained considerable political importance during the time of his rule.

It was at this period that the increasing body broke up into two distinct sections: those of the General and the Particular Baptists.

The **General Baptists,** who are also called "Arminian Baptists," derive their name from holding the doctrine of general redemption, since they maintain with the ARMINIANS that Christ died to redeem all men. They split off from the main body in 1660, when a "Confession of Faith" was promulgated by them, in the third and fourth articles of which they set forth the doctrine of general redemption, in the eighth and ninth that of election. At the Restoration, in 1661, they claimed to be 20,000 in number, but shortly afterwards began that downward course of the sect into Unitarianism, which eventually split it up. Those who then seceded took the name of "New Connection General Baptists."

The **Particular Baptists** call themselves so because they maintain the Calvinistic doctrine of "particular redemption," namely, that Christ did not die to redeem all men, but only the elect. These, again, are divided into two classes: [1] the "free Communionists," who admit to the Lord's Supper those persons who have been baptised in infancy only, as well as those who have been baptised as adults; and [2] the "strict," or "close Communionists," who admit no persons to Communion but those who have been baptised as adults.

As there are ten or twelve minor sects of Baptists as well as these principal divisions, it is convenient to remember that it is the Particular Baptists who are generally meant when "Baptists" without any other designation are named. In many of the churches, however, which formally belong to this class, the distinctive tenet of particular redemption is no longer insisted upon.

The system of Church government among Baptists is that of Independents or Congregationalists, each congregation being complete in itself, and independent of all interference from without. In 1832, an association of Baptist churches was constituted under the name of the Baptist Union, and to this most of the churches have affiliated themselves; but it possesses no right of interference with the several communities of which it is composed. In 1885 the statistical records of the Baptists enumerated in the United Kingdom 3,909 chapels, in charge of 1,908 pastors and 3,505 evangelists, with 312,465 baptised members, and 467,930 Sunday scholars. There are also considerable numbers in the United States, and in the English Colonies and foreign dominions of the Crown; and missionaries are employed among the natives of India, Ceylon, China, Japan, the West Indies, and Africa. The annual expenditure of the Baptist community on their missions, and on other pious objects, amounts to upwards of £200,000.

**Barbara,** ST. [A.D. 235.]—All which is historically known respecting this saint is that she was the daughter of a rich nobleman of Nicomedia, named Dioscorus, that she learned Christianity from Origen, and that she suffered martyrdom in Nicomedia in the year 235, during the persecution of Maximinus. The ordinary legend about her is that having lost her mother, she was shut up in a tower by her father, who gave her much indulgence and luxury, but wished to prevent her beauty from attracting suitors. When he had ordered two windows only to be constructed, Barbara directed a third to be made, and explained to him that she had done this in honour of the Blessed Trinity. Dioscorus was so enraged that, when he found it impossible to make his daughter abjure Christianity, he carried her before the persecutors, and eventually beheaded her with his own hands. At the moment of her death there occurred

a great storm of thunder and lightning, and thus St. Barbara is regarded as the saint who protects against thunder, lightning, and fire-arms. There is a pretty German legend that when she was being scourged before execution the angels changed the rods into feathers. Usually she is represented in art with a tower in her hand or near to her, and often with artillery at her feet, and her effigy is frequently engraved on arms and armour. The day dedicated to the memory of St. Barbara is Dec. 4th.

**Barbeliotes.**—A sect of Gnostics mentioned by Irenæus, who sprang up in the second century, and called themselves after the name they had given to a fanciful being named Barbelos, or Barbelo, whom they seem to have substituted for the Saviour of the Christian system, calling him the Son [Heb. *Bar*] of the Father and of a mother named Jaldabaoth, or Sabaoth, whom they designated the Lady [Heb. *Belah*]. Such traces of Christianity as there were in their system were mixed up with so much licentiousness, that they received the nickname of Barborians, from the Greek word *borboros*, which means filth or mud.

**Barclay,** Robert [A.D. 1648—1690].—One of the earliest and most distinguished of the Quakers. He belonged to a Presbyterian family of Morayshire, but was educated at the Scotch Seminary College at Paris. When about sixteen years of age, his father, David Barclay, became a convert to the new sect of the Quakers (q.v.), and Robert, being then brought back to Scotland, soon adopted his father's opinions. From that time he became a most zealous advocate of Quakerism, and was imprisoned for his opinions at Aberdeen in 1677. In 1682 he was appointed Governor of New Jersey, but as he was allowed to have a deputy-governor, he never visited his government, but remained on his estate of Ury, which he succeeded in getting made into a free barony, with civil and criminal jurisdiction. There he died, in the year 1690.

Barclay's celebrity among the Quakers rests on an "Apology for their Tenets," which he published in Latin in 1676, and which has been translated into English and circulated in many editions. He was intimate with Fox and Penn, and was also admitted to the friendship of Elizabeth, Princess Palatine of the Rhine, a sister of Prince Rupert, and niece of Charles I.

**Barcochba.**—A Jew, who, whilst Jerusalem was lying waste after its destruction by Titus, assumed the name of Barcochba (Son of the Star), and claimed to be the Messiah. [A.D. 132.] Great numbers flocked to him and he succeeded in recovering Jerusalem, and, by his heroic but sanguinary exploits, achieved the freedom of the Palestine Jews for a short time. But after a savage three years' war the Roman general, Julius Severus, stormed his fortress, Bether, and Barcochba was killed. Every Jew was forbidden, on pain of death, to set foot in the Holy City. The Christians suffered much during this struggle, both from the Romans, who frequently treated them as though they were Jews, and from the followers of the impostor because they refused to join him.

**Bardesanians.**—The followers of Bardesanes, a Syrian of Edessa, in Mesopotamia, a man of great learning and piety. He and his followers adopted the dual system of the Gnostics, but not their worse principles; and perhaps they only adopted dualism as a philosophical explanation of the origin of evil, which they desired to make independent of God, without imagining any other Supreme Creator. But Bardesanes held opinions respecting the body of our Lord which were not consistent with the doctrine of His Incarnation, looking upon it as an appearance of a body rather than real flesh and blood, and as descending direct from heaven, and not born of the Virgin Mary. He and his son, Harmonius, wrote a great many hymns, which were very popular, and were used even among Catholic Christians. In the fourth century the public use of these hymns in churches was forbidden, and after that nothing is heard of the Bardesanians.

**Bardsey,** The Saint of. — The small "island of bards" on the coast of Carnarvonshire, was also known as the "island of saints." It acquired the name from being the place to which Dubricius, the Archbishop, or Bishop, of Caerleon, retired in A.D. 516, and where he founded a monastic house, which lasted down to the time of the Reformation. Thence proceeded many holy men for the service of the Church in Wales in troublous times, when that service led to death at the hands of those who were contending for the possession of the country.

**Barlaamites.**—So named from Barlaam, Abbot of St. Saviour's, in Constantinople, in the middle of the fourteenth century. They were the opponents of the fanatical Hesychasts (q.v.), or Quietists of that age.

**Barlow,** William.—A reforming bishop, from the time of Henry VIII. to Elizabeth, now principally known as the leading consecrator of Archbishop Parker, and as the subject of the controversies which have arisen, both concerning his own consecration and his performance of that rite for Parker. Barlow was of Welsh descent, and born in Essex about 1499; had his education partly at St. Osyth, in that county, in a convent of Augustine canons (of the building of which a good part still remains), and afterwards at Oxford, where he

took his degree of D.D. His early opinions, like his later ones, were Protestant, for he wrote and published, in 1519, a book called *The Burying of the Mass*, which met with a good deal of opposition; he also went abroad to hear the German Reformers. But their doctrine, strange to say, pleased him not; neither Carlstadt, nor Hansschein (better known as Œcolampadius), nor even Luther himself could steady this wavering convert, and he went on to Rome. Thence, returning to England, he published, in 1531, a violent attack upon what he called the "Lutheran Jaccyons," and in 1533 wrote to Henry VIII., and formally recanted his "grievous errors in disallowing the Mass and denying Purgatory." In spite of this, he must have halted between the two opinions, for in the same year he was collated by Archbishop Cranmer, at Queen Anne Boleyn's request, to the Rectory of Sundridge, in Kent, and in 1534, by the same influence, made Prior of Augustine Canons, first at Haverfordwest, and then at Bisham, in Berkshire. This last he held till July 5, 1536. In November, 1534, he was sent by Henry VIII. to James V. of Scotland, to endeavour to induce him to join Henry in throwing off the Pope's supremacy, and in Scotland he remained till February 10, 1535. A year afterwards, March to May, 1536, he was again in Scotland on the same errand, with a short interval in April.

We now come to his promotion to a bishopric; and here reference may be made to Mr. Haddan's exhaustive notes on Archbishop Bramhall's Treatise, *The Consecration of Protestant Bishops Vindicated*, from which these dates and those above are taken; Bramhall's Works in the Anglo-Catholic Library, iii., Preface (which is unpaged), and pp. 138-143, 227. Barlow was elected Bishop of St. Asaph by the Dean and Chapter, January 16, 1536; his temporalities were restored February 2, and his election confirmed by the Archbishop, February 23, when the register makes no mention of his consecration. As he was in Scotland immediately afterwards, and, indeed, being confirmed by proxy, probably on his journey at the time, it is clear that he was not consecrated to St. Asaph. He was elected by the Dean and Chapter of St. David's, April 10, confirmed in person April 21, and received his temporalities April 26, when it is certain that he was still unconsecrated, since the Act of Parliament then in force made it compulsory to recite the consecration if it had taken place. On April 27 he received his writ of summons to the House of Lords; Parliament met on June 8, and he took his seat in the Lords June 30, being then, of course, consecrated. All this is proved by the different registers which still exist, but the actual register of the consecration does not exist, and it must therefore be proved by collateral evidence. We have seen that he was still unconsecrated on April 26, but consecrated by June 30; the time, however, is still further narrowed by the precedence which he took in Parliament and Convocation. This is regulated by the date of consecration, and Barlow's place was after a bishop who was undoubtedly consecrated June 11. As, therefore, there is no evidence of the performance of any other consecration between June 11 and 30, it is all but certain that he was consecrated with this bishop on the 11th; the omission of the entry in Archbishop Cranmer's register being of no importance when it is remembered how carelessly this is kept, no fewer than *seven* other consecrations being omitted. To the *fact* of the consecration witness is also given by Barlow's *civil* acts as bishop: *e.g.*, his granting of leases, which, if he were unconsecrated, would have been null and void; and by his *spiritual* acts, as ordaining priests and deacons and co-consecrating bishops, which latter he did in 1539 and 1542; but, most of all, by his own words in a sermon preached shortly after his consecration, and which was reported to the Privy Council January 11, 1537, to the effect that he had said that any layman appointed by the king should be as good a bishop as himself, or the best in England. This, if he were unconsecrated, would be simply meaningless. It is known from other sources that he, as well as Archbishop Cranmer, held low opinions on consecration; but, considering the results, legal and other, of such a course, it is inconceivable that they could have dispensed with it. To resume his history: he was employed during the reigns of Henry VIII. and Edward VI. in almost the whole of the work of Reformation; notably he aided in compiling "The Institution of a Christian Man," 1537, commonly known as the "Bishops' Book." He was made Bishop of Bath and Wells by letters patent, dated February 3, 1548, the canonical formalities of election and confirmation being then suspended by Act of Parliament. Edward VI. died July 6, 1553, and before the end of the year (the exact date is not known) Barlow resigned this see, and was committed to the Tower by Queen Mary as a married heretic. He, however, recanted, at least to the extent of republishing his book against the "Lutheran Jaccyons," and afterwards contrived to escape to Germany, where he remained till the accession of Elizabeth. Mary died November 17, 1558. Then returning to England, he consecrated Matthew Parker Archbishop of Canterbury on December 17, 1559, with the assistance of Bishops Scory, Coverdale, and Hodgkin. He was at the time Bishop-elect of Chichester, and confirmed thereto December 20. On June 21, 1560, he was made a Prebendary of Westminster, which office he resigned in 1565, and died December 10, 1569.

Enough has been said to show the vacillating nature of his character; nor was he

remarkable for devoutness or discretion. Archbishop Cranmer, after the discussion of any serious subject, would sometimes say, "This is all very true, but my brother Barlow in half an hour will teach the world to believe it is but a jest."

His works, too, have been mentioned, or nearly all; except the *Bishops' Book*, they are now little read. He also translated great part of the Apocrypha for Cranmer's Bible. By his wife, Agatha Wellesbourne, he had six sons and five daughters; the latter all married bishops (the last survivor of these episcopal sons-in-law died in 1628). The only one of the former of any note was William Barlow, Archdeacon of Salisbury, a mathematician of some repute, who died in 1625.

**Barnabas,** Epistle of. — An early Christian document, ascribed to St. Barnabas, the companion of St. Paul in his first apostolic journey. The question of authorship has been much debated. The external evidence that it was really the work of St. Barnabas must be admitted to be very strong. St. Clement of Alexandria and Origen, who are weighty authorities, both speak of it as a genuine work; so do the historians Eusebius and St. Jerome. In the recently discovered Sinaitic Manuscript of the New Testament [Manuscripts] this Epistle is attached to it. But though the work was evidently regarded as written by him whose name it bears, it was never included by the early Church amongst the inspired Scriptures, and we need not be surprised at this. It is true that we have Scriptures not written by Apostles, the Gospels of St. Mark and St. Luke for instance, but the connexion of the writers with Apostles was admitted. Now we know of St. Barnabas that he and St. Paul differed in opinion and went separate ways. We doubt not that the providence of God found work for both, but the parting may have been one reason why the Epistle of Barnabas was not found worthy of the same honour as St. Luke's Gospel. The contents of the Epistle itself show a marked difference between it and the writings which the Church, guided by the Spirit of God, declared to be inspired. It will be found in the edition of the Apostolical Fathers, published by Archbishop Wake (who, following the early writers, believed it to be the genuine work of Barnabas), and in Clark's edition of the *Ante-Nicene Fathers*, as well as in Hone's *Apocryphal New Testament*. It contains twenty-one chapters, and is addressed to believers in danger of relapsing into Judaism. But the line taken is *not* that of the Epistle to the Hebrews. He quotes such passages as Isaiah i. 11—14, Jer. vii. 22, 23, Zech. viii. 17, to prove that sacrifices and ritual were under no circumstances pleasing to God; that they were the substitution of the carnal in place of the spiritual which God intended. He goes minutely into the prohibitions concerning unclean beasts to show that these symbolised spiritual doctrines. The cow represents those "who while they live in pleasure forget their God, but when any want pinches them then they know the Lord; as the cow when she is full knows not her master, but when she is hungry she makes a noise, and being again fed is silent." The eagle signifies those who live by rapine and robbery, and so on (Ch. x.). Some of this ancient writer's fancies are of the strangest character: he even goes to the length of symbolising the three hundred and eighteen servants of Abraham. Dr. Milligan, in a very thoughtful article on the book (Smith's *Dictionary of Antiquities*), truly says that the substance of Christian truth may be held in connexion with absurd and foolish views which to others would be impossible. It has ever been so. We have heard good and pious men talking wild nonsense in proof that the Beast of the Revelation meant, now Pope Pius IX., and now the Emperor Nicholas. Making allowance for weakness, therefore, we recognise in this epistle much piety, much zeal for the spiritual welfare of those to whom the writer is addressing himself. The end is very beautiful in its deep pathetic earnestness.

**Barnabites.**—An order of clergy, founded for charitable purposes at Milan at the beginning of the sixteenth century, under the name of the Clerks Regulars of St. Paul, but vulgarly called Barnabites, because they were at first accustomed to assemble in the Church of St. Barnabas, at Milan.

This society or "congregation" of clergy was instituted by Antony Maria Zaccaria, Bartholomew Ferrari, and James Antony Morigia, as a voluntary association for the purpose of instructing, catechising, preaching, receiving confessions, directing schools, promoting missions, and engaging themselves in any other clerical work upon which it might please the bishops to employ them. During the lifetime of their founders they had no establishment out of Milan, but eventually they extended their order into Italy, Germany, and France, and many bishops have belonged to it. The Barnabites have also, like the Jesuits, had many distinguished men in their ranks. They have about twenty houses (called Colleges) on the Continent, but none in England.

**Baronius,** Cardinal [A.D. 1538—1607]. —The learned and industrious historian, Cæsar Baronius, was born at Sora, in Naples, on October 30th, 1538. He pursued his studies first at Veroli, and afterwards at Naples, and in 1557 he went with his father to Rome, where he became a member of the newly-founded Congregation of the Oratory, under the government of its founder, St. Philip Neri [Oratorians], of whom Baronius be-

came the successor. The Pope, Clement VIII., made him his confessor and a cardinal in 1596, and not long afterwards Librarian of the Vatican. On the death of Clement VIII., Baronius was nearly chosen Pope, but the influence of Spain and his own strong opposition prevented his election. He died June 30th, 1607.

The great work of Baronius, his *Ecclesiastical Annals*, was undertaken by the direction of his superior, St. Philip Neri. It was intended to be a complete Church history for every year from the beginning of Christianity. It occupied him for thirty years, and in its original form [A.D. 1588—1609] filled twelve folio volumes. But many editions of it have been published, and continuations, notes, corrections, and indexes so rapidly increased its size that the twenty-first edition [A.D. 1738—1757] is in forty-three volumes folio.

**Barrow,** Isaac, D.D. (1630—1677), one of the greatest scholars and preachers of the Church of England. His father was a wealthy London citizen, and is said to have regarded the rough and negligent habits of Isaac, who was his eldest son, with such disgust, that he used to pray God that if any of his sons should die early it might be this one. Isaac was sent first to Charterhouse, where his main renown lay in his vigorous pugilistic habits, then to Felstead School in Essex, where he gained a better character. At fifteen he was sent to Trinity College, Cambridge, but his father having been heavily mulcted for his adherence to the fortunes of Charles I., the son could not have been kept at Cambridge but for the help of Dr. Henry Hammond. In 1648 he took his degree, and became fellow next year. At first he gave himself to mathematical and physical studies, but on his succession to the fellowship he felt it to be his duty to give his chief attention to theology, with a view to taking Holy Orders. He closely studied the learned languages, and was certainly one of the best Greek scholars of his day. But when he became a candidate for the Greek professorship in 1654 he was unsuccessful, through its being known that he was a staunch Royalist. The consequence was that he left Cambridge for a while, and spent a year or two in Continental travel, going as far as Constantinople and Smyrna. On his return he was ordained, and immediately afterwards, times having changed, he was appointed to the Greek professorship. In 1663 the founder of the Lucasian professorship of Mathematics appointed Barrow the first professor; he held it for six years, and then resigned it in favour of one of his pupils, a young man of twenty-seven, of whose abilities he had formed a very high estimate. This young man was Isaac Newton. Barrow's whole life was marked by acts of self-renunciation. In 1671 he preached the Spital Sermon [Spital Sermon], the first he ever printed. It is said to have taken three hours in delivery, but not to have wearied the hearers. If this tradition is true, it must have been cut short before printing, for it only occupies 94 printed pages, which would hardly occupy more than two hours. Next year Charles II. made him Master of Trinity College, Cambridge, declaring while he did so that he was appointing the best scholar in England. He held the post for only five years, for he died in the 47th year of his age, and was buried in Westminster Abbey. He is described as a short, lean man, very slovenly in dress, a great smoker, and passionately fond of fruit. He was never married, believing that it was not in accordance with the College statutes. His greatest literary work, which still holds an unapproachable position in theological controversy, is his *Treatise on the Pope's Supremacy*. In this he maintains that this supremacy involves at least seven assumptions: (1) That St. Peter held a primacy over the others; (2) that this primacy was not personal, but could be transmitted to his successors; (3) that he was ever Bishop of Rome; (4) that he continued so to his death; (5) that the Bishops of Rome have a universal supremacy over Christendom; (6) that they have enjoyed it ever since St. Peter's time; (7) that it is indefectible and unchangeable. His treatment of each point is characteristic; he runs it into every ramification of which it is capable, and does it with vehemence and eagerness as well as with exhaustive learning. One of the most powerful and acute of his critics (Dr. H. Wace) sees an analogy between his early pugnacity and his controversial and even homiletical method. He seems to clear the whole field of all hostile forces, and to remain the sole figure, triumphant over every form of sin or error with which he has been in combat. Dr. Wace calls him, in fact, the "exhaustive" preacher. He leaves nothing unsaid on the subject on which he has been preaching, takes each division and discusses it step by step, places each in its position, and leaves at last the impression that the building is complete. This is, in fact, Barrow's invariable method. He does not start with an *à priori* laying down of great principles, but builds up without revealing his plan at starting. And for the same reason he does not apparently care for watchwords, such as "justification by faith," nor display any signs of anxiety over the great problems of sin and free will. He is a great moralist of the highest kind, the preacher of practical Christianity, second to none. It has even been said that in Mathematics he has but one superior, namely, his pupil Newton. His theological works fill three folio volumes.

**Bartholomew Massacre.**—The name given to a shocking act of cruelty perpetrated

in 1572, on St. Bartholomew's Day (August 24), by which thousands of Huguenots, or French Protestants, lost their lives.

The person who had the honourable place of pioneer in the French Reformation was Jacques Lefevre [*d.* 1537], a scholar and theologian of Etaples, in Picardy (on the coast between Boulogne and Dieppe). This man's independent study of the Scriptures, early in the sixteenth century, led him to conclude that received religious opinions often derived no authority from the true form of Christianity; and, at the same time, Luther's teaching, spreading, as we know, into England, obtained no small currency also in northern France. Lefevre's opinions were likewise held by the Bishop of Meaux, a few miles from Paris, and thus reformed opinions spread gradually southwards to the metropolis. The party was joined by Margaret, Duchess of Alençon, afterwards Queen of Navarre, sister to King Francis I. But in 1521 the doctrine of Luther was formally condemned by the Theological Faculty of Paris; persecution shortly afterwards began, and many executions for heresy took place. Political considerations after a time led to its relaxation; Henry II., King of Navarre, was induced by his wife to become a Protestant, and his small court became a camp of refuge for that party. But another marriage brought disaster upon it: that of the king's son, the Duke of Orleans, with Catherine de Medici, a near relative of Popes Clement VII. and Leo X.

Under the protection of the Court of Navarre, and also because Francis I. was on bad terms with the Emperor Charles V., and desired to oppose his policy, the Protestants had rest for a time. But through the interposition of Pope Paul III. a ten years' truce was signed in 1538, one result of which was that whatever countenance Francis I. had given the Protestants was withdrawn from them; and in the later years of his reign they were again much persecuted in Provence, where some 4,000 Vaudois were massacred in 1545. In spite of this, however, the party grew and flourished. Francis I. died in 1547, and was succeeded by his son, Henry II., the husband of Catherine de Medici, under whom they rose to considerable importance, and even Catherine seems for a time to have favoured them. Anthony, who became King of Navarre in 1555, and his brother Louis, Prince of Condé, joined the Protestants as his predecessor had done, as also did several of the chief nobility (among whom Gaspard de Coligny, High Admiral, and his brothers were conspicuous), and the Huguenots became of such importance that the French Court conceived much alarm. But the hands of the Court were strengthened by the Guises, a branch of the old Dukes of Lorraine, who now took a foremost place in the state. Claude, Duke of Guise, died in 1550, leaving a large family, of whom those important to the present history were his successor, Francis, Charles, Cardinal of Lorraine, and Mary, who, after a short marriage with the Duke of Longueville, became wife of James V. of Scotland, and mother to the famous Queen Mary, whose first husband was Henry II.'s eldest son and successor, Francis II. The Guises were a proud and haughty family, and their hatred of Protestant opinion, together with their pride and self-interest, embarked them in a course which plunged France into religious wars lasting for more than a century, and in which the Massacre of St. Bartholomew was one of the most prominent events.

Henry II. died in 1559, and during the short eighteen months' reign of his son, Francis II., the Huguenots for the first time attempted some organised resistance to their oppressors. It failed, however; they lost an engagement near Amboise, and again more than a thousand of them were massacred. Francis II. died in 1560, and his brother, Charles IX., a boy of ten, succeeded under the regency of his mother, Catherine. This promotion the Guises would fain have had, but having, of course, no legal claim to it, not being of the royal blood, they retired from Court. Some of their oppressors being thus for a time removed, the Huguenots became so important a body that the experiment of treating with them was tried, and all persecution prohibited; but embittered by what had already passed, they availed themselves of this to commit some outrages against the Established Church, and great disturbances were the result. However, still further concessions were made by the Court, and liberty of worship proclaimed; but too late. King Anthony of Navarre was prevailed on to return to the Church of Rome, and this, with the increased opposition among the Catholic party caused by the last edict, induced the Duke of Guise to return to Court. On his way, he attacked and broke up with considerable slaughter a religious meeting at Vassy, in Champagne (March, 1562), excited by which bad faith, the Protestants now took up arms in earnest, and thus began the civil war. Rouen, however, where they entrenched themselves, was taken on Oct. 26th by the Duke of Guise and his new ally, the King of Navarre (the latter was killed, and it is stated that in dying he renounced Rome a second time); they also lost the battle of Dreux on Dec. 19th, and after a fanatical member of their party had assassinated the Duke of Guise, in February, 1563, another peace was made, which lasted for some few years.

In 1564 Catherine the Regent, with her son, the young king, made a progress through the kingdom, and while at Bayonne received a visit from her eldest daughter, Elizabeth, wife of Philip II. of Spain. This queen was attended by her husband's minister, the Duke of Alva, who, like his master, was a stern and

bigoted Roman Catholic; and between the Duke and Queen Catherine there were held a number of secret conferences, which have never been, in modern phrase, reported. It is certain that their general subject was the heresy of Protestantism, and the best means to put it down, and also that Alva tried to persuade Catherine to abandon her present conciliatory policy, and follow his master and himself in the strong measures which they were about to adopt, and did within two or three years adopt, in Holland; but what is not certain is whether Alva was backed by the Court of Rome, where Pius IV. was then Pope. The contemporary historian, Adriani, states that it was so; and though Roman Catholics have denied the complicity of Rome, at any rate, in the great massacre itself, recent discoveries have implicated that Court more than had hitherto been known.

The Dutch persecution, already mentioned, was the next cause of hostilities; on receiving news of it the Huguenots again took up arms, though at first with little better success than before. The battle of St. Denis, indeed (Nov. 10th, 1567), was a success for neither party, and a short and hollow truce followed; but Jarnac (Mar. 13th, 1569), where the Protestant Prince of Condé was killed—his successor as general being Henry of Navarre, afterwards Henry IV. of France—and Moncontour (Oct. 3rd, 1569) went decidedly against the Protestants. In 1570, however, they met with so much success that Catherine made terms with them which were more advantageous to them than ever before, and Pope Pius V and Philip of Spain strongly remonstrated. Charles IX. also took matters more than hitherto into his own hands, invited the Queen-regnant of Navarre, Admiral Coligny, and other influential Protestants, to Court, and favoured the party in many ways, marrying his sister Margaret to the King of Navarre, as Henry became by his mother's sudden death on July 9th, 1572. Coligny obtained great power with the king; and Catherine, seeing that her influence would fail, resolved, with her younger son, the Duke of Anjou, and her confidant, Guise, on his destruction. It was therefore attempted (Aug. 22nd, 1572) to assassinate him, but he was not dangerously hurt, and Catherine, excited and alarmed, began to talk of a possible or probable conspiracy of the Huguenots, and thus endeavoured to frighten the king (August 23rd) into giving his consent to the conclusion of the murder. For some time he held out; but at last, by reproaching him with cowardice, she drove him so far beside himself that late at night he exclaimed, "Kill him then! *but kill them all*, for none shall reproach me!" There is no doubt that he hardly knew what he was saying; but Catherine seized on his words, and almost instantly the massacre began. At two o'clock the next morning (August 24th) the great bell of St. Germain rang out its murderous signal; at three the Admiral was put to death, and all over Paris the Huguenots fell by thousands. The King of Navarre and the Prince of Condé saved themselves by joining, or pretending to join, the Roman Catholic Church, and a few other individual escapes are recorded; but the great body of the Protestants in Paris lost their lives, and very many in the other royal garrisons, to all of which similar orders had been sent, which orders, however, were in some cases imperfectly executed. The total number slain it is not possible to give; it has been most variously estimated from five to ten or twenty, or even thirty, thousand; probably, as usual, the middle estimate is nearest the truth. Charles IX. was bold enough to avow and justify his conduct before his Parliament, who congratulated him on his zeal, and instituted an annual procession in honour of the glorious day.

At Rome the rejoicings were very great. A rare little pamphlet has lately been acquired by the Bodleian Library, which gives an account of them. To copy at length the account of the solemn procession, the Mass, the Te Deum, the prayers, &c., is needless. The important part is the "inscription, most elegantly embroidered in letters of gold upon a purple cloth," and of which the following is a translation:—"To the Most High God; to the Most Holy Father Gregory XIII., Sovereign Pontiff; to the Holy and Most Illustrious College of Cardinals; to the Senate and People of Rome." The pamphlet proceeds:—

"Charles IX., Most Christian King of France, moved with zeal for the Lord God of Hosts, inasmuch as well-nigh all the heretics of his kingdom have been, as it were, by the sudden Divine sending of an angelic destroyer, with one slaughter removed; therefore he, never to be unmindful of so great a blessing, of the counsel given to that end, of the help sent, of the prayers of twenty years,* of his own supplications, vows, tears, and sighs to the Most High God, and those of all Christians, and himself now very rich in the most solid joys, rejoices at their altogether marvellous effect, at their entirely incredible result, at the fulness now in all ways abounding by the Divine gift.

"That such good fortune should happen at the beginning of the pontificate of the Most Holy Father Gregory XIII., not long after his admirable and Divine election, together with the most ready and earnest continuation of the expedition to the East, he considers to portend the re-establishment of ecclesiastical

* The treaty of Passau, by which the Emperor Charles V. conceded freedom of worship to the German Protestants, was signed on the 2nd August, 1552, exactly twenty years before this time.

matters, and the certain strength and flourishing of the dying religion.

"For this so great a blessing, though absent in body, yet present in spirit, with your most ardent and united vows this day, here in the church of his ancestor St. Louis, he gives to the Most High God his hearty thanks; and that his hope herein may not fail, he humbly implores His Goodness.

"Charles of Lorraine, Cardinal Priest of the Holy Roman Church, by the title of St. Apollonius, willed this to be here signed and witnessed unto all, A.D. MDLXXII. VI., 1st Sept."

This, there can be no doubt, implicates Rome more than had hitherto been supposed. If such expressions as "the counsel given to that end and the help sent" have any meaning, they must mean that the Roman Court was at least privy to the massacre, if not that it directly advised it. De Thou, Anquetil, Bouanni, testify to the joy of Rome at its accomplishment; and the denials of so many Roman writers, old and new, must go for very little, and seem to be of a piece with their denial of a plain fact: the existence of medals struck to commemorate the day. Of these medals, the one best known was struck at Rome, in silver and copper. The following description is kindly given by W. S. W. Vaux, Esq., M.A., F.S.A., late Keeper of Coins and Medals in the British Museum:—"Obverse. GREGORIVS. XIII. PONT. MAX. ANN. I. Head and shoulders of the Pope facing the left. Under the head of Pope, the letters F.P.

"Reverse. VGONOTTORVM. STRAGES. 1572; an angel (or figure of Victory) advancing from the left, and holding in her right hand a drawn sword, and in her left the Cross. Before her are five figures; of these, two are dead warriors and one dead woman, one dying warrior, one trying to make his escape. In the background is a female figure throwing up her hands, apparently to express horror at the scene, and a figure draped as a priest looking on." This medal is engraved in Bouanni, *Numismata Pontificum*, 1699, i. 336, and a rather bad woodcut may be found in the "Students' History of France," published by Murray. Three other medals were struck by Charles IX.

The remnant of the Protestants, recovering themselves, again took arms, and so bravely defended themselves in La Rochelle (March, 1573), that a treaty was entered into, and their worship licensed in that and three other towns. Charles IX. died in 1574—it has usually been said of remorse—and his brother and successor, Henry III., so fully conceded all the Protestant demands that a "Holy League" of Catholics was formed to oppose his action. This League the king tried to pacify by declaring himself its head; and for a short time there was again war between the Catholic and Protestant parties, after which a fresh treaty, slightly less favourable to the latter, was formed. The death, in 1584, of Henry III.'s last brother, the Duke of Anjou, was an event of importance, since the King of Navarre, who had again become a Protestant in 1576, now became heir to the throne. The League opposed him strongly, and the Duke of Guise, though ostensibly doing the same, really fought for his own hand, almost openly announcing his intention to dethrone Henry and assume the crown himself. Henry, however, could not break with Guise, and was forced to sign the Treaty of Nemours, revoking all edicts favourable to the Protestants. This yet again provoked hostilities, and a battle was fought at Contras (Oct. 20, 1587) between the army of the king and duke and that of the King of Navarre, with German allies. The royalists were successful; but Henry found that Guise carried off all the credit at Paris; and the League so intrigued in his favour, that Henry at last resolved to assassinate him. This was done Dec. 23rd, 1588; his brother, the Cardinal of Lorraine, was also murdered; and the result was an instant rebellion of the League, during which Catherine de Medici, almost unnoticed, died. The only resource left to Henry was to take the singular measure of concluding an alliance with the King of Navarre. These strange allies opened their campaign against the League; but before any engagement took place Henry was himself assassinated by the monk Jacques Clement, at the instigation of Guise's sister. He died August 2nd, 1589, and thus ended the dynasty of Valois. Henry of Navarre, now King of France, made good his title on the fields of Arques and Ivry (March 14th, 1590) against the League, under the Duke of Mayenne, next brother of the murdered Guise, and entered Paris, where he once more joined the Church of Rome, and in that communion remained. His policy, however, towards the Protestants was not that of persecution. Some reason to complain of injustice they had at first; but the Edict of Nantes, signed in 1598, placed them for the present on a permanent footing. Such is in part the brief history of the first seventy years of the French Reformation. To pursue it further is beyond the present purpose, and reference must be made to French Histories.

The chief authorities, of which some have been already mentioned, are the "Historia sui Temporis" of De Thou, Davila's "History of the Civil Wars," Agrippa d'Aubigné's "History of his own Times." In English, short and clear accounts of the ecclesiastical side of the question may be seen in Hardwick's "Church History of the Middle Ages, Reformation Period," and of the civil side in Mr. Jervis's "Students' History of France." Sir Nathaniel Wraxall's "History of the House of Valois," though he is not in himself by any means a high authority, is useful as far as others

lead him by the hand. Miss Yonge's "Cameos" are very trustworthy, and give a life-like view of the various situations; and for a somewhat idealised narrative, reference may even be made to the beautiful story, "The Chaplet of Pearls." Lastly, readers should be reminded of the fine use made of the event of the "massacre" by the late Dr. Pusey, in his famous sermon on "Quietness and Confidence," preached before the University of Oxford, Nov. 5th, 1837.

**Baruli.**—A sect of the ALBANENSES of the twelfth century. They held that the Son of God did not assume a body of flesh and blood, but a kind of celestial body of immaterial substance. They held also the curious opinion that all souls were created before the creation of the world, and all fell into sin together soon afterwards.

**Basil and Emmelina,** STS.—The father and mother of St. Basil the Great. The date of the elder St. Basil's death is not known, but St. Emmelina died in A.D. 370. Their names are commemorated together on May 30th.

**Basil,** ST. [A.D. 328—379], distinguished from his father and several others of the name by being designated "THE GREAT," a learned and pious Bishop of Cæsarea, in Cappadocia, who laboured earnestly for the extinction of misbelief and disunion in the Eastern Church. He was the grandson of four sufferers of noble ancestry in the Maximinian persecution, his maternal grandfather being a martyr, and his paternal grandfather, with his wife Macrina, having to leave his estate in Pontus for a banishment and concealment of seven years. St. Basil's father, an advocate and rhetorician, was also named Basil, and his mother Emmelina. They had five sons and five daughters. St. Basil was the oldest of the sons, St. Gregory of Nyssa another, and St. Peter of Sebasta third, all these three sons becoming bishops.

St. Basil the Great was born at Cæsarea, in Cappadocia, where also he first received his education. From his native city he was sent to Constantinople, where he soon became known for his eloquence and goodness. On leaving Constantinople, he prosecuted a university life for five or six years longer at Athens, where he had St. Gregory Nazianzen for his friend and fellow-student. In his early life St. Basil settled as a teacher of rhetoric and a schoolmaster in Cæsarea, and was charged by his sister Macrina with some freedom of conduct and worldliness, induced by the admiration with which he was courted by all around. But a revulsion soon came, and then he adopted an ascetic life, his brother Naucratius having already become a hermit. Having visited the hermits of Egypt, Palestine, Cælesyria, and Mesopotamia, he resolved finally to settle down in a monastic life at Neocæsarea, in Pontus, where his father's estates were situated: a place which he describes in glowing terms as full of natural beauty, and where the whole family appear to have lived together on their property with a kind of religious discipline. Here, and in the first instance among his own connexions, St. Basil established the system of cænobite, or common, life, in the place of the solitary, or hermit, life: the system thus established by St. Basil being an intermediate stage between the communities of "solitaries" established by St. Antony and the fully-developed Benedictine system of social communities which represents the monastic system of the Middle Ages. Under his rule, in the first instance, arose that life of combined industry and devotion which became the glory of Benedictine monasteries.

It was not until he was about thirty-six years of age, in A.D. 364, that St. Basil became a priest, though he had been a deacon for several years. He was ordained by Eusebius, the historian, Bishop of Cæsarea. He assisted Eusebius with his theological learning during a period of great difficulty, and on the Bishop's death, in 370, he was elected to the vacant see, thus becoming Bishop of his native place.

As Bishop of Cæsarea, St. Basil encountered much trouble and mortification through his abundant charity towards the Semi-Arians, and his too-confiding trust in their promises. His own orthodoxy came to be suspected by his Episcopal brethren, and his efforts at reconciliation were regarded as evidence that his sympathies were on the Arian side. When he showed great friendship for Eustathius, Bishop of Sebaste, who was more than suspected of Semi-Arianism, he himself was refused communion by Theodotus, Bishop of Nicopolis, and his own brother sided with Theodotus, severely blaming St. Basil for blindly and credulously accepting the professions of Eustathius, and for thus causing trouble to the Church, instead of really promoting charity. Eustathius soon afterwards declared himself openly to be of the Semi-Arian party, condemned the Nicene Creed, and attacked the doctrine of the Divinity of the Holy Ghost. St. Basil was thus convinced of the error into which his charitable hopefulness had led him, and before his death he was reconciled to the more keen-sighted Theodotus. His single-hearted endeavours to bring about union were thus defeated, but his charitable intent was not unrewarded, for when the Emperor Valens, in his progress through Asia Minor, enforced Arianism wherever he went, he left the Church in Cappadocia unmolested. Another great effort of his life was directed to the reconciliation of the Eastern and Western Churches, which were already showing marked symptoms of those divergencies which were to end in a total breach. There were several points of

difference, but that to which St. Basil directed himself was that of the Procession of the Holy Ghost. He died, however, without seeing the dispute settled, and it broke out fiercely afterwards.

St. Basil died on January 1st, 379, with the words of the Psalmist on his lips—"O Lord, into Thy hands I commit my spirit." His funeral was attended with such a concourse of people, Jews, Gentiles, and Christians, that many were suffocated in the crowd. He left behind him commentaries on the Scriptures, which have not come down to our time, and many homilies on the Psalms, a few of which survive. But the work by which he is best known is one in nine homilies on the opening chapters of Genesis, and which he entitled the *Hexaëmeron, or Six Days' Work of Creation.* His whole writings, as known to us, occupy three folio volumes.

**Basil,** Bishop of Ancyra, was a native of the city over which he eventually presided as bishop, and was originally a physician. He belonged to the Semi-Arian party, and was in the confidence of the Arian Emperor Constantius, but was deposed from his see by the Council of Sardica in A.D. 347, though he still held possession of it through his favour with the Emperor. He was, however, finally deposed by the Arians in 360, and he died in exile. St. Athanasius considered that his diversion from the Catholic faith was more in name than reality.

**Basil,** Liturgy of St. [Liturgies.]

**Basil,** Monks of St.—This is the most ancient order of monks, and is so called because the rule observed is that which St. Basil composed when he and his friends adopted the recluse life. Nearly all the monks of the East are still under this rule, and those who are in holy orders are called "Caloyers." There have also been many communities of them on Mount Athos, near the entrance of the Gulf of Corinth, from very ancient times; and in these monasteries, or "Cauras," the rule of St. Basil is observed in a very austere form.

**Basil of Ancyra,** St. [*d.* A.D. 362.]—A priest of the city of Ancyra, who vigorously opposed Arianism during the reign of Constantius, the son of the Emperor Constantine. For about thirty years he was extremely zealous in contending against Arian innovations of every kind, and in however high a quarter they might be supported. At length his opposition to the attempts which Julian the Apostate made to restore Paganism brought on him the personal fury of that Emperor when he was visiting Ancyra. By his order Basil was cruelly tortured, and at length burned to death with hot irons on June 29th, 362. He is commemorated in both Greek and Latin Martyrologies on March 22nd.

**Basil of Bulgaria.** [Bogomiles.]

**Basilians.** [Basil, Monks of St.]

**Basilica.**—This word is a Latin form of the Greek word *basilikē*, which literally signifies a royal residence or palace; but in very early Christian times it came to be a common designation for a church, from the fact that when the Roman Empire became a Christian government, many buildings which had formerly been known as basilicas were turned into churches. These Roman basilicas were, however, not royal residences, but great halls of justice, being used for the administration of the law, and also as convenient places of shelter and promenade. They varied in size, but were sometimes very large, one which remains in ruins at Pompeii having been two hundred and twenty feet long by eighty feet wide, and about sixty feet high. This is an oblong building, with a nave, two aisles, a vestibule at one end, and an enclosure called the tribunal at the other: the Roman justice-hall thus containing the characteristic structural features of the churches of later date. [Apse.]

The experience furnished by these buildings as places of public assembly doubtless led to their appropriation as churches; and when churches began to be regarded as public buildings, and to be built on a grand scale by the Emperor Constantine and by wealthy private persons, the pattern of the basilica was still followed. Hence, among the old churches of Rome there are twelve which bear the name of basilicas, that of the Lateran, dedicated to St. John, being said to be of Constantine's foundation. The great Church of St. Peter was of a similar form until replaced by the present one in the sixteenth century, and so also was that of St. Paul, without the walls, both of these also having been commenced by Constantine. All these churches have been rebuilt, but the ancient basilican character is still preserved in that of St. Agnes. How that character was incorporated into the architecture of English churches will be seen in another article [Church Architecture]; but it may be mentioned, in conclusion, that Sir Christopher Wren introduced it into most of his churches, and that it has been revived in recent times. Examples of modern basilican churches may be seen in that of Wilton, near Salisbury, and that of St. Barnabas, in Oxford.

**Basilides** [A.D. 273].—A military martyr, mentioned by the ecclesiastical historian, Eusebius. He was an officer of the guards of Aquila, Governor of Egypt, and was ordered to superintend the execution of a Christian lady named Potamiæna. He protected her from insult on the way, and she gratefully promised that when she came into the presence of her Saviour she would, in return, pray for his conversion. Not long

afterwards Basilides declared himself to be a Christian, and was beheaded at Alexandria. He is commemorated on June 12th.

**Basilidians.** — The followers of the Gnostic leader, Basilides, who established a strange corruption of Christianity similar to that of Simon Magus, some time between the death of St. John and the middle of the second century.

Basilides was an Alexandrian, and learned in early life in the same school of philosophy as that in which Simon Magus was brought up, but he had also sat at the feet of Menander, and was thus brought into the direct current of thought which was headed by Simon. His system was an amalgamation of Pythagoreanism, the Oriental superstitions of India, and imperfect ideas of Christianity. At the head of the system was an imaginary Supreme Being, whom Basilides named "Abraxas," a name apparently suggested by some fanciful adaptation of the Greek numeral letters which spell the name Meithras: that given to the Persian iron-god. Thus, as the sum of the numbers represented by the letters of the name Meithras, $\overset{m\ e\ i\ th\ r\ a\ s}{[40+5+10+9+100+1+200]}$ is 365, a number is arrived at which may be again distributed into seven numbers, when it is made into the word used by Basilides $\overset{a\ b\ r\ a\ x\ a\ s}{1+2+100+1+60+1+200}$. From Abraxas were descended personified attributes of God, Abraxas developing Understanding, Understanding the Word, and so on. From these again descended 365 orders of angels, and by the lowest of these angelic orders, among whom was the God of the Jews, the world was created. Other angels were the guardian angels of other nations, and when their dissensions brought in corruption, the Supreme sent down His Son Understanding, who joined Himself to the Man Jesus for the purpose of reforming corrupt man, and who was put to death by the God of the Jews. Many fanciful superstitions besides these entered into the system of Basilides, and what there was of Christianity in it was obscured or contradicted by them.

The Basilidians were little known beyond Egypt, but evidence that they spread to some extent seems to be involved in the fact that the name of Basilides and some of his doctrines were known in Spain two or three centuries later.

**Basire,** Isaac [A.D. 1607—1676].—This venerable man, who was a native of Jersey, became in his later life chaplain to Charles I. and Archdeacon of Northumberland. Being driven from his benefices during the early part of the Great Rebellion, he took shelter with the king at Oxford; and when that city surrendered, he determined to go abroad for the purpose of making the principles of the Church of England known in the East. Setting out in the year 1646, he travelled through Greece, Palestine, and Mesopotamia, and was received with friendliness, and even distinction, by the Greek bishops and clergy, and by the Patriarchs of Jerusalem and Aleppo. On his way homeward, he was offered the Professorship of Theology in the University of Weissembourg, in Transylvania, and there he settled for several years. At the Restoration, Basire returned to England, and resumed his position as Archdeacon of Northumberland, dying in October, 1676. His efforts to restore open communion between the Eastern and the English churches fell to the ground.

**Basle,** Confession of. [Protestant Confessions.]

**Basle,** Council of. [Papal Schism.]

**Basnage,** Benjamin [A.D. 1580—1652], a native of Normandy, and a Huguenot minister there. He took refuge in England, and preached for some time at Norwich. He wrote a treatise on the Church, which was printed at La Rochelle in 1612.

**Basnage,** Antony [A.D. 1610—1691], the eldest son of the preceding, was a minister at Bayeux, but had to fly to Holland, spending his later days at Zutphen.

**Basnage,** Samuel [A.D. 1638—1721], the son of the preceding, was also a minister at Zutphen, and wrote some works on Church history.

**Basnage,** James [A.D. 1653—1723], grandson of Benjamin, and son of Henry, a lawyer of some note, was a Protestant minister at Rouen. He wrote a large number of works bearing more or less on ecclesiastical history, including a "History of the Jews from the Time of our Lord," in many volumes; a "Church History," in two folio volumes; a "Treasury of Ecclesiastical and Historical Monuments," and a "History of the Old and New Testaments."

**Bassus.**—Saints of this name, and belonging to early periods of Church history, are commemorated on March 19th, October 20th, and November 23rd in Roman Martyrologies.

**Bath.**—This name was often given to the font, or piscina, or baptistery. It was also a symbolical name of baptism.

**Bath and Wells,** Bishopric of.—This is the ancient bishopric of Somersetshire, which was formed by cutting off the province or county of Somerset from the diocese of Sherborne, in the year 909. After several variations in the title of the see, and after its removal from the Collegiate Church of Wells to the Monastic Church of Bath, and back again, it was finally settled, in A.D. 1135, that the bishopric should be called that of Bath and Wells, the bishops being elected by the monks of Bath and the canons

of Wells, and the two churches having equal honour as cathedrals. [WELLS, BISHOPRIC OF.] At the dissolution of the Monastery of Bath, however, no new foundation was made there, and it has never received a cathedral establishment; hence, Wells is the actual see, although Bath still keeps its place in the title of the bishops. The bishopric takes in the whole of the county of Somerset, its population in 1881 being 423,705, and the income of the bishop being fixed at £5,000.

The following is a list of the sixty-eight bishops of this see from its foundation to the present time.

WELLS.

| | Accession. | | Accession. |
|---|---|---|---|
| Athelm | 909 | Alfwin | 997 |
| Wulfhelm | 914 | Living | 999 |
| Elphege | 923 | Ethelwin | 1013 |
| Wulfhelm | 938 | Brihtwin | 1013 |
| Brihthelm | 956 | Merewit | 1027 |
| Kyneward | 973 | Duduc | 1033 |
| Sigar | 975 | Giso | 1061 |

BATH.

| | | | |
|---|---|---|---|
| John de Villula, or of Tours | 1088 | Godefrid | 1123 |

BATH AND WELLS.

| | | | |
|---|---|---|---|
| Robert | 1136 | John Clerk | 1523 |
| Reginald Fitz Jocelin | 1174 | William Knight | 1541 |
| Savaric | 1192 | William Barlow | 1549 |
| Jocelin Troteman | 1206 | Gilbert Bourne | 1554 |
| Roger | 1244 | Gilbert Berkeley | 1560 |
| William Button | 1248 | Thomas Godwin | 1584 |
| Walter Giffard | 1265 | John Still | 1593 |
| William Button | 1267 | James Montague | 1608 |
| Robert Burnell | 1275 | Arthur Lake | 1616 |
| William de March. | 1293 | William Laud | 1626 |
| Walter Hasleshaw. | 1302 | Leonard Mawe | 1628 |
| John Drokensford. | 1309 | Walter Curll | 1629 |
| Ralph of Shrewsbury | 1329 | William Piers | 1632 |
| John Barnet | 1363 | Robert Creighton | 1670 |
| John Harewell | 1366 | Peter Mews | 1673 |
| Walter Skirlaw | 1386 | Thomas Ken | 1685 |
| Ralph Erghurn | 1388 | Richard Kidder | 1691 |
| Henry Bowett | 1401 | George Hooper | 1704 |
| Nicolas Bubwith | 1407 | John Wynne | 1727 |
| John Stafford | 1425 | Edward Willes | 1744 |
| Thomas Beckington | 1443 | Charles Moss | 1774 |
| Robert Stillington. | 1466 | Richard Beadon | 1802 |
| Richard Fox | 1491 | George Henry Law | 1824 |
| Oliver King | 1495 | Richard Bagot | 1845 |
| Hadrian de Castello | 1504 | Robert John Eden (Lord Auckland) | 1854 |
| Thomas Wolsey | 1518 | Lord Arthur Chas. Hervey | 1869 |

The original Cathedral of Wells was the church of a college of secular canons, which had been established by King Ine in A.D. 704, near a spring dedicated to St. Andrew, and hence called "The Wells." This early cathedral, falling into ruins about the time of the Conquest, was restored and partly rebuilt by Bishop Robert [A.D. 1136—1166]. A few years afterwards an entirely new church was begun, and its erection having occupied the whole of the long episcopate of Bishop Joscelin [A.D. 1206—1242], the existing nave, transepts, the west front, and the lower part of the central tower were completed about 1250. The Lady Chapel and the upper part of the central tower were built between 1318 and 1326, the Presbytery between 1329 and 1363, and the two western towers between 1366 and 1424. The western portion, excepting the towers, is thus in the Early English style, and the eastern in the Decorated; and the cathedral, thus completed during the best period of English church architecture, is one of the most beautiful of English churches. One of its most striking features is the double arch, which was inserted in 1338 to support the central tower when it had shown signs of giving way.

The cathedral establishment of Wells consists of a dean, four canons, a precentor, chancellor, and treasurer, forty-two prebendaries, and three priest-vicars, or minor canons. The endowments yield an income of about £4,000 a year.

**Bath,** BISHOPRIC OF. [BATH AND WELLS, BISHOPRIC OF.]

**Bathilda,** ST., or **Baldochilde** [*d.* A.D. 680].—The wife of Clovis III., King of the Franks, and the mother of Clothaire II., Childeric II., and Theodoric III. She was an English lady, but was captured, and carried to France as a slave. There she was married to the king about A.D. 640, but on his death became Regent of the kingdom, and remained so for many years. She used all her authority in endeavouring to discover and reform abuses in Church and State, and is highly commended by St. Gregory of Tours. Many churches and religious houses owed their foundation to her, and among them the celebrated Abbey of Corbie, in Picardy. When compelled to resign her post as Regent, Bathilda retired to one of the nunneries which she had founded near Paris, that of Chelles, where she died on Jan. 30th, 680, the day on which she is commemorated being that of her death.

**Bâton.**—The silver or ivory staff of a precentor, with which he beats time when leading the singing of services, anthems, or hymns on solemn festival occasions.

**Bavon,** ST. [A.D. 589—653].—The patron saint of Ghent, in Flanders, and of Haarlem, in Holland, whose proper name was Allevin. He was of noble family, and having lived a profligate life, was converted by the death of his wife and the preaching of St. Amandus, and retired into the monastery of St. Peter at Ghent, where, and in secluded places near, he practised great austerities.

In his early days St. Bavon had been engaged, like John Newton, in the slave-trade, and it is related that when he began to lead a life of repentance, he saw one day coming towards him a man whom he had formerly sold. The pangs of remorse which seized him at the sight may be imagined. He threw himself at his feet, and cried aloud, "It is I who sold you, bound with thongs; remember not, I beseech you, the wrong that I did you, but grant me one prayer: beat me with rods and shave my head, as is done to thieves, and cast me bound hand and foot into prison.

This is the punishment I deserve; and perhaps, if you will do this, the mercy of God will grant my pardon." Nothing would content Bavon till the sufferer by his old injustice did as he was desired.

**Bawdkyn.**—A name given to the cloth of gold, which was so extensively used for church vestments, hangings, &c. The name was corrupted from Bagdad, Babylon, or Baldacca, whence the fabric was imported. [BALDACCHINO.]

**Baxter,** RICHARD. — One of the most famous Nonconformist divines of the Rebellion and Restoration. He was the only child of Richard Baxter, of Eaton Constantine, near Shrewsbury, and his wife, Beatrice, daughter of Richard Adenly, of Rowton, near High Ercall, and was born Nov. 12th, 1615, at Rowton, where he lived for nearly ten years with his grandfather before going home. His early teaching was from the readers at Rowton and Eaton Constantine (these were not the incumbents of parishes, but their substitutes, sometimes priests, sometimes only deacons, but not licensed to preach), of whom he gives no good account. "They read Common Prayer," he says, "on Sundays and Holy-days, and taught School and tipled on the Week-days, and whipt the boys when they were drunk, so that we changed them very oft." After that he went to school at High Ercall, and then to Wroxeter, but was never at a University, having instead a private tutor at Ludlow. This tutor, in 1634, persuaded him to try a courtier's life, and got him an invitation from Sir Henry Herbert, Master of the Revels. A month of it, however, was enough for Baxter; he returned to Shropshire, in 1638 was ordained deacon and priest by John Thornborough, Bishop of Worcester, became Master of Dudley School, and, after about nine months, curate of Bridgenorth. Though he had, on taking holy orders, already studied in some degree the question between the Church and Dissent, and had then inclined towards the former side, what was called the *Et cetera* Oath put him again upon the subject. This was an oath which Archbishop Laud's canons of 1640 required to be taken by all clerics and academics that they approved the doctrine and discipline of the Church of England, and would never consent to the alteration of its government by archbishops, bishops, deans, archdeacons, *et cetera*. The general Puritan dislike of Episcopacy was much aggravated by mysteries supposed to lurk in the shadow of the *et cetera*, and many clergy, Baxter among them, refused the oath, and were indeed confirmed in their dislike by it. But it was not widely enforced, by reason not only of the storm raised by it, but of the outbreaks against the Church, and generally of the approach of the Rebellion; and Baxter was, in 1640, made Lecturer of Kidderminster, the old vicar being sequestered. Though taking the side of the Parliament, he did not follow his party to extremes; and, indeed, in preaching before and conversing with Oliver Cromwell, he did not express himself at all strongly in his favour. Still, he could not be at peace at Kidderminster, but was more than once driven thence by the Royalists. Part of his time he spent at Gloucester, part at Coventry, and after the battle of Naseby, 1645, he entered the Parliamentary army as a chaplain, serving for two years. Leaving the army then on account of his health ("bleeding," he says, "a Gallon of Blood by the Nose"), he returned to Kidderminster, where he remained till the Restoration, when the old vicar was restored. During this time (1654) he was on the committee appointed by Oliver Cromwell's Parliament to settle what were the "fundamentals of religion." His Kidderminster life can be studied at large in his own *Life and Times*, edited by Matthew Sylvester, or in Calamy's "Life" of him, which is an abridgement of the above; and the reports of public disputations in which he was engaged may throw light on the difficult question as to what were his opinions.

At the Restoration of Charles II. he was known as a favourer of the monarchy, preached a thanksgiving service at St. Paul's, and was made a Chaplain-in-Ordinary (June 25, 1660). He now comes more into public notice; was a Royal Commissioner at the Savoy Conference for the revision of the Prayer Book (April 15—July 24, 1661), one of the sub-committee, three on each side, appointed during the proceedings as "disputants," and was requested by his party to draw up a substitute for the Prayer Book. This work, which he did alone in a fortnight, has always been excessively lauded by Evangelicals: "All who are competent judges allow it to be an excellent performance," says the *Biographia Britannica;* "One of the finest compositions of the ritual kind," says Dr. Johnson, "he had ever seen;" "Few better liturgies exist," said William Orme, Congregational minister, in his "Life of Baxter," 1830; but the Prayer Book is certainly one of the better liturgies which Mr. Orme allows to exist.

But before this, in October, 1660, the bishopric of Hereford had been offered to Baxter, and his letter to Lord Clarendon refusing it (dated 1st November) is in "Sylvester," p. 282. Before the Royal Declaration, he says, he should have thought it unlawful to accept it; this declaration, issued 29th October, announced the king's intention of associating the presbyters in many ways with the bishops, and so far changed Baxter's opinion; nevertheless, he refuses ("as because I am conscious that it will overmatch my sufficiency, and affright me with the remembrance of my Account for so great an Undertaking, &c., so specially because will it very much disable me from an effectual promoting

of the Church's Peace"); and he concludes by asking that the old vicar of Kidderminster may be promoted, and he himself made vicar. But this was not done, and Baxter remained in London, officiating occasionally till the passing of the Act of Uniformity, May 19, 1662, when he refused his subscription, and thus formally left the Church of England. He lived quietly at Acton till the first Conventicle Act, passed in 1664, expired in 1670, and then began public preaching to his own party; but under the "Five Mile" Act, by which ministers were not allowed to come within five miles of a town, he was arrested and imprisoned for six months. He was released by *habeas corpus*, but in 1670 the second Conventicle Act was passed; still, in 1672 under the Royal Indulgence, Baxter resumed his preaching, and continued it at intervals of much opposition; at one time he was again indicted under the "Five Mile" Act, and a medical certificate saved him from imprisonment. At last, in 1685, he was committed on a charge of sedition, based on passages in his Paraphrase of the New Testament, in which he was supposed to have reflected on the prelates of the Establishment; and on the 30th of May he was tried in the King's Bench before Lord Jeffreys, Chief Justice, who treated him with the most scandalous insolence, and would not allow his counsel to speak. (See Macaulay's *History*, i. 240, People's Ed.) He was sentenced to two years' imprisonment, but the next year received a pardon from James II., and from that time lived quietly till his death, on the 8th December, 1691. Though married in 1662, to Margaret Charlton, he had no children.

Baxter was a sort of religious free-lance, opposing many of those who for want of a better word have been called "his party" nearly as much as he did the Church herself. His religious system, as far as it differs from ordinary Protestantism, there is no one word to describe except *Baxterianism*, which has sometimes been used; it is roughly described as a mean between Calvinism (the well-known doctrine of predestination in its extreme form) and Arminianism (which is nearer to modern Church of England doctrine), and consists in drawing a distinction between those predestined at all events to salvation and those who may be saved by improving the grace conferred on them.

Baxter's works, the voluminous writings of a learned man, have not yet been collected, except the practical ones by William Orme, 1830. Some of the best known of them, as *The Saints' Everlasting Rest*, and *The Call to the Unconverted*, are perhaps now less read than formerly, but 150 years ago they were considered essential to devotional reading with the Bible and Prayer Book, the "Imitation of Christ," and the "Pilgrim's Progress." His few poems, published by Pickering, 1821, though there is much that is fine in them, are very uncertain; part of one, called the *Valediction*, which has some very grand lines, is given by Archbishop Trench in *Household Poetry*, p. 160; and the beautiful, too little known, hymn—

> Christ leads us through no darker rooms
> Than He went through before,

is from a poem of his called *The Covenant and Confidence of Faith*. A list of his works is in Calamy's "Life," i. 410.

**Bayle,** Pierre de, a French critical writer of the second half of the seventeenth century, second son of Jean de Bayle, Protestant minister of Carla, in the south of France, was born November 18, 1647. When at the University of Toulouse for education, he joined the Roman Catholic Church (March 19, 1669), but was afterwards reclaimed (August 21, 1670). On the 4th November, 1675, he was made Professor of Philosophy in the Protestant University of Sedan, and held the post till the university was suppressed, July 9, 1681, on which he left France and settled in Rotterdam. In the same year he was made Professor of Philosophy and History there in the newly-erected "Illustrious School," but was deprived of his office in 1690, on the publication of a pamphlet called "Advice to Refugees," supposed, but without much reason, to be his, and considered politically to favour the French as against the Dutch.

Bayle was a leading man among the French Protestants, and wrote a good deal on their side. In 1680 he published a dissertation on the Eucharist, in the form of an answer to a work by a Jesuit father, named de Valois, against the opinions of Des Cartes, on the nature of bodies. In 1682 he wrote two works in reply to the *History of Calvinism*, by Louis Maimbourg, a *General Criticism*, and an *Apology for the Reformers*, of which the former went to three editions in his lifetime, and was continued and enlarged in 1685.

But it is not by his theological writings that Bayle is now known, or even by his *Mercure Galant* and *Nouvelles de la République des Lettres*, some of the earliest of periodical "reviews," but by his "Critical and Philosophical Dictionary," published in 1695, and a second edition in 1702. It is a very learned and useful book, but ill arranged, sceptical in its tendency, and much disfigured with coarseness of more kinds than one; still, it became very widely circulated, and was translated into English as early as 1710, republished in 1734, 5 vols. folio, and the *Biographia Britannica* of 1747 was professedly written on its plan. Under the frontispiece (Bayle's portrait) in the English edition is a Latin distich, which thus translated may show what opinion was once entertained of him:

> This is that Bayle, whose writings, while they live,
> We doubt if more delight or knowledge give.

Bayle died of diseased lungs, December 28, 1706. "The year," said a French literary journal, "could not conclude with a more sensible loss to the Republic of Letters."

**Beadle,** Bedell : One who Proclaims. —There are ecclesiastical beadles and secular beadles, parochial beadles and companies' beadles; there are also university *bedells.*

Generally speaking, the beadle is a summoning officer, the word having the same root as the verb *to bid* [Bedes]; and around this have grown other ministerial duties very various. Thus, a parish beadle may assist the churchwarden in seating the people in church or in keeping order, and a company's beadle may carry about all sorts of messages for his company.

At Oxford there were formerly three esquire bedells, called of Arts, Divinity, Law and Medicine; but now there is only one, with three ordinary bedells. In future there are to be two bedells and two sub-bedells. Their duties are to carry the vice-chancellor's maces before him, and to summon the congregations. At Cambridge there used to be three esquire bedells; now there are but two, elected by the Senate from qualified persons who are nominated by the Council of the Senate.

**Beads.** [Rosary.]

**Beadsman.**—One who offers prayers on behalf of another.

"An holy hospital,
In which seven beadsmen, that had vowed all
Their life to service of high heaven's King."
*Spenser.*

"In thy danger
Commend thy grievance to my holy prayer;
For I will be thy beadsman."
*Shakspeare.*

[Bedesmen.]

**Beam,** or Rood-beam.—The ornamented beam which crosses the chancel where there is no chancel-screen, to hold the rood, or cross, or crucifix.

**Beam-Light.** — The lamp or candle hanging from the rood-beam in honour of the reserved Sacrament in Roman Catholic churches.

**Beatific Vision.**—The sight of God in His glory. It is a vision reserved as the crown of all privileges to those who have, or shall have, entered Heaven. Some theologians consider that the words, "No man hath seen God at any time" [John i. 18] are still true, and that the vision of His Person which was vouchsafed to Isaiah, Ezekiel, St. Paul, and St. John, was that of God the Son Incarnate, revealing Himself before and after His Incarnation in the form of His Glorified Manhood, "the King in His beauty" [Isaiah xxxiii. 17], "the First and the Last" [Rev. i. 17, 18]. After the consummation of Christ's work, those who enter into His Kingdom for ever will have a further privilege: "His servants shall serve Him, and they shall see His face; and His Name shall be in their foreheads" [Rev. xxii. 3, 4].

**Beatification.** — A preliminary and limited form of canonization, by which, not less than fifty years after his death, a person may receive the title of "blessed," though not that of "saint" until the long enquiries preceding canonization have been completed. [Canonization.] Beatification establishes the person beatified as an object of saintly veneration to a particular order, community, or diocese, but not to the whole Roman Catholic world.

**Beatitude.** — A state of blessedness. [Lat. *beatitudo,* happiness.] It is the name given to the "Eight Beatitudes" proclaimed by our Lord in Matthew v. 1 *et seqq.*

**Beatrice,** St. [A.D. 303].—The sister of Saints Simplicius and Faustinus, who were beheaded in the Diocletian persecution, and their bodies thrown into the Tiber. St. Beatrice lovingly exerted herself to recover their bodies, and have them interred with Christian burial. For this she was condemned to death, and after escaping the fury of the persecutors for seven months, was eventually strangled in prison. The three martyrs are commemorated on the same day, July 29th.

**Beatrice,** St. [A.D. 1226].—An Italian nun of the thirteenth century, daughter of the Marquess Azo, and a collateral ancestress of the Royal Family of England. She is commemorated on May 10th.

**Beausobre** [A.D. 1659-1738.]—Isaac de Beausobre was an eminent writer among the French Calvinists, or Huguenots, in the seventeenth century. He had been destined for the law by his family, but disliking that profession, he became minister at Chatillon-sur-Indre, in Touraine, in 1685. Having resisted too strongly for his safety the action of the laws against the Huguenots, he was compelled to fly, first to Rotterdam, and then to Dessau, where he became chaplain to the Princess of Anhalt. Afterwards he was invited to Berlin, where he became a royal chaplain. At seventy years of age he brought himself into much odium by marrying a young girl, and was suspended from his ministry for five years. During his suspension Beausobre wrote the most learned of his works, a "History of Manicheeism," in two quarto volumes. Like nearly all the rest of his works, it is unfinished. He was much in controversy with the Lutherans and the Roman Catholics, and was considered the most learned Calvinist of his age.

**B.C.**—The recently instituted degree (at Cambridge) of Bachelor of Surgery (*Baccalaureus Chirurgiæ*). (See B.A. for the supposed derivation of *Baccalaureus.*)

**B.C.L.**—Bachelor of Civil Law. The first degree in the faculty of Law, described at Oxford by these initials; at Cambridge it is, or was, more commonly described as LL.B. (*not* L.L.B.), *Legum Baccalaureus*, thus including the other branches of law, as statute law and canon law; it is now, however, often simply written B.L.

**B.D.**—Bachelor of Divinity; in Latin, S.T.B., or *Sanctæ Theologiæ Baccalaureus*, the first degree granted in that faculty; granted only, of course, to those who are supposed to have made some progress in the study, and as a result, almost or quite always to those in holy orders, and those who have already graduated in Arts. There was formerly an exception to this latter rule at Cambridge, where clergy who had been members of the University for ten years were allowed by an Act of Queen Elizabeth to take the degree of B.D. without having taken any other; they might then go on like any other B.D. to the degree of Doctor. This was done away with by the statutes of 1858, reserving, of course, the rights of the existing "Ten-year Men." A B.D. degree of this kind was taken as lately as 1882, but it will probably be the last.

**Becket,** Thomas.—Archbishop of Canterbury under Henry II. The story that his father was a Crusader and his mother a Moorish or Saracen princess, who followed the Crusader to England for his love, has long been given up: it is clearly what is now called a "folk-story," a legend which has attached itself to many people and been versified by poets from the mediæval ballad-writers down to Wordsworth. Thomas Becket's parents were Gilbert and Rose Becket, natives of Normandy; Gilbert settled in London early in the twelfth century, and about 1118 his son Thomas was born in the City, on the site, according to tradition, of the Mercers' Chapel in Cheapside. He was educated at Merton Abbey, in Surrey, and afterwards at Oxford and Paris. He was then, as we should now say, engaged in business with his father and other London merchants, till, through some of the clergy, he was introduced to Theobald, Archbishop of Canterbury, and taken into his household. Receiving (doubtless from him) holy orders, he was presented to much preferment, of which the chief was the Archdeaconry of Canterbury; this he received in the year 1154. In October of that year Henry II. came to the throne, and Archbishop Theobald, doubtful of his devotion to the Church, resolved to place near him the Archdeacon, a most devoted Churchman. By his means, therefore, Becket was made Lord Chancellor in 1155, and at once went up to court; but though an earnest Churchman, he was not as yet widely known to be such, and the king believed that he would give him help in the task which he proposed himself, namely, the reform of the morals of the clergy. Becket also, though in grave matters an excellent politician and statesman, made himself very familiar with the king by throwing off his dignity as an ecclesiastic (he was only in deacon's orders), and appearing as a soldier and courtier; and in the object which the king had specially at heart, he consented, when the whole realm was taxed, to levy it on ecclesiastical as well as secular property.

Archbishop Theobald died April 18th, 1161; and the king, then in Normandy, expecting Becket to second him when Archbishop as he had done when Chancellor, resolved to give him the Primacy. Becket's reluctance was considerable; the course of conduct which as Chancellor, even though Archdeacon too, he had thought himself at liberty to pursue, he knew that he could not follow as Archbishop, and he is said to have warned the king that he must oppose his policy. But whether because this warning was not given formally or seriously, or for what other reason, the king paid no heed to it; and though the prior and monks of Canterbury were loth to do so, a mandate from Henry compelled them to elect Becket, on May 24th, 1162. The election was confirmed by the other bishops, with but one dissentient; Becket was consecrated Archbishop in Canterbury Cathedral on Trinity Sunday, June 3rd, and on August 10th he received his pall.

And now that Becket is Archbishop, it will be right to give a few words to the condition of the Church over which he is to preside. King Henry's point was, as has been generally said, to repress the liberty of the clergy; speaking particularly, it was in the first instance to abolish the immunity which they claimed from secular courts. Their immorality was very great—whether as great as is sometimes said may be doubted, but still, there was, no doubt, much of it, and a clerk who had committed a sin or a crime invariably claimed exemption from a secular trial. We must remember that this exemption extended not only to those whom we now understand by clergy, bishops, priests, and deacons, nor even to those only in the minor orders of the Roman Church, nor yet only to all who had taken the tonsure, but to the servants and dependents of all these also. In fact, to use the words of Mr. Green, "the clerical order included in Henry's day the whole of the professional and educated classes." (*Hist. of the Eng. People*, i., 164.) All these, therefore, stood their trials from ecclesiastical courts, which could never inflict a capital penalty, and grievous crimes were thus often committed, and very inadequately punished. This abuse the king determined to reform, but Becket stood up to oppose him, upholding what he conceived the honour of the Church. He set himself against the king from the very first by resigning the Chancellorship immediately on his consecration; to this Henry replied by forcing him to resign also

the Archdeaconry, which he would have continued to hold *in commendam :* and though he had formerly consented to the taxation of Church property, Becket now opposed a compulsory tax on the lands of his see.

He was present, May 19th, 1163, at the Council of Tours, under Pope Alexander III., when the rights of the clergy were very distinctly put forth, and was thus strengthened for the strife. In October of that year the matter was broached by Henry at a Parliament at Westminster, where he demanded that criminous clerks should be degraded, and handed over to the secular power to be tried. The Archbishop agreed that a degraded clerk was amenable to this power, but held that his degradation was his punishment, and therefore he could only be tried again for a fresh offence : the other bishops were inclined to yield to the king, but Becket, by his indignant arguments, kept them from altogether doing so. At last the king asked in anger and plain words whether they would observe or not "the customs of the realm." Becket replied, "Saving my order;" and all the bishops said the same but one, who gave way without reserve. As they would give no other answer, Henry, in anger, dismissed the assembly. In private the bishops again wavered, and implored Becket to withdraw his condition; he spoke at first like St. Paul, "If an angel preach this doctrine, let him be accursed," but finding after a time that even the Pope was not with him (the Pope had his own quarrels with Victor IV., anti-pope, and could not break with Henry), he at last gave way, went to the king at Woodstock, and withdrew the words.

It was, of course, Henry's object to have the consent thus wrung from Becket publicly and formally given, and he therefore summoned the *Council of Clarendon*, 25th January, 1164, at which the same demand was made that the "customs" should be observed. Then came the question, what were the customs? and at length the sixteen *Constitutions of Clarendon* were drawn up, which may be found at length in various places: Johnson's *English Canons*, ii. 50; Landon's *Manual of Councils*, p. 133; and Canon Stubbs' translation in *Select Charters, &c.*, is reprinted in Canon Perry's *English Church History*, p. 255. They were, of course, strongly on Henry's side; but as the one bearing on the actual point in dispute, the trial of clerks, was not very clearly expressed —did not explain whether a clerk could be tried twice, by the Church and by the State, or whether, if acquitted by the former, he could be re-tried by the latter—Becket's assent might have been continued if this had stood alone. But the whole body of the Constitutions were very different; giving a verbal assent to vague and uncertain customs, and a formal one to a written document, were also very different things: and thus Becket retracted his former assent. The other bishops gave theirs, and were most importunate with the Archbishop to do likewise; the king's anger was also very great, and there was, indeed, apparent danger of an appeal to arms; under these circumstances Becket again made his promise, and now swore his oath to observe the Constitutions. But he had no sooner done so than he repented bitterly: suspended himself as a penance from saying mass, and applied to Pope Alexander III. for absolution and dispensation from his oath, which was granted him. Henry's next plan was to apply to the Pope for a commission as legate to the Archbishop of York, a strong opponent of Becket; the Pope, wishing to keep well with both parties, endeavoured to trim; granted the legation (27th February, 1164), but privately assured Becket of his favour.

Thus far Becket had perhaps been not unfairly treated by the king; but now Henry, resolved upon ruining him, became quite unscrupulous; and though Becket on becoming Archbishop had received a formal acquittance for all his expenditure as Chancellor, he was called on at the Council of Northampton, 6th October, 1164, to produce his accounts. He, of course, pleaded that this order had been given without his authority; and on the 13th October, Becket, in his pontificals, and with his crozier, went down to the council, formally appealed to Rome, and inhibited those bishops who were in the council, and therefore sitting in judgment on their metropolitan. The appeal was pronounced perjury, as contrary to Becket's oath to observe the Constitutions, and the inhibition treason, and sentence was about to be pronounced, when Becket repeated his appeal, and left the council. He then requested the king's license to leave the country, and on the king's declining to answer him, he departed the same night, October 13th. By slow degrees, and with very small attendance, he got down to the coast at Eastry, between Sandwich and Deal, and thence across the Channel to Gravelines, on November 3rd : ambassadors whom Henry sent on the subject to the King of France, Louis VII., and the Pope, crossed from Dover to Calais on the very same day. But both King and Pope at once declared on the side of Becket; the Pope (Alexander III.), formally condemned the Constitutions of Clarendon, and Becket, to make his position stronger, formally resigned to and received back from him the Archbishopric of Canterbury.

When all this became known to Henry, his wrath was great; he sequestered all the revenues of Becket's see into the charge of one Randulf de Broc, and with a high hand banished from England all his relations and dependents; he also, in concert with the Emperor Frederick I. (Barbarossa), proclaimed the anti-pope Pascal III., who had succeeded Victor. Becket meanwhile took to studying Canon Law at Pontigny, and when Henry

came to France, in 1165, he thrice cited him to submission in terms of gradually increasing severity. The summons was, of course, disregarded by the king, and Becket would have at once excommunicated him, but for a temporary inhibition from the Pope. When this expired, he, in the Cathedral of Vezelay on Ascension Day, 2nd June, 1166, solemnly excommunicated by name, not indeed the king—Henry was dangerously ill at the time—but all his other most powerful enemies, and generally all who upheld the Constitutions of Clarendon, thus including the king, and indeed almost the whole nation, and caused the sentence to be published in England. Henry, in answer, threatened with confiscation and expulsion the Cistercian Order which was now sheltering Becket, and thus forced him to leave Pontigny; but he was received at Sens itself, and so became more conspicuous than ever.

At this time Alexander III. had his own bad fortune, by the Emperor's invasion of Rome and enthronement of the anti-pope Pascal; and Henry, who cared neither for Pope nor anti-pope, except so far as his allegiance to either helped him against Becket, returned again to Alexander's party, and thus forced him to disown Becket. But in the next year, 1167, the Emperor was forced by pestilence to evacuate Rome, and Alexander was freer to act; he had already issued a commission to two cardinals to settle the dispute, and the year 1168 was taken up with repeated attempts, through these and other commissioners, to do so. Henry also sent repeated embassies to the Pope, and although Becket bitterly complained of the concessions which were granted them, a meeting was at last arranged between the king and the primate at Montmirail, 6th Jan., 1169. Becket had proposed to substitute for his old reservation, "saving my order," the words "saving God's honour;" the mediators had opposed even this, and Becket had seemed to yield; still, however, when he met the king and pronounced his submission, he added, after a pause, "saving God's honour." This again broke off the whole thing, and Becket a second time turned to excommunication; he passed the sentence on the Bishop of London and others; and Alexander tried issuing a fresh legatine commission. This did little better than those which went before, and all through 1169 and 1170 the dispute dragged on.

At last, in the latter year, Henry resolved to have his eldest son crowned as co-king; this was done on Sunday, 14th June, by the Archbishop of York, who produced an authorising brief from the Pope, of the genuineness of which there is some doubt; and Becket was more furious than ever at this invasion of his privileges. A reconciliation would have seemed utterly impossible; but, as usual with unexpected things, it suddenly came about. The only way, however, of accounting for it is that which is stated by one of the biographers, that Henry at last perceived the Archbishop might be better managed in England than out of it; probably also he greatly dreaded a threatened interdict. Thus on the 22nd July they met at Fretteval; Becket, finding the alteration in the king's tone, altered his also, and a general reconciliation was made, all disputed matters being passed over or lightly handled. Some months were occupied in preparations for Becket's return to England; and on the 1st Dec. he crossed from Wissant to Sandwich. But he had obtained letters from Alexander excommunicating or suspending the Archbishop of York and other bishops, and had sent them before him. This was the primary cause of his death; he was met with a demand that he should absolve them; he refused, and the bishops appealed to the king, who was still in Normandy. Kings should be careful of their words; just 400 years after, Charles IX.'s hasty words caused the St. Bartholomew Massacre; so now Henry II.'s hasty words caused the Archbishop of Canterbury's murder. "Will none of you," he called out in a rage, "deliver me from this turbulent priest?" It is certain that he did not intend a murder, and it is probable that the four gentlemen of his bedchamber who resolved to attempt the "deliverance" did not intend it either; but however that may be, Reginald Fitzurse, Hugh Morville, William de Tracy, and Richard le Bret instantly left Bayeux, and hastened to England, most likely without any fixed purpose, except to be guided by circumstances.

This closing scene may be best studied either in Dean Hook's "Life," or in Dean Stanley's "Memorials of Canterbury." The four knights crossed in two parties, landed two at Dover, two at Winchilsea, and met at Saltwood Castle, the house of Randulf de Broc, Becket's chief enemy and sequestrator of the see, on the 28th Dec. The next day, after taking some military precautions, they went to Canterbury, and entered the Archbishop's presence unarmed, that is, without their swords. They challenged him to absolve the bishops; he refusing, referring them to the Pope, and standing, as ever, on the Church's rights, passion gradually got the better of them, and they at last rushed out for their swords. The Archbishop was implored by the monks and others with him to take sanctuary in the cathedral church; this he refused till vespers began, when he, as usual, went to attend the service. He would, as was afterwards thought, and as is most likely, have taken his place at the High Altar, but the knights bursting in, overtook him in St. Benedict's Chapel, and there, after he had again refused absolution to the bishops, threatened his life. For fear of sacrilege, they would have dragged him out of the church; but Becket exerted his strength to resist, and his own passion unhappily rising, he called Fitzurse a coarse name. Freshly

irritated by this and the resistance, the knights now fell upon him and slew him; he died, commending his soul to God; and they then returned to Saltwood, and at last to Knaresborough, where Hugh Morville lived. Becket was solemnly and mournfully buried in the midst of enthusiasm and regret; in 1173 he was regularly canonised, and till the Reformation St. Thomas of Canterbury was greatly venerated in England. In 1538, however, Henry VIII., who naturally did not at all like such a vigorous defender of the Church and of Rome, actually went through the absurd farce of trying the murdered saint for treason before the Privy Council. As he was, of course, condemned, his tomb was rifled, his relics burnt, his office so completely expunged from all office-books that it is hardly to be found undefaced in one of those that remain, his day (December 29th) also being deleted from the calendar. This, of course, remains in the Church of Rome, but it was never restored, even as a "black-letter day," to the English Common Prayer Book; it is, however, found in the calendar of Queen Elizabeth's *Preces Privatæ*, 1564, and was often inserted in ordinary almanacks, and in calendars published by the Stationers' Company under the authority of the Archbishop of Canterbury down to 1832.

The first great conflict in England between Church and State ended in favour of the former, for Becket's murder undid most of what Henry had done or attempted to do, so violent was the ecclesiastical reaction which it caused. The king himself was obliged to do abject penance, and, as has been said, the Archbishop's memory was worshipped in a way which came something near to madness. For the next century the power of the Church—that is, of Rome—grew apace; and then began the struggle for the national independence of the English Church from the State of England on the one hand, and the Church of Rome on the other.

Becket's character has, perhaps, been sufficiently seen already: it is that of a proud, haughty man, conscious of his failing, and sometimes struggling with it, but unable to distinguish between his own individual pride and the pride of his order. By the latter he was indeed actuated all through his contest with the king, but by the former his judgment was blinded, and he was incapable of seeing how the latter should have been best asserted. Still, though the name of martyr is not rightly given him, he stands out a grand figure in history; and the Church owed to Becket her preservation from becoming a creature of the King's tyranny. Besides the two works already referred to, there is a learned and careful biography of Becket by the late Canon Robertson.

**Bede, Bæda,** or **Beda** [A.D. 672—735]. —The well-known monastic priest and student of the seventh and eighth centuries, and the father of English Church History, now commonly called the Venerable.* Very little, if anything, is known of his life beyond his own few words affixed to his *Ecclesiastical History of the English Nation*, and of his death a most beautiful account remains by his secretary, Cuthbert. Bede was born in 672 in that north country where his whole life was spent; at seven years old he entered the Monastery of St. Peter's, Wearmouth, then newly founded (674) by Benedict Biscop, its first abbot; and when St. Paul's, Jarrow, was built by the same founder, in 682, he was transferred to it under Abbot Ceolfrid. Here he remained all his life, with, as far as is known, very few and short absences. He was made deacon in 691 by St. John of Beverley, Bishop of Hexham, by a faculty, as we should say, being only nineteen, and in 702 was ordained priest by the same bishop, and occupied himself with the work of a priest and a monk, reading, writing, and teaching He died "in harness" on Ascension Day, May 26, 735. Suffering greatly from asthma, he worked to the very last at dictating to Cuthbert his translation of St. John; and that which followed cannot be given in other than the pathetic words of the Rev. G. F. Browne, in his *Fathers for English Readers: The Venerable Bede:*—"In the evening his boy-scribe said to him, 'One sentence, dear master, is left unfinished.' He bade him write quickly. Soon the boy announced that it was finished. 'True,' the dying man said, 'it is finished. Take mine head between thy hands and raise me. Full fain would I sit with my face to my holy oratory, where I was ever wont to pray, that sitting so I may call on my Father.' And so he sat on the floor of his cell, and chanted, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' And as he breathed the words 'the Holy Ghost,' he died."

Bede's chief work is, of course, the *Ecclesiastical History*, which is our only authority for the time: it has been reprinted many times, and translated often; the translation now easiest of access is that of Dr. Giles, in Bohn's "Antiquarian Library." At the end may be seen Bede's own list of his works, chiefly comments and biography: they are almost all extant; but the translation of St. John is gone.

Bede was buried at Jarrow, but in the eleventh century his relics were removed to Durham, where they reposed for a time, with those of St. Cuthbert, in the feretory behind the altar. In the twelfth century they were removed to a shrine erected for them in the Galilee, at the west end of the nave. They are believed still to remain under a massive

* This title was not peculiar to Bede, though it is only in his case that it is now usually applied. It was a frequent description of holy but uncanonised men, and it is needless to repeat the stories (for the famous one of the epitaph filled up by the angel is not the only one) which have been invented to account for it.

table tomb, on the slab of which the ancient inscription has been reproduced in large modern characters—

"Hac sunt in fossa,
Bedæ Venerabilis ossa."

The marble slabs which formed the base of the shrine are part of the pavement between two columns in the south arcade of the nave. Bede's festival is observed on May 27th.

**Bede-house.**—An alms-house; so-called because it was a condition that those who got the benefit of the founder's charity, in the form of maintenance, clothes, and lodging, should in return give him the benefit of their charity in the form of prayers for his soul, whether before or after his death.

**Bedell.** [Beadle.]

**Bedell,** Bishop [A.D. 1570—1642].—An English divine of some distinction in respect to efforts which were made by James I. to bring about friendly relations between the Churches of England and Rome. He accompanied Sir Henry Wotton as chaplain on his embassy to Venice, where he became intimate with Father Paul, and also with Antony de Dominis, the learned, but unstable, Archbishop of Spalato, who afterwards became Canon of Windsor and, having recanted his conversion to Anglicanism, died in the prison of the Inquisition at Rome. Little notice was taken of Bedell at home until he was comparatively an old man, when, in the year 1627, he was appointed Provost of Trinity College, Dublin, and in 1629 was, through the efforts of Laud, consecrated Bishop of Kilmore and Ardagh, in Ireland. During his occupation of this see he made earnest endeavours to reconcile the Irish to the principles of the Reformation, causing the "Book of Common Prayer" to be used in the Irish language, and also circulating an Irish version of the Scriptures. Had his conduct been generally followed, there would probably have been much less heard of Popery in Ireland. He also endeavoured to bring about a reconciliation of the Calvinists and the Lutherans, showing his strong desire to promote unity in religion. When the rebellion broke out in 1641, Bishop Bedell was at first allowed to live in comparative peace, but upon his refusing to dismiss those who took shelter with him, and who were obnoxious to the Parliamentarians, he was treated with great severity. At the end of 1641 he was imprisoned for three weeks, celebrating the Holy Communion in prison on Christmas Day. A few days afterwards he was exchanged, but his health had broken down with the hardships which he had been made to endure, and he died on February 7th, 1642. Respect was shown to him at the last even by those who had caused his death, and a Roman Catholic priest who attended his funeral in Kilmore Churchyard was heard to exclaim, *Sit anima mea cum animâ Bedelli.*

**Bedes.** — An old English word for "prayers," derived from the verb "to bid," or "pray." [Anglo-Saxon, *biddan.*] Though there is accidentally a similarity of sound between "bedes" in this sense and "beads" formed into a rosary and used for counting prayers, there is no etymological association between the two words.

**Bedes,** Bidding the.—Literally, this means "praying the prayers." It was the name of the popular Sunday and Festival Service of the mediæval Church of England. These "prayers" were said or sung about nine o'clock in the morning, after mass had been celebrated, and consisted of three parts, most, if not all, being said in English. The *first* part consisted of a procession, in which the officiating clergyman, attended by the clerk, or *aquæbajulus*, bearing a vessel of blessed water, and by the singers, walked in procession down the nave of the church, the priest sprinkling the congregation with the water, while the choir sang anthems or hymns. The *second* part consisted of a form in which the congregation were bidden to pray for all sorts and conditions of men, living and departed, with several collects, and the versicles that are now used at Morning and Evening Prayer. The *third* part consisted of a sermon; after which the congregation were dismissed.

Attendance at this service held the same place with the agricultural and trading part of the population that the once-a-day morning or evening service does at the present time. The more devout attended mass early in the morning as well.

**Bedes-men.**—The inmates of such an establishment as that mentioned under Bede-house. Some of them, in black or purple gowns, may be seen in cathedrals during Divine Service, or acting as deputy vergers.

**Bedford,** Bishop of.—There is no diocese of Bedford, but the title is used as that of a suffragan or assistant bishop to the Bishop of London. In the year 1537 John Hodgkins was consecrated with this title: in later years he assisted at the consecration of Thirlby of Westminster [1540], Knight of Bath [1541], Bush of Bristol [1542], Man of Sodor and Man [1546], Ridley of Rochester [1547], Coverdale of Exeter, Scory of Rochester [1551], Parker of Canterbury, and eight other bishops [1559], and he was thus an important link between the Episcopate before and the Episcopate after the Reformation. In the year 1879, William Walsham How was consecrated Suffragan to the then Bishop of London (Dr. Jackson), with the same title, Bedford being one of the suffragan Sees authorised by the Act of Henry VIII., under which such assistant-bishops are appointed. [Suffragan Bishops.]

**Bees,** or **Bega,** St. [about A.D. 650].—An Irish saint who was foundress of St. Bees' Abbey, near Whitehaven. Her legend narrates

of her that she "was a pious and religious lady abbess, who, with some of her sisters, was driven in by stormy weather at Whitehaven, and, the ship being cast away in the harbour, was left destitute. And so she went to the lady of Egremont Castle for relief. That lady, a godly woman, pitied her distress, and desired her lord to give her some place to dwell in, which he did at the now St. Bees. And she and her sisters sewed, and spinned, and wrought carpets and other work, and lived very godly lives, as got them much love. She desired Lady Egremont to desire her lord to build them a house, and they would lead a religious life together, and many would join with them if they had but a house and land to live upon. Wherewith the Lady Egremont was very well pleased, and spoke to her lord; he had land enough, and should give them some to lye up treasure in heaven. And the lord laughed at the lady, and said he would give them as much land as snow fell upon the next morning and on Midsummer Day. And on the morrow he looked out at the castle window to the sea side, two miles from Egremont; all was white with snow for three miles together. And thereupon builded this St. Bees' Abbey, and gave all those lands was snowen unto it, and the town and haven of Whitehaven." A St. Bega, or St. Bees, is commemorated on September 6th, and another on November 22nd, and there is no real historical information as to the person intended.

**Bees',** St., College of.—A theological college, founded in the year 1816 by Law, Bishop of Chester, for the purpose of providing the north of England with a better-educated class of clergy. The poverty of the endowments of the Church of England in the Lake Country was such that few clergymen could be found who were able to live on them and to bring up families in that wild country. So difficult was it to provide for the religious instruction of out-of-the-way parishes in Cumberland, that it was customary for village tradesmen or parish clerks to read the service and a sermon, and to take the small stipend intended for a parish clergyman. The Bishop of Chester, to put an end to this custom, ordained men to serve such parishes on a very low educational qualification, and at length accepted education at the grammar-school of St. Bees as a step upward in the standard. Bishop Law at last took steps for the foundation of a theological college, and by the co-operation of the Earl of Lonsdale parts of the old church and monastery were appropriated to the purpose. The course of instruction extends over two years, and those who have passed their examinations at St. Bees are now entitled to offer themselves as candidates for the degree of B.A., after one year's residence in the University of Durham.

**Beghards and Beguines.** — These were voluntary societies of the twelfth and thirteenth centuries, which were formed respectively by men and women for the furtherance of personal piety without living a distinctly monastic life. They were, however, affiliated to the Friars as brethren and sisters of a lay, or "third," Order of the Dominicans and Franciscans, hence called "Tertiaries." They appear to have sprung up about the same period both in France and in the Netherlands, but no trustworthy historical account of their origin is extant. The Beguines, or women societies, appear to have been the earliest; and it has been not unreasonably supposed that the great mortality caused by the plague may have suggested a certain amount of asceticism, and that the loss of men in the Crusades may have left many widows and other women who sought after a religious life as their only consolation, but yet did not care to take the vows in monastic communities. There is no doubt that the Beguines and Beghards were respectable in their origin, and it is equally certain that there was a very large body of persons calling themselves Beghards who became thoroughly disreputable, and were mere vagrant beggars. Some, indeed, have supposed that the name by which they were known was given to them at first because of their hard or earnest begging in prayer, but that, on the degeneracy of the order, it clung to them in a different sense, as mere hard beggars of alms; but neither this nor any other explanation of the name is satisfactory, and perhaps it had a personal origin, which is not now known, and which was lost through the many forms of nickname into which it was perverted.

The original Beghards were certainly allied, at a very early period of their existence, with the fanatical, communistic, and licentious communities known as the Fraticelli and the Brethren and Sisters of the Free Spirit. They professed to keep the strict Franciscan vow of poverty; but what this vow came to in their case was that agricultural labourers and workmen left their industries by which they earned wages, and wandered about idly in crowds, crying, "Bread for the love of God!" and thus living on the wages or the wealth of others. Public opinion respecting their immorality is shown by one of the nicknames given to them: that of "Sisterers," or "Schwestriones." They appear to have had their headquarters at Cologne, to have spread along the banks of the Rhine, and to have thence overrun France and the Netherlands. They were condemned by Councils held at Cologne in A.D. 1306, at Trêves in A.D. 1310, and at Strasburg in A.D. 1317. In a Bull issued by Pope John XXII. in A.D. 1330, they are described as persons who had wandered away from the Catholic faith, despised the sacraments, and sown abundant errors. Hence they have been claimed as Protestants, and this opinion has been strengthened by the fact

that many were burned by the Inquisition in the fourteenth century. But well-informed writers, like Ullmann, in his work on "Reformers before the Reformation," have shown that the Beghards were profligates of the worst description even in their professedly religious services, advocating and practising community of the sexes in a most offensive form, and being far too discreditable in their principles and practices to be claimed with satisfaction by any professing Christians.

**Beguines.**—An order of sisters of mercy, best known in Belgium, where they serve the hospitals and engage in other works of charity. They are said to have been founded by St. Begga, Countess of Brabant, in the seventh century, but this assertion seems to have no historical foundation. They take the vows of chastity and obedience for a year, at the end of which they can either renew them or return to "the world" as ordinary members of society.

**Begutte.**—The old Dutch form—equivalent to the English word "bigots"—of the name BEGHARD.

**Behmen,** or **Boehme,** JACOB [A.D. 1575—1624].—A German mystic, who began life without any education, first in the fields, next as a shoemaker's apprentice, a working cobbler, and then, at twenty-nine years of age, as a master-shoemaker, but who attained to a strange influence over religious thought in Germany and in England, and left behind him Theosophic writings which fill ten volumes.

Jacob Behmen was born of humble parents at Allseidenberg, a village near Görlitz, in 1575, was set to work in the fields, without any education whatever, until he was ten years of age, and at twelve was apprenticed to a shoemaker in Görlitz. Even at this early age he had visions, and was told by a mysterious stranger to whom he sold a pair of shoes that little as he was he should become great, and such a one as the world should wonder at. At nineteen years of age he married; four sons were born to him, and at twenty-nine he set up a shop for himself, and appears to have maintained himself and family by his trade as a shoemaker all his life. He began to write soon after he was thirty years of age, his first work being "Aurora, or the Morning Redness," which was first circulated in manuscript, and attracted so much attention as to be denounced from the pulpit by the leading divine of Görlitz. This was not published for seven years, and during that period he obeyed the order given to him to write no more. Afterwards he printed his "Description of the Three Principles of the Divine Being." It was probably this work which caused him to be summoned before the Elector of Saxony, who appointed six Doctors of Divinity to examine him. But in this examination he won the good opinion of all, and was dismissed as a gentle enthusiast, who would harm no one, even by his strange teaching. Shortly after this, he died in the town where he had spent most of his life.

Jacob Behmen's writings utter in their own way the deepest philosophical conceptions, and are the work of a thoroughly spiritual mind. Their phraseology is drawn from the Scriptures, with a large admixture of the mystical chymistry then in use. They consist of speculations on the Deity and the origin of things, and are delivered in the form of revelations. There is much in them respecting the duality of all created things, and the union of the Divine nature with the soul. No doubt Behmen had read and been influenced by the writings of mediæval MYSTICS, and of Paracelsus, a writer nearer to his own date; but he must also have had access to the speculations of the Primitive GNOSTICS, which constantly show themselves in his works, especially as regards DUALISM and the origin of things. In recent times his writings have influenced Hegel, who placed Behmen at the head of modern philosophers. In England, his chief disciples were William Law, who so greatly influenced the mind of John Wesley, and Jane Lead, the founder of the society of the PHILADELPHIANS. In the middle of the present century his works were enthusiastically studied and circulated by Walton, a goldsmith on Cornhill, and much may be learned respecting the principles of both Behmen and Law from Walton's "Introduction to Theosophy." [THEOSOPHISTS.]

**Belfry.**—The tower or other place where bells are hung. The *primâ facie* derivation of the word from *bell*, though the question cannot be considered settled, is perhaps, on the whole, the correct one. *Notes and Queries* throughout 1882 gives an exhaustive discussion of the point; but though good modern authorities are of a different opinion, it is quite possible that the "beffrois," the old battering-towers or watch-towers, are derived from "belfries," and not *vice versâ*. But may not the truth be that there is an ancient confusion between two different words? The varying forms of mediæval Latin, *bertefredum* and *belfredum*, induce such a suspicion.

It is clear that as soon as the bells attached to any ecclesiastical building increased in size and number, a special place would become necessary for them, and that this would soon assume the form of a tower it is also easy to see; many reasons, especially the further spreading of sound, would lead to it. Italy gives us the earliest examples of bell-towers as parts of churches: some at Ravenna and Rome are attributed to the sixth and seventh centuries; and even in England some not much later may be found, as those at Jarrow and Wearmouth, the homes of Bede. There are also to be found instances of detached towers, more properly, perhaps, called campaniles: one very fine and large one is at

Beccles, Suffolk; old St. Paul's and Salisbury are other cases.

The "baptism," or blessing, of bells is to be found under "Bells, Baptism of;" but there was also a separate benediction of the tower; see Martene, *De Antiquis Ecclesiæ Ritibus*, ii. 298, where an office for the purpose is given from a Rheims pontifical.

There is no doubt that the belfry and bells are as much under the incumbent's control as any other part of the church, but he is bound to allow access for all purposes connected with the church; how far for other purposes does not seem to be decided. At the same time, he is bound to take all precautions to preserve order and decorum.

**Belgic Confession.** [Protestant Confessions.]

**Bellarmine,** Robert [A.D. 1542-1621]. —This distinguished Roman Catholic controversialist was born at Monte Pulciano, in Tuscany, on October 4th, 1542, being a nephew on the maternal side of Pope Marcellus II. He became a Jesuit in A.D. 1560, and was soon known as a famous preacher while yet only a deacon; he was ordained priest at Ghent in 1569. He was the first Jesuit who took academical status as a theologian, and this he did at the University of Louvain, in 1570. Upon his return to Rome in 1576, Pope Gregory XIII. appointed him Lecturer in Controversial Theology in the new college which he had just founded, and Sixtus V. sent him, with Cardinal Cajetan, into France, to act as Theologian to the Embassy if any controversy should arise with the Protestants. At the end of ten months Bellarmine returned to Rome; in 1598 he was made a cardinal; and in 1601 was appointed Archbishop of Capua. After four years he resigned the see for the Librarianship of the Vatican, and would have been elected Pope, but for the fear that his position as a Jesuit would give him a too-overwhelming power. He died at the age of 69, on September 17th, 1621, leaving a great reputation, especially through his "Body of Controversy," in three folio volumes. In three other folios his miscellaneous works are printed, containing some commentaries on the Psalms and sermons, and some works (amongst others) against James I., under the pseudonym of "Matthew Tortus," which was answered by Bishop Andrewes, in a work entitled "Tortura Torti."

Bellarmine uniformly took the Ultramontane form of Romanism in controversy, and exalted ecclesiastical authority to such a height as made him very unacceptable to civil rulers. But combative as he was, he left the good saying behind him that "an ounce of peace is better than a pound of victory." There was a strong popular feeling for his canonisation, but this was never granted by the Court of Rome, notwithstanding the great literary services which he rendered at a very critical period, when Rome still entertained some hopes of recovering the Church of England.

**Bell, Book, and Candle,** Cursing by. —The popular way of expressing the ceremonies with which excommunication was pronounced. The "book" was that from which the sentence or form of excommunication was read; the "candle" was kept lighted during the time that it was being read, and then cast upon the ground and extinguished, to symbolise the expulsion of the sinner's light, or "candlestick," from the Church of God until he should repent; and the "bell" was rung, or sometimes the whole peal of bells, with a discordant clangour, as an advertisement to those outside the church of what was going on within.

Similar ceremonies were also used at exorcism, and thus the same phrase came to be used for it. [Exorcism].

**Bells.**—The ecclesiastical use of bells appears to date from that time when liberty of worship was first given to Christians, and so comes chiefly into notice after Constantine the Great; it is clear that so long as their assemblies were to be as private as possible no such notice could have been courted as a bell must draw on them. This use of bells, to summon to religious services, was their first and principal use; thus Gregory of Tours mentions a bell calling French monks to matins in the fifth century. In England also they are known about the same time, Bede (*Eccl. Hist.*, iv. 23) relating that on the death of St. Hilda, Abbess of Whitby, the passing bell was heard by her nuns at a distance. The earlier bells, of which many remain, were made of iron, and four-sided: such is the "bell of St. Patrick," still existing at Armagh, and one of the oldest known, dating from the sixth century. These were, of course, small, though not mere handbells; larger bells and "bell metal" (copper and tin) were of later introduction. The largest bell in England is the quite modern "Great Paul," hung in the south-western tower of St. Paul's Cathedral; but the enormous Russian bells are far larger than this or any other, the great bell of the Kremlin, which was broken, never hung, and probably never sounded, being more than twenty feet across.

Some of the ceremonial uses of bells are summed up in the well-known lines—

"Funera plango, fulgura frango, sabbata pango,
Excito lentos, dissipo ventos, paco cruentos,"

which the Church historian, Fuller, thus translates:—

"Men's deaths I tell
By doleful knell;
Lightning and thunder
I break asunder;
On Sabbath all
To church I call;
The sleepy head
I raise from bed;

The winds so fierce
I do disperse;
Men's cruel rage
I do assuage."

For bells as connected with the dead, see the article BURIAL; for their well-known use in excommunications, see BELL, BOOK, AND CANDLE. The small bell which was rung at the elevation of the host during mass remains in several places: sometimes, as at Great St. Mary's, Cambridge, placed in the tower among other bells; sometimes, as at Over, in that county, in its original place between the nave and chancel; but this custom was not of very early date. In processions also, especially where the host was borne, as to a sick man, bells were carried and rung. Lastly, the belief that the ringing of bells tends to disperse tempest was very ancient.

**Bells, Baptism of.**—There can be little doubt that bells have, like all other Church property and ornaments, if not invariably, yet very frequently, received some kind of consecration by a rite of benediction. Before the Reformation such an office was accompanied with many more ceremonies than at present; and from the holy water which was used, also from the giving a name to the bell, and the appointing "sponsors" (probably at first the donors of the bell), it often acquired the name of the "baptism" of the bell. These additions to the rite, travestying as they do the rites belonging to Baptism, were, and are, some of the most unsatisfactory ceremonies of Roman ritual, and are very tamely explained by Roman writers. Thus Martene (*De Antiquis Ecclesiæ Ritibus*, ii. 297) says that bells are said to be baptised, not because they are really baptised with a baptism for the remission of sins, but because the same ceremonies are used: which means nothing, being a mere statement of fact, without accounting for or justifying the fact. The rite itself dates from the eighth or ninth century, but the ceremonies associated with it are somewhat obscure in their origin. Possibly some light may be thrown on the connexion of ideas by a benediction in the Leofric A.S. Missal (ed. Warren, p. 6), where prayer is made that the bell may be "sprinkled with the dew of the Holy Spirit." The Sarum Form is given in Maskell, i. 155, and an early French one in the Martene cited above; for other references, see Smith's "Dictionary of Christian Antiquities," under "Bell."

**Bema.**—This is a Greek word, meaning "a raised place," or "tribune," and is the ancient name by which in the Eastern Church the platform used for the clergy and singers, and answering to an English chancel, is designated.

**Benatura.**—An Italian name for the carved basin at or near a church door which holds the blessed water for the use of the worshippers as they enter. It was introduced into England in the fifteenth century, but the usual and ancient English name was "holy-water stoup." [WATER.]

**Benedicite.**—The Canticle at Morning Prayer alternative to the *Te Deum:* so called, like all other canticles, and the whole Psalter, from its first word in Latin. In its origin it is a part, not the whole, of the song which, in the Greek and Latin translations of the Bible, Shadrach, Meshach, and Abednego sang in the furnace of fire [Dan. iii.]. In the original Hebrew this song does not exist, and therefore in modern English Bibles it is placed, with other like books and parts of books, in that section of the Bible known as the APOCRYPHA; the reference for the Benedicite to our English Apocrypha is *Song of the Three Holy Children*, vv. 35—66.

The Canticle has been used in the Morning Prayer of the Church from very early times as a song of general praise; following this early practice, it was placed in the Sarum Breviary among the Psalms to be said on all Sundays; and in the first English Prayer Book of 1549 it assumed its present position. The rubric there provided that it should be said in Lent instead of the *Te Deum*, and although this provision was removed in 1552, many Ritualists still carry it into effect. Some also use it in Advent, when, as well as in Lent, the *Te Deum* was to be omitted by the Sarum Breviary, though this second exception was not mentioned in 1549; and a yet further difference in practice is, that some on these occasions use it on Sundays as well as week-days, while others on Sundays resume the *Te Deum*. An old rule was to use it whenever any lesson from Daniel was read; a more recent practice, still very common, to use it on Septuagesima Sunday, sometimes also on Trinity Sunday, the first lesson being the account of the Creation (Gen. i.), and on the nineteenth (now the twenty-first) Sunday after Trinity, when it was Dan. iii.; in the same way, it would now be said on September 15th when a week-day. Daniel iii., under the Old Lectionary, was an *Evening* week-day lesson in the Calendar; but though, according to the strict letter of the rubric, it may be used on any day, it is practically seldom heard except as here explained.

It will be of interest to give one or two variations in text: Wycliffe, 1380, very literally translating the Latin, has the archaic but grand formula, "Bless ye, all the works of the Lord, to the Lord; praise ye and above raise ye Him into worlds;" * Bishop Coverdale, 1535, has "Speak good of the Lord, praise Him and set Him up for ever," which

* Wycliffe also, or rather his reviser, Purvey, for "dews and frosts; frost and cold," reads "dews and white frost; black frost and cold."

was taken into the Prayer Book of 1549, and in 1552 altered as at present; while our modern Apocrypha reads, "Praise and exalt Him above all for ever."

**Benedict,** St. [A.D. 480—542]. — The founder of the Benedictine Order of monks was born in a position of some wealth and rank at Nursia, a few miles north-east of Rome, his parents being known by the names of Euprepius and Abundantia, and his sister by that of Scholastica. [Scholastica, St.] When quite young, he was sent to Rome for education, but having been brought up piously, he was shocked by the vices which he saw among his fellow-students, and when only fourteen years of age took the resolution (formed, perhaps, on reminiscences of intercourse with the abbot and monks of Nursia) of retiring from the world. Boy as he was, he carried out this resolution with stern perseverance for three years, living as a hermit in a small cave near Subiaco, and holding no communication with any one except an old monk, named Romanus, who supplied him with bread and water by letting them down to him in an old bell tied to the end of a rope. When he was seventeen years of age, Benedict's retreat was discovered by some shepherds, and he speedily became an object of veneration to the country people around. He was never in holy orders, but his teaching and guidance was eagerly sought after, and he seems to have become the head of a community of Cænobites. In A.D. 510, when he was thirty years of age, Benedict was elected as their abbot by the monks of Vicovaro, but his government of that monastery was so disliked that his life was attempted by poison, and he returned to his desert home. Here a large number of persons who venerated him, and aspired to a higher life under his guidance, gathered around him, and he again established a Cænobitic community, or, rather, he formed his disciples into twelve communities of ten, each ten having an abbot or dean over them, and himself being at the head of all. Under these circumstances St. Benedict matured his ideal of monastic life, and at forty-eight years of age [A.D. 528] he left Subiaco. Going south-east into Campania, he took possession of an ancient Temple of Apollo, on the top of Mount Casinus (known to more modern times as Monte Casino), and having destroyed it, erected first a Chapel of St. Martin and afterwards his cloistered buildings on its site. It was from this Abbey of Monte Casino, and from its Abbot Benedict, that all the many thousand Benedictine monasteries took their origin.

It was at his monastery at Monte Casino that St. Benedict elaborated the ideal of a monastic life which he had formed at Subiaco—gaining much, doubtless, by experience—into that code of monastic laws known to future ages as the "Rule of St. Benedict." It was his only literary work, so far as is known, but its influence has been incalculably great. It was, doubtless, the fruit of much observation, much thought, much experience, and, more than all, of much prayer; and if the lapse of thirteen centuries, with enormous changes in habits and in modes of thought, has made much of it obsolete, yet even now its principles are such as might well be used for the foundation of a religious community—assuming such communities to be needed or desirable for modern times—with great advantage, whether as to spirituality or as to external organisation. [Benedictine Monks.]

St. Benedict's life was not a long one. After many visions, or supposed visions, in which his soul was saddened by the foresight of impending troubles for his country and his monastery, he beheld the soul of his sister, Scholastica, fly heavenward, and predicted his own coming death. Six days before the event occurred he fell violently ill, and ordered his grave to be dug. At last, on March 21st, 543, the holy man caused himself to be carried into his oratory, received there the Holy Communion, and while he was held upright by some of the monks, stretched forth his hands in a longing prayer for rest and for the most blessed of all visions, and then died. On that day, March 21st, St. Benedict's festival is observed.

**Benedict,** Biscop, St. [A.D. 628—690].—A young Anglo-Saxon nobleman, whose name is given as Baducing in an early metrical life of St. Wilfrid, and who probably assumed the name of Benedict when, at twenty-five or twenty-six years of age, he forsook the life of a soldier and courtier at the court of Osway, King of Northumbria, and joined the Monastery of Lerins, in France.

On a second visit which he paid to Rome, he found that much difficulty had arisen respecting an appointment to the archbishopric of Canterbury. The kings of Kent and Northumbria had concurred in nominating Wighard, and he had arrived at Rome for consecration at the hands of Pope Vitalian. Before the day of his consecration arrived, Wighard died, and as communication between England and Rome was slow, the Pope nominated Theodore, an aged monk of Tarsus, to the great Western archbishopric, instead of waiting for a new nomination by the kings. Vitalian then prevailed on the courtly young monk Benedict to accompany the unsophisticated Theodore as interpreter, that he might introduce him to the king and nobles of England. Arriving in Kent, Benedict was made Abbot of St. Augustine's, and held the office for two years.

Eventually, Benedict returned to Northumbria, where he received from King Egprid a tract of land between the Tyne and the Wear, whereon he built and with which he endowed the famous monasteries of Bishop Wearmouth on the one river, and that of

Jarrow on the other, and where he brought up the Venerable Bede, the Church historian of early England. [Bede.] For the building and adornment of these churches and monasteries Benedict brought many skilled workmen from abroad, whence also he brought pictures of glass for the windows, the first stained-glass used in England. Books also he gathered together, both the costly illuminated Service Books and Bibles, and MSS. for the library. Parts of the fabrics of both churches remain, and there are books in the library of Durham Cathedral which are supposed to be as old as the time of Bede, and thus very near at least to the time of Benedict Biscop. It is, perhaps, a survival of his enterprise that glass manufactures are still carried on extensively—beautiful plate-glass and stained-glass—on the banks of the Tyne and the Wear.

The close of Benedict's life was a suffering one. He was prostrated by paralysis for two years, and died in his monastery of Wearmouth, on January 12th, 690. There also he was at first buried; but in the tenth century his remains were removed to Thorney, in Cambridgeshire. The day of his commemoration is that of his death, January 12th.

**Benedict,** St., of Aniane [A.D. 750—821]. —A young French nobleman, of the time of the Emperor Charlemagne, who adopted a monastic life, won great veneration in those rude days by his severe asceticism, assumed the name of Benedict, and gained so much influence among French monks that he was able to effect considerable, though but temporary, reforms among the degenerated monasteries of his native country. His day is marked in the Calendar as February 12th, the day on which he died.

**Benedictine Monks,** or **Black Monks,** the first name being derived from their founder, the second from the colour of their dress.

After the death of St. Benedict, in A.D. 543, [Benedict, St.], the number of monasteries founded on his system, and governed by his Rule, increased rapidly. But while the Order was yet in its infancy, an enthusiastic member of it, Gregory the Great, born twelve or fifteen years before the death of St. Benedict, succeeded to the Papal throne [A.D. 590]. About fifteen years before this, St. Gregory had sold his large property for the purpose of endowing six monasteries in Sicily, and of founding one dedicated to St. Andrew on the site of his own mansion and gardens in Rome. It was from this monastery that he started to evangelise Britain, and when defeated in his object by the unwillingness of the Romans to lose him from among them, it was here that he resided as Abbot, until he became Pope, when St. Augustine was appointed in his place. As Abbot of this Benedictine Monastery of St. Andrew it was that St. Augustine set forth on the same mission in A.D. 596, accompanied by forty of his brethren; and as Benedictine monks it was that the first Archbishop of Canterbury and his zealous companions carried on their work.

There is no doubt that there were large monasteries in Britain before the coming of St. Augustine and his forty Benedictines [Bangor-Iscoed], but there is good reason to think that the latter were the first of their Order to appear here, and that as Benedictine monks in general all sprang from Monte Casino, so those of England in particular sprang from Canterbury in the beginning of the seventh century. About the middle of the ninth century, however, Archbishop Dunstan greatly extended their numbers and their power, and for several generations all the monasteries of England were brought under the Benedictine Rule. In after-times, notwithstanding the strong hold which the Augustinian Canons, the Cistercians, and the Friars gained on the people, the Benedictines always retained their supremacy, and out of 1,200 monastic establishments, great and small, which existed just before the Reformation storm broke upon them, as many as 257 belonged to the Benedictine monks and nuns, including the largest and most wealthy abbeys, such as Westminster, Canterbury, Durham, Winchester, and Ely. For nearly five centuries they lived in the midst of the English people, exercising immense influence upon national life, following with much exactness the same Rule which their founder had left for their guidance, and maintaining the light of Christianity in the country during those times of strife and godlessness, which in many respects are justly called "The Dark Ages."

Ingulf, Abbot of Croyland, tells us what his own practice was. The old monks, who had borne the burden and heat of the day, when they were past the ability for active labour, were to have a good chamber furnished them in that part of the monastery called the infirmary, and have a clerk or servant specially appointed to wait upon them. The prior was to send to the old man every day a young monk to be his companion, and to breakfast and dine with him. As for the senior himself, he was to sit at home or walk out, to go or come, according to his own will and pleasure. He might visit the cloisters, the refectory, or dining-hall, the sleeping-room, and every other part of the monastery, in his monk's dress or without it, just as he pleased. Nothing unpleasant about the affairs of the monastery was to be mentioned in his presence. Every one was charged to avoid giving him offence; and everything was to be done for his comfort of mind and body, that he might in the utmost peace and quietness wait for his latter end. It would not be easy to find a more pleasing picture of the care

with which Christian love would "rock the cradle of declining age."

The statutes of Lanfranc and Ingulf prescribed the order of Divine Service to be observed in the abbey-churches throughout the year; and we learn from them what principal officers there were in every large abbey. Next to the abbot came the *prior*, who, in the abbot's absence, had the chief care of the house; and under him were often one or more sub-priors. These were all removable at the will of the abbot, as all the other officers were.

Another was the *almoner*, who had the oversight of the alms of the house, which were every day distributed at the gate to the poor; and on the anniversary of the founder, or other benefactors to the monastery, took charge of the larger gifts or doles which were then commonly given away in food and clothing. He was also to make inquiry for and visit the poor who needed relief at home.

Another was the *sacrist*, or churchwarden, who took care of the holy vessels for the Communion, which was usually celebrated every day; prepared the host, or communion bread, with his own hands, as it was kept distinct from ordinary bread; provided the wine, and the water to mix with it; kept the altar-cloths neat and clean; and furnished wax candles for the evening or early service. It was his business to ring the bell at service-time, and to see to the order of burial for the dead; for all which duties he was allowed the help of others to assist him.

The *chamberlain* had the care of the dormitory, provided beds and bedding for the monks, and the chief part of their clothing and shoes. Their beds were commonly stuffed with hay or straw. He was also to provide iron tools for shoeing the horses of the abbot and prior, and of all strangers who visited the abbey.

The *cellarer*, or house steward, had to provide all the meat and drink used in the monastery, whether for the monks or strangers, as flesh, fish, fowl, wine, bread-corn, malt for their ale and beer, as well as wood for firing, and all kitchen utensils.

There was also the *hospitaler*, or hosteler, who had the special charge of the entertainment of guests—the exercise of hospitality to all comers, and particularly travellers, being a chief part of the duties of a monastery.

There was, again, the *master of the infirmary*, who, with his servants, had the care of the sick and aged; and for their especial comfort he had often a separate cook and kitchen, where the food was prepared most suitably to their infirm condition.

The *head-chaunter*, or precentor, had the chief care of the service in the choir, presided over the singing men and organist and choristers, provided books for them, and paid them their salaries. He had also the charge of the abbey seal, kept the chapter-book, or record of the proceedings of the public business, and furnished parchment, pens, and ink for the writers, and colours for the painters or draughtsmen who adorned the old missals or prayer-books.

All the proceedings were to be subject to the most rigid order. The rules of St. Benedict directed that six hours every day were to be given to manual labour; and for this purpose there were little offices or shops in different parts of the monastery, where the men employed themselves in their different occupations. Some were the tailors and shoemakers of the monastery; some worked at jewellery, bookbinding, carving, or sculpture, or cabinet-making; some wrote or painted. To see that all at such times were at their duty, some were chosen out of the number, persons of tried character and prudence, who were called *cursitors*, or round-goers, whose business it was to go round from time to time separately to the workshops, and, without speaking, to notice if any were absent, or standing idle, or sitting to talk with their neighbours. In the church or choir at the night service, they were to go about in the middle of the psalms and prayers, carrying a dark lantern, and if they found any one asleep, to make some little sound to awake him, or if he slept too fast to be so awakened, to open the dark lantern, and turn the light full in his face.

There was commonly a school kept near the great abbeys, and at the expense of the monasteries. In the beginning of Queen Elizabeth's reign, A.D. 1562, the Speaker of the House of Commons, Williams, complained that more than a hundred flourishing schools had been destroyed which had been maintained by the monasteries, and that ignorance had greatly increased. These schools however, do not seem to have done much to advance the state of learning among the people. The masters were not paid at such a rate as to invite the best teachers. John Somerset, who was afterwards tutor and physician to King Henry VI., began life as master of the grammar school at Bury St. Edmunds, A.D. 1418. The abbot of that rich monastery gave him a salary of forty shillings a year, which, even according to the value of money at that time, would not be more than about the salary of a village schoolmaster now; and this was to a man who taught arts and languages, and was one of the most learned of his time. In earlier times the schools were within the abbey, and the children who were admitted to them were taught by the monks, under the inspection of the prior; but these were chiefly the "little monks," or children whom their parents, according to the permission of this rule, which cannot be commended, dedicated in infancy to monkhood, without any choice of their own. The neighbours were, however, permitted in most monasteries to send

their children to these schools, where they might, without expense, be taught grammar and church music.

The churches of the Old Benedictine monasteries were remarkable in many places for their very great beauty and magnificence. Whatever skill in building the Saxons possessed—and they had skill enough to erect arched roofs, and ornamental windows, and pillars supporting towers—was far outdone by the Norman churchmen, who began, very soon after they were possessed of the English bishoprics and abbeys, everywhere to pull down the old churches, and raise up new ones on a scale of much greater magnificence. And, indeed, the early Norman architects, whether churchmen and monks, or professional builders, soon attained to an excellence and skill which now, at the distance of five or six hundred years, we admire, but cannot imitate. The best attempts at church architecture which are made now are but imperfect copies from the models which they have left. Much ignorance has prevailed upon this subject; and for a long time these buildings were treated with a base contempt by persons who had no other notion of architecture than to raise up ugly high brick walls, with holes through them for windows. But now this excellent art has been revived, and the old abbey-churches which are yet left have been restored from the mutilation and shameful disfigurements which they had suffered. Among the Benedictine churches still remaining to this day are to be reckoned St. Albans, which, except the Saxon portions yet left, was begun in the time of Lanfranc and William the Conqueror; Westminster Abbey, which, though handsomely built by Edward the Confessor, was rebuilt in Henry III.'s time, chiefly at that king's expense; Selby Abbey, founded by William the Conqueror; Tewkesbury, in Gloucestershire; Romsey, in the New Forest, Hampshire, the beautiful church of an old Benedictine nunnery, founded by Bishop Ethelwold, in King Edgar's reign; Peterborough, turned into a cathedral church at the Reformation; Bath, Gloucester, and Chester, preserved by the same means; Shrewsbury, Great Malvern, and Brecon. Among those of equal magnificence shamefully destroyed, in many cases to the great injury of religion (for whatever became of the monks, the churches ought to have been spared), were Ramsey and Thorney, Hunts; Tavistock, Devon; Colchester; Hyde Abbey, near Winchester; St. Augustine's, Canterbury; Croyland and Spalding, Lincolnshire; Reading Abbey, the foundation and burial-place of Henry I.; Bury St. Edmunds, Glastonbury, Malmesbury, Evesham, Whitby, St. Mary's, York; King Alfred's nunnery, founded for his daughter at Shaftesbury; King Edward the Elder's, at Wilton, and many more: of all which scarcely any trace is now to be found.

The building next in beauty to the church was the chapter-house, or council-chamber, where all rose at the coming of the abbot, and received him with every mark of reverence. The style of homage and respect paid by the members of these religious houses to their superiors was in accordance with the homage paid by vassals to their lord; but when the power of the abbot seemed to exceed the rules, it might be checked by the decision of the chapter. The style of these beautiful chapter-houses may be judged of from those which still remain in the precincts of our cathedrals, particularly at Salisbury and Westminster.

Adjoining the church and chapter-house were the cloisters, where the monks read, or walked and conversed, and where the children sometimes were brought to say their lessons to the prior. The refectory, or dining-hall, was often a part of the building of great size and beauty; but of this few specimens now remain. The dormitory, where the monks slept in a common chamber, was a large upper room, sometimes built over the cloisters; and in large monasteries there were sometimes more than one. Old and young were to sleep in the same apartment, and not the young alone, that the presence of the aged might serve as a check to indiscreet mirth. There were to be not fewer than from ten to twenty in one chamber, and they had a lamp burning.

In every great abbey there was a large room, called the SCRIPTORIUM, or writing room, where several writers were employed in copying books for the use of the library. The abbots of St. Albans did good service in this way. The Abbot Paul built the scriptorium in Lanfranc's time which had afterwards an estate settled separately upon it; and John Whethamsted, an abbot, who built a new library in Henry VI.'s reign, is said to have had copies of eighty different works made while he was abbot. The same was done at Durham, at Glastonbury, at St. Augustine's, Canterbury, at Bury St. Edmunds, and other places; for the larger monasteries were all careful of their libraries.

The Rules of St. Benedict advise his monks to have their abbeys situated near a running stream, that they may have a mill on the premises. This was generally observed. They were also to have a garden, a bakehouse, and a brewhouse, that there might be as little need as possible for sending abroad for their supplies. And for the same reason they were recommended to have all necessary arts practised among themselves, that they might supply themselves with clothing and whatever else they wanted. As the abbeys became richer, these arts, however, were not exercised so much by the monks as by the servants of the monastery.

It was common for the early Norman kings to come and keep Christmas, or other of the

chief feasts of the Church, in some of the principal monasteries, as Hyde Abbey, near Winchester, or St. Alban's, or Tewkesbury, or Gloucester. This was the time when the abbot's hospitality was most especially exerted, as the number of retainers the kings brought with them was no trifle. At St. Alban's, in Henry's III.'s time, there was stabling provided for three hundred horses.

The Benedictines, as they were the most ancient and numerous, were also the richest, order of monks in England. The Saxon kings and nobles, particularly in Dunstan's time, gave them large manors and estates, and the attachment of the native English, as well as of the Normans, seems to have been given chiefly to them. A great number of bishops were taken, before and after the Conquest, from their monasteries; and the three archbishops who presided next after the Conquest, and others in the following reigns, were Benedictines. It was to this order also that the mitred abbots belonged, of whom twenty-nine sat in Parliament as spiritual peers and barons. [Abbots.]

The dress of the Benedictine monks consisted of woollen stockings and boots, a white linsey-wolsey shirt and breeches, a black tunic, or cassock, and a black cowl to put over the head. When at work, they wore a scapular, which consisted of a sleeveless garment made of two strips of cloth hanging down behind and before.

**Benediction.**—A "benison," or solemn invocation of the Divine blessing [Lat. *benedictio*] upon persons or things. Simple forms of benediction occur frequently in the domestic life of Christians everywhere, as in the familiar form of leave-taking, "Good-bye," which is really "God be with you," or in the blessing of food and those who partake of it, which is popularly known as "grace" before meat or after meat. More formal are those which occur in Divine Service, as in the mutual salutation, "The Lord be with you," "And with thy spirit." In a still more solemn form benedictions become the purpose of short services, when they are usually acts of dedication to sacred use.

Benediction of Church Ornaments and Utensils.—All the vestments and vessels used in Divine Service were anciently set apart for their sacred use by words of prayer specially adapted to each of them. Thus there are separate benedictions in the old Service-books for the amice, the alb, the girdle, the maniple, the stole, and the chasuble. Such prayers were also used for the benediction of the altar linen, the paten, the chalice, the Service-books, the thurible, and for all other "ornaments" or vessels used in Divine Service. Those used in the dedication of the altar linen may serve as specimens of the rest (+ indicates the sign of the Cross): "Hear our prayers O Lord; and be pleased to bl+ess and sancti+fy these linen cloths which are prepared for the use of the holy altar; through Jesus Christ our Lord." "O Lord God Almighty, Who didst instruct Thy servant Moses for forty days in the making of ornaments and textures, . be pleased to ble+ss, sanct+ify, and conse+crate these cloths of linen, that they may touch and be used about the altar of Thy most glorious Son, Jesus Christ our Lord, Who ever liveth and reigneth," &c.

The custom of blessing Church utensils can be traced as far back as the consecration of the great church at Jerusalem, in A.D. 335, when it is mentioned by the ecclesiastical historian Sozomen. Forms which were used near to that time are extant in the Sacramentary of Gelasius [A.D. 492], and forms are also extant which were used in the English Church in the eighth century. It was continued by English bishops long subsequent to the Reformation, and is still occasionally used by them.

Benediction of Crops—In almost every Christian country there are special services invoking the blessing of God on the special produce of the country. [Rogations.]

Benediction of Flags and Banners.—The use of sacred standards in war may be reasonably traced back to the Jews, who, in the first days of their independence, were divinely directed to pitch every man "by his own standard with the ensign of his father's house," the four standards indicated being described in the Targum as of beautiful embroidery work. The Labarum of Constantine was obviously considered very sacred, and so also was the banner of St. Cuthbert, which was kept in the feretory behind the altar in Durham Cathedral. The form used for the benediction of banners in the mediæval Church is given in Maskell's *Monumenta Ritualia*, ii. 326, and in the same place is reprinted the form used at the present day in the English army when new colours are presented to a regiment.

Benediction of Fonts.—The water with which or in which persons were to be baptised was set apart for the purpose with words and acts of blessing at the very earliest period to which ceremonies not ordered in Scripture can be traced, St. Cyprian [A.D. 255] expressly saying that the water was first cleansed and sanctified by the priest or bishop. In what manner this was done in the sixth century is shown by the "Service Book," or "Sacramentary of St. Gelasius and Gregory," where both the prayers and the rites for this service are given. Similar ceremonies and prayers were used in the Church of England down to the time when the Service-books were translated from Latin into English. Up to this period the benediction of the font was a service in itself, and so it continued to be in the first English Prayer Book, where the rubric ordered that "*the water in the font shall be*

*changed every month once at the least, and afore any child be baptised in the water so changed, the priest shall say at the font these prayers following :"* the prayers being almost exactly the same as those in the modern service, beginning, "O merciful God, grant that the old Adam," and ending, "Thy faithful and elect children; through Jesus Christ our Lord." The use of the sign of the cross in this benediction of the font is mentioned as early as the fourth century, when St. Augustine speaks of it in two of his sermons.

Benediction of Foundation Stones.—This custom can be traced up to the seventh century, and a short service was provided for the purpose in the old Latin Service-books of the Church of England [Maskell's *Monum. Rit.*, cccxv. 193]. A similar service is still used, but its form is usually privately arranged, sanctioned by the bishop in whose diocese the church is about to be built. It is customary to commemorate the benediction of a "corner stone," or foundation stone, by carving a cross upon it, and this cross may be observed on churches built in the streets of London.

Benediction of Houses.—It was once the custom to have new houses blessed and dedicated with a religious service, of which there is a reminiscence in the "house warming," the religious service having naturally been accompanied by hospitality.

Benediction of the People. — This is a ministerial act, performed in the name of God, a custom which the Christian Church inherited from the Jews, and which the Jews inherited from the patriarchal ages, when Melchizedek, "King of Salem, that is, King of Peace," "the priest of the Most High God," pronounced the blessing of peace on the people of Israel "while yet in the loins" of their forefather, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God, which hath delivered thine enemies into thy hand" [Gen. xiv. 19; comp. Heb. vii. 7, 10]. When Aaron and his sons were set apart for the priestly office, the office to which the family was dedicated was (1) to "bear the ark of the covenant of the Lord;" (2) "to stand before the Lord to minister unto Him;" and (3) "to bless in His name" [Deut. x. 8, xxi. 5]. The exact form in which this benediction was to be given by the Jewish ministry was enjoined also by God Himself in the words, "On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace" [Numb. vi. 22—26], a form which is found three times in the Prayer Book of the Church of England.

In the foundation of the Christian Church our Lord gave direction to the apostles to use acts of benediction as part of their ministrations. "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again" [Luke x. 5]. "Peace I leave with you, my peace I give unto you" [John xiv. 27]. And His last words and act as He departed from His earthly ministry are thus recorded: "He lifted up His hands and blessed them" [Luke xxiv. 50], perhaps in the words of His Easter salutation, "Peace be unto you" [John xx. 19].

The apostolic use of ministerial benedictions is illustrated by many instances in the Epistles, St. Paul concluding each of his with such a benediction; St. Peter closing his first Epistle with one; and St. John using one at the end of Revelations which makes a fitting termination to the whole Bible. The forms thus used are substantially the two which are so familiar to Christians of modern times. The *first* of these is called "The Peace," or in Latin the "Pax," and is in its simpler form, "The peace of the Lord be with you always;" in its longer one, "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always." The *second* form of benediction is an apostolic one, which St. Paul uses, with slight variations, at the end of all his Epistles: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." The latter part of "The Peace," that is, the blessing in the name of the Holy Trinity, is not found in Scripture, but has been used from Anglo-Saxon times in the Communion Service of the Church of England. It stands by itself at the end of the Confirmation Service, and is the ordinary form in which ministerial benedictions are given. The former portion is substantially found in Philippians iv. 7 and 1 Peter v. 14.

It seems always to have been customary for the ministerial benediction to be pronounced with a particular gesture, the "lifting up of the hands and blessing," which is mentioned in both the Old and New Testaments. Perhaps the most ancient gesture is that of "lifting up of the hands," with both arms outstretched towards the people. But in paintings and sculptures which have come down to us from the primitive Church, our Lord, His Apostles, and bishops and priests are represented as stretching out the right hand, with the fingers arranged in one of two forms: (1) The ring finger, the fourth, is bent inwards, so that its tip meets that of the thumb, the forefinger, the middle and the little finger being held upright: this being the custom of the Eastern Church. (2) The ring finger and

the little finger are bent inward, while the thumb and the other two fingers are held upright, which is the custom of the Western Church. The symbolism assigned to these different gestures does not offer any satisfactory explanation of them, but the gestures themselves are both of the most venerable antiquity in the Christian Church.

BENEDICTION OF THE BLESSED SACRAMENT. — A modern very popular Roman Catholic rite. The priest takes the reserved Sacrament from the Tabernacle, and places it in a MONSTRANCE for the veneration of the congregation. It is then incensed and a Hymn is sung, "Tantum ergo sacramentum," after which, and some versicles and a collect, the officiating priest takes again the monstrance holding the reserved Sacrament, and holds it up in his hand to the view of the people, while all remain perfectly silent. This rite is known in France as *Le Salut*.

BENEDICTION OF SHIPS.—A religious service used at the launching of new ships. Where it has fallen wholly into disuse, there is still a survival of it in the custom of breaking a bottle of wine on the bows of a ship as she is formally named at the moment of launching.

BENEDICTION OF SWORDS.—On "Letare" Sunday, the 4th Sunday in Lent, and on Christmas Eve, the Pope used to bless with special ceremonies swords of honour to be sent as presents of state to favoured sovereigns. Such a sword was blessed by Julius II. for Henry VIII. That Pope dying, it was sent to the king, with a velvet cap of maintenance, by Leo, and presented to him with great state and ceremony in St. Paul's Cathedral, on May 19th, 1513. This sword is still preserved in the Ashmolean Museum at Oxford. It has various engraved designs upon it, and under a crystal at the top of the hilt is the word "Vigilate," with a winged hour-glass.

There was also a formula for the blessing of an ordinary knight's sword among similar prayers at the end of the Salisbury Missal.

**Benedictus.**—The thanksgiving hymn of Zacharias on the birth of his son, John the Baptist (Luke i. 68-79), used at Morning Prayer from the ninth century at least, if not earlier; and thence through the Sarum Breviary, where it was used at Lauds (the second of the ancient seven offices), descending to us as a thanksgiving for the Incarnation and the Church. Our first Prayer Book (1549) had it in its present place, but without the *Jubilate* as an alternative, which was inserted in 1552; from then till the last revision in 1662, either might be used at discretion; but in 1662 the use of the *Benedictus* was made compulsory, except when it occurred in a Lesson or Gospel, that is to say, except on the 25th March and the 24th June. The *Jubilate* is thus (strictly speaking) to be less often used than under the Old Lectionary, unless, which is doubtful, the rubric is to apply to an *Evening* Lesson also, in which case it will be used on the 24th September as well. In practice, however, the old discretion is universally retained, and formerly, but not often now, went frequently almost to the entire disuse of the *Benedictus*, probably from the mere desire to "save time." That it was commonly so in 1848, when Dr. Newman wrote his story, "Loss and Gain," a passage at p. 215 (4th edition) will show; and Archdeacon Freeman in 1855 speaks of the "very general use" of the *Jubilate*, and attempts to render a reason ("Principles of Divine Service," i. 357).

The text in our present Prayer Book is not that of any version of the New Testament, though it is nearer to Tyndall, 1535, than to any other; it is almost exactly the same as that of the book of 1552 (the single difference is *hand* for *hands* in the seventh verse), in which year a few variations were made from 1549, the only important one being *a mighty salvation* for *an horn of salvation*. This, it will be remembered, is read in our present New Testament, both of 1611 and 1881. The latter has an important change to what is considered, though very doubtfully, the better Greek reading in the last verse but one, *shall visit us*, for *hath visited*.

**Benefice.**—The temporary right of property in an ecclesiastical estate. This right of property is usually a life-interest, and is practically limited to the reception of the income which is yielded by the estate. With a few exceptions [SINECURES], the holders of such estates have certain duties imposed upon them, for the performance of which the usufruct of the estate is intended to be the equivalent.

The name is derived from the Latin *beneficium*, which signified land conferred on soldiers for faithful service, and so called because held by the free gift and beneficence of the sovereign. Originally all church moneys were under the control of the bishops, who distributed them at their own judgment. When the Church acquired lands these also were in part assigned to the clergy, but over the allotment of these, too, the bishops had much control. It was not until the twelfth century that they became fixed. It would appear, however, that from the beginning of all Church endowments, or at least of the endowments of parochial churches, those who had contributed to the building and endowments of such churches were recognised as having some right to the nomination of the clerks who should serve them. This became the right of *advowson*, which has been defined as "a kind of reversionary right of presentation to an ecclesiastical benefice in a man and his heirs for ever" (*Godolphin* in *Phillimore's Eccl. Law*). The word,

according to the same writer "is a kind of bastard French word, either because the patron thereof, claiming his *jus patronatûs* therein, *advocat se* in his own right to the same, *eamque esse sui quasi clientis loco*, or rather because the patron in his own right *advocat alium* to the church being vacant, and presents him to it." An advowson which is attached to a manor is said to be an *advowson appendant*; when it is held by an owner as his personal right, having been by any process separated from a manor, it is an advowson in gross. A patron who appoints a clerk to any benefice presents him to the bishop for that purpose, who thereupon, if there be no impediment, institutes him. This then is a living held by *Presentation*. If the advowson belongs to the bishop he presents the clerk as well as institutes him; this is called *collation*. After *Institution* (q.v.) must follow *Induction* (q.v.). A few benefices are called *Donatives* (q.v.); in these the patron puts the clerk in possession without any presentation to the Ordinary. Where cathedral or other corporations, such as city companies, hold an advowson, it is called *elective*. But the Crown being patron paramount of all benefices in England, it follows that all advowsons which are not duly filled up by the patrons belong to the Crown. Sometimes this happens through lapse, in cases where six months have elapsed without any appointment being made. It may happen also by reason of the patron being outlawed, or convicted of simony. During the vacation of a See the Crown has right of presentation to all benefices to which the bishop could have collated. Even if a bishop has instituted, the clerk cannot claim the benefice if the bishop should die before induction. Upon promotion of any beneficed clergyman to a bishopric, the benefice vacated by him falls for that occasion to the presentation of the Crown. But if a clerk be appointed to a colonial bishopric the presentation to the benefice which he leaves does not go to the Crown. This was decided in 1857, in the case *The Queen against the Provost of Eton*. A Roman Catholic cannot present. A benefice which becomes vacant is said to be *avoided*. Of the benefices belonging to the Crown, according to the Clergy List of 1885, 366 belong to the Prime Minister, and 677 to the Lord Chancellor. Those in the hands of the latter are under a certain yearly value in the King's books. The origin of this custom is said to have been that in ancient times the Chancellor had many clergymen acting as his officials, for whom he was bound to make provision. (See *Phillimore's Eccl. Law*, vol. i., p. 385). In 1863 the then Lord Chancellor, Lord Westbury, carried a measure enabling him to sell some of the small benefices in his gift to private patrons, with the object in some cases of adding the purchase money to the endowment of the benefice, and so increasing its value, in others, where the benefice sold was more valuable, of adding to the endowment of others still remaining to the Chancellor. To the Royal livings appertaining to the Crown and the Chancellor, should be added 21 belonging to the Prince of Wales, and 41 to the Duchy of Lancester.

It is necessary that any man holding a benefice shall have been ordained to the priesthood. According to the present law of Pluralities, if a holder of one benefice is presented to another, he gives up the first on the day of institution to the second; it is avoided as though he had died.

In certain cases two or more benefices may be united. This can only be done, however, (1) by the Archbishop of the Province, in his own diocese, or at the request of one of his suffragans, where the united population does not exceed 1,500, and the aggregate value does not exceed £500; or (2) by the Queen in council, or (3) by special Act for benefices within the metropolis. Under this Act as many as five parishes within the City of London, where the resident population has become small, are united into one, and all the churches but one have been pulled down. This is why it is not infrequent that a benefice is in the presentation of two patrons alternately (*e.g.* the Crown and a city company, or the Crown and a private patron). When there were two churches each patron possessed one, and by this provision the old rights of the patrons are preserved. In most cases portions of the revenue of the united benefices are transferred to some other poor metropolitan benefice, or a new church is built and endowed in some crowded district. When a church is pulled down, great care is used to prevent desecration of burial grounds, and destruction of monuments. Similarly, when a parish has become too populous to be properly served by one church, and new churches are built, they are sometimes made chapels-of-ease under the mother church; but more commonly fresh districts are formed round each new church, and these become separate benefices. The incumbents used to be called perpetual curates, but are now styled vicars. [Perpetual Curate.]

A benefice becomes a freehold for the holder's life, but he may be deprived or suspended for heresy or immorality, or under the Public Worship Regulation Act (q.v.); or the benefice may be sequestrated for debt. In this case the bishop appoints a curate and assigns him a stipend, until the debts are paid. During the interval the incumbent of the sequestered benefice is not to accept any other preferment, since by doing so the first benefice would be avoided.

**Beneficiary.**—The person who holds a benefice, now usually called the Incumbent

(q. v.) of whatever rank he may be, whether an archbishop or a vicar.

**Benefit of Clergy.**—A mediæval custom by which accused persons who could prove themselves to be "clergy" or "clerks" could claim the benefit of being tried by a Church court, which was considered to be less severe than a secular court. The proof required was the ability to read Latin; and this proof was so evaded that the privilege became greatly abused, any one claiming it who could scramble through a single verse of the Latin Bible, a process popularly called "reading his neck verse." At the Reformation the clergy were prohibited from claiming the Benefit of Clergy by Statutes of 1531, 1536, and 1541, and from that time they have been subject to the ordinary criminal jurisdiction of the judges of assize. But it was retained in a modified form until the year 1827, when it was entirely abolished by 7 & 8 Geo. IV., c. 28.

**Benet.**—A shortened form of the name of St. Benedict which is found in the dedications of churches in London and Cambridge, and also in that of St. Benet's College, Cambridge.

**Benet and Collet.**—Popular names given to the minor orders of Exorcists and Acolytes. Thus the Latin words "nempe hoc non excludit omnes inferiores sed *eos tantum qui solius primæ tonsuræ sunt clirici*" are translated by Foxe the Martyrologist, "For this does not exclude all the inferiors, but *only such as have taken Bennet and Collett.*" So also John Lambert is represented as saying, "I say the order or state of priests and deacons was ordained by God, but subdeacons and conjurers, otherwise called exorcistæ and æcolitæ, which we call *Benet and Collett*, were instituted by the invention of men" [Foxe's *Acts and Monuments*, iii. 534, 634, v. 191, ed. 1837]. These popular names had some association, perhaps, with the "benet book" and "colett book" which are named in some ancient inventories of church goods [Maskell's *Mon. Rit.* i., cxlvii., cvii., cci.]. But the name "colet" is no doubt a corrupt form of "acolyte," and "benet" may have been suggested by the association between the ideas of exorcism and blessing, or between the exorcist's official name and his duties in connection with blessed or "holy" water, which also was always exorcised before it was blessed for use.

**Bengel** [A.D. 1687—1752].—A distinguished Lutheran Divine who did great service to the Christian Church by his critical study of the New Testament. John Albert Bengel was the son of a Lutheran minister at Winnenden in Wirtemberg. He studied at Stuttgart and Tübingen, and having acquired a reputation for his accurate knowledge of that language he was appointed Professor of Greek at Denkendorf. His most important work was his *Gnomon Novi Testamenti*, a book which is still highly appreciated by Protestant theologians.

**Benitier.** [Benatura.]

**Bennet's Hulme,** St. [Norwich, Bishopric of.]

**Benno,** St. [1010-1106].—A native of Goslar, in Hanover, where, after taking orders, he became a teacher. He was the author of two works still extant, on *Teaching* and on the *Sunday Gospels*. He was twice imprisoned by Henry IV., on suspicion of disloyalty. His canonisation in 1523 was much ridiculed by Luther, who brought forward some instances of his defective character. He is buried at Munich, and is accepted as the patron saint of Bavaria.

**Bentley,** Richard [A.D. 1662-1742].—The great Master of Trinity College, Cambridge, the founder of modern criticism, was born 27th January, 1662, at Oulton, near Wakefield; he was the son by a second marriage of Thomas Bentley, of Woodlesford, and grandson of James Bentley, a royalist Captain in the war of the Rebellion, in which he lost most of his estate. Richard Bentley was educated at Wakefield, and in 1676 went to St. John's College, Cambridge, from which he graduated B.A. 1680, M.A. 1683, B.D. 1691, D.D. 1696. Failing, for technical reasons, to obtain a Fellowship, he was, in 1682, made by the College Head Master of Spalding Grammar School, and in the next year recommended, also by the College, as private tutor to James, son of Bishop Stillingfleet, then Dean of St. Paul's, and an old Fellow of the College. While at the Deanery his critical and philological studies began, and were continued at the Bodleian Library, Oxford, where he took his pupil in 1689, and was incorporated M.A., as a member of Wadham College. In 1690 he was ordained Deacon, and became Chaplain to Dr. Stillingfleet, just made Bishop of Worcester; and in 1692, though not yet a priest, he preached the first of the Boyle Lectures, newly founded, "to prove the Truth of the Christian Religion among Infidels," under the will of the celebrated Robert Boyle, who died the year before; these lectures were remarkable for their application of the Newtonian philosophy to the defence of Christianity, and went through several editions. In the same year he was ordained priest, and made Prebendary of Worcester; and the next year was appointed Keeper of the King's Library. In 1694 happened one of the matters which still make his name famous, the celebrated dispute with Charles Boyle (great-nephew to the founder of the Lecture, afterwards Earl of Orrery, and ancestor of the present Earl of Cork and Orrery), on the authenticity of the Epistles of Phalaris. These, which are letters supposed to be written by the Sicilian tyrant, popularly remembered as the roaster of his

enemies in a brazen bull, had never been questioned up to that time, but on Boyle's publishing a new edition, Bentley so thoroughly demolished them that it is now strange how their authenticity can ever have been believed in. Boyle, however, attempted to reply, and Bentley's rejoinder, as well as the whole controversy, was written with such wit and humour that the work ranks among the English classics; it gave rise, indeed among other works, to Swift's *Battle of the Books*. (A telling account of this controversy will be found in Macaulay's *Life of Atterbury*.)

The second great division of Bentley's life began with his mastership of Trinity College. This was conferred on him by the Crown in 1700, and in the same year he was Vice-Chancellor of the University: this office he never held again. In 1701, he was also made Archdeacon of Ely, to which office was then annexed the vicarage of Haddenham. As Master of Trinity, though he did much for the college in many ways, he conducted himself in such a dictatorial manner as to be constantly at variance with the Fellows, and notably in two serious disputes, in which he was charged with misapplication of college funds. A difficulty arose in trying the matter, there being a doubt whether the power of visitor in such cases lay with the Bishop of Ely or the Crown. Bishop Patrick, before whom the charge first came, declined to interfere; he died 1707, but his successor, Bishop Moore, was of a different opinion, and called on the Master to plead, who answered by denying the jurisdiction, and petitioned the Crown against it. In reply came an injunction to the Bishop to stay proceedings, but the Master gave way for the time, and requested to take his trial, either before the Bishop or any other royal commissioner. The Bishop, however, did not proceed till in 1714 he received a mandamus from the King's Bench: on this he tried the case, but died 31st July, 1714, before giving judgment, and the matter dropped for the next fourteen years. In 1728, the same charges against Bentley were laid before Bishop Greene; this time, however, the College petitioned against the Bishop's jurisdiction, and the Bishop presented a counter-petition to be heard on his right. The question was carried through the Privy Council to the King's Bench, and it was there decided [May, 1728] that the Bishop might visit the *Master*, but it being urged that the Bishop might exceed this licence by visiting the *College* also, a second petition for a further hearing was presented, and was tried in the King's Bench. This time the decision went against the Bishop, who thereupon appealed to the House of Lords, and was at last commissioned by them to try the Master. This being done, Bentley was sentenced to deprivation, but he was not deprived; for the vice-master, who must have executed the sentence, was afraid to do it, and resigned; and his successor, appointed of course by Bentley, pleaded that the Bishop's order was not directed to him. After some further useless litigation, the matter again dropped; Bishop Greene died 18th May, 1738, and Bentley remained Master. In the course of this great dispute Bentley was also engaged in a smaller one. Being made Regius Professor of Divinity in 1717, he was the next year accused of demanding illegal fees from the candidates for degrees whom he presented: for this he was suspended from his own degrees, first by the Vice-Chancellor (Thomas Gooch, Master of Caius, afterwards Bishop of Ely), and then by grace of the senate; he was afterwards, but not till 1728, restored by mandamus from the King's Bench.

All this time his classical work was going on; he edited *Horace*, *Terence*, and part of *Aristophanes*, and had the temerity to publish an edition of Milton's *Paradise Lost*, with a vast number of conjectural emendations; but that which demands most notice in a Religious Encyclopædia is his proposal for a new edition of the Greek Testament. Dr. John Mill, Canon of Canterbury, was in the very beginning of the century (his edition was published in 1707, the year of his death) the first to enter on the historical criticism of the text of Erasmus, then called, as it is still, the *Textus Receptus*, or Received Text; he was also the first to perceive the value of what is called Greek and Latin consent; and Bentley's theory, following this notion out, was based upon two statements of St. Jerome concerning his Vulgate—(1) that he had made it according to the best Greek copy, *i.e.*, Origen's, (2) that the very order of the words is mystery; from this Bentley concluded that by comparing Jerome's Latin with the oldest attainable Greek, he could restore Origen's text with great exactness. In 1716, Bentley laid these proposals before Archbishop Wake, who was himself much interested in the matter; and in 1720 he published them with a specimen chapter, the last in the Bible; but nothing more was done, owing probably not so much to the opposition which Dr. Conyers Middleton and others set up, as to what Dr. Scrivener [*Introduction to N.T.*, *p.* 402, *ed.* 1874] considers to be the true reason, the impossibility of maintaining his principles against evidence which his increasing collations bore in their face.

Bentley, "one of the most diligent, one of the most highly-gifted men our dear mother Cambridge ever nourished" [*Scrivener*, *p.* 401], but also one of the most headstrong and obstinate, died 14th July, 1742; having married in 1701, Joanna, daughter of Sir John Bernard, Bart., of Brampton, by whom he had, besides two daughters, a son Richard, a literary man, though far below his father [Fellow of Trinity, Senior Proctor, 1745], who died 1782.

Bentley's Life has been written by Bishop Monk, of Gloucester and Bristol, 1830; his works have been edited by Alexander Dyce, 1836, and his Letters collected by Dr. Wordsworth, one of his successors as Master of Trinity College, Cambridge, 1842.

**Bereans.**—A sect founded in the last century by John Barclay, professing to be like the Bereans of old [Acts xvii. 11], and denying any rule of conduct but that of the Scriptures. A few congregations are said to exist still.

**Berengarians,** followers of Berengarius, who was born at Tours, 998, and up to A.D. 1040 was Canon of the Cathedral and Master of the Cathedral School founded there by St. Martin, where he himself also had received his earlier education. In 1040 he became Archdeacon of Angers, and for nearly half a century after that he was prominently mixed up with the controversy which had begun to agitate the Christian world on the subject of Christ's Presence in the Eucharist. Of that controversy it is only necessary to say here that it turned upon the questions — (1) Whether the words "This is My Body," and "This is My Blood," mean that the consecrated bread and wine actually become changed into the Body and Blood of Christ, in such a sense that the bread and wine no longer exist; or, (2) Whether the words are used in a symbolical sense only, and so do not mean that the Body and Blood of Christ are really present at all in the consecrated bread and wine; or (3) Whether the words mean that the Body and Blood of Christ are truly present in association with the consecrated elements, but present in a mysterious manner which cannot be explained. The last of these statements was that which was actually maintained by Berengarius; the second was that which he was accused of maintaining; and the first was that which was maintained by his opponents.

Berengarius was first drawn into a public expression of his opinions in reply to letters of remonstrance written to him in 1045 and 1048, by an old friend and schoolfellow, Adelmann, who was at the earlier date Archdeacon of Liège, and at the later Bishop of Brescia; and also in a controversy with Hugo, Bishop of Langres. He then corresponded on the subject with the great Lanfranc, at that time Abbot of Bec, but afterwards Archbishop of Canterbury. His letter to Lanfranc, who was then at Rome, having been brought before a council then sitting there, Berengarius was condemned as a heretic [A.D. 1050]. This sentence was withdrawn by Hildebrand, afterwards Pope Gregory VII., at a Synod held at Tours [A.D. 1054], in which Berengarius declared his opinion in the simple form that "The Bread and Wine of the Altar, after consecration, are the Body and Blood of Christ." Subsequently a popular agitation was raised against him as a heretic, and in 1059 he was summoned to Rome, where he was persuaded to sign a form of recantation, in which he accepted the full and popular doctrine of Transubstantiation. Returning to France he disregarded his recantation, which was made in a moment of weakness, and entered on a long controversy with Lanfranc, which even brought his life into danger from the hands of the populace, who were violently opposed to his opinions. He was again summoned to Rome in 1079, and, on signing a second recantation, received a certificate from Pope Gregory VII., declaring that his opinions were orthodox, and anathematizing any one who should call him a heretic. The remaining nine years of his life were all spent in close retirement, in the island of St. Cosme, near Tours, in much humiliation, on account of his professed recantation, and in some fear, on account of the hatred which he had incurred among the bigots of Tours, who heard of those opinions in an exaggerated and distorted form, both from those who professed to be his followers and from his opponents. He never formed a sect, nor did his friends form themselves into one; his name being applied for controversial convenience to those who denied the Real Presence, just as the name of another distinguished divine was adopted in England for those who held certain opinions in the middle of the nineteenth century.

**Bergier,** Nicolas Silvestre [1718—1790].—A Canon of Nôtre Dame, and royal confessor, a man of much learning, who achieved great success by his writings against infidelity, chiefly against Voltaire and the Encyclopædists.

**Berkeley,** Bishop [A.D. 1684—1753].—George Berkeley was born in Ireland, on the 12th of March, 1684. He was educated at Trinity College, Dublin, where, in 1707, he gained a Fellowship. In 1713 he went to London, where he was introduced to the best literary society by Steele and Swift. He spent several years in travelling through Europe; first as chaplain and secretary to the famous Earl of Peterborough, and then as companion to Mr. Ashe, a son of the Bishop of Clogher. In 1724 Berkeley was preferred to the Deanery of Derry; but for a long time he had been forming a scheme for the conversion of the North Americans, which he hoped to effect by establishing a missionary college in Bermuda; this he intended to be a centre of operations, both on the Continent and in the West Indies. He put forth this scheme in 1725, a time when what is now the United States was yet an English colony, and its Church more or less under the control of the English Government. Encouraged by promises of substantial help from the Government, and accompanied by his family, and by several of the Fellows of

Trinity College, Dublin, he set sail for Rhode Island the same year. Here for seven years he worked untiringly to promote his object, but, utterly disappointed in the promised assistance of Government, he was at length compelled to give up the work and return to England. He had resigned the Deanery of Derry, worth £1,100 a year, and had spent much of his private means in the establishment of the college; and now, on giving up his favourite scheme, he determined to bear the whole loss himself, and returned all the subscriptions he had received. In 1734 he was made Bishop of Cloyne, and held that See till his death, in January, 1753, although he had the offer of the much richer See of Clogher.

Berkeley was celebrated for his philosophical writings. The chief principles of his philosophy are set forth in the *Theory of Vision*, published in 1709, and *The Principles of Human Knowledge*, published a year later. In the first of these he enforced the distinction between the immediate operation of the senses, and the deductions which we habitually draw from our sensations. In the second work he propounded the novel doctrine that what we call "matter" has no actual existence, and that the impressions which we believe ourselves to receive from it are not, in fact, derived from anything external to ourselves, but are produced within us by a certain disposition of the mind, the immediate operation of God.

In Paris he visited Malebranche, and discussed with him his ideal theory so hotly that it is said to have hastened the death of the French sage. In 1713 he published his *Dialogue between Hylas and Philonous*; in 1732 his *Minute Philosopher*, a series of dialogues on the model of Plato between two Atheists and two Christian Theists; and in 1734 the *Analyst*, a work addressed to infidel mathematicians. In 1744 he wrote *Siris*, a work on the benefits of tar-water in cases of colic.

The *Minute Philosopher* is the most characteristic of Berkeley's writings. In it he set himself to assail infidelity. He began by thinking that they erred by applying material standards and tests to the Being and Government of God. He soon saw what was the sophism which underlay their arguments. They assumed matter as a primary fact, the existence of which could not be gainsaid. He replied: "I admit the evidence of my senses, I see the sun, and hear music, and taste food. But I cannot generalise on these facts so far as to say what matter is. I know equally well that I have a spirit, thinking and reasoning power, and I know not what that is either. That is the greater of the two powers which I feel within me. And therefore I believe that the Being who made the outer world is a spirit, greater than all material things." "The idealism of Berkeley," writes Professor Maurice, "is a name ill-applied to his doctrine, if it is supposed to represent an unpractical habit of mind, an inclination to overlook facts, a preference for a world which we create to the world which we find. Berkeley was remarkable among his contemporaries for his devotion to practical objects. If his zeal carried him into other worlds, and made him anticipate blessings for our colonies which could not be attained in his day, it shrinks from no conflict with realities; it did not waste itself in any dreams. To watch the complaints of his people, to give them tar-water, and carefully to examine and register its effects, was part of his work as a parish priest, and became a link in the chain of his philosophical thoughts. In his treatment of his diocese, and in his conception of the duties of the English Government to the English settlers, towards the Irish and their faith, he displayed the soundest sense and benevolence. He anticipated maxims which after-years have been compelled to study, accept, and act upon. Surrounded by the most accomplished and the most critical men of his times, who shared little in his belief, some of whom were directly opposed to it, he was never regarded with any feelings but those of admiration and affection. Pope looked with contempt on the coxcombs who answered Berkeley with a grin. Of Berkeley himself he could only say that he had every virtue under heaven."

**Bern,** The Disputation of, was famous among the many gatherings held during the Reformation, to decide whether Protestantism or Romanism should be the acknowledged religion of the country. Bern had for some time been halting between two opinions, but at last the lords and chief citizens determined to hold a conference, to choose once for all between the Pope and Luther. They sent invitations to the Bishops, and desired all the cantons and free towns of the Helvetic Confederacy to send deputies; indeed, so anxious were they to thoroughly sift the matter, that they invited the ablest champions on both sides, promising them freedom of debate. The assemblage amounted to about 350 persons. The place chosen for the conference was the Church of the Cordeliers; the Popish deputies sat at one table, and the Protestants at the other, and between them sat the secretaries, who were bound by an oath to make a true and unbiassed report of the proceedings. The meeting lasted for twenty days, from January 6th, 1528, to January 27th. It sat on Sundays as well as week-days, except on January 22nd, the fête of St. Vincent, the patron saint of Bern. Then it was seen that the Protestants had gained the day; the Bernese had been accustomed to observe the day with much solemnity, but now the bells called in vain to service: neither priest nor

worshipper appeared. Then the canons and ecclesiastics were assembled, and asked if they wished to subscribe to the Reformed theses, to which they replied with hearty consent, and forthwith signed the articles. Eck and other champions of Rome had declined to be present, thus leaving the field open to the Protestants, who were represented by Zwingli, Kolb, Haller, Capito and Œcolampadius. On February 7th, 1528, the Reformation Edict was published consisting of thirteen articles. Mass was abolished, and the altars were pulled down, images were removed, and the Reformation may be said to have won a complete and easy victory.

**Bernard,** St. [A.D. 1091—1153], Abbot of Clairvaux, one of the most influential and distinguished personages of the Middle Ages. He was great as a divine, as the second founder of the Cistercian Order of Monks, and as the instigator of the Second Crusade.

St. Bernard was born at Fontaines in Burgundy, his parents, Tecelinus and Aletha, being both of noble families. He was educated in the University of Paris, then the most learned place in Europe, and after leaving the University returned to his father's house, which was on an estate not far from the Abbey of Citeaux, near Dijon, where the Order of Cistercians had lately branched off from that of the Benedictines, under the leadership of an Englishman named Stephen Harding [Cistercians]. It may have been the influence of this neighbouring monastery which induced St. Bernard to form a monastic community in his father's house, five brothers and a sister, with some neighbouring youths, joining him. At the age of twenty-two [A.D. 1113] the six brothers and some of these enthusiastic young ascetics, the whole number amounting to thirty, asked for and obtained incorporation among the Cistercians of the Abbey, where they remained for two or three years. This period of probation over, Bernard and his friends were drafted off, in 1115, to establish themselves as a new community at Clairvaux, in Champagne. The country was very bleak and barren, and great difficulties had to be surmounted in building the house. Bernard was appointed Abbot by the Bishop of Châlons-sur-Marne, in whose diocese the new monastery was situated, and here he remained for nearly forty years, so influencing the order of monks which he had joined, and so extending the number of their monasteries, that they were eventually called after his name, "the Bernardines," being a second name for "the Cistercians."

St. Bernard began his career at Clairvaux with the practice of great austerities, making the severe rule of the Cistercian Order still more severe; but circumstances brought him into public life, and this mellowing influence, together with the better knowledge of the world and of human nature which came with maturer age, led him to relax his discipline, both as regarded himself and those whom he ruled. In public life, indeed, he became very conspicuous before he was forty years of age. In A.D. 1128 he was present at the Synod of Troyes, where his influence led to the establishment on a firm foundation of the Order of Knights Templars, whose greatness is still kept visibly in memory by the Temple and its Church in London. He also drew up the Statutes of that Order. He then became the adviser of Louis VI. respecting the claims of Innocent II. and Anacletus to the Papacy, deciding that the first, as having been first elected, ought to be regarded as the true Pope, a decision which was adopted, not only by the King of France, but also by Henry I., King of England, and even by the Anti-Pope Victor, who was chosen by the opposite party to succeed Anacletus, but who submitted himself to Innocent II.

In the year 1146 St. Bernard began to urge the continental princes and people to engage in another crusade, his sermons and letters inducing vast numbers to enlist themselves in the army organised for the recovery of the Holy Land out of the hands of its Mahometan conquerors, and producing such an effect that he was entreated to take the supreme command as generalissimo. This command he prudently declined, but he sent the crusaders forth with his full sanction, by giving the cross with his own hands to the Emperor, the King of France, the Count of Flanders, and other commanders who had unsheathed their swords at his bidding.

In the controversies of the period St. Bernard is chiefly known as the opponent of Abelard, both by his writings, and also by word of mouth at the Council of Sens, held in A.D. 1140. Seven years later he combated the errors of Gilbert de la Porée, Bishop of Poitiers, on the subject of the Holy Trinity, and caused them to be officially condemned at Autun, Paris, and Rheims. In the same year, at the request of Alberic, Cardinal of Ostia, he undertook to confute and convert the Petrobrusians, a sect opposed to most of the received doctrines of the Church, and followers of a priest named Peter de Brueys. St. Bernard went to Toulouse, the stronghold of the sect, and won over many by his earnest preaching and strong arguments.

But the most abiding influence of St. Bernard was exerted through the monasteries which he founded, and through his writings He is said to have founded one hundred and sixty Cistercian monasteries during his lifetime, and great numbers were erected in the twelfth and thirteenth centuries, including in England those of Fountains, Tintern, Beaulieu, Netley, Furness, Hayles, Jervaulx, Woburn, and St. John's College, Oxford. His writings were extensively read during the middle ages, and were among the earliest of printed books, appear-

ing in two folio volumes at Mentz, A.D. 1475. His theology was chiefly founded on that of St. Ambrose and St. Augustine, and one characteristic of it is his frequent references to and quotations from the Bible. St. Bernard's writings acquired for him the title of the "Last of the Fathers," so great was their authority. It may be added that while in theology and in practical work and life St. Bernard belonged in all things to the Middle Ages, he was an unsparing censor of the abuses which had sprung up in the Court of Rome, and under its influence in the Church at large.

We are indebted to St. Bernard for several well-known hymns—"Jesu, the very thought of Thee," "Jesu, the very thought is sweet," "Jesu, Thou joy of loving hearts," &c., being translations of portions of a Latin metrical poem of 200 lines, known as "Jesu, dulcis memoria." "O sacred Head, surrounded," is a translation by Sir Henry Baker of another of his poems.

St. Bernard was canonised in 1174; his festival is observed on August 20th. During his life his personal influence was almost incalculably great; the Kings of France and England, the Emperor of Germany, and even the Pope, were really guided and inspired by him.

**Bernard,** OF CLUNY, is sometimes known as Bernard of Morlaix, in Brittany, where he was born of English parents. Little more is known of his life than that he was a monk of the magnificent Abbey of Cluny, in Auvergne. He must not be confounded with St. Bernard of Clairvaux, with whom he was contemporary. He was the author of a famous poem of about 3,000 lines, *On Contempt of the World*, which he dedicated to his Abbot, Peter the Venerable. The poem commences with a description of the glory of heaven, and Dr. J. M. Neale has made a free translation of it, entitled, *The Rhythm of Bernard of Morlaix.* Some of our most familiar hymns about heaven are extracts from this translation: "Brief life is here our portion," "For thee, O dear, dear country," "Jerusalem the Golden." From a later portion of the poem comes also "The world is very evil." Archbishop Trench has published ninety-six lines of it in his *Sacred Latin Poetry* and there have been several American translations.

**Bernard,** ST. [A.D. 923—1008], of Menthon. The founder of the hospitals for travellers across the Alpine passes, known as "The Great St. Bernard" and "The Little St. Bernard," where some of the regular Canons of St. Augustine (Augustinian Canons) have for nine centuries ministered charity, in word and deed, to distressed travellers, rescuing many from death, showing hospitality to all who stood in need of it, and guiding others to safety. St. Bernard of Menthon was Archdeacon of Aosta, and for forty years was engaged on missions among the mountaineers, and his observations of the hardships which Alpine travellers had to undergo suggested to him the idea of erecting the great Hospice as a place of refuge for them. His name is commemorated in the Calendar on June 15th, the day of his burial. He died at Novarra, on May 28th, 1008.

**Bernardin,** OF SIENNA, ST. [1380—1444]. At the age of twenty-two he became a Franciscan. He was the most celebrated preacher of his day, and by his eloquence persuaded many of both sexes to give up their gambling and frivolity. He refused several Italian bishoprics which were offered to him. He was canonized by Nicholas V., in 1450.

**Bernardines.**—A second name for the Cistercian Order of Monks. [BERNARD, ST., OF CLAIRVAUX. CISTERCIANS].

**Berquin,** LOUIS DE, born at Passy, about 1490. He was brought up in the strictest form of Roman Catholicism, but having investigated the doctrines of Luther, he became a convert to them. He was twice imprisoned on a charge of heresy, and the second time only released at the express desire of the king. Having, however, openly attacked the Sorbonne, he was a third time thrown into prison, and this time condemned to be burned alive. This sentence was carried out in Paris, on the 22nd of April, 1529. Berquin is remarkable as being the first victim of the Protestant persecution in France.

**Berstead,** COUNCIL OF.—A Witenagemot, summoned by Wihtred, King of Kent, at Berstead, near Maidstone, to pass his ecclesiastical laws, probably about A.D. 696. The laws passed by this council are given in the *Textus Roffensis.*

**Berthwald,** ARCHBISHOP OF CANTERBURY [A.D. 693—731].—Being Abbot of Reculver, he was elected Archbishop after a two years' vacancy, to succeed Theodore of Tarsus, 1st July, 692, and was consecrated at Lyons, under the Pope's authority, June, 693, by Godwin, Bishop of that city. Though a learned man, his knowledge was not equal to that of his predecessor; but he seems, though of a less haughty temper than Theodore, to have been equally tenacious of the rights of his own Church against Rome. He is chiefly known for his attempts to settle the case of the famous Wilfred, Archbishop of York. This, which must be described in detail under WILFRED, turned on the point, what authority the Archbishops of Canterbury had in the province of York, and especially whether they had the power to erect fresh sees and consecrate fresh bishops. This Archbishop Theodore had done, and

Wilfred, though appealing to Rome, had been forced by Theodore's influence to leave his see of York for that of Leicester. Archbishop Berthwald now called [702] a Synod, at Easterfield, in Yorkshire, to consider the case; but Wilfred still refusing to submit, the matter, in spite of another appeal to Rome, could not be settled until a second council was held, in 706, near the Nidd (the exact place is not known), a little river falling into the northern Ouse. At this council Berthwald induced Wilfred so far to give way as to be content with the see of Hexham, instead of York, to which he had insisted on returning.

Little more is known of Berthwald; he watched over the interests of his province by obtaining a veto on the appointment of bishops; and over those of the Kentish monasteries by gaining protection for them against lay oppression. He died 13th Jan., 731, and was buried beside his predecessor in St. Peter's Church at Canterbury.

**Bertram,** usually called "Bertram the Priest," or "Bertram the Monk;" but the name is thought to be a corruption of that of Ratramnus, with "Blessed" (Lat. Beatus) prefixed in an abbreviated form, and thus reading B. Ratramnus. He was a monk of Conbey, in Aquitaine, and wrote a tract on *The Body and Blood of the Lord*, which was brought into notice at the time of the Reformation, under the title of *The Book of Bertram* [RATRAMNUS].

**Beryllus** [about A.D. 227], a Bishop of Bostra, in Arabia, who denied the pre-existence of Christ as God before the Incarnation, and maintained the view that He had no other Divine Nature than that of God the Father, Who, as a spirit, was united to Him at the time of His birth. A council was held at Bostra in A.D. 227, when the great Origen so successfully argued with Beryllus that he was brought back to the faith of the Church.

**Bethlehemites.**—A Roman Catholic Order, founded in America by a Spaniard in the seventeenth century, under the patronage of "Our Lady of Bethlehem." Their special duties were to minister to the sick in hospitals, and to teach in schools, and the Order rapidly spread through Spanish America. But with the decline of Spanish power there the Order dwindled also, though there are several houses belonging to it in Central America. There are no others anywhere. In the thirteenth century there was a similar order established in Cambridge, but nothing further is known of it.

**Betrothal** [MARRIAGE].

**Beveridge,** WILLIAM. — This learned Bishop was born in 1638, at Barrow-on-Soar (near Loughborough), where his grandfather, father and brother were successively incumbents. Admitted in 1653 of St. John's College, Cambridge, he was B.A. 1656, M.A. 1660, D.D. 1679. His studies took an Eastern turn, and he was a learned Orientalist. He was made Deacon the 3rd, and ordained Priest the 31st, of January, 1661, by Robert Sanderson, Bishop of Lincoln, and collated Vicar of Ealing, by Bishop Sheldon of London, holding the living till 1672, when the Lord Mayor, Sir Robert Hanson, made him Rector of St. Peter's, Cornhill. Proceeding further, he was Prebendary of St. Paul's, 1674 (this he held till his death), Archdeacon of Colchester, 1681, and Canon of Canterbury, 1684. In 1691 he was nominated by William III., whose Chaplain he was, for election to Bath and Wells, the see of the deprived Bishop Ken; but although he had, of course, taken the oath of allegiance to the king, and indeed went so far as to vacate his canonry of Canterbury, he would not in the end accept the bishopric. In 1704 St. Asaph was offered him, vacant by the translation of Bishop Hooper to the same see of Bath and Wells. Possibly the same scruples as to Ken's deprivation might have made Beveridge refuse this also, had not Ken formally resigned in Hooper's favour; St. Asaph, therefore, Beveridge accepted, vacated his archdeaconry, and was consecrated 16th July, 1704, by Archbishop Tenison, Bishop Spratt of Rochester (Dean of Westminster), and Bishop Hooper.

Beveridge died on the 5th March, 1708, at Westminster, and was buried at St. Paul's, leaving most of his estate (for he had no children) to the recently-founded Societies for the Propagation of the Gospel and of Christian Knowledge, an endowment for daily service in his native parish, and his library to St. Paul's. His doctrine was that of a High Churchman,* though perhaps not the highest of his day. He was a most upright and pious man, and for the zeal which he displayed in his first parish obtained the appellation of "the great reviver and restorer of primitive piety." He was most assiduous in his duties, and met with such success that his parishes were considered models; as archdeacon he conducted his visitations in person, which seems to have been then uncommon; as bishop he paid considerable attention to the duty of catechising, and supplied his clergy with his own *Exposition upon the Church Catechism*, which has been several times reprinted.

Besides this work, other and more important ones were the *Synodicon* [1672], a collection of the Apostolical Canons and Conciliar

*Extracts from his writings are given in all four of the "Catenæ Patrum," drawn up by Pusey and Newman (Tracts for the Times, Nos. 74, 76, 78, 81), on the Sacraments, Tradition, and the Apostolical Succession.

Decrees; this, however, was the only one which he himself published; but after his death appeared his *Sermons* [1709—14]; *Private Thoughts on Religion* [1709]; *Thesaurus Theologicus* [1710], being skeleton sermons arranged in order and called a "System of Divinity;" and an *Exposition of the Thirty-nine Articles* [1710]. This was imperfect, the MS. of the last nine not being at that time found; it was discovered in 1830, and published in 1840, by Dr. Routh, of Oxford. Thorpe, the bookseller who sold it to him, had obtained it from the Rev. — Stanley, Rector of Much Hadham, a descendant of William Stanley, Dean of St. Asaph [1706—31], into whose family Bishop Beveridge had married.

Beveridge's whole works were first collected by Hartwell Horne, 9 vols. 8vo., 1824, and again published in 12 vols. 8vo. Oxford, 1844—48.

**Beza,** St. [Bee's, St.]

**Beza,** Theodore [A.D. 1519—1605].—Beza is the Latin form of the name of Theodore de Beze, one of the earliest French reformers. He was son of Pierre de Beze, bailiff of Vezelai, in Burgundy, by his wife Marie Bourdelot, and was born in 1519. His early education at Paris and Orleans led him towards Protestant doctrines, but not so far that he refused the priory of Longjumeau, near Paris, to which he was presented on returning thither in 1539, after taking his degree in law at Orleans. This he retained for nine years, till after a serious illness in 1548 he read his recantation at Genoa, and the next year became Professor of Greek at Lausanne. Here, besides the lectures properly belonging to his chair, he lectured on the Epistles of St. Paul and St. Peter, and made his Latin translation of the New Testament [see Bible]; he also finished the French metrical version of the Psalms, of which Clement Marot had done the first fifty In 1559 he resigned his professorship and joined Calvin at Genoa, where he became a Protestant minister, and took so prominent a part that he was fixed upon to convert King Anthony of Navarre. This, aided by King Anthony's wife, he succeeded in doing;* and afterwards remaining for a time in France was present during some of the religious campaigns of the period, acting as chaplain at the battle of Dreux, 19th Dec., 1562. In 1563 he returned to Genoa, and Calvin dying in the following year, he became the recognised head of the reforming party, and as such was president of the Synod of Rochelle, in 1570. He lived to a great age, managing the affairs of the Geneva Protestants, and negotiating and speaking at conferences and synods. His public lectures were continued till 1600, and even after that he lived five years, dying 13th October, 1605.

His moral character has, of course, been much attacked; some accusations were made against him while Prior of Longjumeau, but they were never either proved or brought to trial; and although some of his early poems, called *Juvenilia*, are somewhat licentious, he repented of and apologised for them. Another matter was the share he took in the wars of religion, where he was accused of inciting the murder of Francis, Duke of Guise, [1563]; but the assassin himself, Poltrot de Méré, who made the accusation, afterwards withdrew it; and as to his zeal in exciting the Protestants to resistance, he was by no means one of the most prominent, nor were the Protestants unprovoked, or perhaps even unjustified in their resistance. His fiery zeal was much lessened in his last days, and in 1599, when he had an interview with Henry IV., who asked what he could do for him, all that Beza asked was that peace might be restored to France.

Much of Beza's Biblical work will be found mentioned under Bible; and his chief publication, besides what have been already spoken of, was a History of the French Reformed Church, from 1521 to 1563, Antwerp, 1580, 3 vols.; another remarkable work was a Treatise *De Hæreticis Puniendis*, 1544, in favour of the capital punishment of heretics.

**Bezpopoftschins.**—That division of Russian Dissenters which does not retain the office of priest. It comprehends many sects.

**Bezslovestni.**—A curious sect of Russian Dissenters, formed in the last century, whose members, after their conversion, renounced the use of speech, and so acquired their distinctive name, which means "The Dumb." Cruel forms of torture were used by Pestal, Governor-general of Siberia during the reign of Catherine II., with the object of obtaining information as to their tenets, but without success.

**Bianchi.** [White Brethren.]

**Bibiana,** St. [A.D. 363], otherwise known as St. Viviana, a martyr of Rome, whose father, Flavianus, a prefect of Rome, was banished for his profession of Christianity, and whose mother, Dafrosa, also became a martyr. After infamous attempts to corrupt her virtue, Bibiana was beaten to death with loaded scourges. She is commemorated on December 2nd.

**Bible.**—That the volume which we call the Bible is the inspired revelation of God appears from a chain of evidence beginning with very early times. The history of the LXX. (the Greek translation of the Old Testament.—*see below*) proves the existence of the Old Testament long before the

*For a short account of French Protestantism, see the article Bartholomew Massacre.

Christian era; in the second prologue to Ecclesiasticus, about B.C. 230, "the Law and the Prophets and the rest of the Books" are spoken of, which virtually represents our Lord's own division (Luke xxiv. 44). And that these books, then, afterwards, and now existing, came from most primitive ages as the productions of those whose names they bear, may rest upon the testimony of Philo, the Jewish philosopher, in the first half, and Josephus, the Jewish historian, in the second half, of the first century, to the extreme and jealous care with which the Jews preserved their sacred writings—writings described by Josephus in agreement with all later catalogues of the Old Testament.

Of these later catalogues, the first extant is that in the works of Melito, Bishop of Sardis, [A.D. 180], another is by Origen, a few years later, and there are eight others in the works of the Fathers, down to St. Augustine in the fifth century. Then came the catalogues set forth by the councils, adding the New Testament; that of Laodicea [363], gives all our books except the Revelation of St. John; while that of Carthage [397], adds the Revelation, and inserts also some of the Apocryphal books.

The word *Bible*, in Greek and Latin "Biblia," is a plural noun turned into a singular, being the Greek "books." St. Chrysostom, in the fourth century, first uses it in his Homilies (the earlier titles of the "Bible" being such as answer to our expressions, "the Holy Scriptures," or "Sacred Writings"); and through the Latin translation into ancient, middle, and modern English, it passed as the familiar name by which we know the volume of sacred books of our Christian religion. With most of the reformed churches it is divided into the three great sections of the Old Testament, the Apocrypha, and the New Testament.

I—The Original Hebrew Old Testament.—The thirty-nine books, whose names stand at the beginning of our Bibles, in "The Names and Order of all the Books," formed, of course, and form now, the Hebrew Bible; but they were differently arranged into the three sections of which our Lord speaks (Luke xxiv. 44), as "the Law, the Prophets, and the Psalms;" (1) the *Law* being the five Books of Moses; (2) the *Prophets*, not only those books which we call by that name, but the historical ones also, which were placed in this category in consequence of the belief that the prophets were the historians; (3) the *Psalms*, the book of that name and the other poetical ones. This is but a rough classification, and not at all times strictly accurate, but such was the principle.

The books are of most various dates, from Job, or rather part of Job, down to Malachi the prophet. With regard to the former, the exact date is uncertain, but it is thought by some that Moses edited what already existed, and added the historical beginning and end; the date usually given to Moses is about B.C. 1490. From about this time, then, the five Books of Moses and that of Job are dated; and the Book of Malachi from about B.C. 420. Over more than a thousand years, therefore, the Books of the Old Testament range; and as during this time the work of collection was gradually going on, more than one assemblage of books is, as might be expected, known. Thus about B.C. 1420, "the Book of the Law of God" (Joshua xxiv. 26), was, as tradition has uniformly maintained, what is now known as the Pentateuch. About B.C. 710 Isaiah (xxxiv. 16) mentions "the Book of the Lord;" and about B.C. 520 Zechariah's mention (vii. 7) of "the former prophets" is probably an allusion, though not quite so clear a one, to an earlier compilation of prophets and historians. And at the end of the fifth century before Christ, that is, rather more than a hundred years after the last date, the latest collection and redaction was made by Ezra and Nehemiah, the two Jewish restorers, and the standard copy thus produced laid up in the Temple. This was lost at the taking of Jerusalem by the Romans [A.D. 70], just as the sacred autographs had been lost when Nebuchadnezzar of Babylon took the city [B.C. 588].

Far later even than A.D. 70 are the earliest Hebrew copies which now exist. The MS. Bible in the Cambridge University Library is said to date from A.D. 856 (*Smith's Dictionary of the Bible*, under Old Testament), and other copies of different books on the Continent from 843, 897, 916; the MSS. of the Samaritan Pentateuch, a recension in Samaritan characters, made about B.C. 400, date from the tenth century. The printed editions began in 1477, with the Psalter, at Bologna; other separate portions followed, and before the end of the century the whole Bible was printed, at Soncino, near Cremona; a copy of this edition is at Exeter College. The great Complutensian Polyglot (the Bible in Hebrew, Chaldee, Greek, and Latin), succeeded in 1522, at Complutense, now Alcala; and many other editions more or less important, among which the other Polyglots may be mentioned: the Antwerp Polyglot, 1569—1572, containing (besides the above languages) the Syriac version; the Paris, 1628—1645, containing also Samaritan and Arabic; the London, 1657 (edited by Bishop Watson, of Chester); the Leipsic, 1750, containing the German version; and the Second London 1816, published by the Bagsters. All modern Hebrew Bibles, however, are based on Van der Hooght's edition, Amsterdam, 1705.

The Greek Old Testament. — Some portions of the Old Testament (the history of the Exodus, the settlement in Canaan, the Law of Moses, strictly so called), may have been translated into Greek very shortly after the final redaction by Ezra; and there is a quotation of Aristobulus, a Jewish

priest of about B.C. 160, by Clement of Alexandria (*Stromata*, or Miscellanies, i. 22), to the effect that Plato the philosopher (B.C. 428—347) had studied them. But the whole of the Old Testament was first translated in the reign of Plotemy II. Philadelphus, King of Egypt [B.C. 288—247]. This king was the founder of the famous museum and library of Alexandria, and under the care of Demetrius Phalereus the orator, who was his librarian, the Old Testament was translated by learned Jews of Alexandria. This is all that is really known of the history of the translation; the legends that seventy translators were sent from Jerusalem by the High Priest, that they were shut up in seventy cells on the island of Pharos, and each by the help of the Holy Ghost finished a version in seventy days, which seventy, by the same Divine power, minutely agreed—these are discredited by the simple evidence of the version itself, that the translators were not quite perfectly acquainted with Hebrew; one portion, however, of these traditions is embodied in the name of the version, "the Septuagint," or, in short, LXX.

One of the oldest MSS. of the Septuagint known, the Codex Cottonianus, of the fourth century, was almost destroyed by fire in 1731; what remains is in the British Museum. There is also the Codex Alexandrinus, which is almost complete in both Testaments, and dates from the fifth century; but at the Vatican is a Greek Bible somewhat less complete, of the same age as the Cottonian, another at Paris, and another at Milan, more fragmentary still, and about two centuries younger. The Psalter was printed at Milan in 1481, and at Venice 1486 and 1496, but the first complete LXX. was in the Complutensian Polyglot already mentioned, 1517. The text of this was an eclectic one; but reprints of both the Alexandrian and Vatican MSS., which differ slightly from each other (the latter being generally nearest the Hebrew), have often been made; thus the latter is taken by Bishop Walton in his Polyglot, 1697; by Holmes and Parsons,* Oxford, 1798; by Dean Gaisford's small edition, Oxford, 1848; also by Messrs. Bagster's reprints; while the former is represented by Grabe, Oxford, 1707; Breitinger, Zürich, 1730; and Mr. Field in 1859, who also arranged the version according to the Hebrew, by separating the Apocryphal Books, and altering where necessary the arrangement of chapters.

Three other versions, by Aquila, Theodotion, and Symmachus, date from the second century; they are not extant except in fragments; their characteristics are—of Aquila's, great and unintelligible literalness; of Theodotion's, very considerable ignorance of Hebrew, far more than the slight and partial ignorance of the LXX.; of Symmachus', the reverse of the first, too great paraphrase. Theodotion's requires further notice, from the curious fact that his Daniel was, for unknown reasons, very early substituted for that of the LXX. It so remained universally till 1772, when the latter was first published at Rome, from the Codex Chigianus of the tenth century, and very commonly so afterwards. Gaisford [1848] gives both. Yet three more versions, though only partial ones, existed, but are now extant only in very scattered fragments; being anonymous they are only known as the Fifth, Sixth and Seventh versions. All the seven, together with the original Hebrew, and the same in Greek letters, formed the great HEXAPLA of Origen [A.D. 185—254], arranged in parallel columns, and having its title from the number of columns which went throughout. This work was kept at Cæsarea, but was destroyed when the Saracens took the town in 653. The central column only, being the LXX. itself, with Origen's annotations, was preserved in a copy made by Eusebius; but numerous fragments were embedded as quotations in different works of the Fathers and others, and all these have been brought together successively by Morin [1587], Drusius [1622], Montfaucon [1714], and Mr. Field [1875], whose preface is now the best, as well as the latest, authority on the whole subject.

THE LATIN OLD TESTAMENT.—The earliest Latin versions, not only of the Old Testament but of the whole Bible, did not come, as might have been expected, from the Roman Church, which in the first days of Christianity was Greek-speaking, but from that of Africa, which from the beginning seems to have used Latin. One version, which is not otherwise known, is quoted by very early writers of our own church, as by Fastidius, a devotional writer of the fifth century, said to have been Bishop of London; and even before this, as early as Tertullian [A.D. 150—220], there seem to have been more than one version, or, more properly, several recensions of the same text, such as the African, British, Gallican, and one, the best known, called the Old Italic. Of this last, the chief part (of the Old Testament) which now remains is the Psalter, which was long used in divine service, and with us till the Norman conquest. These early versions were from the LXX.; as the preface to our English Bible says, "They were not out of the Hebrew fountain, but out of the Greek stream; therefore the Greek not being altogether clear, the Latin derived from it must needs be muddy. This moved St. Jerome to undertake the translating of the Old Testament out of the very fountains themselves." He began with the Psalter, of which he left three distinct versions, all extant; (1) the Roman, being the Old Italic slightly corrected; (2) the Gallican, a fresh version from the

*Robert Holmes, D.D., Dean of Winchester, d. 1805; James Parsons, B.D.

LXX; (3) the Hebrew, direct from the original; he then proceeded with the rest of the Bible, and finished it during the last twenty years of the fourth century. His version by degrees superseded the Old Italic, and, revised by order of Charlemagne [A.D. 802], and again by Pope Clement VIII. in 1593, is the present authorised Bible of the Roman Catholic Church. The name, Vulgate, by which this Bible is known, was originally applied by Jerome himself to the Old Italic, and afterwards gradually transferred to his own work. The existing MSS. are very many; some of the earliest date from the sixth century; one of this age, the Codex Amiatinus, is at Florence; one in the British Museum, known as Charlemagne's Bible, is beautifully illuminated, and another of the same kind at Durham Cathedral is known by the name of Bishop Pudsey, or de Brisac [1153—1197]. The Vulgate, on the invention of printing, was the very first book to come from the press, about 1450; after the edition was supposed to be lost, a copy of it was found in the seventeenth century in the library of Cardinal Guilio Mazarin, at Paris, and it is therefore called the Mazarin Bible. About twenty copies are now known, mostly in England.

In the sixteenth century other translations were made; in 1527 by Sanctes Paquinus [*d.* 1536]; in 1535 by Sebastian Munster [*d.* 1552]; in 1572, by Benedict Arias Montanus [*d.* 1598]; in 1579, by Emanuel Tremellius [*d.* 1580], to which his son-in-law Francis Junius [*d.* 1602], added a translation of the Apocrypha; this name has led a writer in *Smith's Dictionary of the Bible* into a strange blunder (ii. 466); "the margin of the A.V. (Tob. xi. 18), gives Junius as the equivalent of Nasbas."

II.—The Original Greek New Testament.—The New Testament was all originally written in Greek (for the theories that St. Matthew's Gospel was a translation from Hebrew, and St. Mark's from Latin, are now given up, the latter by all scholars, the former by nearly all) within the last half of the first century; the original autographs are long since lost, it is impossible to say when or how, and the earliest MSS. which exist date from the fourth and fifth centuries. The principal ones (of which some have already been mentioned) are: (1) The Sinaitic MS., discovered by Tischendorf in 1859, and now at St. Petersburg, of the latter part of the fourth century; (2) the Alexandrine, brought to England in 1625, and placed in the British Museum, 1753, of the early portion of the fifth century; (3) the Vatican, in that Library since 1450, of the early part of the fourth century, and so the oldest known; (4) Ephraem, at Paris, of the fifth century; and (5) Bezæ, at Cambridge since 1581, of the sixth century. Of these the only one where the New Testament is quite complete is the first; the second is very nearly so; the third somewhat more deficient; the fourth is only large fragments; and the fifth the Gospels and Acts. Little more than a brief list can be given of some of the more important printed editions, of which the first (though some of the early chapters of St. John had been printed sooner), was, as of the Old Testament, that of the Complutensian Polyglot of Cardinal Francis Ximenes de Cisueros, which was published in 1514, before the rest; to Ximenes succeeded Erasmus, who published in his lifetime five editions, 1516, 1519, 1522, 1527, 1535. Theodore Beza, and the printers Stephens and Elzevir, were the editors of the next hundred years, and Dr. Scrivener thinks that Beza's last edition, 1598, is the text which our Authorised Version most nearly represents. But not all of the five great MSS. were yet known, those which were known do not appear to have been used, and Ximenes and Erasmus formed their text from very few, and those late and unimportant ones. Stephens was the first to collate any number, though even he used them carelessly; and the Polyglot of Bishop Walton of Chester, 1657, was the first real preparation for the formation of a correct text by criticism. Bishop Fell of Oxford, 1675, in some measure, though slightly, carried on the work; but Dr. John Mill, Canon of Canterbury, 1707, "found the edifice of wood and left it marble" (Scrivener): such was his industry, zeal, and sagacity, that he is universally allowed to be the parent of all the work that has been done. Bentley's great plans came to nothing (Bentley), and for the next century almost all original research was made in Germany. Bengel, Wetstein, Griesbach, Scholz, Lachmann, successively did their work upon the New Testament, which was crowned in 1872 by Tischendorf's final and eighth edition of his revised text. Meanwhile, of later years in England the three texts of Dr. Tregelles, Dean Alford, and Bishop Wordsworth have been published, and in 1881 the great edition of Professors Westcott and Hort* came forth, which is the last attempt to settle the words actually written by the inspired writers.

These, the words actually written, cannot, it is almost universally allowed, be those of the common or received text; and the problem before critics, unless Westcott and Hort, as some think, have solved it,† is to ascertain these as nearly as possible from the three chief sources, namely MSS., Versions, and Quotations. Of these three only one has yet been mentioned, and but a small portion of that; but

* Brooke Foss Westcott, D.D., Regius Professor of Divinity at Cambridge, Canon of Westminster; Fenton John Anthony Hort, D.D., Hulsean Professor of Divinity at Cambridge.

† Dr. Scrivener, whose authority, even if it is not equal to that of the Cambridge Professors, falls very little short of it, throws, however, very considerable doubt on the soundness of their conclusions. *Textual Criticism*, 3rd and last edition.

there exist, roughly speaking, about 2,000 MSS., more or less complete, of which rather less than a tenth are "uncial," the others being "cursive" (the modern words answering to these would be "point-hand" and "running-hand"), the uncials being as a rule the earliest. The Versions of chief critical value are the Latin, Syriac, Gothic, Egyptian, Æthiopic, and Armenian; and the Quotations referred to are those made by the early Fathers of the Church. These three sources of evidence come in the order of their value; for in the second it cannot, of course, be *always* certain what Greek reading is represented by any translation, nor in the third whether a quotation is meant to be a verbatim one. Again, in applying the evidences there will be differences; for some critics, as Dean Alford and others, attach paramount importance to the early uncials, those already mentioned by name and some few others, and to their descent from and relation to each other; while some, of whom Dean Burgon in his celebrated *Quarterly Review* papers, and in a less degree Mr. Maclellan, in his *English New Testament*, are examples, give great weight in all cases to the later cursives, whose influence formed our received text, and to the possibility, which no doubt always exists, that some may be copies from an earlier uncial than any we now possess. To strike the balance is the great difficulty of criticism; and it must not be forgotten that Tischendorf, one of the greatest of critics, in many cases returned in his later editions to the received readings.

There are also "Græco-Latin" MSS., *i.e.*, of the two languages side by side. The best known is Codex Bezæ, whose Latin is simply its translation of its own Greek; others have, some the Old Italic, some the Vulgate. Lastly, Theodore Beza, in 1556, made a very elegant version of the New Testament, which went through many editions, and has been reprinted by the Bagsters; and Emanuel Tremellius, in 1569, made a version from the Syriac.

III.—Other Early Versions of the Bible.—To these very little space can be given; those whose names have been already mentioned are (1) the Syriac, in which language and its dialects there are known six more or less different and perfect versions; the best known, the Peshito (meaning Simple), is of the third century, and was published as early as 1555, by Albert Wiedmanstadt, Chancellor to the Emperor Ferdinand I.; (2) the Egyptian, dividing into three in different dialects, of the fourth or fifth centuries; (3) the Gothic, made by Bishop Ulfilas, about A.D. 360; (4) the Æthiopic, whose date is unknown (Christianity came to Æthiopia in the fourth century); this version only exists in late MSS.; (5) the Armenian, made in the fifth century. Others are (6) the Arabic, of the tenth century; (7) the Chaldee of the Old Testament only, called the Targum, a word of unknown meaning; this is intermixed with Jewish comment, paraphrase, and explanation, and is of very various and uncertain dates; (8) the Samaritan, in a debased Hebrew dialect, of perhaps the seventh century—not to be confused with the "Samaritan Pentateuch;" (9) the Slavonic, of doubtful age, perhaps partly even mediæval.

IV.—The English Bible.

(1).—Primitive Versions.—Of these there is a trace, but a very slight one, in a sermon of St. Chrysostom, about the end of the fourth century; the Scriptures are read, he says, even in the British Isles, and the same faith is learnt as at Constantinople, *though in another tongue.*

(2).—Ancient English, or Saxon and Norman Versions. No complete Anglo-Saxon version of the Bible now exists, or probably ever existed; the Venerable Bede [672—735], Eadfrith, Bishop of Lindisfarne [*d.* 721], and King Alfred the Great, translated great part of it, but these versions are now lost. Ælfric, Archbishop of Canterbury [*d.* 1005], translated the Heptateuch (Moses, with Joshua and Judges), parts of Kings, Esther, Job, Judith, two Books of Maccabees, with the apocryphal gospel of Nicodemus; of these, the Heptateuch, Job, Judith, and Nicodemus, were published 1699, by Edward Thwaites [*d.* 1711], Fellow of Queen's College, Oxford, Regius Professor of Greek, also Professor of Moral Philosophy. The Anglo-Saxon translation of the Gospels appears to be ascribed to Ælfric without sufficient authority. There remain six such MSS. at Cambridge, Oxford, and the British Museum, of which the oldest is at Corpus Christi College, Cambridge; but they differ from one another, and their relations, either common or mutual, are not as yet clear. A text representing them was published by Archbishop Parker, and John Foxe, 1571; by Thomas Marshall, Rector of Lincoln College [*d.* 1685], 1665; by Mr. Benjamin Thorpe, the eminent Anglo-Saxon scholar, 1842, and by Professor Bosworth, 1865. Besides these are two *glosses*, or Latin with interlinear Anglo-Saxon, known as the Lindisfarne and Rushworth Gospels; the former, in the British Museum, is of the tenth century, the latter, in the Bodleian Library, of the ninth; both have been published by the Surtees Society. There were also *metrical* versions, more or less paraphrastic, which have no strict right to be on the present list—such as the narrative poems by Cædmon, a monk of Whitby, in the seventh century, published in 1655, and by Mr. Thorpe in 1832; and the version of the Psalms by Aldhelm, Bishop of Sherborne [*d.* 709], published by Sir John Spelman 1640, by Mr. Thorpe 1835, and the Rev. Joseph Stevenson, 1843. Later, when the language began to change, there seems to

have been a version of the Bible in Norman-English, of which fragments remain; and as in Saxon-English, there were also metrical paraphrases. The chief of these are the "Ormulum" and the "Southear," both in the Bodleian Library. The former, of the eleventh century, contains the New Testament narrative only; the latter, of about the twelfth century, that of both Testaments.

(3).—Mediæval English Versions.—These begin with the Psalters of William Shoreham, Vicar of Chart Sutton, near Staplehurst, and of Richard Rolle, chantry priest of Hampole (now Hamphall), near Doncaster, which were produced about the same time, the first half of the fourteenth century. The former exists only in one MS. in the British Museum; the latter is more common, and was printed as late as 1536. Of entire translations of the Bible, it has been asserted more than once that Wycliffe's was not the first. Foxe, quoting from a tract of the early fifteenth century, speaks of "a Bible in English of Northern speech, which seemed to be 200 years old;" Sir Thomas More, 1532, says that there was a translation in English "by virtuous and well-learned men long before Wycliffe's days." This testimony is very vague, and it is at any rate certain that Wycliffe knew nothing of any predecessor. Foxe's Bible may have been one of the Saxon or (perhaps more probably) Norman versions; More's, either this or an early copy of Wycliffe, for since he speaks of "long before," he cannot, *primâ facie*, refer to the version of John Trevisa, for the former existence of which there is really evidence of a certain kind, summed up by Mr. J. H. Cooke, F.S.A., in *Notes and Queries*, 4th S., x. 261. John Trevisa, whom Allibone styles "a Cornish divine," Fellow of Queen's College, Oxford, and Canon of Westbury-on-Trym (where, curiously enough, Wycliffe was also Canon) was vicar of Berkeley, and chaplain to the Lords Berkeley from 1350 to 1412. Among his other works he translated Higden's "Polychronicon;" and Caxton, in the version based on this, which he printed 1482, is the first to mention his translation of the Bible; the mention was repeated by Bale, Holinshed, and others, and in the preface to our Authorised Version. There remains at Berkeley Castle a draft letter from the first Earl of Berkeley to James, Duke of York, afterwards James II., asking his acceptance of "a booke, wh. is an ancient collection in manuscript of some part of the Bible,"* which "has been carefully preserved near 400 years," and the Berkeley librarian of the beginning of this century records that the "booke" is now in the Vatican. Mr. Cooke, however, says that such search as has been made there has not disclosed it; and all that is really known of Trevisa's labours in this kind are some fragments of the text of the Apocalypse painted by him in Latin and Norman-French on the roof of Berkeley Chapel.

In default, therefore, of this, the earliest version must be considered to be the *Wycliffe Bible*, which work was begun by John Wycliffe (Rector of Lutterworth), about 1360, in his commentaries, first on the Revelation, then on the Gospels, translations being added to both works. Shortly afterwards he translated the rest of the New Testament, and put the whole together in a volume (1380). The Old Testament was begun by Nicholas Hereford (D.D., Queen's College, Oxford, Chancellor and Treasurer of Hereford), but not finished, as the translator, being tried, 1382, for heresy, was excommunicated, and left England to appeal at Rome; it was completed by Wycliffe himself, and thus a complete English Bible was for the first time produced. Like all other translations hitherto made, however, it was from the Vulgate, and from not very good MSS. of that; and a few years after Wycliffe's death in 1384, a revision was made by John Purvey, afterwards vicar of West Hythe. Of both these versions there are many MSS. still extant; but they were not printed in mediæval times, and there were indeed much uncertainty and confusion in the whole history, till the admirable edition of the Rev. Josiah Forshall and Sir Frederick Madden appeared (4 vols. 4to, 1850), giving a list of 170 existing MSS. The edition contains the two versions in parallel columns, and was the first printing of the Old Testament in this version, except that Wycliffe's "Song of Solomon" had been printed in Dr. Adam Clarke's Commentary, 1810—25. Wycliffe's New Testament was published by Mr. Lea Wilson in 1848, and Purvey's (which was then supposed to be Wycliffe's), by the Rev. John Lewis in 1731, by the Rev. Henry Baker in 1810, and in Bagster's *English Hexapla*, 1841.

Of the long opposition, partly political, partly ecclesiastical, to those Protestant doctrines of which Wycliffe was one of the earliest preachers, and consequently to the Bible in the vulgar tongue, this is not the place to speak. The translation was formally condemned in Convocation by Archbishop Thomas Arundel, 1408; but the version survived, and the number of still extant MSS. is enough to show the wide circulation which it had.

(4).—Modern English Versions.—John Foxe's witness to the circulation of the Wycliffite versions at the beginning of the 16th century is well known: some, he says, "gave a load of hay for a few chapters of St. Paul." This earnest desire for a vernacular Bible, translated from the Greek Testament of Erasmus, was much increased by Luther's German version, and William Tyndale at last undertook the work. He began with the New Testament; but finding

* It is to be noticed that our preface to the Bible speaks only of Trevisa's translating the Gospels.

the work impossible in England, since Bishop Cuthbert Tunstall of London (afterwards of Durham) obstinately refused his sanction, he settled at Hamburg in 1524, where he seems to have published St. Matthew and St. Mark separately. Next, in 1525, the whole New Testament came out at Cologne and Worms, in two editions, 4to. and 8vo., and early in 1526 was brought to England, where great but useless efforts were made to stamp it out. Burning the copies was of no use; it only put money into the translator's pocket: even an Act of Parliament afterwards passed (35 Henry VIII.) was no use. Six more editions came out abroad, one after the other, some unknown to Tyndale, revised by his secretary, George Joye (Fellow of Peterhouse, Cambridge, *d.* 1553). Tyndale then proceeded to the Old Testament, publishing the Pentateuch in 1530, and the Book of Jonah in 1534; other fragmentary translations were attached to the New Testament of 1534, being such of the Epistles in the Sarum Missal as were taken from the Old Testament. Tyndale, however, was executed on a charge of heresy, 1536, leaving more of his Old Testament in MS. as far as the end of 2nd Chronicles. This was afterwards used, as will be seen, by Rogers and Matthews.

Tyndale's actual work was so effectually destroyed that very few copies remain; of the 4to. New Testament in the first edition one fragment, St. Matthew to xxii. 12, was discovered in 1836, and is now in the British Museum; of the 8vo. first edition a perfect copy, except the title, is in the Baptist College at Bristol (from this the Bagsters reprinted in their *Hexapla*), and an imperfect one is at St. Paul's; of some of the other editions there are copies at Cambridge University Library and the British Museum. In the latter also there are copies of the Pentateuch, and one of the Book of Jonah was discovered in 1861, bound in a volume of tracts, by the present Bishop of Bath and Wells.

But Tyndale's end was attained: even before his death one complete translation, the first ever printed, came forth, and another was preparing, for which the royal licence had been granted. In 1535, came

(5).—Coverdale's Bible, translated by Miles Coverdale, afterwards Bishop of Exeter, probably under the auspices of Thomas Cromwell. How far this was from the original is not clear; the title of the first issue had the words "out of Douche [German] and Latyn," *i.e.* (roughly speaking), Luther and the Vulgate; and though these words were afterwards struck out, there is little, if any, positive evidence to show that they do not represent the fact, though there is on the other hand no doubt that Coverdale knew some Hebrew. Other editions were published in 1537, 1550, 1553, and in 1538 three editions of the New Testament, with the Vulgate—to which it was more closely adapted by a revision—in parallel columns. This Bible was reprinted in 1838 by Bagster, and in the preface is a list of twenty-one existing copies.

(6).—Matthews' and Taverner's Bibles. —What of Tyndale's Old Testament had remained unpublished, had come into the hands of his friend, John Rogers, Canon of St. Paul's, afterwards the first Protestant martyr under Queen Mary; and he, in 1537, published a Bible made up of Tyndale to the end of the 2nd Book of Chronicles,* the rest of the Old Testament and Apocrypha (except the Prayer of Manasses, by himself), by Coverdale, and Tyndale's New Testament of 1535. John Rogers's initials occur throughout the book, and Foxe's testimony (inaccurate as Foxe sometimes is) may prove their meaning; but the question concerning Thomas Matthews, under whose name the book appeared, is not so easy. It has usually been said that he was no one but Rogers, and Rogers at his trial is described with such an alias: Professor Westcott, however (*History of the Bible*, p. 88), is of a different opinion. Other editions of Matthews' Bible were published in 1549 and 1551; copies remain in the chief public libraries. It was revised in 1539 by Richard Taverner (Barrister-at Law and High Sheriff of Oxfordshire), but his revision had but very little circulation and was but once reprinted.

(7).—Cromwell's and Cranmer's Bibles. —Next came the first "Authorised Version." As has been said, steps towards this were taken even before the death of Tyndale, by a petition from Convocation to Henry VIII. to license a translation. The licence is not found, but there is no doubt that it was granted, and Archbishop Cranmer, with the help of others, among whom was Stephen Gardiner, Bishop of Winchester, began the translation. This work, however, was never perfected; and in 1538 Thomas Cromwell commissioned Coverdale to prepare another Bible. This was to have been published at Paris, with the leave of the King of France; the Inquisition, however, interfered, and it became necessary to remove the work to England, where the Great Bible, as it was called, came forth in 1539. There is no proof (Westcott, p. 100) that Cranmer was engaged in it, or even knew of it: but to the second edition, 1540, he wrote a preface, and it is very probable that his translations of 1536 were used in the revisions which took place in the successive editions of 1541 and after. Copies remain in considerable numbers, and one part at any rate is perfectly familiar, for the Prayer-book Psalms are from this version; immediately, as is said by Dr. Archibald Stephens (*Book of Common*

* That this part, *i.e.*, from Joshua onwards, is the work of Tyndale, is clear from comparison of style; as is well shown by Dr. Moulton in the *Bible Educator*, iv. 85.

*Prayer with Notes*, iii., 1799), from the fourth edition of 1541.

About 1550, Sir John Cheke (M.A., St. John's College, Cambridge, Regius Professor of Greek), translated St. Matthew and a few verses of St. Mark; his MS. remains at Corpus Christi College, Cambridge, and was first published in 1843 by the Rev. James Goodwin, M.A., Fellow and Tutor of that college.

(8).—Geneva Bible.—During the check given to the work of reformation by the reign of Queen Mary, the Protestant exiles at Geneva entered on another version. Of this, the New Testament was first published in 1557, being Tyndale's translation revised on Beza's Latin by William Whittingham (brother-in-law of Calvin) afterwards, though a layman, Dean of Durham: this is the text given in Bagster's *Hexapla*. The whole Bible was published in 1560, when the New Testament was again revised; yet a further revision of it, professedly based on Beza's Latin, was made in 1576 by Lawrence Tomson, secretary to Sir Francis Walsingham, which was sometimes substituted in editions of this Bible. This Bible was for many reasons the most "popular" one that had appeared; it was the first of less than folio size, the first in ordinary Roman type, the first divided into verses (see below), and thus it was printed in as many as eighty editions, and as late as 1617, and copies are constantly met with. That item so common in second-hand booksellers' catalogues, "the celebrated Breeches Bible," is nothing but a copy of one of several editions where Gen. iii. 7, reads, "And they sewed fig leaves together, and made themselves breeches." Wycliffe, however, had used the word before; Coverdale had "apurns," as he spells it.

(9).—The Bishops' Bible.—The last mentioned being the production of the Puritan party, Archbishop Parker resolved on a new translation; this was begun in 1563, and published in 1568. The name was given by the Puritans; but it so happened that out of the fifteen translators all but three were then or afterwards Bishops. This version was rather an unhappy one: the Geneva, Puritan though it was, had made many improvements which were not sufficiently regarded; and being very large and costly, the Bishops' Bible never became popular.

(10).—Rheims and Douay Bible.—Next in order of time came the Roman Catholic translation, into which the Romanists were at last fairly driven. The New Testament was published at Rheims, 1582, the Old at Douay, 1610, both of course from the Vulgate, this being the authorised original of the Roman Catholic Church; but there is clear evidence that in the New Testament the Greek text was not neglected, and the version is of considerable value to scholars. It has been much revised, chiefly in 1750 and 1791, and is now much nearer our own version than it used to be.

(11).—Present Authorised and Revised Versions.—The first motion for that authorised version which we now have came from Dr. Reynolds, the spokesman of the Puritan party at the Hampton Court Conference, 1604. King James I. took the matter up with the greatest interest, and named (no doubt on the presentation of the Universities and others) fifty-four learned men to undertake the work. Only forty-seven of them, however, are now known.*

The "hard, heavy, and holy task," as Fuller calls it, was carried on simultaneously at Westminster, Oxford, and Cambridge, for three or four years, and the result of it published in 1611; but it did not at once supersede former translations: the Bishops' Bible, indeed, was not printed as a whole after 1606, but the New Testament appeared as late as 1618, and the Geneva Bible in the year 1617.

Thus, then, we obtained our present Bible; but it must not be supposed that the copies in common use are *verbatim et literatim* reprints: for in these respects a silent and not publicly authorised emendation has been gradually going on—some aspects of which will be hereafter mentioned—principally through the editions of 1616, 1638, 1701, edited by Bp. Lloyd, of Worcester; 1762, by Dr. Paris; 1769, by Dr. Blayney; and lastly the classical edition of 1873, by Dr. Scrivener. So that for an exact representation of the "authorised" standard, the Oxford facsimile of 1833 must be turned to.

The causes which led to the revision of the Authorised Version may be easily gathered from our section on the original Greek, and the Revisers' preface to the New Testament will explain them in full. The revision was begun in 1870, by a committee of fifty-three scholars and divines, nominated by the Southern Convocation, the Northern declining to co-operate; of these, twenty-seven were engaged on the Old Testament, and twenty-six on the New. The assistance of American scholars was also invited and received, and the work began on the 22nd June, 1870, and ended on the 11th November, 1880, as far as the New Testament was concerned; it was published in 1881. The Old was presented to Convocation on the last day of April, 1885, and published on the 19th of May following. Both works were followed by an appendix, containing renderings preferred by the American committee; in editions published in America these are inserted in the text.

Two editions of the original Greek have since been published, intended to show the

* There were also to be nominated three or four of each University as "overseers," and it is probable that the 47 are to be made up to 54 by three from Oxford, and four from Cambridge, or *vice versâ*. 47 + 3 + 4 = 54.

Greek form of the alterations introduced by the Revisers: one at Oxford, by Archdeacon Palmer, in which the readings which they adopted have been placed in the text, those of the received editions at the bottom of the page; the other at Cambridge, by Dr. Scrivener, where the reverse plan has been followed, the body of the text being Beza's, of 1598, with the readings of such other old printed editions as the translators of 1611 used, while at the bottom of the page are given those preferred by the Revisers. The latter is certainly the more scholarly plan, since the Revisers did not undertake to construct a Greek text, and Archdeacon Palmer's, therefore, is an altogether new one which cannot represent their work, except so far as the alterations actually made are concerned; they must almost certainly have made many minor changes, not indeed affecting the English rendering, but by no means unimportant in the study of the Greek.

(12) PRIVATE TRANSLATIONS were made of the whole Bible by Anthony Purver, a Quaker, 1764; David Macrae, 1799; Dr. John Bellamy, 1818; none of these are of any value, though Macrae's went to three editions; and more lately by Mr. Samuel Sharpe. Of the New Testament alone there have been private versions by many writers, as Dean Alford, Mr. Highton, and lastly by Mr. Maclellan, with analysis, notes, and so forth. Of this last, though it is believed to be finished, only the Gospels are yet published.

(13) VERSIONS IN OTHER MODERN LANGUAGES. —(*a*) German, of course, claims precedence, in which tongue Luther's was the first complete version, though many detached books had before been translated. Luther's New Testament was published in 1522, the Old Testament at intervals within the next ten years, and the whole Bible in 1534; another, called the Zürich Bible, is by Luther and other scholars, of whom Ulric Zwingli was one: this came out in 1529; a third, the Worms Bible, of much the same composition, appeared also in that year. (*b*) The earliest French Bibles, of the 13th and 14th centuries, appear, like our own Anglo-Saxon ones, to have been paraphrastic in their nature. A New Testament was published in 1478, and a complete Bible in 1487; and in 1530 and 1535, two others by Jacques Lefevre, the first French reformer (for whom see BARTHOLOMEW MASSACRE) and Robert Olivetan, which were revised in 1707 and 1744; there are also more modern versions by Louis Segond and others. (*c*) Malerni's Italian Bible was printed at Venice in 1471, and Bruccioli's at the same place in 1532; Diodati's, 1607, Scio's, and others followed. (*d*) In Valencian Spanish the Bible was published 1478, but in classical Spanish the New Testament was the first to appear in 1543, succeeded by Pinel's Bible, 1553; De Reyna's, 1569; De Valera's, 1602; while (*e*) no Portuguese translations appeared till the New Testament in 1712, and the whole Bible in 1748.

VI.—We return now to the Authorised Version and its predecessors, to consider their prefaces, notes, and other helps; also their sectional divisions of different kinds. All the different translations have their own PREFACES, and it is a great pity that that of our present Bible is so little known; printers have thought proper to leave it out, instead of the fulsome dedication, which we could far better have spared, to James I., "the *Sun* in his strength," and to Queen Elizabeth's memory, "the bright *Occidental Star*." The general drift of these prefaces is usually much the same, pointing out the right use of Scripture, justifying the translation and translators, describing their work and what like work went before, and explaining either there or in special prologues the contents of each book. Wycliffe, besides his own prologue (though this is properly Purvey's), added a translation of St. Jerome's; he gives also marginal or textual notes. Tyndale has his prologues to separate books, and somewhat polemical notes; Coverdale, chapter-headings placed together; Matthews a marginal commentary, which Taverner somewhat abridged; the Geneva Bible has "arguments" to each book, as well as chapter-headings and marginal notes; these last are in many cases dogmatic, as also, though less often, are those in the Bishops' Bible. But all this apparatus was swept away at the last revision by King James's special desire, and what remains is the noble preface by Miles Smith, Bishop of Gloucester [*d.* 1624], the headings of chapter and column, and the marginal references with dates and a few explanatory notes.

The CHAPTER-HEADINGS have remained unaltered since 1611, except in twelve cases, of which the only important one is that of the 149th Psalm. Here the original reading was "that power which He hath given to the Church *to rule the consciences of men*:" where Dr. Paris, 1762, struck out the last six words, Dr. Blayney, 1769, put "His saints" for "the Church;" before them indeed, a 12mo. of the Stationers' Company, 1647, had left out the whole clause, but here as in many other cases the headings are shortened. Blayney's reading, however, took no root, though it is found in a King's Printers' copy for the Bible Society, 1825, and a Cambridge one for the S.P.C.K., 1838; the common reading is Paris's. Blayney, in fact, made an entirely new set of headings, though they were never accepted; Scott in his commentary did the same. They are not of any great importance (though in some cases it may be well to quote them in sermons as words actually before the hearers), and some printers, as the Bagsters, omit them altogether.

The COLUMN-HEADINGS, which are short portions of those of the chapters, vary in different editions, of necessity in different-sized ones, and even in those of the same size they differ.

The Marginal References are of very varying value, some giving real illustrations of the text, some mere verbal coincidences, while some are altogether mistaken; they came at first from the Vulgate, and have been very freely added to by different commentators and editors, especially by Paris and Blayney. The Dates in the Margin are from the *Annales Veteris et Novi Testamentorum* of Archbishop Ussher of Armagh [1650—54], and were first inserted by Bishop Lloyd, 1701; he also added, from the *Essay on Jewish Weights and Measures* of Bishop Cumberland of Peterborough, 1685, the tables on those subjects and the others which were found in old Bibles, but are not now usually printed; they are in D'Oyly and Mant's edition, but probably in few later. The Marginal Notes which remain in our present Bibles are those giving (1) a more literal translation, as Gen. i. 5, Matt. xvi. 22; or (2) another translation altogether, as Gen. iv. 13, Matt. iii. 8; or (3) a variation of a proper name, as Gen. xxii. 23 (these are often very trifling, being mere differences of spelling in the Hebrew and Greek and Latin forms); or (4) an explanation of one, as Gen. v. 29, Matt. i. 21; or lastly (5), an explanation, historical or otherwise, as Judges xi. 29, Matt. xviii. 24. Those referring to differences of reading are very few; instances are Gen. x. 4, Acts xxv. 6; but in the Revised New Testament, 1881, they are greatly increased in number.

The division into our modern chapters was introduced into the Vulgate about the middle of the thirteenth century by Cardinal Hugh de St. Cher [*d.* 1263], for the purposes of his Concordance—the first ever put together; these chapters he subdivided into smaller sections by the letters A, B, C, &c., in the margin. The chapter-division at once took root everywhere; the other, though used by Coverdale in his Bible, 1535 (in Bagster's reprint the letters come at intervals of from twenty to thirty lines), was after a time superseded by the modern *verse* division. This was introduced first into the Hebrew Bible about 1445, and extended to the New Testament in 1528, by Sanctes Paquinus, in his Latin version. These verses were, however, of somewhat greater length than those now known, and Robert Stephens the printer brought them into the modern shape in 1548 and 1551; the Geneva Bible, 1560, was the first English one completely arranged with chapter and verse as they are at present seen. The paragraph-divisions of the Authorised Version, that is the sections marked ¶, are of no value whatever, proceeding as they do on no principle of any kind; but a division of the kind now known as the "paragraph division" was first used by John Reeves, King's Printer, about 1800: in England it attracted little attention at first, though the University of Oxford reprinted Reeves' edition about 1830; but in America two similar editions were published, in 1834 by the Rev. Dr. Coit, and in 1836 by James Nourse; and in 1838 the Religious Tract Society reprinted Dr. Coit's Bible somewhat further revised. The "Church Service" system of publication, too, which appears to have begun about this time, and is now so well known, doubtless had a good deal to do with making the division familiar; lastly, Dr. Scrivener's edition is arranged on this plan, in 1881 it was adopted in the Revised New Testament, and now it appears in the Revised Old Testament; thus our children, or at any rate our grandchildren, will perhaps know nothing else in their new Bibles, the chapters and verses being only printed in the margin.

The words found in Italics in our present Bibles, and partly retained by our modern Revisers, are those not directly represented in the original languages, but yet necessary to the English sense. The plan is believed to have been first employed by Sebastian Munster in his Latin version, 1534, and was borrowed from him in the Authorised Bible of 1539. Thence through the Geneva and the Bishops' Bible it descended to the Revisers of 1611. By them, however, it was very uncertainly and inconsistently used; and though some revision of it was attempted in the same century, and in the next by Paris and Blayney, it was first thoroughly and critically settled by Dr. Scrivener in 1873.

Specimens of successive translations will be found in "Cassell's Bible Educator," iv. 378, 379.

**Bible Christians.** [Bryanites.]

**Bible Communists.** [Perfectionists.]

**Bible Reading.** [See Lay Readers.]

**Bible Societies.**—Several societies have been formed for the purpose of selling at a low price, and giving away gratuitously, copies of the Old and New Testament in the authorised English version, and in all the languages into which they have been translated.

(1)—The oldest of such associations was *The Society for Promoting Christian Knowledge*, which was incorporated in the reign of William III. [A.D. 1698], for the education of the poor, missionary work among the heathen, the circulation of the Bible and Prayer-book, the publication of tracts. It published the Bible in Welsh in A.D. 1718, 1743 and 1748, issuing 60,000 Welsh Bibles before the end of the eighteenth century. It also issued an edition in Irish; and in the first twenty-two years of its existence [A.D. 1698—1720] it had issued 10,000 copies of the New Testament in Arabic, the vernacular language of the East. [See Societies.]

(2)—*The Society for the Propagation of the Gospel in Foreign Parts*, struck off from the Society for Promoting Christian Knowledge

in A.D. 1701, and furnished supplies of Bibles and Prayer-books, and other necessary books to its missionaries in North America, India, the West Indies, and other Colonies. [PROPAGATION OF THE GOSPEL, SOCIETY FOR.]

(3)—*The Scottish Society for Propagating Christian Knowledge* supplied the Highlands and Western Isles, and part of North America, with Gaelic Bibles.

(4)—*The Society for Promoting Religious Knowledge among the Poor* was founded in A.D. 1750.

(5)—*The Bible Society*, whose title was afterwards changed to that of *The Naval and Military Bible Society*, was founded in A.D. 1780.

(6)—*The Society for the Support and Encouragement of Sunday Schools* was founded in A.D. 1785, and distributed Bibles gratuitously among the Sunday-scholars of England and Wales.

(7)—*The Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion* [A.D. 1792], was an Irish Society having its quarters in Dublin, and making a principal part of its work the distribution of Bibles among the poor.

(8)—A *French Bible Society* was formed among the Protestants of France, in the very heat of the French Revolution [A.D. 1792], for the publication of a French edition of the Scriptures. The time being unfavourable for the establishment of such a society in France, the money collected was entrusted in 1803 to Dr. Coke, the coadjutor of John Wesley, and Mr. Hall of Dublin, for the purchase of 2,000 Bibles for distribution among "poor Catholics and others in the United Kingdom of Great Britain and Ireland."

But although the efforts of these Societies must have resulted in the circulation of large numbers of Bibles, those efforts were chiefly local; and it is probable that Wales and the Highlands were better supplied with Welsh and Gaelic Bibles by the Society for the Promotion of Christian Knowledge, than London and the country districts of England were by all other charitable means put together. A trustworthy investigation among 17,000 families of the labouring class in the metropolis led to the conclusion that not half of that class had any portion of the Holy Scriptures in their houses; and among 858 families, consisting of 3,000 individuals in Bloomsbury, only 38 Bibles were found. In fact, we have to face this phenomenon in history, that while it was an accepted maxim of the seventeenth and eighteenth centuries, that "the Bible, and the Bible only, is the religion of Protestants," scarcely any effort was being made by English and Scottish Protestants to spread that religion by the circulation of printed Bibles which is now so familiar to the world. Such being the case, there was, from the Protestant point of view, a crying necessity for the establishment of some new organisation. This was found in the greatest of all the Bible Societies, namely,

(9)—*The British and Foreign Bible Society.*—It was a widely-spread feeling of the necessity we have named, rather than any particular suggestion or incident, which gave rise to the Society. But for the popular history of that origin, the incident and the suggestion are ready to hand. Mary Jones, a young Welsh girl, having a great desire to obtain a Bible in her native language, was prompted to apply to the Reverend Thomas Charles, of Bala, a clergyman who had given up his parish and devoted himself to mission work among the people of North Wales. The scarcity of Welsh Bibles was then revealed to him, and on his next visit to London, in 1802, Mr. Charles started the subject of a Bible Society for Wales among his friends, and brought it before the Committee of the Religious Tract Society. While he was reading a paper on the subject, the Rev. Joseph Hughes, the Secretary, a Baptist Minister at Battersea, exclaimed, "If for Wales, why not for the World?" The suggestion took with those present, and the following entry on the Committee minutes of the Religious Tract Society for December 7th, 1802, shows the immediate result: "Mr. Charles, of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a Magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the object of the Society thus generally to appear on these minutes; and the Secretary, who suggested it, was accordingly desired to enter it." On December 21st, 1802, the Tract Society Committee again met, when a second minute appears bearing on the subject: "Mr. Secretary read a paper on the importance of forming a Society for the distribution of Bibles in various languages. 'Resolved, That a Special Meeting be holden next Tuesday at eight o'clock, as preparatory to a General Meeting, to promote that end." At this Special Meeting the third stage of the proceedings is indicated by the following minute: "The object of the intended Society was maturely considered, and determined unanimously to be: To promote the circulation of the Holy Scriptures in foreign countries, and in those parts of the British dominions for which adequate provision is not yet made; it being understood that no English translation of the Scriptures will be gratuitously circulated by the Society in Great Britain." At the General Meeting of the Tract Society on May 12th, 1803, the contemplated Bible Society was the great absorbing subject, but the practical preparations were not fully made till towards the beginning of 1804, in January of which year a Special

Meeting of the Tract Society was held "for the purpose of promoting the Bible Society," when it was resolved "That the title of the Society should be 'The British and Foreign Bible Society,' agreeably to the suggestion of the Secretary, and that he be requested to prepare a circular letter on the subject." On March 7th, 1804, the Bible Society thus launched by the Religious Tract Society, was set fairly afloat by an independent meeting at the London Tavern. Lord Teignmouth was appointed the first President; the Rev. Joseph Hughes, Secretary, to represent the Dissenters; the Rev. C. F. A. Steinkopff, Lutheran Minister of the Savoy, to represent the foreign Protestants; and the Reverend Josiah Pratt, Secretary of the Church Missionary Society, to represent members of the Church of England; Mr. Pratt, however, was soon superseded by the Reverend John Owen.

The Bible Society at once leaped into popularity. In the fourth year of its existence, though the country was bowed down with the enormous expenditure of the war with Napoleon, the income of the Society amounted to £12,000. In 1815, the year in which that war was ended by the battle of Waterloo, its income was over £100,000; in 1883, its income amounted to £210,600. From 1804 to 1884, the copies of the Bible issued by the Society numbered nearly one hundred millions, on which nine and a-half millions of pounds have been expended.

It could hardly be expected that a Society formed under such circumstances should escape criticism. It was first attacked in 1810, as a rival of the Christian Knowledge Society, which it was alleged it would seriously injure. This was a widespread feeling, but it was most keenly expressed in print by Dr. Wordsworth, Domestic Chaplain to the Archbishop of Canterbury, and afterwards Master of Trinity College, Cambridge. In 1812, this attack was followed up by another, led by the learned Herbert Marsh, afterwards Bishop of Peterborough, and author of a *History of Translations of the Bible*. The objection offered by him and other Churchmen was that the Bible Society circulated the Holy Scriptures "without note or comment." It had been a common practice from the days of the Reformation onwards to print the Prayer Book with Bibles intended for private use, as may be seen in old copies still existing in many families; and Dr. Marsh maintained that this was the best way of providing a wholesome commentary. English Bibles were always printed with more or less of comment until the Bible Society introduced a contrary practice; and the object of the Society in omitting all notes was in the the main to avoid controversy and disunion. At the same time (1812) a new objector arose in the person of Dr. Maltby, afterwards Bishop of Durham, who contended that "out of sixty-six books which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned." As Dr. Maltby had no authority as a theologian, or as a Biblical critic, his theory had not many supporters. More serious opposition was raised against the Society in 1825, when a long-standing controversy respecting the circulation of the Apocrypha was decided by determining that the object of the Bible Society was that of promoting the translation and circulation of the Holy Scriptures, and that by that term the Canonical Books of the Old and New Testament were alone intended. [APOCRYPHA.]

During the eighty years of its existence the Society has promoted the translation, printing, or distribution of the whole or part of the Bible in 255 languages or dialects, fifty-nine by indirect means, 196 by direct means, and its work is extending every year.

(10)—*Trinitarian Bible Society*.—In 1831 several members of the British and Foreign Bible Society expressed great dissatisfaction that it numbered among its managers Unitarians, and at the Annual Meeting in May the following Resolutions were moved:—

I.

"That the British and Foreign Bible Society is pre-eminently a religious and Christian institution.

"That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian institution.

"That in conformity with this principle, the expression 'of Christians,' in the Ninth General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity."

II.

"That the words of the ninth law, and of the others which prescribe the terms of admission to the agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ."

These being rejected, a large number of members, including Viscount Lorton, the Duke of Manchester, Rev. Hugh McNeile, etc., seceded from the Society, and passed the following Resolution at a Meeting which they held in the following December:—

"That deeply sensible of the duty of following peace with all men, and of the great evil of divisions among Christians, it is with unfeigned regret and sorrow that this Meeting conscientiously feel obliged to separate from the British and Foreign Bible Society, on the grounds of its not acknowledging God by prayer and praise at its meetings; and of its admitting to membership, management, and association, not only at home, but still more upon the Continent, those whom this meeting deem unfit to become members, or to take part in the management, of a Religious Society. That this Meeting earnestly desire grace from God, to conduct all their proceedings in the spirit of love; and it will give them the sincerest joy to merge their own efforts as a separate Society, and to join themselves again to the British and Foreign Bible Society, whenever its constitution shall be so amended as to give a pledge of its being conducted on Scriptural and Christian principles."

This was the origin of the new Society, and of the distinctive name which it adopted. Somewhat later it made a fresh charge against the original Society, of departing from first principles by circulating for the use of Roman Catholics the Rheims and Douay Version, thereby, it was alleged, perpetuating dangerous error. This, in fact, seems the principal matter of attack against the original Society, judging by the pamphlets issued.

An attempt was made on the part of the Trinitarian Society to effect a union in 1881, and proposals were made to the British and Foreign Bible Society that they should withdraw the Rheims Version. But the latter replied that they saw no reason for departing from their principle, and that they had been privileged to see an unmistakeable prospering of their work.

**Biblia Pauperum,** *i.e.*, "The Bible of the Poor," a title given to a book, printed before the invention of movable types, containing forty engravings on wood-blocks of scenes in the life of our Lord, with explanatory inscriptions. They were chiefly used by the itinerant preaching friars. The stained-glass windows in Lambeth Chapel are copied from some of these blocks, and recently a facsimile edition has been published.

**Bibliomancy.**—A kind of fortune-telling by means of the Bible, which was invented by the Puritans. Texts of Scripture are selected at random, and by more or less manipulation of these, persons are made to imagine that they obtain knowledge of future events, or of secrets, or guidance in respect to their conduct in matters of present concern. Bunyan and Wesley are both said to have believed in this superstition, and even nowadays it would not be difficult to find some advocates for it.

**Bibliotheca.**—A library, as in the case of the great Latin collection of works in about thirty folio volumes, called "Bibliotheca Patrum," the "Library of the Fathers," published at Lyons in 1677; or of a similar work in fourteen folio volumes, printed at Venice by André Galland, between 1766 and 1781.

"Bibliotheca Sacra," the "Holy Library," was also one of the earliest titles given to that collection of the sacred books of the Old and New Testament which is known to us in England as the one Book, the Book of books, the Holy Bible. Both forms of this title are to be found in the early Fathers, St. Chrysostom [A.D. 347—407], writing it as "Ta Biblia" in Greek; and St. Jerome [A.D. 345—420] as "Bibliotheca Sacra" in Latin.

**Bichini.** [BIZOCHI.]

**Bickersteth,** EDWARD [*b.* 1786, ordained 1815, Rector of Watton, Herts, 1830, *d.* 1850]. One of the leaders in his time of the Evangelical Party, and widely loved for his holiness of life as well as for his zeal for religion. He was at one time Secretary of the Church Missionary Society, Editor of the "Christian Family Library" in fifty volumes, and author of some religious works. (*Life*, by Birks.)

**Bicorni.**—An Italian term, signifying "idiots," and occasionally used as a contemptuous designation of the BEGHARDS.

**Bidding of Prayers.**—A very early custom of the Church, sometimes called *Bidding the Beads*. The priest named the several subjects for which the prayers of the congregation were asked, and then the people said their beads in a general silence; the priest also kneeling and saying his. A form of Bidding Prayer is still in use in the Church of England before University sermons, and occasionally before the morning sermon in Cathedrals, and in the Chapels Royal.

The modern Bidding Prayer consists of an exhortation to intercessory prayer for the Royal Family, Ministers, &c., &c., which is said by the preacher when no service or prayer precedes the sermon, ending with the Lord's Prayer in which preacher and congregation join. It is ordered and an express form for it given by the fifty-fifth Canon of the Church of England.

**Biddle,** JOHN [A.D. 1615—1662].—Often called "the father of the English Unitarians." He was born at Wotton-under-Edge, in Gloucestershire, in the grammar-school of which town he was educated. Having shown signs of considerable talent, he was sent to Oxford; and, after having taken his degree there, became master of the grammar-school at Gloucester. Here he developed Anti-Trinitarian opinions, embodying them in a work against the Deity of the Holy Spirit, which, though it was only at that time in manuscript, led to his imprisonment in Gloucester gaol by the government of Cromwell. After a short release on bail he was summoned before a committee of the House of Commons sitting at Westminster, and, after venturing to publish his opinions, to the Bar of the House itself. The House of Commons ordered all copies of his "blasphemous pamphlet" to be burned by the common hangman in Cheapside and at Westminster. Shortly afterwards he published a Confession of Faith touching the Holy Trinity, in which he expressly denied the Deity of our Lord; and on this the Presbyterian "Assembly of Divines" petitioned the House of Commons that Biddle might be put to death. He was condemned to death accordingly, but escaped with imprisonment, which he had to endure, with short intervals of freedom, until the Restoration. His continued conflict with the Cromwellian government undermined his constitution, and he died on September 22nd,

1662, in the 47th year of his age. He is stated to have been a man of good life and severe devotion, always prostrating himself flat on the ground at his prayers. His followers at first called themselves "Biddleians," but the name was merged in that of UNITARIANS, his particular congregation soon disappearing.

**Bier.**—The modern spelling of this word does not, as its old English spelling does, express its meaning. The original form of the term is "beere," coming from the Anglo-Saxon word "beran," to bear or carry. The bier is in fact a "berrow," or "hand-barrow," on which to carry a dead body to burial. It was usually surmounted by a "hearse," or waggon-shaped framework, for the support of the "pall," or "hearse-cloth;" and a combination of the two fixed together and placed on wheels makes the modern "hearse," so familiar in the public streets.

**Bigamy.** The condition of being married twice (*Lat.—bis*). The word was imitated in Latin, from the Greek *digamia*, a double marriage; and both words were anciently used indifferently for marriage with two wives contemporaneously or successively. In modern language it signifies the former only, that is the marriage of a second wife during the life of the first.

**Bigne,** MARGUERIN DE LA [A.D. *ab.* 1546—*ab.* 1608].—A learned French divine, who first edited the great Library of the Fathers [BIBLIOTHECA PATRUM].

**Bigot.**—This is a word of uncertain origin, but is thought by some etymologists to have been derived from the profane expletive "by God!" (Comp. BEGHARDS). The received meaning of it is that of an obstinate and offensive adherent to opinions which are received rather as prejudices than as reasonable and true.

**Bilney,** THOMAS [*d.* 1531].—A Fellow of Trinity Hall, Cambridge, who was the first to be burned for heresy when Henry VIII. revived the old statutes against heretics. He was one of a party or society called the "White Horse Divines," of which Dr. Barnes, also burned by Henry VIII., Bishop Latimer, and Coverdale were leading members. "These, and a great many more," says Strype, "met often at a house called the White Horse, to confer together with others, in mockery called Germans, because they conversed much in the books of the divines of Germany, brought thence. This house was chosen because those of King's College, Queen's College, and St. John's might come in at the back side, and so be the more private and undiscovered." Bilney, with Barnes and Latimer, was summoned before Cardinal Wolsey in 1527, and after some hesitation abjured the opinions brought against him, and "bore his faggot" in open acknowledgement of his recantation. He was constitutionally a melancholy man, and his recantation preyed much upon his spirits. "I knew a man myself," said Latimer in one of his sermons, "Bilney, little Bilney, that blessed martyr of God, who, what time he had borne his faggot, and was come again to Cambridge, had such conflicts within himself (beholding this image of death) that his friends were afraid to let him be alone. They were fain to be with him day and night to comfort him as they could, but no comfort would serve. And as for the comfortable places of Scripture, to bring them unto him, it was as though a man should run him through with a sword." After two years of this melancholy, Bilney left Cambridge and went into Norfolk, his native county, where he circulated the forbidden Lutheran books, and preached vehemently against nearly all the opinions then held in the Church except Transubstantiation, a doctrine to which he adhered to the last. He "entreated all men to beware by him, and never to trust their fleshly friends in matters of religion." He was apprehended and condemned as a relapsed heretic, being burned at Norwich, on August 31st, 1531. It is a pleasing feature of his dying hours that the monks and clergy came to visit him, and that he and they exchanged affectionate words at his execution. Dr. Call, provincial of the Grey Friars, is said to have been converted by his conduct when under sentence. In his last hours, also, Bilney furnished a remarkable illustration of a conviction that was very common among persons who suffered for their opinions in those terrible days. "I feel by experience," he said, the night before he was burned, "that fire, by God's ordinance, is naturally hot, but yet I am persuaded by God's Holy Word, and by the experience of some spoken of in the same, that in the flames they may feel no heat, and in the fire no consumption." And in confirmation of this opinion he quoted the words of the Psalm, "When thou walkest through the fire I will be with thee." He was seen in the fire saying at intervals "Jesus," and "I believe."

**Bilson,** THOMAS [A.D. 1536—1616].—A distinguished Elizabethan divine, who became successively Bishop of Worcester [A.D. 1596], and Bishop of Winchester [A.D. 1597—1616]. Bishop Bilson was one of the many instances of the learning which has flourished on the foundations of his great predecessor, William of Wykeham. Born at Winchester, he was educated in Winchester and New Colleges, and became Fellow of New College, Head Master of Winchester, and Warden of New College. His most celebrated works were one on *Christian Subjection and Unchristian*

*Rebellion*, published in 1585, and an exceedingly learned volume on *The Sufferings of Christ for the Redemption of Man, and His Descent into Hell for our Deliverance*. He attended the Hampton Court Conference, and in his old age was very active in the translation of the Bible which resulted from that gathering of Church and Puritan Divines. Bilson died on June 18th, 1616, and lies in the south aisle of Westminster Abbey.

**Bingham,** JOSEPH. — This great and learned man was born at Wakefield, 1668, and passed from the Grammar School of the town to University College, Oxford, where he was admitted 26th May, 1684, and devoted himself to patristic study. He took his B.A. in 1688, became Fellow of his College 1689, M.A. and Tutor 1691. As tutor, one of his pupils was John Potter, afterwards Bishop of Oxford and Archbishop of Canterbury. In 1695 Bingham became involved in the controversy on the doctrine of the TRINITY, which was then being carried on between Dean Sherlock, of St. Paul's, and Dr. South, Prebendary of Westminster. It is not possible here to enter fully into this controversy. Sherlock's views led him to urge strongly the *distinction* between the Three Persons, and this he did in such words that South and his other opponents lost sight of his equally strong assertions of the One GOD, and charged him with tritheism; but *distinction* does not imply *separation*, and the charge was without just grounds. With Bingham the case was very much the same. He was called upon in Michaelmas Term, 1695, to preach before the University in his turn as a clerical M.A.; this he did at St. Peter's in the East, on St. Simon and St. Jude's day, and there put forth views identical with Sherlock's. These views, thus coming under the cognizance of the University, were formally censured, the words of the sermon being declared "false, impious, and heretical," in a decree of the Vice-Chancellor and Heads of Houses passed 25th November, 1695; it may be seen in the *Biographica Britannica*, under *Sherlock*. The decree did not wait, as in justice it should have done, for the conclusion of the subject, which Bingham promised at the end of the sermon; and though his name was not mentioned, the cry against him was such that he was forced to resign his Fellowship, even before the decree was passed (on the 23rd), and to leave Oxford. The controversy in general ran so high that a royal letter to the Episcopate was issued 3rd February 1695—6 to restrain it. (Cardwell's *Documentary Annals*, ii. 339.)

Bingham, as soon as he left the University, was presented by Dr. Radcliffe (the famous physician, founder of the Radcliffe Museum), who, as well as himself, was a native of Wakefield and a member of the same college, to the Rectory of Headbourne Worthy, near Winchester; and in Winchester Cathedral he preached on the 12th May, 1696, and the 16th Sept., 1697, two visitation sermons, in which he continued and concluded his Oxford subject; all three sermons are published in the eight-volume edition of his works by his great-grandson, the Rev. Richard Bingham, and also in Pitman's edition.

At Headbourne Worthy he entered on his great work, the *Origines Ecclesiasticæ*, or *Antiquities of the Christian Church*, which was published in ten volumes between 1708 and 1722, a most elaborate account of the whole primitive economy of the Church; the work is, and always will be, a theological classic, and a debt of gratitude is due to Bingham for it. He worked at it under great disadvantages, weak health, want of books, and poverty, having lost nearly all his money in the "South Sea Bubble." This work has been translated into Latin and German. He also wrote a History of Lay Baptism, and a book comparing the practices of the French Protestant Church with those of his own Church.

Bingham was presented in 1712 to the Rectory of Havant by the Bishop of Winchester. He died 17th Aug., 1723, and was buried at Headbourne Worthy, the living of which he had continued to hold with Havant. He lies under the east window of the church.

**Binney,** THOMAS, D.D.—A much-respected Nonconformist minister, born at Newcastle-on-Tyne 1798, died in London 1874. He received his early education in the north of England, then went to a college in Herts, after which he began his ministry at Bedford. This, however, did not last long, for he accepted an invitation to undertake the duties of the Congregational Chapel at Newport, Isle of Wight. Five years later, in 1829, he became minister of the Weigh-House Chapel, near the Monument in the City, a building which dated from the secession in 1662, after the Act of Uniformity. In 1833 this chapel was replaced by a new building, on which occasion Mr. Binney delivered an address which led to a somewhat bitter controversy. Some harsh words which he used of the Church of England were taken up by its defenders, and in the course of his retorts he said that "the Church of England destroyed more souls than it saved," a sentence which grieved many of his friends, while of course it roused the anger of Churchmen. However, he softened down the unjustifiable phrase by explaining that he was referring merely to certain theories of Baptismal Regeneration which he held to be dangerous. But he did better than this, for he showed by many acts afterwards that he had learned to respect the Church of England very sincerely. "He was not," says his biographer, Dr.

Stoughton, "when I was intimate with him in later life, what any one would call a rabid Dissenter. He greatly enjoyed joining in the morning and evening service of the Church of England, believed in a modified kind of episcopal government, and in very plain terms eschewed what might be called ultra-independency." The last time the present writer saw him he was in affectionate converse with some churchmen in the Archbishop of Canterbury's drawing-room, and he exerted his influence in his later days in promoting among his brethren a kindlier feeling towards the Church. It was as a preacher that his power was most conspicuous; young men and city merchants flocked to his Chapel when he was announced to preach. His presence was singularly commanding; he was over six feet high, and his broad brow and bright eyes at once arrested attention. His writings are not likely to live. His best known work is *How to make the best of both worlds.* He retired from the Pastorate in 1869, but retained the Chair of Pastoral Theology at New College, London, until his death. "In thought, as in other things," says Dr. Stoughton, "he was a thorough Englishman, more practical than speculative." A collection of his sermons has been published.

**Biothanata.** [SEE NAMES OF REPROACH.]

**Biretta.** — An Italian name (French *barrette*, Old English *barret-cap*) for the ancient academical head-gear, either square

BIRETTA.

or three-cornered. It may be described as a tall skull-cap of silk or velvet, of which the upper part is pinched into either three or four ridges, for the cap to be held by, the sides being stiffened with cardboard, like the top of the modern academical cap or "trencher." It may be often observed in old portraits of Bishops and other dignitaries of post-Reformation times.

**Birinus,** the first evangelist of the West Saxons (who occupied England from the Thames to the English Channel, and from the borders of Cornwall to Sussex), was a monk of the Benedictine monastery of St. Andrew at Rome, and in 634 was sent to England as a missionary by Pope Honorius I., to the western parts, where no missionary had ever yet been. Being consecrated Bishop by Asterius, Bishop of Genoa (Bede iii. 7), he sailed for England, and preached among the West Saxons; and baptising the king Kynegils, his mission met with great success. Kynegils allowed him to establish his see at Dorchester (Oxfordshire), on the borders of Mercia, and here he built a church and remained as Bishop till his death in 650. In the church (afterwards the Abbey church of an Augustinian convent, founded in the twelfth century) are remains of early stained glass, portraying the labours of Birinus, and there is, or was, a bell with the inscription "Protege, Birine, quos convoco tu sine fine;" in English thus—

> "Those whom I together call,
> Aye, Birinus, keep them all."

His see was afterwards divided into Winchester and Sherborne, the latter subsequently becoming Salisbury. [DORCHESTER.]

**Birthdays.**—In the early Church this term was applied to the festivals of martyrs, the days on which they suffered death in this world and were born to the life and glory of heaven. "When ye hear of a *birth-day* of saints, brethren," says Peter Chrysologus, "do not think that that is spoken of in which they are born on earth, of the flesh, but that in which they are born from earth into heaven, from labour to rest, from temptations to repose, from torments to delights not fluctuating, but strong, and stable, and eternal, from the derision of the world to a crown and glory. Such are the *birth-days* of the martyrs that we celebrate."

**Bishop.**—The title given to the highest spiritual officer in the permanent ministry of the Church of Christ. The English word is formed from the Greek word *episcopos* [*epi* = upon, *skopos* = one that watches], perhaps, though not certainly, through the Latin form "episcopus:" the original or "Anglo-Saxon" spelling being "biscop," where the first and last syllables, "e" and "os" are dropped. A similar process has taken place in all European and most other languages, as for example in the Welsh "esgob," the French "evesque," or "evêque," the German "bischof," the Dutch "bisschop," the Swedish "biskop," the Greek word being always assimilated, and never translated. The literal meaning of the designation is that of "overseer," and in this sense it was originally applied to all who had the oversight of souls, whether Apostles (Acts ii. 20); elders, presbyters or priests (Acts xx. 17 and 28; i. Timothy iii. 1; i. Peter, v. 2); or even to our Lord Himself (i. Peter, ii. 25), the Pastor and Bishop of souls. As a distinctive term for one particular class of ministers, the word "bishop" or "episcopos" is not found in the New Testa-

ment ; those assistants of the Apostles, or those permanent ministers who exercised the office of the Episcopate in its later sense being called "Evangelists" (Acts xxi. 8: Eph. iv. 11 ; 2 Tim. iv. 5), "Angels" (i. Cor. xi. 10 ; Rev. i. 20, &c.), "helps," "governments" (i. Cor. xi. 26), "presidents" (i. Thess. v. 12 ; Romans xii. 8 ; i. Tim. v. 17), or "rulers" of the Church (Heb. xiii. 7, 17).

The Episcopal office, as part of the permanent ministry of the Church, was a continuation of so much of the Apostolic office as was not specifically associated with the supernatural foundation of the Church by the gifts of MIRACLES and TONGUES. It was first evolved from the Apostolate in the form of a deputy Apostolate, the deputies being perhaps called in the first instance (as Bishops were to a much later age) Apostles, but afterwards Evangelists, Helps and Governments. They were a higher class of ministers than the bishops of the permanent ministry, exercising a wide and not closely defined authority, in a manner similar to the independent action of the Apostles themselves, and perhaps exercising miraculous powers as the latter did.

The evolution of the Episcopate as a permanent institution of the Church is traced as follows: — (1) The office of Apostle was endowed with all the ministerial authority which Christ, the Divine High Priest, could delegate to human persons, but it was an office intended for a special and temporary purpose, that of founding the Church throughout the world. (2) The office of an Evangelist was that of a deputy Apostle endowed with Episcopal gifts and authority (and sometimes, at least, with the miraculous powers given to the Apostles themselves), which were to be exercised in any place to which they might be sent as temporary missionaries and ministers, each one as a messenger of good things (*Gr. evangelistēs*), bringing and settling the means of grace and salvation among those to whom they were sent. (3) The office of an Angel was that of an Episcopal ruler over a certain fixed district in which there might be many churches, each Angel being what at a later period was called a "Metropolitan." (4) The office of a Bishop was of the same nature as that of an Angel, but with a jurisdiction and authority limited to one Church, or, as it was afterwards called, "Diocese."

This latest form of the Episcopate is that which has become its permanent form, that which can be traced in all parts of the Christian world, and in all ages of Christianity since the time when the work of the Apostles came to an end.

The special work of a Bishop, as distinguished from the functions of ordinary clergymen, is that of Consecrating other Bishops [CONSECRATION], Ordaining Priests and Deacons [ORDINATION], Confirming those who have been baptised [CONFIRMATION], Consecrating Churches and Churchyards, spiritually ruling and disciplining the Clergy and Laity of his diocese as their chief pastor [DISCIPLINE OF THE CHURCH], and representing his diocese in Councils of the Church [COUNCILS].

The Bishops of all English and Irish Sees formerly had seats in the House of Lords ; but on the foundation of the Manchester bishopric, the Act provided that this should make no addition to the peerage ; that the two Archbishops, and the Bishops of London, Winchester, and Durham should always hold seats, but that the others should take precedence in order of appointment. Thus the Bishop of Manchester waited until a vacancy occurred in one of the Sees other than those named, when he took his seat, and the newly-appointed bishop in turn waited. Since that time several new Sees have been created, namely, Liverpool, St. Albans, Truro, Newcastle, Southwell, the same law holding good. At the beginning of 1885 the following Bishops had not yet become entitled to places in the Lords—Truro, Llandaff, Newcastle, Chester, Ripon, Southwell. But the death of the Bishop of Lincoln made a vacancy for Truro, and the Bishop of Lincoln will not obtain his seat until the others named have all received theirs. The Irish bishops were all deprived of their seats at the Disestablishment of the Irish Church in 1869. There is no necessary connexion between the position of a Bishop as a spiritual officer of the Church and his constitutional position as a Peer of Parliament; and those Bishops who have no seats in the House of Lords have just the same spiritual duties and authority as those who have.

There are at the present time 206 bishops of the Anglican Communion in Great Britain and Ireland, in the Colonies and other possessions of the British Crown, and in the United States and its foreign possessions, and the number is increasing year by year, through the subdivision of Dioceses, and by means of missionary work. Further particulars will be found under DIOCESES, and SCOTLAND, IRELAND, COLONIAL CHURCH, and AMERICA.

**Bishop Coadjutor.**—In the American Episcopal Church an Assistant Bishop, having all the spiritual power and authority of a bishop, and generally holding also the right of succession to the bishop for whose assistance he is appointed.

**Bishop Designate.** — One who has been nominated by competent authority to a bishopric, but has not yet been elected.

**Bishop Elect.**—One who having already been designated as bishop of a given diocese, and elected by the Dean and Chapter of the

Cathedral of that diocese. The election has next to be "confirmed" [CONFIRMATION OF BISHOP], after which the mandate is issued for his consecration. Finally, he does homage to the sovereign and is put in possession of the Temporalities; afterwards, he is enthroned in the Cathedral.

**Bishop in Partibus.**—This is a short form of the designation "Bishop in partibus infidelium." Such a bishop has no actual see, but is consecrated for missionary work under the title of some see of ancient times which is, or is supposed to be, extinct. It is a custom of the Roman Catholic Church, and one which is sometimes an absurd custom; for until recently the Roman Catholic bishops who were sent to exercise their office in England were regarded as bishops sent into a heathen country, and called Bishop of Chalcedon, Siga, &c.

**Bishoping.**—A popular term for the rite of Confirmation, derived from the fact that this rite is always celebrated in the Church of England and other Churches of the West by Bishops only.

**Bishopric.**—The dominion of a bishop, that is, the district over which his episcopal jurisdiction extends; the last syllable of the word representing the Anglo-Saxon word *rice*, which signifies "kingdom."

While the "ric" of the bishop was his diocese and its inhabitants, his *sedes*, "see," "seat," "stool," or "throne," was his episcopal town or "city." From the city or see it was the custom for an English bishop in the most ancient days to take his title, as in the cases of York, London, Caerleon, Canterbury, Rochester, Lindisfarne, Hexham, and others. But at a later time the title of the bishop was taken, like that of the king, from the district, or the people over whom he had jurisdiction assigned to him; and thus we hear of the bishops of Cornwall, Somersetshire, Wiltshire, Devonshire, the East Angles, the South Saxons, and the Mercians. After the Conquest the older custom was revived, and ever since that time each English bishop has taken his title, not from the district or its inhabitants, but from the town or "city" in which he has his "cathedra," or throne. Thus we have bishops of Norwich, Manchester, and Newcastle, not of Norfolk, Lancashire, and Northumberland.

Articles on the bishoprics of England and Wales will be found under their respective titles, as, for example, ELY, BISHOPRIC OF.

**Bishops' Book.**—A work put forth in the reign of Henry VIII. (1537), entitled, *The Institution of a Christen Man*, and known by its alternative name of "Bishops' Book" because it was drawn up, under Cranmer's direction, by a commission of prelates. The object was to strengthen the Reform movement by giving instruction to the people in the elements of faith and practice. The book "comprised an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, and also of the much-contested doctrines of justification and purgatory. The compilers at the same time felt themselves under the necessity of discussing other points to which the novel aspect and position of the English Church imparted great significance. They contended, for example, that the fabric of the Papal monarchy was altogether human; that its growth was traceable partly to the favour and indulgence of the Roman Emperors, and partly to ambitious artifices of the Popes themselves; that just as men originally made and sanctioned it, so might they, if occasion should arise, withdraw from it their confidence, and thus reoccupy the ground on which all Christians must have stood anterior to the Middle Ages. It was, nevertheless, admitted in this formulary that the Roman Church was not unchristian, but that, in connection with other national and independent communities, it entered into the formation of the universal brotherhood which Holy Scripture terms the Church" (Hardwick's *Reformation*, p. 202).

**Bishop's Stool.**—The Anglo-Saxon name for a bishop's see, equivalent to the more modern term "bishop's throne."

**Bisomus.**—A word often found in the inscriptions in the Roman catacombs, and meaning, a sepulchre made to contain two bodies.

**Bissextile.**—The name of Leap-year in the Roman or Julian calendar, still remaining in some of the tables in our Prayer-book. It is derived from the peculiar way of inserting the intercalary day in that calendar, which was immediately after the festival of the Terminalia, held on the seventh of the calends of March, that is, the 23rd of February; the next day, therefore, being the sixth of the calends, the intercalary day received the same name as this, and the year that of "bissextile," or double-sixth. This mode of intercalation, clumsy as it was, passed from the Roman state calendar to the ecclesiastical, and thence into our reformed Prayer-books, where it remained (as it still does in the Roman breviary) till the last revision in 1662. The original rule, 1549, was that the psalms and lessons of the 25th February were to be repeated; in Elizabeth's calendar of 1561, and the Prayer-book of 1604, this was altered for those of the 23rd; also that St. Matthias's Day in Leap-Year was to be kept on the 25th instead of the 24th. In 1662 the calendar was intercalated by the far simpler plan of adding a 29th day to February, and, consequently, St. Matthias's Day was permanently fixed to the

24th; still, however, the tradition of its variation continued in some degree; episcopal injunctions are found that it should be constantly observed on the 24th, and this writer was once asked by a parish clerk "whether it was not different in Leap-year."

Two derivations are given for the name of Leap-year, whereof the preferable one is that of the Prayer-book of 1604, that "the Sunday letter leapeth," one day being unmarked; the other is that the year exceeds or leaps beyond others in the number of its days.

**Bizochi.**—A designation of uncertain meaning, given to the FRATICELLI. Perhaps it was derived from the wallet, or "bizzoio," which each of them carried from door to door, in which to put the scraps of food they begged for.

**Black Ladies.**—A name given to the Benedictine nuns on account of their dress, which was very similar to that of modern Sisters of Mercy.

**Black-letter Days.**—Holy days of an inferior rank, or "minor saints' days," the names of which appear in black instead of red letters in the calendar. Where two colours are not used in the printing, as is the case in ordinary cheap Prayer-books, the red-letter days are usually printed in italics, and the black in roman type. The practical difference between them in the public worship of the Church of England is, that black-letter days have no collect, &c., as the others have. The black-letter days were retained in some cases because the person commemorated was a public benefactor or national hero, in others because the day marked some civil date of importance. A few have become part of our current talk; *e.g.*, "Hilary Term," "Martinmas Summer."

**Black Monks.**—A popular name given to the Benedictines, distinguishing them by the colour of their garments from those orders which wear white or grey clothes. [BENEDICTINE MONKS.]

**Black Rubric.**—The declaration on the subject of kneeling which is printed at the end of the Communion Service in the Book of Common Prayer. It is so called because, although its form is that of an explanatory rubric, and rubrics are properly printed in red, it is nevertheless printed in black. A similar explanatory rubric is given at the end of the Service for Baptism, respecting the salvation of baptised children dying in their infancy.

**Blair,** HUGH, D.D. [A.D. 1718—1800.] A Presbyterian minister whose sermons have attained great celebrity. He was born at Edinburgh, and after highly distinguishing himself at the university there, he was, in 1742, made minister of Collessie, in Fifeshire, and, in the following year, of Canongate, in Edinburgh. In 1758 he was appointed to be one of the ministers of the High Church in that city. In 1777 he published the first volume of his Sermons, which, while in manuscript, met with the approval of Dr. Johnson, and when published acquired an extraordinary popularity. These were followed at intervals by three other volumes. A fifth volume had been prepared for press just before his death, at the age of 82, and was afterwards published. The success of these Sermons was prodigious; their moral tone was felt to be an improvement upon the metaphysical disquisitions which in those days characterised the ordinary sermon. Numerous editions have been printed in London, in five volumes, 8vo. and 12mo. They have been twice translated into French, also into Dutch, German, Sclavonic, and Italian. Blair's "Lectures on Rhetoric and the Belles Lettres" were equally famous.

**Blaize,** ST. [A.D. 316.] Bishop of Sebaste, in Cappadocia, chiefly known as the patron saint of woolcombers. During the Diocletian persecution he fled from his see, and took refuge among the mountains. Being found by some hunters, he was carried before the governor of the city, who ordered him to be tortured by having his flesh torn by the iron combs used by woolcombers. This torture failing to kill him, he was beheaded. He is commemorated in the calendar of the Church of England on February 3rd, and his name is still popular in Yorkshire, Norwich, and other localities where woollen manufactures are carried on.

**Blandina,** ST. [A.D. 177.]—She was one of the forty-eight martyrs of Lyons; a slave, and of weakly body, naturally incapable of enduring the least of the horrible tortures to which she was submitted. Having been cruelly beaten with rods, she was tied to a cross, and exposed to savage beasts, who, however, it is said, would not touch her. Her persecutors then burned her with fire, whence she was taken to be fastened up in a net, and tossed repeatedly by a furious bull, and, lastly, was despatched by having her throat cut. Throughout her tortures she continued to exclaim, "I am a Christian; we do not allow ourselves to commit any crime." She is honoured specially among her fellow-martyrs, and her festival is observed on the 2nd of June.

**Blasphemy.**—The ordinary meaning of the Greek word *blasphēmia*, from which the English word comes, being that of speaking evil against a person, its received religious sense is that of speaking against God. So Job's wife tempted her husband to "curse God, and die" (Job ii. 9). Evil thoughts of God are blasphemy, as well as evil words, and to speak evil of God's spiritual work is the same kind of sin.

**Blasius,** ST. [BLAIZE.]

**Blastus.**—A Judaizing heretic of the second century, mentioned by early Church historians, but of whom little is known except the name. A Marcionite heretic of the same name is mentioned by the historian Theodoret.

**Blayney,** Benjamin. [A.D. 1730—1801.] Canon of Christ Church, Regius Professor of Hebrew at Oxford, and rector of Polshot, and a distinguished Biblical critic of the eighteenth century, who did good service to the Church by labouring at a correct text of the English Bible. His edition of the Authorised Version was printed at the Clarendon Press in 1769, and was long in use as an authority. Dr. Blayney enriched this edition with many fresh marginal references and notes. He also published a dissertation on Daniel's seventy weeks, and on the sign given to Ahaz, and re-translated Jeremiah, Lamentations, and Zechariah.

**Blessing.** [Benediction.] The word is derived from the old English word "bliss," or happiness.

**Blomfield,** Charles James. [A.D. 1786—1857.] An eminent bishop of Chester [A.D. 1824—1828] and London [A.D. 1828—1856], and also a distinguished Greek scholar. He resigned his see a year before his death, having been the greatest pastoral bishop of the Church of England during the second quarter of the nineteenth century.

**Blondus** [*d.* A.D. 1248] or Blundus.—The Latinised name of John Blunt, a divine of the thirteenth century, greatly renowned for his theological learning. He was elected Archbishop of Canterbury in the year 1232, but the Pope declared his election void. The pretences assigned were that Blunt was a pluralist, and that he had obtained his election by simoniacal practices; but it is supposed that his opinion respecting the Papal supremacy was the true obstacle to his confirmation in the archbishopric.

**Blood,** Eating of.—In the early Christian Church the Divine Law which was given to the Patriarchs [Gen. ix. 4—6] and the Jews [Lev. vii. 26, 27; xvii. 12, 13; Deut. xii. 23, 24], respecting the use of blood, was made binding upon all Christians, whether Jews or Gentiles [Acts xv. 20, 29; xxi. 25], and Gentile Christians are found obeying the precept in the second and third centuries, Tertullian expressly declaring, in contradiction of the charge that they had human blood at their feasts, that they abstained even from the blood of animals, and considered it unlawful to eat sausages made with blood [Tertull., *Apol.* ix.]. That the Apostolic precept was ordinarily binding upon Christians was a fact recognised by the canons of several later councils, down to those of Orleans in A.D. 533 and the Trullan Council of Constantinople in A.D. 691. St. Augustine's interpretation of it as a rule for Christians was as follows:—"No Christian," he says, "feels bound to abstain from thrushes or small birds because their blood has not been poured out, or from hares because they are killed by a stroke on the neck without shedding their blood" [Aug., *Adv. Faustus* xxxii. 13]. Obviously he would have discarded all Rabbinical and fine-drawn niceties and exaggerations, but would have observed the principle as regards the consumption of blood actually drawn from an ox or a sheep, and made into food, or, as regards the eating of animals killed by wringing of the neck for the express purpose of retaining the blood in them.

**Blunt,** Henry (1794—1843), Rector of Upper Chelsea, a leader among the Evangelical party, and one of the most popular preachers of his time. His published Sermons fill several volumes.

**Blunt,** John James [1794—1855].—Margaret Professor of Divinity at Cambridge from 1839. His *Undesigned Coincidences in the Writings of the Old and New Testament*, after the manner of Paley's *Horæ Paulinæ*, is still a book much valued. He also wrote a *History of the Reformation*, *Lectures on the Fathers*, *Duties of the Parish Priest*, and many reviews.

**Bocasoti.** [Bizochi.]

**Bochart** [A.D. 1599—1677].—A Huguenot minister, son of a Huguenot minister, and nephew of Peter du Moulin. He was a great Oriental scholar and Biblical geographer. His principal work was entitled *Geographia Sacra*, and was of great authority, though now superseded by later erudition and discovery.

**Bockelson,** John. [Munster, Anabaptists at.]

**Bockhold.** [Bockelson.]

**Body,** Mystical.—A term used for that which results from the incorporation of Christians with Christ. St. Paul states the fact of such incorporation in the words, "For we are members of His Body, of His Flesh, and of His Bones;" but he adds, "This is a great mystery, but I speak concerning Christ and His Church" [Eph. v. 32].

**Boëthius.**—A Roman Senator, whose full name was Annius Manlius Severinus Boëthius. He was made Consul in the year 487, under Odoacer, and after a distinguished political career was imprisoned at Pavia by the Emperor Theodoric, and eventually beheaded there in prison in 526. He was the author of a work on *The Consolation of Philosophy*, which was translated by Alfred the Great, and commented upon by St. Thomas Aquinas. Several theological works are also attributed to Boëthius; and he appears as a saint and martyr under the name "Severinus," commemorated on October 23rd, the day of his

death. Modern critics consider that the writer of the *Consolation* was not the same person as the writer of the theological works attributed to Boëthius.

**Boehm.** [Behmen, Jacob.]

**Bogarmitæ.** [Bogomiles.]

**Bogatzky,** Charles Henry [A.D. 1690—1774].—A pietistic writer, born at Jankowa, in Silesia, but resident nearly all his life at Halle. He did not follow any profession, though he began to study for the law, but gave himself up to Lutheran theology, and became well known as a writer of devotional books and hymns. His principal work is his "Golden Treasury of the Children of God," a book of short meditations for every day, which has passed through many English editions, and was once exceedingly popular as a devotional manual.

**Bogomiles.**—A Paulician sect, which appeared at Philippopolis, in Bulgaria, in the twelfth century, under the leadership of a monk named Basil. Their name is made up from two Sclavic roots, *Bog*, signifying God, and *mil*, His mercy; but they were also known as "Phundaites," or "wearers of the girdle," and "Massilians," perhaps a corrupted form of "Basilians." Their principles were dualistic, spirit being opposed to matter, and a Christ such as the Docetæ believed in being opposed to a wicked Demiurge, or world-God. They set forth the Bible in seven books, namely, the Psalms, the Prophets, the four Gospels, the Acts, the Epistles, and the Revelation. They considered the Church, with its priesthood, saints, relics, &c., as the invention of the Devil. Their leader, Basil, was burned by the Emperor Alexius, in the square before the Church of St. Sophia, at Constantinople, and the sect which he had founded did not survive his death.

**Bohemia** has been the scene of most stirring and important events in the history of Religion. In the reign of Lewis the German, son of Charlemagne, some of its nobles were baptised, and the country was thus formerly recognised as part of the See of Regensburg. A few years later (about 863), some missionaries came from the Greek Emperor, and the real evangelisation of the country began and prospered. A reaction presently took place of national against German influences, and there was a massacre of Christians, but the faith again rose triumphant, and a bishopric was founded in Prague, in 973. Heathenism lingered on here and there for another century, then disappeared.

But there was always a characteristic assertion of nationalism in the country. The services of the Church were conducted in the Sclavonic language, and the Bible was translated into the same tongue. Communion was in both kinds, and the clergy were in the constant habit of marrying. Gregory VII. had issued a Bull forbidding the use of the Oriental Liturgy, which the original missionaries had brought with them, and after some trouble carried his point. But he thereby created much irritation, and in consequence some refugees from the Waldensians spread themselves through the land and established themselves.

In the middle of the fourteenth century, two events happened which had important religious results. The archbishopric of Prague was founded in 1346, and two years afterwards the University of that city. The first, by severing the connexion with the See of Mainz, increased the independent feeling of the nation, the more so as German influence, as contrasted with Sclavonic, was thoroughly in unison with the Papacy. The new University immediately took a foremost place among the seminaries of Europe, and its professors were among the most learned. Another factor is to be recognised in the great movement which we are now to witness. The Emperor Charles IV., author of the famous "Golden Bull," was an enlightened and patriotic ruler, eager for the reform of ecclesiastical abuses. But they were too strong for him. He was more successful in his efforts for political and material reforms, putting down turbulent robber-nobles, and clearing the highways of thieves. Consequently, commerce and husbandry revived, and it was a time of great prosperity. It was he who not only founded the University of Prague, but also caused the Bohemian people to be well trained in martial exercises.

In the University of Prague was educated John Huss (q.v.), the pupil of some of the earliest professors, and in course of time he succeeded to the Rectorship. The marriage of the King of England, Richard II., with Anne of Bohemia, was the cause of much intercourse between the two countries, and thus it came about, not only that the writings of Wycliffe were circulated in Bohemia, but that some of his disciples appeared there preaching. Huss became an ardent student of the new teaching, his opinions spread rapidly, and Prague was placed under a Papal interdict for countenancing him. But there was another most serious complication. The Great Papal Schism exhibited to astonished Christendom three Pontiffs each claiming to be the genuine successor of St. Peter [Papal Schism], and a cry rose from every side for peace, for Church reform, and for purity of doctrine. This last object was taken up even by those who looked upon Wycliffe and Huss as false teachers. The result of the clamour was the summoning of the Council of Constance in 1414 [Council of Constance]. There Huss appeared, bearing a safe-conduct from the Emperor Sigismund; it was disregarded, and he, and soon afterwards his pupil, Jerome, were burnt. [Jerome of Prague.]

The result of this shameful treachery was to kindle in Bohemia a fierce anger. The University of Prague published a manifesto addressed to all Christendom, vindicating the memory of their Professor, denouncing his death as murder, and the Council as an assembly of the satraps of Antichrist. The nobles went further, and took an oath that they would regard any man who called them heretics as a liar, and would defend themselves against any attempt to hinder them from hearing the Gospel. Meanwhile, the Council had elected a new pope, Martin V., whose first care was to put down Hussism in Bohemia. He adjured all the kings of Christendom "by the wounds of Christ," to aid him in exterminating "that sacrilegious and accursed nation." Thus exhorted, Sigismund and his neighbours resolved upon a new Crusade, and the undismayed Bohemians prepared to meet it. Space will not suffer us to follow out in detail the history of the horrible war which followed, and lasted for eighteen years. We can only summarise. The first blood was shed in October, 1419. The Hussites met on a plain near Prague, some 40,000 in number, for celebration of the Eucharist, which they received in both kinds. They were attacked by the Imperial troops, who were put to flight under the brilliant leadership of Ziska [ZISKA], whose endeavours were seconded at this critical moment by the Turks, who attacked the Empire on the eastern frontier, and forced the Emperor to draw off his forces. Ziska then issued a passionate appeal to the nation, signing it "Ziska of the Chalice; in the hope of God, Chief of the Taborites." The last name was derived from the habit of the Hussites, of meeting on hill-tops, to which they gave such names as "Zion," "Tabor," etc. In answer to his appeal, thousands, poorly armed and disciplined, flocked to Ziska's standard on "Mount Tabor," and he led them into Prague, defeating another Imperial army on the way and seizing their arms for his own men. At Prague much violence was committed by the victorious Hussites. Some of the monks were killed, they being peculiarly obnoxious for their opposition to Huss, and 500 churches and monasteries were pillaged. Then Sigismund himself appeared before Prague, and besieged it with 100,000 men. He was driven in disgrace away. He came again the same year (1420), and once more was defeated. The enthusiasm of the Bohemians was unbounded. They held a Diet and declared that Sigismund should not be King of Bohemia, that they would offer the crown to no man who should deny them (1) free Gospel-preaching, (2) Communion in both kinds, (3) Secularisation of Church property, except so much as might yield a subsistence to parochial clergy, (4) Equal laws to laity and clergy alike. Sigismund sent proposals to the Diet, that if they would accept him as king he would satisfy all their just demands. They indignantly replied that he had broken his word with Huss, and could not be trusted again. Again, therefore, the war broke out, cruelties and excesses were committed on both sides, cities were burned, and fields drenched with blood. All industries were suspended. The little nation kept the Empire at bay, and Ziska registered one victory after another. Before he died, he fought sixteen pitched battles, of which he did not lose one. He was succeeded by PROCOPIUS (q.v.), whose success was equally great. But now discord began to show itself. There had always been differences of opinion, inevitable in the throes of a great change; the Taborites were uncompromising in their hostility to the Empire, but there were others who, while insisting on their right to communion in both kinds, were unwilling to break with the Church of Rome. [CALIXTINS.] These differences had been sunk in face of the common danger, but on the death of Ziska, the "Taborites" acknowledged Procopius as leader, the Calixtins chose another named Coribert, and the "Orphans" (those who declared that in Ziska they had lost their father, and would never have another) refused to choose any one. But again the common danger sufficed to heal the differences, and the devoted Hussites once more met from 70,000 to 100,000 picked soldiers of the Empire at the battle of Aussig, between Dresden and Toplitz, on Sunday morning, June 16th, 1426. Wonderful to tell, 15,000 fell on one side, and only thirty on the other. All the waggons, artillery, tents and provisions fell into the hands of the victorious Hussites.

Pope Martin then called on none other than Cardinal Beaufort, Bishop of Winchester, to lead a crusade against the heretics. The latter, accepting the invitation, found no response in England when he appealed for help, but crossing to Belgium, and preaching in Mechlin, he raised a furore of excitement in his favour. Contemporary writers declare that 180,000 men joined him, but this is probably an exaggeration. The effect in Bohemia was to move hundreds of Roman Catholics to unite with their heroic fellow-countrymen in defence of national liberty. In June, 1427, the Hussites met the great army off the town of Meiss, and sent it flying in all directions. The booty was so immense that there was not a man in Bohemia who was not made rich. [Wylie's *History of Protestantism*, i. 196.] The Pope urged Beaufort to make another attempt, but he had had enough of it, and returned home. Procopius then hoped to make peace, and proposed honourable terms to Sigismund. They were refused, war was resumed, and at Reisenberg, Aug. 14th, 1431, the Hussites again routed an Imperial army. Then the Pope and the Emperor sent friendly letters to them; the Council of Basle was in session, and they were invited to send deputies. With some hesita-

tion they consented; a company of 300, led by Procopius, appeared. Three months' fruitless debate ensued; the deputies then departed, but invited the Council in its turn to send representatives to Prague. There things went more smoothly, and the conclusion was arrived at that the few points already named should be accepted, but that the right of interpretation should belong to the Council. This is the agreement known as the *Compactata*. Thereupon many of the Bohemians, especially the Calixtins, returned to their obedience to the Roman See, the cup being guaranteed to them, and Sigismund was acknowledged as King of Bohemia. The Taborites, however, headed by Procopius, rejected the arrangement, the breach widened between them, and a fierce battle was fought at Lipau, twelve miles from Prague, May 29th, 1434. The Taborites were defeated, and Procopius was slain. So ended the Hussite wars.

When peace was thus made and Sigismund was master of the situation, he at once broke the *Compactata*, and restored the dominancy of the Church of Rome in Bohemia. A cry arose on every side against this fresh treachery, and war was on the point of once more breaking out, when Sigismund died. Several chequered years followed; the *Compactata* was soon annulled by the Pope. Moreover, the old dissensions broke out among the Hussites. The Bohemian king, Podiebrad, found his position excessively difficult, and his reign was a distracted one. The Taborites withdrew in disappointment; they were allowed a city to dwell in—which they named Tabor—with certain lands round it, and here they practised husbandry and labour, and were prosperous. It once happened that Æneas Sylvius, afterwards Pope Pius II., travelling that way, was entertained by them, and, heretics though they were, he greatly enjoyed the welcome they gave him. About 1455 they formed themselves into an organised body, which called itself the "United Brethren." Calixtins as well as Romanists from that time hated them, and even King Podiebrad persecuted them. When they wanted bishops to carry on their ministry they fell back upon Acts i.; they selected twelve men, and put twelve sealed-up voting-papers into the hands of a child, who, after prayers, distributed them. Nine were blanks, the receivers of the other three received imposition of hands from some Waldensian pastors. One of the three was afterwards martyred at Vienna. At the beginning of the sixteenth century there were 200 congregations of these United Brethren in Bohemia and Moravia. When, therefore, the doctrines of Luther reached Bohemia, there was soil ready prepared for the sowing. The Calixtins were doubtful. Except in the matter of the cup in Communion they were in union with the Roman Church, and though some of their leaders for a while welcomed the Lutherans, they finally joined the Imperial powers against them. The records are once more filled with persecution and martyrdom; men and women died in the fire with invincible courage. The "Brethren" were driven from their homes, though they had tried to keep aloof from the strife. But the national spirit rising once more under these cruelties, the Emperor Ferdinand called the Jesuits to his aid, and under their zeal and skilfulness the Roman religion, which seemed ready to die, once more revived. Maximilian II., who came to the Imperial throne in 1564, was anxious to restore peace, and a parliament at Prague in 1575 enacted that those bodies which communicated in both kinds, the Calixtins, the United Brethren, the Lutherans, and the Calvinists might draw up a common Confession of Faith. But the bright hopes of the Protestants were dashed by the death of Maximilian. The intrigues which followed for the crowns of the Empire and of Bohemia are no part of our subject. They ended in the establishment of Matthias as Emperor, and of his cousin Ferdinand as King of Bohemia. The Jesuits were triumphant; again the persecution began; at last came the crisis. In 1618 some of the principal barons met to consult on public affairs. A royal mandate was issued, forbidding them to meet on pain of death; the Protestants marched straight to the Hradschin, the palace crowning the heights on which New Prague is built, entered the council chamber, and threw the royal councillors out of the window. This act, known as the *Defenestration of Prague*, was the signal for the great THIRTY YEARS' WAR. The details of that war will be found in their place. As far as Bohemia was concerned, it ended in the suppression of Protestantism; fire and sword did their work efficiently: the flower of the nobility perished on the scaffold; 36,000 families of the commonalty emigrated. There were four millions of people when the war began, not one-fifth of that number when it ended. And thus Bohemia lost its place among the nations. Its very language and literature were trampled under foot, and science and art also. "I do not know any scholar who distinguished himself in Bohemia after the expulsion of the Protestants," says a Roman Catholic writer; "with that period the history of the Bohemians ends, and that of other nations in Bohemia begins."

**Bolingbroke** [A.D. 1672—1751]. — A freethinking nobleman of great ability, whose opinions had much influence on the higher classes during the reigns of Queen Anne and the first two Hanoverian kings. He may be said to have originated that contemptuous patronage of Christianity as a useful kind of religious police system, which was common among the statesmen of the eighteenth century.

**Bollandists.** [ACTA SANCTORUM.]

**Bollandus,** JOHN [A.D. 1596—1665].—The first of the learned succession of hagiologists, who, from him, have been called BOLLANDISTS (q.v.).

**Bolsena,** MIRACLE OF. [CORPUS CHRISTI.]

**Bona,** CARDINAL [A.D. 1609—1674].—A learned liturgical writer, whose original name was John Bonne de Lesdiguières. He was born at Mondovi, in Piedmont, on October 10th, 1609, became a Cistercian monk at the early age of fifteen, at forty-two became General of his Order in Italy, and after filling important literary posts under Pope Alexander VII., was made Cardinal by Clement IX. (1669). His earliest work was one entitled *De Divinâ Psalmodiâ*, his most important an historical commentary on and exposition of the Roman Liturgy, and everything connected with it, entitled *De rebus Liturgicis*. The latter was originally printed in 1671, but in 1747 an edition, with elaborate notes by Sala, was published at Turin, and this is even more valuable than the original work.

**Bonaventura,** ST. [A.D. 1221—1274], called *The Seraphic Doctor*. He was born at Bagnarea, in Tuscany, his family name being Giovanni Fidanza. In 1243 he entered the order of Friars Minors, and studied at Paris under Alexander Hales; afterwards he taught divinity in the same university, and took his doctor's decree, in company with St. Thomas Aquinas, in 1255. In the following year, on the death of John of Parma, he was elected General of his Order, whereupon he laboured to reform its decayed discipline, and defended it warmly against the attacks of Giraldus of Abbeville, and William de St. Amour. At a general chapter of the Order held at Pisa, he directed the Minorites everywhere to exhort the people in their sermons to pray to the Blessed Virgin and worship her, when they heard the sound of the bell. He also first introduced the establishment of religious confraternities, or sodalities, of laymen, which he set on foot at Rome in 1270. In 1272 he had the singular and distinguished privilege conferred upon him of nominating to the Popedom, the Cardinals being unable to come to any conclusion amongst themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, Archdeacon of Liège, known as Pope Gregory X. This Pope, in gratitude, made him Cardinal-Bishop of Albano in 1274. He attended the first session of the Council of Lyons, but died before its conclusion, aged fifty-three. His funeral was attended by nearly all the prelates present in that assembly. He was canonized by Pope Sixtus IV in 1482, and is commemorated on July 14th. His works occupy eight folio volumes, in the original edition of 1588.

**Boniface,** ST. [A.D. 680—755], Archbishop of Mayence, called the Apostle of Germany. His baptismal name was Winfred, and he was born at Crediton, in Devonshire; he was educated first in the monastery of Exeter, then in that of Nutshalling in Hampshire. Here by the advice of the Abbot Winbert, he took holy orders. At thirty years of age he was ordained priest, and, after labouring for the conversion of his own countrymen, in 716 he passed over into Freisland, to assist the aged Willibrood, then at Utrecht. He returned shortly after to England, but in 718 departed a second time for Hessen and Freisland, taking with him commendatory letters from Daniel, Bishop of Winchester. About this time, being at Rome, he was appointed by Gregory II. missionary for the Germans eastward of the Rhine. He commenced his labours in Thuringia and Bavaria, after which he passed through Hessen and Saxony, baptising the people and consecrating churches to the service of the true God. In 723 Pope Gregory recalled him to Rome, and consecrated him Bishop, whereupon he took the name of *Bonifacius*. Upon his return into Hessen he built churches and monasteries, and brought over from his native country colonies of priests, monks, and nuns. In 732 he received the *pallium*, together with the primacy over all Germany, and power to erect such bishoprics as he thought fit. In virtue of this authority he founded the sees of Freisingen and Ratisbon, in Bavaria (in addition to the original see of Passau); Erfurt, in Thuringia; Baraburg (afterwards Paderborn), in Hessen; Würzburg, in Franconia; and Eichstadt, in the palatinate of Bavaria; also re-establishing Salzburg. In 743 he presided in the Synod of Leptines; the year following, he founded the monastery of Fulda, and about 745 he was raised to the archiepiscopal see of Mayence. Ten years after this he returned to his apostolical labours in Freisland, where he preached and converted many thousands of the Pagans; but while he was preparing to give to them the rite of confirmation, he was suddenly attacked by a furious troop of these heathen, at a place called Dockum, where he perished, together with fifty-two of his companions, June 5th, 755. He is commemorated on the day of his death.

**Boni Homines.** [PERFECTI.]

**Boni Pueri** and **Boni Valeti,** two of the many names given to the BEGHARDS.

**Bonivard** [1493—1570], Prior of St. Victor, a great scholar and wit. His hatred to Duke Charles of Savoy, who had stood in the way of his further preferment, induced him to join with the patriots of Geneva to prevent their city becoming subject to the Duke. In 1519 the Duke entering the city, Bonivard fled, but was caught and imprisoned

for a time, and afterwards released. In 1530 he again fell by treachery into the power of Duke Charles, who imprisoned him in the Castle of Chillon, at the extremity of the Lake of Geneva. His captivity has been rendered immortal by the pen of Byron. In 1536 the castle was taken by the Bernese, and Bonivard was set at liberty to find his Priory demolished; but the Genevese gave him a liberal pension till his death. His literary works are interesting but not reliable.

**Bonner,** Edmund [A.D. *about* 1495—1569]. —Bishop of London during the persecution of the Protestants by Queen Mary. He was, in fact, Bishop of London for thirty years [A.D. 1539—1569] in the reigns of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth; but for fourteen years of that long period—under Edward and Elizabeth—he was imprisoned and deprived by the authority of the crown, and during those years he was superseded by Ridley and Grindal.

Bonner was born about the middle of Henry VII.'s reign, and was, therefore, three or four years younger than Henry VIII. Among the evil reports which surrounded him in later life, there was one that he was the illegitimate son of George Savage, rector of Davenham, in Cheshire; but however this report may have originated, it is now well known, on the authority of Lord Lechmere, Baron of the Exchequer and Chancellor of the Duchy of Lancaster early in the last century, that the traditions of his family distinctly contradicted this report, and that the Bonners were respectable tenant-farmers, renting land of the Lechmeres near Severn End, their very ancient seat in the parish of Hanley Castle, Worcestershire; and letters from the bishop still existing among the muniments of Sir Edmund Antony Harley Lechmere, of Severn End and Rydd Court, confirm the contradiction, by showing that Bonner was on such friendly terms with his father's old landlord as would hardly have been possible if the report had been well-founded.

Bonner also received his early education at the expense of the Lechmere of the day, probably at the Grammar School of Hanley Castle. From school the future bishop went to Oxford, where he matriculated, and on July 13th, 1519, took his degree at Broadgates Hall, now Pembroke College. Shortly afterwards he took holy orders, and was made Doctor of the Canon Law in 1525. At this time he was appointed Dean of the Faculties for York diocese by Cardinal Wolsey, and it is probable that he had come under the notice of the Cardinal through his connection with some office belonging to the great college which Wolsey was building opposite to Broadgates Hall. After the fall and death of the Cardinal, Bonner passed into the service of Henry VIII. as one of his chaplains, and was much employed in the diplomatic work connected with the king's divorce from Catharine of Arragon. He was sent as ambassador to Denmark, to the Emperor Charles V., and to Francis, king of France; his bold and determined defence of the liberties of Englishmen in France, and of the king's independence of the Pope being such, that the French king threatened him with a hundred strokes of a halbert, and the Pope talked of burning him alive, or throwing him into a cauldron of melted lead.

From the time of Wolsey's death, in 1530, to that of Henry VIII., in 1547, Bonner lived chiefly abroad, engaged in his successive diplomatic employments, and was ambassador to Germany at the time when Edward VI. succeeded his father. He had held several parochial charges, was Prebendary of St. Paul's, and for three years Archdeacon of Leicester. In 1538, while ambassador to the Court of France, he was nominated to the bishopric of Hereford; but before the day arrived for his consecration he was appointed to the see of London, and was consecrated in St. Paul's Cathedral about six months afterwards, on April 4th, 1540, under a commission from Archbishop Cranmer, by Gardiner, Bishop of Winchester, and two other bishops. Cranmer's absence from his consecration was, doubtless, accidental, for he must have been on friendly terms with Bonner, since he had appointed him to the office of Master of the Faculties, an office similar to that which he had held under Wolsey.

The career of Bishop Bonner up to this point, that is, for the first twenty years of his official life, had been that mixed one of churchman and statesman which was so common among the clergy of mediæval times, and the natural reward of his successful diplomacy was a bishopric; but for the rest of his life he takes his place in history as Bishop of London; one so popular among the Romanists in London, that when he came out of the Marshalsea prison after his long imprisonment during the reign of Edward VI., "all the people by the way bade him welcome home, both men and women, and crowded round to kiss his hands;" one so odious to the Reformers that no language was too strong to express their abhorrence of his character and administration.

As Bishop of London Bonner was brought into a prominent official connection with the persecution carried on against the Protestants during the reign of Queen Mary, under the influence of the Spanish monks and friars who were brought to England through her most unhappy marriage with Philip of Spain. In virtue of his office he examined in his Consistory Court all who were sent before him by the civil authorities under the accusation of heresy, provided they were resident in the cities of London or Westminster, or the counties of Middlesex or Essex. During the three years and a-half over which the persecu-

tion extended, as many as one hundred and seventeen of the two hundred and seventy-seven who were eventually burned on the charge of heresy, were thus sent before him, the persecution being chiefly confined to the metropolis and the east of England. The popular idea of Bonner is that he went about seeking for prey, like a wild beast thirsting for blood; and although he was never present at one of the burnings, he is represented in this light by the poet Cowper:—

> "When persecuting zeal made royal sport
> With tortured innocence in Mary's court,
> And Bonner, blithe as shepherd at a wake,
> Enjoyed the show, and danced about the stake."

It should, however, be remembered that Bonner "received in his judicial capacity those who were sent to him as prisoners, those who had been apprehended and committed to prison by order of the Privy Council, or of Commissioners appointed by the Queen. The Bishop of London, as the law then stood, had no more power or authority to refuse to exercise his office as ecclesiastical judge than a judge of assize has to refuse to try the prisoners brought before him at a gaol delivery." The test of orthodoxy or heresy laid down by the government of the time was "an acknowledgment of the dogma of Transubstantiation, and a reception of the Holy Communion in one kind only." Neither Bonner nor any other bishop could alter or abolish this test; and the duty laid upon them by the law was that of declaring to the civil authorities whether the accused persons brought before them accepted or rejected this test. When any accepted it, a return to that effect was made to the sheriff by the bishop, and the former set the person free. When any rejected the test, a similar return was made to the sheriff, and the person was detained, to be afterwards executed by burning under the sheriff's direction.

But large as was the number of persons burned under the influence of the Spanish friends of Queen Mary, the number of the accused who escaped under the influence of the English bishops was far greater. "The bishops," writes Foxe, the martyrologist, "afraid belike of the number, to put so many at once to death"—he is speaking of twenty-two persons who had been sent up to Bonner from Colchester by Lord Oxford and seven other magistrates—"sought means to deliver them; and so they did, drawing out a very easy submission for them, or rather suffering them to draw it out themselves." Upon this submission these twenty-two prisoners were all returned by Bonner as not guilty of heresy, and were sent home free. Perhaps it was the same as regards the attempt in other cases, though not always as to the success; for Philip and Mary and their advisers were frequently rebuking Bonner and other bishops for their leniency.

The Bishop's manner and appearance evidently gave countenance to that unfavourable view of his character which was entertained by so many of his contemporaries. He was short and stout in person, with the aspect of a free-living man; and Sir John Harrington, who just remembered him, says that when a particularly ill-favoured figure, intended for Bonner, was shown to him in Foxe's "Book of Martyrs," to vex him, "he laughed, saying, 'A vengeance on the fool; how could he get my picture drawn so right?'" Anecdotes are told of him which show his good nature. But allowing that some of those who were sent to him for examination were provocative, and that martyrdom had a strange fascination for them, which a man of Bonner's disposition was not likely to appreciate, and which often made it impossible to save them from their fate, it is, nevertheless, impossible to excuse the levity and brutality with which he treated persons whose courage and consistency deserved admiration, as the terrible fate impending over them demanded pity.

One is glad, for the credit of human nature, to believe that the educated and cultured men who were sent to the Bishop for examination met with treatment of a very different kind. "I was brought into his presence," wrote Archdeacon Philpot, "where he sat at a table alone, with three or four of his chaplains waiting upon him, and his registrar. 'Master Philpot, you are welcome; give me your hand.' With that, because he so gently put forth his hand, I, to render courtesy for courtesy, kissed my hand, and gave him the same. 'I am right sorry for your trouble, and I promise you I knew not, until within these two hours, of your being here. I pray you, what was the cause of your sending hither? for I promise you I know nothing thereof as yet, neither would I you should think I was the cause thereof. And I marvel that other men will trouble me with their matters; but I must be obedient to my betters; and I suppose men speak otherwise of me than I deserve.'"

Justice compels us to add that Bonner's admirably-kept register still gives testimony to the business-like manner in which he carried on the affairs of the see of London. That he was not a man of the highest principle is only too evident; but he at least had the courage of his opinions, for he went to the Tower or the Marshalsea for them with as much resolution as Cranmer or Ridley, and submitted to lose his bishopric twice rather than change them. Refusing to take the oath of supremacy under Edward VI., he was imprisoned for five years by the Privy Council, which treated him so harshly that it actually issued an order for his bed to be taken away, and that he should be made to lie on straw. When the Council was committing him to the Fleet, Bonner retorted upon them, "I have a few goods, my carcase, and my

soul. The two former you may take away, the last is out of your power." He refused to take the oath of supremacy to Queen Elizabeth, as he had refused to take it to her brother, the boy-king Edward, and was imprisoned in the Marshalsea from 1560 until his death on September 5th, 1569. An order of his successor, Grindal, exists among the Lansdowne MSS. in the British Museum, which is dated September 9th, 1569, and which directs that as Bonner had been under sentence of excommunication in the Court of Arches for eight or nine years without seeking absolution, he was not entitled to Christian burial, and that he was to be buried at night. He was accordingly buried in the prisoners' pit in the churchyard of St. George's Church, Southwark, presumably without any burial service being said over his remains.

**Bonosians.**—The followers of Bonosus, Bishop of Sardica, in the end of the fourth century. Their distinctive theological tenet was that our Lord was the Son of God by adoption only, and not "God of," that is preceeding from, "God," as is declared in the Nicene Creed.

**Bons Hommes.**—A name given to the strict FRANCISCANS, or Friars Minim. They were introduced into England by Richard, Earl of Cornwall, in the reign of Henry III. There were houses of the Bons Hommes at Berkhampstead, Ashbridge, and Edyngton.

**Borbelites.** [BARBELITES.]

**Borbonians.** [BARBELITES.]

**Borrelists.**—Mennonites or Dutch Baptists, who were the followers of Adam Borrel in the seventeenth century. They are very similar to the Quakers.

**Borromeo,** ST. CHARLES [A.D. 1538—1584], was born of illustrious and pious parents, at the Castle of Arona, on the Lago Maggiore. He studied at Milan and at Pavia, and at both was distinguished, though but a boy, for his virtue and piety; he knew, it is said, but two streets, that which led to church and that which led to the schools. Pius IV., who was his uncle, having adopted him, invested him at the early age of twenty-three with the purple, and employed him in the most difficult and important business, both civil and ecclesiastical. Borromeo it was, in fact, who inspired the aged pontiff with an energy and activity so surprising in one of his years. The Council of Trent, at the conclusion of their sittings, having recommended to the Pope that a compendium of Christian doctrine should be drawn up, Pius entrusted the execution of this work to his nephew, who, associating with himself Francisco Foreiro, a Portuguese; Leonardo Marini, Archbishop of Lanciano; and Egidio Foscarari, Bishop of Modena, completed, in 1566, the work which is known as the celebrated *Catechismus Tridentinus*, *Catechismus Romanus*, or *Cathechismus ad parochos*. In order to avoid the solicitations of his parents to marry, he took priests' orders, and soon after was made Archbishop; but he was not allowed by the Pope to go into residence till 1565, upon which occasion he was received by his people like a second St. Ambrose, whom he thenceforth took as his model. He at once gave up every other benefice, abandoned all his paternal property, and divided the revenues of his church, according to the ancient use, into three portions: one for the poor, another for the wants of his church, and the third for himself, of the use of which last he gave a rigid account to his provincial synod. In his palace he made a like reformation; everything that savoured of the world, and luxury, and pomp he dismissed; he reduced the number of his servants, lay always on hard boards, and observed protracted rigorous fasts. In fact, his entire house resembled that of a religious community, and his pious and admirable example before long spread its good effect throughout Italy. Grieved at the sad lack of discipline and religion amongst the clergy of his diocese, he set himself to reform this evil, for which purpose he held, at different periods, six provincial councils and eleven diocesan synods; and, in order to see that the wise and admirable regulations of these councils were properly enforced, he regularly visited, in person, the various churches of his vast province. Thus the Church of Milan, for so many years plunged in sloth and anarchy, soon appeared as an example to other churches. It is not to be supposed that such reforms could be carried out without opposition; and, accordingly, the Archbishop experienced his full share of obloquy and resistance. To such an extent was this carried on the part of the religious order of the Humiliati, that they induced a friar of the Order, named Farina, to attempt the life of St. Charles. To effect this, the assassin posted himself at the entrance of the palace chapel, where the Archbishop and his family were at prayers before the altar; when only five or six paces from him, the man fired, and although the ball tore his clothes, it simply marked his back and fell to the ground. The intended murderer and his two accomplices were put to death, and the whole order of the Humiliati suppressed by Pope Pius V. Devoted as the Archbishop was, at all times, to the exercise of his spiritual calling amongst even the lowest of his flock, his Christian spirit chiefly shone amidst the miseries and dangers which the Plague brought upon the devoted city. Selling everything that he had it in his power to part from, in order to purchase what was required for the sick, he threw himself, regardless of everything but his high calling, into the midst

of the danger. He himself confessed the dying, administered to them the Holy Sacraments, and, mounted on a bench, preached to all penitence and amendment of life. At other times he walked in procession through the city in tears, praying, barefooted, with a cord around his neck, and holding aloft the symbol of the Cross. In vain his friends attempted to turn him from his dangerous course; animated, as it were, with fresh zeal by their opposition, he plunged into the very darkest abysses of contagion. But, although he was preserved throughout the prevalence of this frightful scourge, his strength soon after began insensibly to waste away, and, whilst on a visitation progress, he was compelled by ill-health to cease from his object, and return to Milan, where he terminated his blessed and laborious career, aged only forty-six years. In 1610 he was regularly canonised by Paul V., at the universal and pressing instance of the people of his province. His works were published at Milan, in 1747, by Jos. Ant. Saxius, in five vols., fol., and in the Ambrosian Library at Milan are thirty-one volumes of his letters.

**Borrow,** George [1803—1881], was born at East Dereham. His education appears to have been irregular in his youth, and he was much indebted to his after-exertions for his knowledge. He acquired a taste for literature and languages from people with whom he was thrown in Norwich. He had a natural fondness for adventure, and this led him to familiarise himself with the life, habits, and language of gipsies, not only in the British Isles but in Spain. He published the results of his experience in a book called "The Zincali; or, an Account of the Gypsies in Spain, with an original Collection of their Songs and Poetry, and a copious Dictionary of their Language;" two vols., 8vo., 1841. Mr. Borrow was then employed by the British and Foreign Bible Society, as a sort of colporteur in Spain of bibles in the Spanish tongue. Of this employment he gives an account in a work published in 1843, three vols., 8vo., entitled, "The Bible in Spain; or, the Journeys, Adventures, and Imprisonment of an Englishman in an attempt to circulate the Scriptures in the Peninsula." This book is written in a highly humorous and interesting style, and gained for its author a great reputation among English writers. Mr. Borrow was also employed in Russia by the Bible Society.

**Bossuet,** Jacques Benigne [A.D. 1627—1704].—A famous French preacher, and a controversialist of great learning. For a year or two [A.D. 1669—1670] he was Bishop of Condom, but resigned his see on becoming Preceptor to the Dauphin, afterwards Louis XIV. In A.D. 1681, however, he became Bishop of Meaux, continuing in that see for about a quarter of a century; and it is by this title that he is best known.

Bossuet belonged to an eminent legal family at Dijon, where he studied under the Jesuits, and he inherited from his family that capacity for intellectual acquirements which made his learning conspicuous from his earliest days. At twenty-four years of age he took his doctor's degree in the University of Paris; and after being for some time under the discipline of St. Vincent de Paul, became a Canon of Metz. Before he reached thirty years of age he was appointed by the Bishop of Metz to answer the Huguenot Catechism of Paul Ferry, and his refutation met with such success that the Queen-Mother, Anne of Austria, requested him to undertake the conversion of the Huguenots throughout the diocese of Metz. His success in carrying out this work, and his remarkable preaching, made the Queen-Mother his enthusiastic patroness, and by her means it was that he became Bishop of Condom, a court chaplain, and tutor to the young king. From the time of his appointment to the see of Meaux he became a still more active controversialist than he had been before, his best known work being one published in 1688, on *The History of the Variations of the Protestant Churches*, which drew out replies and counter-replies in great number, after the manner of the age. He was also a strong opponent of the Quietism revived by Madame Guyon; and as the great Fénélon, Archbishop of Cambray, had his sympathies enlisted on the Quietist side, an unhappy difference arose between the two learned and pious bishops. Bossuet even denounced Fénélon as a heretic, causing his exile at the hands of Louis XIV Bossuet died in his seventy-sixth year, leaving a great reputation behind him. In an age when controversy ran high in France, he established for himself a character as the champion of the Roman Catholic doctrine maintained at the Council of Trent; but he was strongly opposed to the extravagant claims of the Popes to supremacy, and was so much the champion also of the independence of the French Church that one of his works on the subject was put into the *Index Expurgatorius* of the Roman Court. Had he lived a century and a-half earlier, he might have advocated the reformation of the Church of France on the lines officially adopted in the reformation of the Church of England.

**Botolph** or **Botulf,** St.—Little is known of the origin and life of St. Botolph, and he is not mentioned by the historian Bede. He appears to have been a man of noble family and British extraction, who was born in the sixth century, and spent his early days in Germany with his brother Adulph, who eventually settled there as Bishop of Utrecht. Botolph returned to England, and founded a great monastery in a desolate part of East

Anglia, which ancient writers call Ikanbro. This was very probably Boston, or Botolph's-town, in the south of Lincolnshire. St. Botolph is commemorated on June 17th, and there are no fewer than fifty churches dedicated in his name, ten of which are in Norfolk and three in London. These last are close by the old gates that led to the North of England —Bishopsgate, Aldersgate, and Aldgate. The idea was probably to offer a church where the prayers of the saint might be asked for by persons starting to travel northwards. When the Danes destroyed his monastery, his remains were divided between Ely and Thorney.

**Bougres.** [BULGARIANS.]

**Bounds,** BEATING THE.—The popular name for the religious processions or "perambulations" around the boundaries of parishes, which were anciently, and are still in many places, observed in Rogation week, and especially on the Thursday of that week, which is Ascension Day. In the Book of Homilies there is a Homily in three parts for the three Rogation days, and then an "Exhortation to be spoken to such parishes where they use their perambulations in Rogation Week, for the oversight of the bounds and limits of their town." The processions were headed by the clergy and other officials of the parish, bearing white wands, and singing the 103rd and 104th Psalms. At certain appointed stations the procession halted, and crosses were dug in the turf or marked upon an adjoining wall. It was a rough custom for these marks to be beaten with the white wands, and for some of the boys accompanying the officials to be hoisted and also beaten with the rods, that the place where the boundary ran might be printed forcibly on their memories. The writer has heard old men say, "Aye, *that's* the bound. I was beaten there sixty years agone."

**Bourdaloue,** LOUIS [A.D. 1632—1704]. —A Jesuit so famous for his eloquence that he has been called "the Prince of French preachers." He preached much before the Court of Louis XIV., and at the Revocation of the Edict of Nantes was appointed to preach before the Huguenots with the view of converting them from their Protestant opinions. Towards the close of his life he gave up preaching, and devoted himself to ministrations in hospitals, prisons, and houses of charity. His sermons occupy fourteen or fifteen volumes.

**Bourignonists.**—French QUIETISTS of the seventeenth century, who took their name from Antoinette Bourignon de la Porte, a Flemish lady [A.D. 1616—1680], who rejected all churches and sects, and claimed to found and govern a new religious body solely by the guidance of her own personal inspiration. After her death she was succeeded by Peter Poiret, a Calvinistic preacher of much energy, under whom her principles spread into Holland, Germany, Switzerland and England; but they were held in England only as opinions by persons belonging to various religious bodies, and who were never organised into a sect.

**Bourneans.**—The followers of a Birmingham preacher named Bourne, who taught the doctrine of the annihilation of the wicked in its most extreme form.

**Bower,** ARCHIBALD [1686—1766]. —He was educated in France as a Jesuit, but on his return to England became a member of the Established Church. He is the author of the most copious history of the Popes in the English language.

**Bowing at Name of Jesus.**—This custom, at one time universal in the early English Church, was, like many others, much disturbed at the Reformation, and it therefore became necessary to re-enact it. This was first done in the 52nd Injunction of Queen Elizabeth, 1559, and again in the 18th Canon of 1603, in these words:—

| 1559. | 1603. |
|---|---|
| "... whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the Church pronounced, due reverence be made of all persons, young and old, with lowness of courtesy and uncovering of heads of the mankind, as thereunto doth necessarily belong and heretofore hath been accustomed." | "... likewise when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come are fully and wholly comprised." |

In the later Canon the meaning and reason of the practice are fully explained, and on it as an enactment the practice now rests; its use in the Creeds may be called nearly universal, though at other times it varies much.

Bowing, strictly so called, that is the inclination of the head and body, or head only, is the proper use of the English Church for the expression of reverence; genuflexion, or the placing of one or both knees for a moment on the ground, being of modern introduction. This latter, for instance, is never mentioned in the Sarum Missal, which in the Creed directs the choir to "incline," and even in the Canon of the Mass the priest is bidden to do only the same. For women, the cor-

responding obeisance is of course the old-fashioned "courtesy."

By English readers this custom has long been associated with the familiar text in the Epistle to the Philippians (ii. 10), "That at Name of Jesus every knee should bow;" but there is little more than verbal justification for this; the preposition "at" (which insufficiently expresses the idea of our Lord's universal supremacy) was taken into our Authorised Version from Tyndale [1557], all others reading "in;" this is the more correct representation of the original, and to it accordingly the Revised Version has returned.

Other obeisances made within a church are those at entering and leaving the building, made of course towards the altar, though the last century carelessness perverted them to the desk as a personal salutation to the clergyman; and, further, those made at the Holy Communion. All these, though not, like the special subject of this article, under positive enactments, have lingered in many places, and now are widely revived.

**Boy Bishop.**—The election of a "boy bishop" was one of those singular ceremonies, mixing sacred things with profane, which existed in the mediæval Church of Rome. The origin of it is not clearly understood,* but it is known to have existed in the thirteenth century both in England and on the Continent. Its nature was that in cathedrals or collegiate churches one of the choir-boys was elected "bishop" by the others, who were called his chapter; this was on St. Nicholas' Day, the 6th of December (chosen as the day of the great patron of children), and the "bishop" remained in office till Holy Innocents' Day. During this time, with the knowledge and sanction of his elders, he exercised nearly if not quite the whole of the episcopal functions: saying offices, sometimes even Mass; giving benedictions, preaching sermons, going on visitations, occasionally filling up vacancies; and, if he died during the time, being buried with episcopal honours. This tampering with the Offices of the Church was certainly wrong, and was so far seen to be so that injunctions of councils were made to restrain it; and John Peckham, Archbishop of Canterbury, issued a decree in 1279, that the "puerile solemnities" were not to begin till the evening of St. John Evangelist's Day, and were to "totally terminate" on the evening of the Holy Innocents' Day.

In England, at the time of the Reformation, the custom was abolished by a proclamation of Henry VIII. in 1541, but restored in 1556 by Queen Mary; and "John Stubs, Querester," of Gloucester Cathedral, was in 1558 the last boy bishop elected in England. Though Queen Mary died on the 17th November, this young prelate preached his sermon in the Cathedral on the Holy Innocents' Day; it still exists in MS. in the British Museum, and extracts may be found in a paper on the subject in *Notes and Queries*, 5th S., iv. 501, to which this article is much indebted.

There is great probability that the school-ceremony at Eton, known as the "Montem," was in its origin the election of a boy bishop; this was originally held in the winter, changed to the summer in 1758, and given up in 1846. And it is stated (*Notes and Queries*, 4th S., vii. 21) that a boy bishop is even now annually elected in the Propaganda College at Rome.

**Boyle Lecture.** — This consists of a series of eight sermons for the defence of Christianity against Infidels; to be preached during the course of three years in the Chapel Royal, Whitehall. The lectureship was endowed by the will of the Hon. Robert Boyle in 1691. This excellent man, often called "the great Christian philosopher" [A.D. 1627—1691], was seventh son of the great Earl of Cork of the Stuart times. He was one of the principal founders of the Royal Society, and President of the Society for the Propagation of the Gospel, and was distinguished alike as a philosopher in such science as was known to the seventeenth century, and as a zealous and faithful layman, ready for every good work in the Church of England.

**Brachitæ.**—An early sect of the Manichæans; their date is placed about the end of the third century, but no further particulars are known of them.

**Bradford,** JOHN [A.D. 15...—1555]. — One of the Marian martyrs. For the last five years of his life he was in orders, and was made Prebendary of Cantlowes, or Kentish Town, in St. Paul's Cathedral, by Bishop Ridley; but for several years he had been clerk to Sir John Harrington, Paymaster to the Forces, and then student of the Inner Temple until 1548. While he was clerk to Sir John Harrington, he defrauded the Crown of £520, equal to more than £5,000 of our present money. The sum was eventually refunded by Sir John Harrington, who was threatened with a charge of complicity by Bradford, and who, though he at first refused, saying he would not "have his head under" Bradford's "girdle" by committing himself, yet at last supplied the money, which was sent to the Privy Council through Bishop Latimer, who tells the story in the first of his published Sermons. While a student in the Temple, he was converted by Sampson, afterwards Dean of Christ Church, Oxford, and

* It bears, of course, great resemblance to the story of St. Athanasius "playing at bishops" in his childhood, told by Sozomen, i. 17., of which Mr. Keble has made use in the *Lyra Innocentium* (vi. Children's Sports, 7, "Enacting Holy Rites") but though this may have suggested the idea, it cannot strictly be called its original.

shortly went to Cambridge, intending to study there for three years and then take orders. But after ten months' study, on October 19th, 1549, he was made Master of Arts by special desire of the Senate, and on August 10th, 1550, was ordained Deacon by Bishop Ridley. When Queen Mary entered London, Bradford was the Canon in residence at St. Paul's, and being mixed up with a disturbance which took place at a Paul's Cross sermon, he created so unfavourable an impression before the Privy Council that he was sent to the Tower, and severe language was used in Parliament respecting his seditious spirit both when free and when in prison. In 1554, he was removed from the Tower to the King's Bench under an accusation of heresy. He was brought before the Ecclesiastical Commissioners at Southwark, on January 22nd, 1555, and was afterwards confined in the Poultry for five months. When all hope of his recantation was over, Bradford was burned at Smithfield, on July 1st, 1555, dying a brave and self-possessed death. Foxe, the martyrologist, gives a detailed account of Bradford's imprisonment; and it is singular to find that he and his fellow-prisoners, soon to suffer like himself, spent their time in the most fierce and irreconcileable controversies about predestination, Bradford's opponents telling him that he was a great slanderer of the Word of God. They also charged him with the maladministration of funds which he received from friends for the maintenance of himself and his fellow-prisoners.

**Bradwardine,** Thomas [A.D. 1290—1349].—He was called "The profound doctor," on account of his deep learning in theology and mathematics. He was for some years Chancellor of the University of Oxford, and read lectures in Divinity there notwithstanding his high office. During the wars of Edward I. with France, Bradwardine acted as his confessor, and his influence with the king for good was very great; nothing preventing him from pointing out to his sovereign his faults of extravagant ambition and uncontrolled passion. And while he was thus exercising a good spiritual influence over the great and powerful king, he also employed himself diligently among the soldiers, animating their courage on the eve of battle, and restraining them from excess in the hour of victory. In A.D. 1349, he was elected to the archbishopric of Canterbury, and when objected to by the king was elected a second time. He was consecrated at Avignon, and returned to England; but within three or four months he died of the plague. Fuller, the Church historian, characterises him as the most pious man that sat in the chair of St. Augustine, from Anselm to Cranmer.

**Brady,** Nicholas [A.D. 1659—1726].—Only now remembered as the versifier of the Psalms with Nahum Tate, the poet-laureate, and nearly forgotten even in that capacity. He was son of Nicholas Brady, major in the Royal Army (descended from Hugh Brady, Bishop of Meath, from 1563 till his death in 1585), and born at Bandon, Cork, 1659; was King's Scholar from Westminster, and Student of Christ Church, and afterwards D.D. of Dublin. His Irish preferments were a chaplaincy to Edward Wettenhall, Bishop of Cork (*d.* 1713), a prebend in that Cathedral (held from 1688 to 1692), and a parish in the same county; but taking a somewhat prominent part on the Orange side in the Revolution, he went to England, 1690, with a petition to Parliament from the inhabitants of Bandon, and afterwards settled there. After holding one or two London lectureships, he became rector of Clapham and vicar of Richmond. These parishes, with a royal chaplaincy in ordinary and one in the army, he retained till his death, 20th May, 1726. His works, besides the version of the Psalms, were one of the Æneid, a tragedy called "The Rape," and some volumes of sermons, all long ago forgotten. The Psalms were first published 1695, and licensed by Order in Council, 3rd December, 1696; they obtained, as is well known, a very wide use, either instead of or along with the older version of Sternhold and Hopkins. Probably a hundred years ago they were sung in nearly every church in England where there was singing at all, and the only hymns known were those which the printers had added to the end. They became gradually displaced by hymns, and now are seldom heard; which is not to be regretted, since (except in a few detached verses) they have little merit of any kind.

**Brahminism,** or **Hindooism.**—The religion professed by about 150,000,000 of the people of India or Hindostan. It takes its name from the Brahmins, the highest "caste" or religious and social class of those who profess it; these, again, receiving their designation as Brahmins from Brahma, the Supreme Being of their system.

Brahminism is founded on four sacred books called Vedas, written in Sanskrit; and know by the names of the Rig Veda, the Yagur Veda, the Sama-Veda, and the Atharva-Veda. Collectively they are known as "The Veda," of which word the original meaning is knowledge by sight, the contents of the work being said to have been "seen" by those to whom Brahma revealed them. The most important and ancient of these sacred books is the Rig-Veda, or Veda of Praise, which is the foundation of the other three. Each Veda consists of two divisions, the Sanhita or Mantras, which are hymns to the gods, and the Brahmanas or Sutras, which are prose commentaries on the hymns of much later date. The Rig-Veda hymns are more than a thousand in number, addressed to

various gods and written by many different authors. All the manuscripts of the Veda are comparatively modern, but the hymns themselves are alleged to be very ancient, the most recent of them being said to have been written B.C. 1200, and the earliest B.C. 2000. Accepting these dates, the earliest portion of the Veda is contemporary with the patriarch Abraham, the latest with the prophet Samuel.

The religion of Brahminism, as set forth in the Rig-Veda, is that form of polytheism which finds its gods in the forces and aspects of Nature; and nearly half the hymns are addressed to the two most prominent of these deities—Indra, the Firmament, and Agni, Fire. But at a later date than the Rig-Veda new elements were introduced by the "Institutes of Manu," which consisted mainly of a priesthood, a ceremonial system, and the worship of Brahma. At a still more recent date, when the minute ceremonial and its necessary priesthood had become an intolerable burden to the Hindoos, the system of Buddha [BUDDHISM] was introduced as a revolt against them. Then came a reaction, and Buddhism was entirely expelled from India, finding its home in China and Japan. From this time Brahminism changed to its present form, in which a Supreme Being is acknowledged, who is supreme over the universe, over man, and over 330 millions of other gods. The gods universally acknowledged, however, are seventeen in number; the great triad, Brahma, Vishnu, and Siva, the creating, preserving, and destroying principles (with their corresponding feminine principles) being the most important. The other deities are mostly personified powers of Nature, including those mentioned in the Veda. Besides these, veneration is paid to the planets, to sacred rivers such as the Ganges, and to a host of local gods. Of the three principal gods, Brahma is now little worshippped, all the worship having been attracted to Vishnu and Siva. Vishnu is worshipped chiefly in the form of Avatars or incarnations, manifestations on earth in various forms, animal and human, ten in number, of which one is yet to come. The most reverenced of these avatars of Vishnu are Krishna and Rama. Siva, the principle of destruction, is worshipped with frequent animal sacrifices, and his devotees inflict terrible and protracted tortures on themselves, such as suspending themselves by hooks driven through the flesh in various parts of their bodies. Their images have in many cases a monstrous character, with many heads, arms, or bodies.

But this gross system of idolatry and polytheism is explained away for the more educated classes into a monotheistic philosophy. There is one Supreme Being, it is alleged, from whom all other Divine beings proceeded by a series of emanations, and this Deity is also called Brahma, like the first person of the triad, who is recognised as the Creator. The soul of man is regarded as a limited portion of the Divine Essence, separated off from his infinity and, in the case of the good, to be finally reabsorbed into the Divine Essence. This world is a place of trial, in which souls are embodied for the purpose of determining by trial the place and condition of their future existence. This is settled by striking a balance between the good works done in this life and their rewards in the next, and the evil works and their punishments. But the highest condition of all is that of absorption into the essence of the Supreme Brahma, and this is attained only by those who carefully observe the ceremonial prescribed in the laws of Manu, by acquiring the highest knowledge through one of the systems of philosophy, and by devotion to the gods.

A peculiar power of Brahminism rests in its system of "caste," which made a sharp division between the classes of society, and to which the Brahmins, or highest and teaching caste, attributed a sacred character. The castes originally were only four: the Brahmins, from whom alone the priests were taken; the Kshatryas, or princes and warriors; the Vaisyas, or commercial class; and the Sudras, the labouring and wage-earning class. There are now a number of subdivisions of every caste except the Brahmins, who still reign supreme, though there are signs that their influence is dying out through contact of the Hindoo population with Europeans.

**Brahmoo Somaj.**—A reformed Brahminism, in which One God (Brahma) is recognised, and His worshippers are viewed under the aspect of His Church (*Sanscrit, Samája*, an assembly), and in which the leading principle is thus indicated by the name "the Church of the One God." The sect was originated in the year 1818 by Rammohun Roy, a Hindoo of large property and good education, well versed in the Vedas, and having aquaintance also with Christianity; who came to England on an embassy from the King of Delhi in 1831, and died at Bristol in 1833. The Brahmoo Somaj is a revolt against Hindoo polytheism, and an attempt to form a Hindoo Church on a basis of pure Theism. The only form of English religion with which it heartily allies itself is UNITARIANISM.

**Bramhall**, JOHN, Archbishop of Armagh. —This "Athanasius Hibernicus," as his biographer, John Vesey, Bishop of Limerick (died Archbishop of Tuam, 1716), calls him, was born, of the Bramhalls of Cheshire, at Pontefract, in 1593, where also he had his early education, probably at the old Grammar School. In 1608 he went to Sidney Sussex College, Cambridge, where he was B.A. 1612, M.A. 1616, B.D. 1623, D.D. 1630. When in holy orders he held for a time a living in York, and then the Rectory of Ewington in

that county, to which he was presented by Sir Christopher Wandesford of Kirklington. While in possession of this he came first into public notice in the following manner:—In 1623, while the Spanish marriage of the Prince of Wales (afterwards Charles I.) was expected, and the hopes of the Roman Catholic party very high, two of their priests, Hungate, a Jesuit regular, and Houghton, a secular, challenged the Yorkshire clergy to a public disputation at Northallerton. Bramhall accepted the challenge, and so dealt with them on transubstantiation and half-communion that (as Bishop Vesey says) one of them, it appears not which, died of the mortification of his defeat. On hearing of this Archbishop Matthews of York, after reprimanding Bramhall for disputing without his leave, made him one of his chaplains for disputing with success, and he so remained till the Archbishop's death in 1628. He was also elected a Prebendary, first of York and then of Ripon, where after Matthews's death he went into residence as sub-dean. He was now becoming widely known as a learned divine and a champion of the Church; besides his dispute with the Roman Catholic priests, he had preached before the Archbishop against the Papal usurpations, and on taking his doctor's degree had defended the thesis that the Pope was the cause of all religious controversy. He was invited to Ireland by Lord Wentworth (afterwards the famous Earl of Strafford) and his own first patron, Sir Christopher Wandesford—both Yorkshiremen like himself—who were going over respectively as Lord Deputy and Master of the Rolls. Though he had high prospects in England, Bramhall consented, resigned all his posts, and went with them. In Ireland he received rapid preferment, being Treasurer of Christ Church, Dublin, 30th August 1633, Archdeacon of Meath 1st October, 1633, Bishop of Derry 24th May, 1634, and to this see he was consecrated at Dublin by Archbishop Ussher of Armagh, 26th May. At this time the Church of Ireland was by no means recovered from the unsettlement of the Reformation, and very much of its revenue had been lost by (among other reasons) the very extensive lay impropriations, and a system of long leases at small rents which had been carried on for a great length of time. To the remedying of this the Bishop of Derry at once applied himself, and so succeeded that he may well be called both the temporal and spiritual restorer of the Irish Church. "Some few impropriations," as Bishop Vesey sums it up, "he obtained by power of reason and persuasion, more by law, but most of all by purchase." He thus and otherwise recovered for the Church in four years the sum, it is stated, of from thirty to forty thousand pounds; and he obtained in the Irish Parliament which met 14th July, 1634, an Act for the Regulation of the Length of Leases. In spiritual matters, he moved in the Convocation which met at the same time for the adoption of the English Articles of Religion in the place of those of 1615, which included the unauthorised "Lambeth Articles" (see that article) of England, and were strongly Calvinistic. In this Bramhall succeeded, and the Articles of 1615, though never formally repealed, and indeed (strange to say) for a time subscribed in some dioceses along with the others, fell into oblivion; but with the English canons, which he would also have adopted, he was not so successful. Archbishop Ussher opposed him, but committed to him the drawing-up of a set of canons based on those of England, which he accordingly did: on this part of his life see Mant's *History of the Church of Ireland*, i. 489 *et seq.* These valuable services of the Bishop of Derry, joined with his previous opposition to Rome, made him most unpopular with the Catholic party, and even before the actual explosion of the Catholic Rebellion of 1641 he was impeached of high treason. Bramhall was then at his see, but resisting his friends' entreaties he hastened to Dublin, and went down to the House of Lords, where he was taken into custody, as it seems, by Black Rod, at the order of the House. On the 26th April he wrote from his confinement to Archbishop Ussher, then in England, asking his help; the Archbishop, at the request of Lord Strafford, the night before he was to be executed, obtained from Charles I. an order for his discharge, and this, though not at once, was obeyed. The Bishop at once returned to his see, but had not been there long before the rebellion burst out by the massacre of the 23rd October, and Bramhall, being persuaded that his life was not safe, was induced to depart for England; there was indeed but one bishop, John Leslie of Raphoe, who remained in Ireland during the Great Rebellion. In England Bramhall continued doing his utmost in all ways for the king and his cause, till after the battle of Marston Moor, 2nd July, 1644, when he and other Royalists left England, and landed at Hamburg on the 8th; thence he went to Brussels, where he mostly remained till 1648, and is related to have occupied himself in his old work of controversy with Jesuits. In the latter year he returned for a time to Ireland, but was forced again to leave the country, and his vessel being chased by two of Oliver Cromwell's ships of war, he was only saved by a shift of the wind. During this second sojourn abroad he published at the Hague [1650] that *Consecration and Succession of Protestant Bishops Vindicated*, which, with the notes on it of the late Rev. A. W. Haddan, is one of the classics on the subject.

At the Restoration Bramhall returned (October, 1660) to England. He had been nominated in August to the archbishopric of Armagh, vacant since Ussher's death in 1655; and he

was appointed by letters patent of 18th Jan., 1661. The first work was of course to fill up the episcopate; of the twenty-five sees then existing, the incumbents of eight only, including Bramhall, survived; the four archbishoprics were all vacant. These seventeen vacancies were filled as follows: to two archbishoprics (Armagh and Cashel), and the principal see of Meath, translations from among the eight were made; four sees were united to others;* and to nine of the remaining ten, together with the three vacancies caused by the translations, Bramhall and three of his brethren consecrated in St. Patrick's Cathedral, Dublin, on the 27th Jan., 1661. Hardly ever, if ever, had any such number of bishops been consecrated at once since our Lord Himself consecrated the Apostles on the evening of the first Easter-day; certainly it has not happened again. Kildare, the only see still left vacant, could not then be filled on account of its extreme poverty; a prebend of St. Patrick was, however, very shortly annexed, and a bishop consecrated on the 6th March.

Bramhall's services as archbishop were not less than they had been as bishop; he was of course President of the Convocation, which met on the 8th of May, and he was also elected Speaker of the House of Lords; and he succeeded as in former times in recovering much lost income for the Church. His conduct in persuading such of his clergy as had only Presbyterian Orders to receive ordination from him entirely on the legal ground, putting aside the question of spiritual validity, has been much questioned; but considering all the circumstances, and the great necessity of maintaining peace and quietness, the Archbishop is not to be too hardly judged; there is no doubt whatever that the ordinations were not, as it has been said they were, hypothetical or conditional in any way; such an idea has arisen from a misreading of a special clause, inserted in the letters of Orders granted under such circumstances [Mant's *History* i., 624].

Bramhall did not long survive as Primate; he had already had two paralytic strokes, and the third, which came on in court, during a trial at law concerning his private estate, proved the last. This was in June, 1663, and before the end of the month he died, and was buried in Christ Church Cathedral, Dublin, Bishop Jeremy Taylor preaching his funeral sermon. Bramhall's works are chiefly controversial; thus, besides the *Consecration of Protestant Bishops* already mentioned, and other works on the Roman controversy, he wrote against the sceptical works of Hobbes; some few sermons also remain, but others which he left in MS. were, as his biographer says, "torne by the rats." His works, with Life prefixed, were published by Bishop Vesey at Dublin, 1677; and in the Library of Anglo-Catholic Theology, edited by Mr. Haddan, five vols., Oxford, 1842—45.

Bramhall married, when Rector of Ewington, a lady named by birth Halley, the widow of another Yorkshire clergyman; by her he had one son, Sir Thomas Bramhall, created baronet in his father's lifetime, 31st May, 1662, who died without issue; and three daughters, of whom the eldest married Sir James Graham, son of the seventh Earl of Menteith, and had an only daughter, through whose marriage with Sir Arthur Rawdon, Bart., the Earl of Loudoun is the present representative of the Archbishop.

**Brandenburg,** Confession of.—A Confession of Faith drawn up in the City of Brandenburg, by order of the Elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg.

**Brandon,** St. [A.D. 482—577], of Clonfert. He founded the monastery of Clonfert, in the county of Longford. He is chiefly celebrated for a seven years' voyage in search of the Fortunate Islands, which he undertook in the year 545, and which seems in reality one of those missionary enterprises for which the early Church of Ireland was so famous. The church of Brancepeth, near Durham, is dedicated in his name, and he is commemorated on May 16th.

**Brandon** or **Brendan,** St. [A.D. 573]. —Abbot of Birr, now represented by Parsonstown, at the south-west extremity of King's County, in Leinster. He was a friend of St. Columba, who looked up to him as possessing the gift of prophecy. He is commemorated on November 29th.

**Brannock,** St. —A Devonshire hermit of this name, who is said to have been son to a prince of Calabria, gives his name to Braunton in that county, and to Brampton in Somersetshire. He is commemorated on January 7th. The antiquary, Leland writes in the reign of Henry VIII., "I forbear to speak of his cow, his staff, his oak, his well, and his servant Abel, all of which are lively represented in a glass window of 'Bramton' Church."

**Brasenose College.** [Oxford, University of.]

**Brasses** in Churches, sepulchral tablets, made generally of the mixed metal called latten, and inlaid on slabs of stone, to form part of the pavement of the church, or to lie on the top of an altar-tomb. Brasses are either (1) figures of the persons commemorated,

* Three remained united, but Cloyne was, after a few years, again separated from Cork, to which it had been joined, and so continued till these twenty-two Irish sees were reduced to twelve in 1834.

or (2) inscriptions with or without ornamental scroll-work, or (3) floriated crosses with inscriptions at the foot or in a surrounding border. The oldest in England is that of Sir John d'Abernon (1277), at Stoke d'Abernon, in Surrey, the next that of Sir Roger de Trumpington (1289), near Cambridge. The former of these is on the ground, the latter on an altar-tomb. Many brasses were destroyed in the Civil Wars of the seventeenth century; the Matrix, *i.e.*, the incised stone in which one was formerly laid, is still a common object to be seen on church floors. The disregard for objects of antiquity which marked the last century is another reason why many brasses have been injured; the writer of the present article, while supervising the restoration of an ancient church, found two elaborate brasses thrown away under some pews fifty years old. The matrices belonging to them were found in the church, and they were restored. Brasses are particularly valuable as illustrating both ecclesiastical and civil costume of past ages. Most of the best are of foreign workmanship. [MONUMENTS.]

**Brawling in Church.**—An offence consisting of unauthorised speaking or talking during Divine Service; and of which clergy as well as laity may be found guilty.

"Brawling in church, or interrupting the minister in Divine Service," says the *Book of Church Law*, was formerly met by several old statutes, which imposed a fine upon the offender; but an Act of Parliament was passed in 1860, "to abolish the jurisdiction of the ecclesiastical courts . . in England and Ireland, in certain cases of brawling," and to provide a more effective remedy. This Statute [23 and 24 Vict., ch. 32] enacts as follows: "§2. Any person who shall be guilty of riotous, violent, or indecent behaviour in any cathedral, church, parish or district church or chapel . . whether during the celebration of Divine Service, or at any other time, or in any churchyard or burial-ground, or who shall molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet or misuse any preacher duly authorised to preach therein, or any clergyman in Holy Orders ministering or celebrating any sacrament, or any Divine Service, rite or office, in any cathedral, church, or chapel, or in any churchyard or burial-ground, shall, on conviction thereof before two justices of the peace, be liable to a penalty of not more than five pounds for every such offence; or may, if the justices before whom he shall be convicted think fit, instead of being subjected to any pecuniary penalty, be committed to prison for any time not exceeding two months. §3. Every such offender in the premises, after the said misdemeanour so committed, immediately and forthwith may be apprehended and taken by any constable or churchwarden of the parish or place where the said offence shall be committed, and taken before a justice of the peace of the county or place where the said offence shall have been so committed, to be dealt with according to law." A summary power is thus placed in the hands of churchwardens of apprehending any offender (either personally, or by the intervention of a constable) who shall be guilty of "riotous, violent, or indecent behaviour;" the last term being doubtless intended to include such offences as keeping the head covered—except on account of infirmity, which is provided for by Canon 18—during the time of Divine Service, or even when service is not going on, in a consecrated building.

**Bray,** THOMAS [A.D. 1656—1730], was born at Marton, in Shropshire, and brought up at the school at Oswestry, whence he was removed to Oxford. Having afterwards taken holy orders, he was appointed to the livings of Over-Whitacre and Sheldon. Here he composed his Catechetical Lectures, a work which so pleased Bishop Compton, that he selected the writer to act as his commissary to settle the church affairs of Maryland. He arrived in America, March 12th, 1700, and for two years devoted himself, in the face of the most harassing opposition, to the labours assigned to him. He then returned to England, became incumbent of St. Botolph's, Aldgate, and died February 15th, 1730, aged seventy-three. In 1712, he published one vol. of his *Martyrology, or Papal Usurpation*, fol., designing to follow it up by another which he left unfinished. In 1726 appeared his *Directorium Missionarium*, and his *Primordia Bibliothecaria*. One of his chief objects in Maryland had been to establish parochial libraries in each parish for the use of the clergyman,—a plan which was afterwards extended to England and Wales; and a society still exists, although but little known, under the title of the Associates of Dr. Bray.

**Brazenose College.** [BRASENOSE.]

**Breacca,** ST. [A.D. 550].—An Irish female saint, to whom churches were dedicated in St. Breock and other Cornish villages. She is commemorated on June 4th.

**Brendan,** ST. [BRANDON, ST.]

**Brethren.** [TUNKERS.]

**Brethren,** CHRISTIAN. [CHRISTIAN BRETHREN.]

**Brethren of the Common Life.** [FRIENDS OF GOD.]

**Brethren of the Free Spirit.**—A later name for the mediæval sect of Antinomian fanatics, known originally as Amalricians. The name was assumed from the words of St. Paul, "For the law of the Spirit of life in Christ Jesus hath made me free from the

law of sin and death" [Rom. viii. 2]. The liberty thus claimed was, *first*, freedom from outward ordinances, and *secondly*, freedom from the guilt of sin. They were a wandering sect, and seem to have been part of that body of fanatics who were in mediæval times represented by the BEGHARDS, and at a later date by the FAMILISTS.

**Brethren,** PLYMOUTH. [PLYMOUTH BRETHREN.]

**Bretschneider,** CARL GOTTLIEB [1776 — 1848]. — A great controversial writer; author of a Greek lexicon, and leader of a German school of theology which professed to take a medium line between rationalism and orthodoxy.

**Brett,** THOMAS [A.D. 1667 — 1743].—A non-juring divine of great learning, chiefly known for his *Dissertation on the Principal Liturgies used in the Christian Church*,, which was published in 1720. He was successively Lecturer of Islington, Rector of Betteshanger, in Kent, and of Rucking. He was received into communion with the Non-jurors by Bishop Hickes, on July 1, 1715.

**Breve.** [BRIEF, PAPAL.]

**Breviary.** — The ecclesiastical name of the volume containing the daily offices, as distinct from the Missal, which contains the office of Holy Communion; from the Manual, those of Baptism, Burial, &c.; from the Pontifical, those proper to Bishops; and others. Our "Prayer book" contains, though these names are not used, a short Breviary, Missal, Manual, and Pontifical, bound in one volume.

There was in the early ages of Christianity great diversity among the rites of public worship in different dioceses and convents, which as time proceeded tended more and more to uniformity; the Roman Breviary was first settled by Pope Gregory VII., in the eleventh century; that of Salisbury or Sarum by St. Osmond, bishop of that see, about the same time, in 1085; those of York, Bangor, Hereford, and Lincoln, whose names are known from the preface to our Prayer-book, were already existing, and continued in use; in the same way other continental churches had their own "Uses;" and thus in what are called the middle ages a certain number of Breviaries and other office-books had acquired a standing.

Pope Gregory's Breviary and some others were in 1536 for a time superseded by the reformed Breviary of Cardinal Quignonez, which was published in that year under Papal sanction. This, though of course in Latin, approached in some degree to the character of the present English Prayer-book, and was widely used; but the Roman Church, instead of going on like us in reformation, went back again, and in 1568 the old Breviary, revised by Pope Pius V., was imposed throughout the whole obedience, except where a different Use could prove two centuries' prescription. This is that still generally in use, and it has lately been turned into English by the Marquis of Bute.

The English Breviaries already mentioned existed side by side till, in 1516, a reformed Sarum Breviary was published; another, still further amended, came out in 1541; and the next year this was adopted throughout the whole province of Canterbury. In 1549 came the great Reform, of Service in the vulgar tongue, and the Breviary offices of Matins, Lauds, and Prime, were translated and condensed into Morning Prayer, while those of Vespers and Compline in the same way formed Evening Prayer. What was added in 1552, before the Lord's Prayer and after the third Collect, forming our present offices, affected the arrangement in no degree.

The Breviary was usually divided into four parts, to every season a part; if the edition of that of Sarum, now published at Cambridge by Messrs. Procter and Wordsworth, cannot be studied, a summary of its contents may be found in Maskell's *Monumenta Ritualia*, ii., xxii.; and for a catalogue of the old copies which remain see Mr. F. H. Dickinson's *List of Printed Service Books*, London: Masters, 1850.

**Brevint,** DANIEL [A.D. 1616 — 1695].— Was born at Jersey, and educated, first at Saumur and afterwards at Oxford, where he became a Fellow of Jesus College. Being expelled from the university by the Covenanters, he passed over into France, and became chaplain to the Vicomte de Turenne, being employed in the negotiations for conciliating the members of the Church of Rome and Protestants. After the Restoration he became Dean of Lincoln, and died in 1695.

**Briavel,** ST.—A hermit of the Forest of Dean, in Gloucestershire, whose memory is still preserved in a village of that name. He is commemorated on August 7th.

**Brice,** ST. [*d.* A.D. 444], or Britius, Briccius, Brice. He was Bishop of Tours and successor of St. Martin in A.D. 397. He was expelled from the city under a false accusation, after he had held the see thirty-three years, and then betook himself to Rome, where he was cleared of the charge. The people of Tours elected a new bishop, but St. Brice returned for the last seven years of his life. He is commemorated on November 13th, and the church of Brize-Norton, in Oxfordshire, is dedicated in his name.

**Bridal Ring.**—The giving of a bridal ring was a ceremony used by the Romans before the times of Christianity, and adopted by Christians in the rite of espousal or be-

trothal, and not in the solemnity of marriage itself, as is our present custom.

**Bridal Wreath.**—The bridal wreath or crown was placed on the heads of the newly-married pair when they left the church, after receiving the benediction and celestial veil. The ceremony of "crowning" is still retained in the Greek Church.

**Bride,** St. [A.D. 450—521], also called Brigid, or Bridget. The patroness of Ireland, designated Thaumaturga, or the wonder-worker. She was born at Fochard, county Louth, about the middle of the fifth century, being the illegitimate child of her father Dubtach. She early took the veil at the hands of St. Mel, a disciple of St. Patrick, and retired into a cell at Kildare (the cell of the oak), where she was soon joined by so numerous a community that she was compelled to separate them into distinct bodies, and to build nunneries for them in different parts of the country, all of which acknowledged her as their mother and foundress. She herself lived chiefly at the head establishment at Kildare. Little is known of her beyond these few particulars, and the account of her miracles given in modern accounts of her life. Her name is mentioned in the Martyrology of St. Bede, and her festival is observed on the 1st of February, on which day [A.D. 521, or 523] she is said to have died, in her seventieth year; she was buried at Kildare, but afterwards, about 1185, translated to Down.

**Bridget,** St. [A.D. 1304—1373].—A Swedish saint, connected with England through the monastery founded on the north bank of the Thames, at Isleworth, by Henry V. She was the daughter of Birgir, Prince of Sweden, born in 1304, and was married in her sixteenth year to Ulpho, Prince of Nericia, in Sweden, who was but eighteen. After the birth of eight children, Bridget and her husband resolved to lead a life of religious retirement. For this end, and to break all worldly ties, they undertook a pilgrimage to Compostella; and Ulpho died shortly after their return to Sweden in 1344. About this time Bridget built the great monastery of Wastein, in the diocese of Linköping, in which she placed sixty nuns, and, separated from them entirely, thirteen friars, priests, in honour of the twelve apostles and St. Paul, four deacons, representing the four doctors of the Church, and eight lay-brothers. The order thus founded was called the Order of Brigittines, or the Order of our Saviour, because the chief object of the particular devotions of the Order is the Passion of our Lord. In the year 1406 Philippa, the daughter of Henry IV., was sent to Lunden, in Sweden, to be married to King Eric XIII. of Sweden and VII. of Denmark, under whom the three crowns of Scandinavia had been united. The English princess was escorted by Henry, third Baron Fitzhugh, whose attention was attracted by the Brigittines, then recently established in Wastein, and he offered to establish a branch of the Order on his manor of Hinton, near Cambridge. Eventually it was established by Henry V., brother of Philippa, in commemoration of their father, at Isleworth. This was the last monastery founded in England before the Reformation.

St. Bridget, having visited the Holy Land, died at Rome on her return, July 23rd, 1373, aged seventy-one, and her body was afterwards translated to the monastery of Wastein. She was canonised by Pope Boniface IX., on October 7th, 1391, and the next day, October 8th, was appointed for her festival.

**Bridgewater Treatises.**—The Earl of Bridgewater, by his will dated February 25th, 1825, left the sum of £8,000 in trust to the President of the Royal Society, to be paid to the person or persons nominated by him to write, print and publish a treatise or treatises "On the power, wisdom, and goodness of God, as manifested in the Creation; illustrating such work by all reasonable arguments: as, for instance, the variety and formation of God's creation in the animal, vegetable, and mineral kingdoms; the effect of digestion; the construction of the hand of man, and an infinite variety of other arguments: as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature." Davies Gilbert, the then President, acting on the advice of the Archbishop of Canterbury and Bishop of London, appointed eight gentlemen to write treatises on the several branches of the subject. Their names and subjects were as follows: (1) Rev. Thomas Chalmers, D.D., *The Adaptation of External Nature to the Moral and Intellectual Constitution of Man;* (2) John Kidd, M.D., *The Adaptation of External Nature to the Physical Condition of Man;* (3) Rev. W Whewell, *Astronomy and General Physics considered with reference to Natural Theology;* (4) Sir Charles Bell, *The Hand, its Mechanism and Vital Endowments, as evincing Design;* (5) Peter Mark Roget, M.D., *Animal and Vegetable Physiology considered with reference to Natural Theology;* (6) Rev. Dr. Buckland, *On Geology and Mineralogy;* (7) Rev. W. Kirby, *On the History, Habits, and Instinets of Animals;* (8) William Prout, *Chemistry, Meteorology, and the Functions of Digestion, considered with reference to Natural Theology.*

**Bridgittines.** [See Bridget.]

**Brightman,** Thomas [1566—1607].—A famous English Presbyterian minister. His principal work was a *Revelation of the Revelation,* a book which has been very widely read. In it he formulated new ideas regarding the millennium, which found great favour with the Puritans of the seventeenth century.

**Brief,** PAPAL.—An official letter written in the name of a Pope by the Cardinal-Secretary of State, and of inferior importance to a BULL. Briefs are sealed with the Pope's signet ring, called the "Seal of the Fisherman," from its design, which is that of St. Peter drawing his net to land. [BULL.]

**Brief,** ROYAL.—These were letters patent issued by the sovereign, directing the collection of alms in churches for special objects named in them. They were read after the Nicene Creed, and were granted for building and repairing churches, and for many benevolent purposes (such as the compensation of losses by fire) which are now provided for by societies or public subscriptions. Great abuses arose out of the briefs, and a statute was passed to regulate them in Queen Anne's reign. [4 Anne, c. 14.] The abuses still continued, however, as will be seen from the fact that of ninety-seven briefs for repairing or rebuilding churches or chapels, and forty-seven briefs for accidents by fire, inundations, &c., issued between Michaelmas, 1805, and Michaelmas, 1818, the sums collected amounted to £67,513 19s. 4½d., and the net sums paid over were £28,904 12s. 11¾d.

An attempt was again made to reform the system in 1821, but with so little success that briefs were at last abolished, in 1828, by 9 Geo. IV., c. 28. "King's Letters," which were only discontinued a few years ago, were documents of a similar character, granted to the Incorporated Societies for Church Building, Missions, and Education.

**Bristol,** BISHOPRIC OF.—Since the year 1836 the diocese of Bristol has formed part of the diocese of Gloucester and Bristol. It had a previous existence of two hundred and ninety-four years, having been one of the six dioceses which were formed out of a small part of the endowments of the monasteries by Henry VIII. in 1541-2 (The others were Gloucester, Peterborough, Chester, Oxford, and Westminster). The diocese of Bristol was the most peculiar in its geographical arrangement of all the dioceses in England and Wales. It consisted of the city and liberty of Bristol and of the county of Dorset, which was separated from this portion of the diocese by the whole of Somersetshire, and which had hitherto been in the diocese of Salisbury. This arrangement was abolished by an Order of Council made on October 5th, 1836, when the diocese of Bristol was dissolved, the county of Dorset re-annexed to the diocese of Salisbury, and the city of Bristol, with its surrounding parishes, annexed to the diocese of Gloucester, the new diocese thus formed receiving the title of the diocese of Gloucester and Bristol.

During the three centuries of its existence the diocese of Bristol was presided over by forty-three bishops, of whom the first was Paul Bush, deprived, after the accession of Queen Mary, on account of his marriage; the last bishop, Joseph Allen, was succeeded in 1836 by J. H. Monk, Bishop of Gloucester, who thus became the first Bishop of Gloucester and Bristol. A movement is now being actively made to separate the two, and to restore the Bishopric of Bristol, and an Act of Parliament sanctioning this was passed in 1884. The list of Bishops is as follows:—

| | Accession. | | Accession. |
|---|---|---|---|
| Paul Bush . | 1542 | Hugh Boulter | 1719 |
| John Holyman | 1554 | William Bradshaw | 1724 |
| Richard Cheyney. | 1562 | Charles Cecil | 1733 |
| John Bullingham | 1581 | Thomas Secker | 1735 |
| Richard Fletcher. | 1589 | Thomas Gooch | 1737 |
| John Thornborough | 1603 | Joseph Butler | 1738 |
| Nicolas Felton | 1617 | John Conybeare | 1750 |
| Rowland Searchfield . . | 1619 | John Hume | 1756 |
| Robert Wright | 1623 | Philip Young | 1758 |
| George Coke | 1633 | Thomas Newton . | 1761 |
| Robert Skinner . | 1637 | Lewis Bagot. . | 1782 |
| Thomas Westfield | 1642 | Christopher Wilson | 1783 |
| Thomas Howell | 1644 | Spencer Madan . | 1792 |
| Gilbert Ironside . | 1661 | Henry R. Courtenay | 1794 |
| Guy Carleton | 1672 | Ffolliot H. W. Cornewall. | 1797 |
| William Gulston. | 1679 | George Pelham | 1803 |
| John Lake . . | 1684 | John Luxmore | 1807 |
| Jonathan Trelawny | 1685 | William Z. Mansel | 1808 |
| Gilbert Ironside . | 1689 | John Kaye | 1820 |
| John Hall . | 1691 | Robert Gray. | 1827 |
| John Robinson | 1710 | Joseph Allen . | 1834 |
| George Smallridge | 1714 | James Henry Monk | 1836 |

[GLOUCESTER AND BRISTOL, BISHOPRIC OF.]

The cathedral of Bristol is the ancient church of the Augustinian monastery, which was founded in A.D. 1142, and consecrated on Easter Day, 1148. The only portions of the original church remaining, except the chapter-house, the great gateway of the Abbey, and the gateway of the abbot's lodgings, are incorporated into the present walls of the transepts. The greater part of the ancient monastic church is Decorated work of the late thirteenth and fourteenth centuries [A.D. 1283—1341], but the central tower and the roofs of the transepts are Perpendicular [A.D. 1481—1526]. There is much other ancient and interesting stained glass in the cathedral. The ancient Norman nave of the Augustinian abbey was pulled down shortly before it became a cathedral, doubtless with the view of rebuilding it in a style more in accordance with the reconstructed choir. That rebuilding was, however, delayed for three centuries and a-half, when [A.D. 1867—1875] the present noble nave was erected in the Decorated style, from the design of the late Mr. G. E. Street.

**British America.**—The religious history of the greater division of North America will be found under the head of UNITED STATES, but a few words are necessary with regard to that portion which belongs to the British Crown. The early history of Canada is French; it was discovered by a Frenchman, Jacques Cartier, who took possession of it in the name of his king. Consequently, the first religious teachers were Roman Catholics, though there were a few Huguenots also.

But the neighbourhood of the British hunters and traders caused an admixture of races on the border. The conquest by General Wolfe in 1759 placed Canada under the British Government, but the French population received guarantees that their religion and laws should not be interfered with. The religion of the British settlers, who now began to multiply, was of course on the same footing as that of the original British, now United States. The first congregation of the Church of England was organised in 1766; it met in the Roman Catholic Church of the Franciscans at hours when the latter did not require it. In 1791 a grant of crown lands was made for the support of the Church of England clergy. But the great disadvantage from which the Church suffered for so many years was that, though episcopal, it had no resident bishops. Every minister had to go to England to receive ordination. Two years after the consecration of the first bishop for the United States, the first prelate for Canada was sent, Dr. Inglis, who in 1787 became Bishop of Nova Scotia. There are now fifteen bishops of the Anglican Communion, and about 700,000 lay members.

The Presbyterian congregations were due to Scottish preachers. There were at one time several communions of them, answering to the divisions in the native country, but they have now come together, under the title of the "Presbyterian Church in Canada." The Congregationalists and Quakers date from the Puritan days. In Upper Canada, where the majority of the population are descended from the French settlers, the prevailing religion is Roman Catholic. They have two archbishops and fifteen bishops.

**Britius,** ST. [BRICE, ST.]

**Broad Churchmen.**—A name applied somewhat loosely to certain theologians in the Church of England. The phrase owes its origin to an article in the *Edinburgh Review*, written in 1854 by the late Mr. Conybeare. He defined the position and the tenets first of the Low Church School, then of the High Church, and then proceeded to say that there was another school of great influence, though numerically smaller than either of the others, and this school he named "Broad Church." But some of those who are included by him within it were among the most earnest protestors against being so labelled. This was not to be wondered at, for men of the widest divergency of views were called by Mr. Conybeare Broad Churchmen. Many were men engaged in teaching at the Universities or in public schools; and it may be probably asserted as a characteristic of so-called Broad Churchmen that authority in their estimation, whether of the Church or of the Scriptures, is subordinated to the teaching of God in the conscience. But there are innumerable shades of opinion comprised under this name. Among Broad Churchmen were classed Whately and Arnold, Head Master of Rugby, 1828—1842, Maurice and Hare, all firm believers in the supernatural aspects of Christianity and in our Lord's Deity. But there have been others of whom this could not be said, and who regard the special inspiration of the Bible as an open question. The Christology of such is restricted to the human aspect of Christ's earthly life, His Deity, and His pre-existence as God being passed by. Self-control rather than Divine grace is considered the power by which holy living is to be attained.

**Brotherhood.**—It is not easy to determine the origin of brotherhoods in the Christian Church. St. Basil in the fourth century gave them their first written constitution, and St. Jerome evidently approved of fraternities rather than "hermits," so that we may conclude that they were established throughout the fourth and fifth centuries. In the eighth century we find that the term "fraternity" was confined to monastic and clerical bodies, and not given to laymen; but in the twelfth and thirteenth centuries it is used to denote a "gild," whose majority would most likely consist of lay members. The history of the different monastic orders will be found under their several heads.

**Brown,** JOHN [A.D. 1722—1787], commonly known as "Brown of Haddington," because he was minister of the Burgher branch of the Secession Church of Haddington, where he also kept a school. His *Self-Interpreting Bible*, published in 1778, has been often reprinted, and is a very admirable work for its calm spirit, and at the same time its fervent piety. From the multitudinous marginal references which it contains has been compiled *Brown's Concordance to the Bible*. His *Dictionary of the Bible*, published in 1769, has also been reprinted several times, the last edition being issued as late as 1868; and his *Short Catechism* is widely circulated still.

**Browne,** ROBERT [A.D. 1550—1631], was the son of a Northamptonshire gentleman, was educated at Corpus Christi College, Cambridge, and in 1571 became chaplain to the Duke of Norfolk, in which position he speedily plunged into controversy by inveighing against "the calling and authorising of preachers by bishops." His preaching and the zeal he displayed in it would have got him into heavier trouble than it did, only that Lord Burghley, to whom he was related, defended him when attempts were made to imprison him. Finding, however, that his liberty was endangered, he went in 1581 to the Netherlands with his disciples. There he wrote three treatises, setting forth the tenets with which his name henceforth became connected. The first was entitled *A Book which sheweth the Life and Manners of all true Christians, and how unlike they be unto*

*Turks and Papists and Heathen Folk. Also the points and parts of all Divinity: that is, of the revealed will and word of God, are declared by their several Definitions and Divisions in order as followeth.* The second was an exposition of the 23rd of St. Matthew, and inveighed against "ungodly communion of all false Christians, and especially of wicked preachers and hirelings." And the third was *A Treatise of Reformation without tarrying for any, and of the wickedness of those preachers which will not reform until the magistrates command or compel them.* The titles will sufficiently indicate the principles of Browne's teaching, namely, the setting forth of Individualism, and the protest against interference of external powers with religion. It is "the reign of the saints," as the phrase came afterwards to be. But dissensions arose in the little community, in consequence of which Browne went to Scotland in 1584, and began preaching at Edinburgh, especially urging the necessity of holding no communion with churches where evil-doers were not rigorously excommunicated. This doctrine, as well as his rejection of sponsors for the baptised, caused him to be arraigned before the Session at Edinburgh, and for a short time he was imprisoned. He then came once more to England, was again protected by Lord Burghley, and in 1586 was elected Master of St. Olave's Grammar School, in Southwark, undertaking, in order to qualify himself, not only to refrain from preaching his peculiar doctrines, but to live as a member of the Church of England. He kept his word, and five years later Lord Burghley gave him the living of Achurch-cum-Thorpe, in Northamptonshire, a cure which he held for forty years. Fuller (*Ch. Hist.*, vol. iii., p. 64) accuses him of neglecting his duties and leading a life not over strict. He died in Northampton Gaol, having been sent thither for striking a constable who required payment of a rate, but it seems probable that this was done at a time when old age rendered him irresponsible. His followers, known for a while as Brownists, developed into the INDEPENDENTS (q.v.).

**Brugglenians.**—A small sect of Swiss fanatics of the 18th century, of the canton of Brugglen. They were led to believe that their leaders, two brothers named Rohler, would on a given day carry them to heaven.

**Brully,** PIERRE. — A martyr to the Protestant faith, burned at Tournay, Feb. 19th, 1545.

**Bruno,** ST. [A.D. 1040—1101].—The founder of the CARTHUSIAN (q.v.) Monks. He was canonised by Pope Leo X. in 1514, and his festival is observed on October 6th.

**Bryanites.**—A sect of Methodists, also known by the name of "Bible Christians," which was founded in Cornwall by a local preacher named O'Bryan. [METHODISTS.]

**Bucer,** MARTIN [A.D. 1491—1551], whose historical surname is the Greek form of Cowhorn, his real paternal name, was born at Schelestadt, in Lower Alsatia, and was a Dominican friar at Strasburg until the age of thirty. Afterwards, falling in with some of Luther's tracts, he was so impressed by them as to seek an interview with the writer, which took place at Heidelberg in 1521, and was followed by his adopting for the most part the religious views of Luther. For twenty years he taught at Strasburg, and succeeded in spreading his peculiar views. At Cologne, where he had been invited by Archbishop Hermann, he was not so successful, and the opposition he met with on the part of the canons compelled him at last to relinquish his attempt to introduce the Lutheran tenets. In 1529 he was deputed by the four towns of Strasburg, Memmingen, Landau, and Constance to the conferences appointed by Philip, landgrave of Hesse, to be held at Marburg. Here Bucer exhibited astonishing subtlety and fertility of mind, far outstripping the most refined of the scholastic theologians in ingenuity, so as fully to justify the character applied to him by Bossuet, *Le grand architecte des subtilités.* He succeeded in effecting a kind of conciliation between the Lutherans and Zwinglians, and patched up a hollow truce. He afterwards attended other conferences on the same subject, and drew up the concordat of Wittemberg in 1536, but endeavoured in vain to bring over the Swiss Churches. In 1548, at Augsburg, he refused to sign the celebrated INTERIM of Charles V., and this made it dangerous for him to remain in Germany. He was then invited to England by Archbishop Cranmer and the Duke of Somerset, and after lecturing for some time at Cambridge, was appointed Regius Professor of Divinity there in 1550. He was three times married, his first wife being a nun, named Elizabeth Pallase, who bore him thirteen sons, only one of whom survived him, and that one being of weak intellect. Bucer himself died at Cambridge on February 28th, 1551. His influence tended more than that of any other foreigner to turn the current of the English Reformation into the direction taken by the Protestant communities abroad. Something of the character of his teaching is indicated in the theological proposition which he maintained before the University of Cambridge, namely, "That all good works which men seem to perform before justification are really sins, and merit the Divine displeasure; but after we are justified good actions are necessarily done by us." He also maintained strongly the doctrine of the "Divine decrees," by which one portion of mankind is supposed to be predestined and elected by God to salvation, and another portion to dam-

nation; and he opposed the doctrine of Christ's corporeal presence in the Holy Eucharist. The use of chancels for divine service he declared to be anti-Christian, and that of vestments, including the surplice, highly objectionable, though not actually sinful. He was also one of the party which endeavoured to forbid kneeling at prayers and the reception of the Holy Communion. He had likewise a special aversion to the use of church bells.

On New Year's Day, March 25, 1550, Bucer presented Edward VI. with the manuscript of a work which he had written in Latin, *Concerning the Kingdom of Christ* (it was printed after the king's death, under the title *De Regno Christi libri duo. Basle*, 1557). In this work Bucer pressed the king to introduce a stern system of ecclesiastical discipline, under which punishments, especially excommunication and death, were to be dealt out broadcast. Able-bodied men and women who would not work were, for example, to be excommunicated; men and women who committed adultery were to be put to death; and all the capital punishments ordered in the Mosaic law were to be adopted into the law of England. This book made a great impression upon the mind of the young king, and it seems to have been in consequence of studying it that he began to write *A Discourse about the Reformation of many Abuses*, in the first part of which occur the words, "The ecclesiastical" governance of this realm "consisteth in setting forth the Word of God, continuing the people in prayer, and the discipline . . For discipline, it were very good that it went forth, and that those that did notably offend in swearing, rioting, neglecting of God's Word, or such-like vices, were duly punished, so that those that should be executors of this discipline were men of tried honesty, wisdom, and judgment." This so-called "discipline" was a system of religious tyranny which would have been intolerable to Englishmen, but it was supposed that Edward VI. was resolved to introduce it, and that if he had lived to come of age he would, with Tudor determination, have imposed it on the nation. Bucer's book evidently influenced the *Reformatio Legum*, and was probably known to Peter Martyr, who had much to do with the latter.

But the most permanent effect of Bucer's influence was produced by his work on the First Prayer Book of Edward VI.—that of 1549. Alasco, Peter Martyr, Hooper, and Bucer appear to have been continually corresponding about the Prayer Book and the usages enjoined by it, and their dislike of certain portions of it at length resulted in the publication of Bucer's *Censure*, which was nominally a reply to Cranmer's request for his opinion respecting the Prayer Book, but practically a criticism of its contents from the anti-sacerdotalist point of view. It can hardly be doubted that Bucer's objections led to the revision of the book, or that, while a large number of them were disregarded, it was in deference to them that the Communion Service was so considerably altered, and especially that the Invocation of the Holy Ghost and the Commemoration of the Departed were omitted. Under the same influence the office for Baptism was altered by the disuse of exorcism, of the chrisom, or white robe, and of the chrism, and that for the Visitation of the Sick by the disuse of anointing. His objections to kneeling at the Communion were vigorously opposed by Archbishop Cranmer and others, notwithstanding the support which they received from the Privy Council, and the tenacity with which they were urged by Bishop Hooper.

**Buchanites.**—A Scotch sect which appeared in the latter part of the eighteenth century, and is chiefly interesting as furnishing a strange example of religious extravagance. The absurdities related and believed about Mrs. Buchan, the foundress, were very numerous and shocking. It is stated that some of the descendants of the Covenanters of the Scottish Lowlands were among her adherents.

**Buck,** Charles [A.D. 1771—1815].—A Nonconformist minister, author of a Theological Dictionary published in London in 1802, and which has gone through many editions.

**Buckeridge,** John [*d.* A.D. 1631], Bishop of Rochester 1611, of Ely 1626. He wrote a work on the temporal power of the Pope, against Cardinal Bellarmine.

**Buddœus, or Budde,** John Francis [A.D. 1667—1729].—A Lutheran theologian, of some eminence as a writer on moral theology.

**Buddhism.**—The religion professed by one-third of the population of the world, namely, the people of China, Japan, Siam, Burmah, Nepaul, Ceylon, Mongolia, Tartary, Thibet, and Cashmere. It is an offshoot of Brahminism, and originated in India six centuries before the Christian era with Siddhartha, better known as Sakya-mouni, or by the title of Buddha [*Eng.*, "The Enlightened"], which he assumed, and from which his followers are named "Buddhists." But it has been questioned whether there ever was such a person as Buddha, and whether the whole mass of traditions respecting him are not unhistorical. Of this opinion were Professor Wilson, as shown at length in his *Essay on Buddha and Buddhism*, and also Professor Maurice, as shown in his *Lectures on the Religion of the World*.

There is no God in the religious system of Buddhism, but there is a kind of worship of Buddha, for which temples are erected, and which consists simply of prayers and the

burning of perfumed woods before the images and alleged relics of Buddha, which are innumerable. There are also a vast number of Buddhist monks, or "bonzes," who live a strict life in communities like those of Christian monks of the Middle Ages, act as preachers and teachers, and employ themselves in study. The end and object of the Buddhist religion is "Nirvana," of which term the meaning is doubtful, some considering that it signifies absolute annihilation, others that it is absorption into Buddha, which may be regarded as a form of the religious idea of absorption into God. This end is to be attained by extinction of self, and thus the strict practice of Buddhism is a rigid asceticism, similar to that of the early Egyptian HERMITS.

It must not be supposed, however, that Buddhism maintains the same form in all the countries where it is professed. It has ever shown a remarkable power of assimilating with itself some of the features of other religions. In some countries it retains its original form of a religion without a deity; in others it bears clear traces of the influence of other religions: as of some obsolete Christian heresy in Thibet, and of polytheism in China.

**Budnæans.** — The followers of Simon Budnæus, an early professor of Ultra-Socinian principles in Poland, who was deposed from the ministry in A.D. 1584, and, with all his followers, excommunicated.

**Budoc,** ST. [A.D. 500].—An Irish saint, whose ministrations in Devonshire are kept in memory by the name of the village of Budeaux.

**Bulgarian Church.**—The Bulgarians are a separate race, whose origin is uncertain; they were Christianised by Methodius, who was also the Apostle of Bohemia. [BOHEMIA.] After the destruction of the Greek Empire by the Turks, the religious history of the Bulgarians for centuries is almost nothing. Some thirty years ago American missionaries established schools among them, and translated the Bible into Bulgarian. In 1870 a national Church was established, which the Greek Patriarch has declared schismatical, but which is recognised as orthodox in Russia.

**Bulgarians.**—A name given in mediæval times to the various bodies of the ALBIGENSES (q.v.), from the supposed origin of that sect in Bulgaria.

**Bull,** GEORGE [A.D. 1634—1710].—Bishop of St. David's from April 29th, 1705, until his death, and a very eminent theological writer. He was descended from an ancient Somersetshire family, and, his father dying when he was only four years of age, was left with a small estate of £200 a year, which provided him with a learned education and a maintenance in hard times. He received his early education at Tiverton Grammar School, but went up to Exeter College, Oxford, at fourteen years of age. In 1655 he was ordained deacon and priest on the same day, and at the unusually early age of twenty-one, by Skinner, the ejected Bishop of Oxford, and was able so far to comply with the Puritan Government of the time that he held the benefice of St. George's, near Bristol, worth £30 a year, and afterwards that of Suddington St. Mary, near Cirencester. Like Bishop Sanderson, when his Prayer-book was taken away by the Puritan soldiers, Bull recited the services of the Church, and a striking anecdote is narrated by Nelson, his biographer, in connection with this fact. Being called upon to christen the child of one of his chief parishioners, he repeated the service from memory with great gravity, devotion, and fluency, "to the delight and admiration of the whole company. After the ordinance the father of the child returned Mr. Bull many thanks, and praised *extempore* prayers, intimating, at the same time, with how much greater edification they prayed who entirely depended upon the Spirit of God for His assistance in their extempore effusions than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the Cross, that badge of Popery, as he called it, nobody could have formed the least objection to his excellent prayers. Upon which, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion, which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from communion."

In 1678 Bull was made Prebendary of Gloucester, and it was during the occupancy of his stall in this cathedral that he published those learned works, his *Defence of the Nicene Faith*, his *Judgment of the Catholic Church*, and his *Primitive and Apostolic Tradition* — all in Latin—which made his name famous among Continental theologians as well as among English Churchmen.

In 1705 the political dispensers of bishoprics found out that there had been a prophet among them for half a century who had been a learned defender of the Church of England against her opponents; and in the decline of his vigour he was appointed Bishop of St. David's, a position which he occupied from his seventy-second to his seventy-seventh year. Bishop Bull was buried at Brecon, where he died on February 17th, 1710.

**Bull,** PAPAL.—The highest form of a Pope's Apostolical letters, taking its name from the metal seal attached to it (Lat. *bulla*). These seals were originally, according to the importance of the matter, of gold, silver, or

lead: one "Golden Bull" was that by which Pope Clement VII. made King Henry VIII. Defender of the Faith, and it is preserved at Westminster. At present, however, gold and silver are not wasted upon bulls, which are all leaden. They are directed by the Pope to three commissioners, and published by one of them; the seal has on one side the heads of St. Peter and St. Paul, and on the other the Pope's name and pontifical year; a bull is necessary at the consecration of every bishop. Even in countries of the Roman obedience bulls require some ratification by the civil power before they are acted upon: in England they are of course invalid, being made so by 28 Henry VIII., c. 16., and by 13 Eliz., c. 2, and it is high treason to procure them. Some of the most important bulls are:—

1. The bull *Unam Sanctam*, 1302 (Boniface VIII.), declaring the universal supremacy of the papal power.

2. The bull *In Cœna Domini*, 1536 (Paul III.), excommunicating heretics: read every year on Maunday Thursday, whence its title.

3. The bull *Unigenitus Dei Filius*, 1713 (Clement XI.), against Jansenists and other Protestants, and specially against the *Réflexions Morales* of Pasquier Quesnel [d. 1719].

4. The bull *Pastoralis Regiminis*, 1742 (Benedict XIV.), against impeding the provisions of the court of Rome.

5. The bull *Ineffabilis Deus*, 1854 (Pius IX.), declaring the immaculate conception of the blessed Virgin Mary.

6. The bull *Pastor Alternus*, 1870 (Pius IX.), declaring the infallibility of the Pope.

The titles are generally the first words of the instrument.

**Bullarium.**—A collection of Papal bulls.

**Bullinger,** Henry [A.D. 1504—1575].—Pastor of Zürich during the time that the Protestant refugees spent there while the Marian persecution was rife in England. He also corresponded with many who rose to high positions in the Church of England during the reign of Queen Elizabeth, and one of his theological works, the *Decades*, was recommended to the unlearned Clergy by Convocation in 1586. Bullinger thus came to exercise a great influence on the Church of England of the Elizabethan age—greater, perhaps, than that of any of the other Continental Reformers. As he was a disciple of Zwingli, and his successor at Zurich, this influence was of a very decided Zwinglian tone, and was represented by the Evangelical school of a much later period. [Zwinglians; Evangelicals.]

**Bungener,** Felix [A.D. 1814—1874].—A Protestant writer of much value, ordained at Geneva, but who five years afterwards took to literature as his calling. For many years he edited an *Annual Contravening Romanism and Nationalism*. His chief work, however, is a *History of the Council of Trent*.

**Bunsen,** Christian Karl Josias, Chevalier de [A.D. 1791—1860].—He was born in the principality of Waldeck, and educated at Gottingen, where he distinguished himself in classics and philology. He studied Oriental languages in Paris. Becoming Niebuhr's secretary at Rome, he was introduced to the King of Prussia in 1822, and his abilities procured him rapid advancement in the diplomatic service of Prussia. He succeeded Niebuhr on the latter's retirement as Prussian Minister in Rome, but on a difference arising between the Papal States and Prussia in 1838, he was recalled. In 1839 he became ambassador to the Swiss Confederacy, and in 1841 Prussian ambassador to England; he held this post till 1854. Chevalier Bunsen was almost a naturalised Englishman; one of his sons was ordained in the English Church. He was a representative man in intellectual English circles, gathering around him literary celebrities from various countries. Dr. Arnold, Archdeacon Hare, and Professor Maurice were his intimate friends. He was instrumental in establishing the Anglo-Prussian Bishopric of Jerusalem. [See Jerusalem Bishopric.] His literary fame is established as an ecclesiastical historian and Egyptologist. Among his many works we may mention *Hippolytus and his Age*, *The Church of the Future*, *The Signs of the Times*, *Outlines of the Philosophy of Universal History applied to Language and Religion*, *Egypt's Place in Universal History*. His wife has published a most interesting memoir of him.

**Bunting,** Jabez [A.D. 1779—1858].—A celebrated Wesleyan minister. From the age of twenty he devoted himself with great success to active ministerial work. He was four times chosen President of the annual Conference, in 1820, 1828, 1836, and 1844. From 1834 till his death he was president of the theological institution of the Wesleyan Methodists, and by his brethren his judgment was considered final in all matters of religious government.

**Bunyan,** John [A.D. 1628—1688].—The writer of the most popular religious romance that ever appeared in the English language. He was the son of a travelling tinker, probably of gipsy origin, was born at Elstow, near Bedford, and was brought up by his father to his own trade. Being a wild youth, he soon forsook this trade and enlisted in the ranks of the Puritan army, and was present at the siege of Leicester, where he probably saw enough of military operations of this nature to enable him to keep up the "vraisemblance" to them in another religious romance, *The Holy War*. It was doubtless at this period of his life that he educated himself in reading and writing, and listening

beneath the pulpit of the Puritan army chaplain would be a likely way for him to have acquired the knack of extemporary preaching. About the year 1655 he became converted to a better life, joined a Baptist congregation at Bedford, and occasionally preached in the Baptist Meeting-house, where he became so popular that the Baptist community soon built a chapel for his express use. In 1660 the return of the Royalists led to severe measures being taken against ministers who were conspicuous among the Puritan party. Bunyan was accordingly committed to prison for holding an unlawful assembly, and in Bedford Gaol he remained for twelve years and a-half, though not in strict confinement. Here he "tagged laces"—that is, tacked or fitted the tin or brass points on to the end of boot and stay laces—for a living, and achieved a world-wide fame by writing the *Pilgrim's Progress from this World unto a Better*. Having been set free from imprisonment by the interest of Barlow, Bishop of Lincoln, in whose diocese Bedford was then situated, he returned to his ministrations among the Baptists of Bedford, and also travelled so much among them in other parts of the country during the remaining sixteen years of his life, that he came to be called "Bishop" Bunyan. During these later years of his life he also wrote other works of a similar character to the *Pilgrim's Progress*, but far inferior to it, and long forgotten, except among the literary classes. Few particulars are known of this portion of his life, but he seems to have been a man of irreproachable character, rough, still showing the results of imperfect education, yet to the last showing also the fruit of great natural talent and imagination. He died of a fever in London, on August 31st, 1688, and was buried in Bunhill Fields, where a modern recumbent figure marks his grave. A more beautiful but indirect memorial of him exists in a recumbent figure of Albert, Prince Consort, who is represented in the character of the armed pilgrim Christian on an altar tomb in the Royal Mortuary Chapel at Windsor.

The general outline of the *Pilgrim's Progress* is perhaps drawn on the lines of popular traditions, handed down from the Middle Ages. Bunyan seems also to have been indebted for some of his ideas to two books found in most houses at that period: *The Practice of Piety*, and *The Plain Man's Pathway to Heaven*, two volumes of which Bunyan speaks emphatically as being brought to him by his first wife. The book is also largely impregnated with incidents and homiletic discussions such as could easily be derived from the experiences of a Puritan preacher. Yet, making all allowances, the work is a marvel of imagination and poetry for a man in such a condition of life, and whose acquaintance with the literature of his own or preceding times must necessarily have been very limited. The book has been through numberless editions in its native language, has been frequently translated, and has been a great element in the religious education of the middle classes.

**Burghers.** [Secessionists.]

**Burial.**—The burial—*i.e.*, interring—of the dead has been almost the universal practice in Christendom. It was in use among the Jews, and, descending from them, has become common to all Christian nations. Attempts to introduce the Eastern practice of cremation, or burning, have not hitherto met with much success, either in France or in England; while the simple exposure and abandonment of the dead which is adopted by certain Hindoo sects has been happily never so much as heard of in the West, and would be indeed impossible. A description of cremation as practised in a very simple way in Japan may be seen in Miss Bird's *Travels in Japan* [ii. 306, *et seq.*], and it is quite possible that owing to the crowded state of England at present it may become necessary for sanitary reasons to enforce cremation by law. The objections to it are mainly those of sentiment; on theological grounds a man of faith can have none, and the right way of regarding the process in this light would be simply as the last stage of preparing the corpse for interment: the collected ashes would be suitably interred, and the religious rites performed over them. Very slight modification of the present service of the Church of England would be necessary.

Religious Rites. — In some form or other these date from primitive times. They subdivide into (1) those in the house of the deceased; (2) on the way to the church; (3) in the church; (4) at the grave; (5) in commemoration. The early and mediæval offices comprehended all five sections, and of (3) the celebration of the Holy Communion was always a part; every section is still found in the Service of the Greek Church, which is also far more elaborate than the West in having separate offices for laics, priests, monks, and infants (Beaumont and Campian, *Interleaved Prayer-book*). As an example of early offices, the *Sarum Manual and Primer* contain under the above heads (1) a commendation of the soul to God, to be said "in the chamber or in the hall"; (2) a short litany and prayer for the soul's repose; (3) if the corpse were not to be interred that same day, "the vigils of the dead," consisting (*a*) of special vespers, followed by the compline of the day,* (*b*) of special matins on the next morning; but if the interment were to be immediate, the mass for the dead was at once said; (4) the

* The vespers were called "Placebo," from their first word, "I shall please (*Eng.*, walk before) the Lord in the land of the living" (Ps. cxvi. 9); the matins "Dirige" for the same reason, "Make thy way plain before my face" (Ps. v. 8), from which our word *dirge*.

"inhumation," or actual interment, immediately preceded in all cases by the mass; (5) the repetition of the mass for thirty days, thence called "trentals," or in the vulgar tongue, "the month's mind."

Of these five sections, the later reformed English offices have retained only parts of the third and fourth, and have discarded any special office, except a collect for the Holy Communion, which was seemingly left optional, even in 1549. But the Holy Communion has often been celebrated at funerals, and occasionally is so now.

Some Protestant bodies, as the Kirk of Scotland, at present confine their religious rites to the first section.

The sounding of bells in connection with death and burial dates from old time in England. Bede mentions it, and in the early part of the fourteenth century Bishop Grandison of Exeter, among the statutes of St. Mary's College of Ottery, gives orders to regulate its use. Among other things, he says that "great people" are to be rung for with big bells and many bells, and "little people" with small bells and few bells; also that the bells are not to be rung too long, or early in the morning, as is the custom at Exeter, "because sounding brass or tinkling cymbal profits not the departed souls, and much harms ears, building, and bells" (Maskell, *Mon. Rit.* I. ccxlvi). The bells as ordered by our present canons are the old mediæval passing-bell, probably now not used in a single parish in England; "the death bell," commonly so called, still pretty universal in the country, though in large towns practical difficulties have very much caused it to be silently dropped; the bell before the funeral, always used; the "peal" after the funeral, also very much out of use in towns, but common in the country.

Until the year 1880 the law required that all burials in churchyards and consecrated portions of cemeteries should be performed according to the service of the Church of England, and by ministers of that church only. But the *Burial Laws Amendment Act* gave the right to the relations or representatives of any deceased person to bury without any religious service, or with other service than that of the Church, and also to nominate for the performance of that service any person they might choose. But such right was confined to churchyards and cemeteries: it gave no new right with regard to churches or consecrated cemetery chapels. Nor did it give right as to the tolling of the bell, the bell being regarded as part of the church.

The Act also gives certain rights to the clergy of the Church to alter the Burial Service under given conditions. In case of intention to bury without the Church Service, notice must be given not less than forty-eight hours before the time. It may be given by any relative or friend who has charge of the burial, and must be in writing, endorsed on the outside "Notice of Burial." If the hour is inconvenient for the incumbent, he must within twenty-four hours name another hour in the day fixed for the funeral. He may object to burial on Sunday, Good Friday, or Christmas Day, stating his reasons in writing.

It is illegal to make the ceremony an occasion for delivering any address intended "to bring into contempt or obloquy the Christian religion, or the belief or worship of any Church, or denomination of Christians, or the members or any minister of any such Church or denomination, or any other person."

**Burian, or Burien,** St. [about A.D. 550]. —The daughter of an Irish king, who settled in the district of the Land's End, in Cornwall, during the sixth century. At the end of the tenth century, when King Athelstan completed the conquest of Cornwall and the Scilly Isles, he erected a collegiate church as a thanksgiving for his victories, and dedicated it to St. Burian.

**Burkitt, William** [A.D. 1650—1703], was born at Hitcham, in Suffolk. His father was a Nonconformist minister. His education began at a school at Stowmarket, and was carried on at another school at Cambridge. At the age of fourteen years Burkitt was admitted a scholar of Pembroke Hall, and upon his removal from the University, after he had taken his degree, he became chaplain in a private gentleman's family, where he remained for several years. He was ordained by Bishop Reynolds, and the first clerical duty which he undertook was at Milden, in Suffolk. Here he continued, first as curate and afterwards as rector, for twenty-one years. In 1692 he was presented to the vicarage of Dedham, in Essex, where he remained up to the time of his death. In 1687, and subsequently, he made liberal collections for the French Protestants, and by his influence procured a minister to go and settle in Carolina. Among other charities, he bequeathed in his will the house in which he lived, with the lands belonging to it, to be a residence for the lecturer who should be chosen from time to time to preach the lecture at Dedham. His best known work is a Commentary on the New Testament, which was once very popular.

**Burn, Richard** [*d.* A.D. 1789], rector of Orton, in Westmorland, and Chancellor of the diocese of Carlisle. As compiler of the *Justice of the Peace*, he is well known, and he is equally celebrated for a similar digest of the Ecclesiastical Law. They gained a very high reputation (and deservedly so) as works of great practical utility.

**Burnet, Archbishop** [A.D. 1614—1684]. —Alexander Burnet, firstly Bishop of Aberdeen, and then for the last twenty years Archbishop of Glasgow and of St. Andrew's, was the son of a Presbyterian

minister in Peebles, but was educated in England, where he became rector of a parish in the diocese of Canterbury. He was ejected from his benefice in 1650, and went abroad. He was consecrated to the Bishopric of Aberdeen in the year 1663, and in the following year was translated to the Archbishopric of Glasgow. Here he incurred the displeasure of the Earl of Lauderdale, the Secretary of State and High Commissioner in Scotland, for taking the lead in opposing the "Assertory Bill," which conferred on the king the power to change at his pleasure "the external government and policy of the Church" in Scotland. Burnet was suspended from his Archbishopric from 1669 to 1674, Leighton, the Bishop of Dunblane, being appointed to act in his place. On the murder of Sharp, Archbishop of St. Andrew's, in 1679, Burnet became his successor. He died on August 24th, 1684, and was buried in the Church of St. Salvator, in the city of St. Andrew's.

**Burnet,** GILBERT.—His father was Robt. Burnet, Lord Cramond, a Scotch Lord of Session, and his mother, sister to Sir Archibald Johnstone of Warriston, who took so prominent a part on the Presbyterian side in the Scotch civil wars, and was knighted and made Lord Warriston by Oliver Cromwell, as a representative of Scotland. Bishop Burnet's mother was herself a strong Presbyterian, and as Lord Cramond was as strong an Episcopalian, what is now called "heredity" may be thought to throw some light on their son's life. Burnet was born at Edinburgh, September 18, 1643, and admitted at the University of Aberdeen in 1653, where, in 1657, he became M.A., and for a year studied his father's profession of the law: this he afterwards exchanged for divinity, and, though pressed to do so, refused to return to law on his elder brother's death. He travelled in England and abroad for some time, and returning to Scotland, was ordained deacon and priest in 1665 (so the date is given, but if there is no error, he was two years, if not three, under age) by George Wishart, Bishop of Edinburgh, and presented to the parish of Saltoun, in Haddingtonshire (East Lothian), by Sir Robert Fletcher. He made an eminently successful parish clergyman; and that he was profoundly in earnest may be inferred from the fact of his sending round a memorial to all the bishops of his acquaintance, complaining of their "worldliness and neglect." He was incumbent of Saltoun for five years, and during the last was also Professor of Divinity at Glasgow, where, it is said, "his moderation exposed him to the ill-will of both Episcopalians and Presbyterians." In 1672 he published a "Vindication" of Episcopacy in Scotland, which procured for him the repeated offer of Scotch bishoprics. In 1673, Burnet, by reason of his preaching, was made a Chaplain in Ordinary to Charles II., and obtained considerable Court favour, which he lost again by his opposition to the Tory measures of the Duke of Lauderdale, Charles II.'s High Commissioner to the Parliament of Scotland. Burnet now resigned his professorship at Glasgow, and settled in London, where he was made Preacher at the Rolls and Lecturer at St. Clement's; and when Lauderdale's Scotch conduct was inquired into before the Commons, he regained so much of his Court favour as to be offered (on the death of Bishop Brideoake, 1678) the see of Chichester. It was, however, declined, and that Burnet was not to be bribed into sanctioning, even by silence, the vice of the Court appears from the fact that he wrote a letter of serious remonstrance to the king on his evil life, which is printed in Burnet's *Life*, by his son, prefixed to the *History of his Own Times* (vi. 271, ed. 1833). In the great controversy of that day Burnet took the Protestant side, and in the proposed exclusion of the Roman Catholic Duke of York he endeavoured to take the middle course of favouring the scheme of a regency; he also attended the unfortunate Lord Russell on the scaffold, and preached, 5th November, 1684, a strong Protestant sermon at the Rolls. All this setting the Court once more against him, he was deprived of his preachership and lectureship, and forced (by fear of an indictment for high treason) to leave the country. After travelling in France, Germany and Italy, and visiting Rome, he was invited by the Prince of Orange and his wife, James II.'s daughter, to their court at the Hague. When his patrons came to the British crown, Burnet, who had landed with William in Torbay, on Monday, the 5th of November, 1688, was speedily preferred to the Bishopric of Salisbury. Bishop Ward died 6th January, 1689, and Burnet was nominated on the 9th March. Being elected and confirmed, he was consecrated on the 31st March by Bishop Compton, of London, and the Bishops of Winchester, Llandaff, and St. Asaph, to whom Archbishop Sancroft, refusing to consecrate himself, had (15th March) issued a commission.*

Both as parish clergyman at Saltoun nd as Professor at Glasgow, Burnet had done his duty well; so also as Bishop of Salisbury, he was assiduous in the discharge of his functions: the special attention which he paid to his confirmations and ordinations is greatly to his credit. He died 17th March, 1715, at Clerkenwell, where he was buried in St. James's Church; his epitaph

* This commission, which gave great offence to Sancroft's party, the Archbishop afterwards withdrew from the Lambeth Registry, grounding his action, probably, on the fact that it had been made revocable. But Burnet (after Sancroft's death, in 1693) threatening proceedings in Chancery, the commission was replaced. (See Birch's *Life of Archbishop Tillotson*, pp. 303, 304, 305.)

styles him "the strenuous and unwearied defender of liberty, his country, and true religion, and the eternal enemy of tyranny and superstition." After his death his youngest son, Thomas, published his *History of his Own Times*, vol. i., 1724, vol. ii., 1734; his other great history, that of the *Reformation*, he published himself, vol. i., 1679, vol. ii., 1681, vol. iii. (a few weeks before his death), 1715. An earlier historical work of Burnet's was *Memoirs of the Dukes of Hamilton*, or rather, of the events of their Scotch administration: this was published in 1677, though written in Scotland before. A *Life* of Bishop Bedell, of Kilmore, was also written by Burnet. Among his theological works were a *Treatise on Pastoral Care*, 1692; *Four Discourses to his Clergy*, 1693; *Exposition of the XXXIX. Articles*. Though censured as heretical by Convocation, 1701, this last was long considered a standard work.

Burnet was thrice married: first, to Lady Margaret Kennedy, daughter of John, 6th Earl of Cassilis; secondly, to Mary Scott, of a Scotch family long settled in Holland, who died 1698; thirdly, to Elizabeth, daughter of Sir Richard Blake, and widow of Robert Berkeley, of Spetchley: she died in 1707, having published a *Method for Devotion*, of which two more editions appeared shortly afterwards.

**Burnet,** Thomas [1635—1715].—This not very orthodox divine was born at Croft, in Yorkshire, and educated at Cambridge. He is chiefly noted for a work entitled, *The Sacred Theory of the Earth*. This work was originally published in Latin, in two vols. 4to., the first two books, concerning the Deluge and Paradise, in 1681; the last two, concerning the Burning of the World and the New Heavens and New Earth, in 1689. The approbation this work met with, and the special encouragement of Charles II., who realised its beauties, induced the author to translate it into English. Of this translation he published the first two books in 1684, folio, with an elegant dedication to the king; and the last two in 1689, with an elegant dedication to Queen Mary. Of the *Sacred Theory of the Earth*, which is the principal of all his productions, the theory is well imagined, supported with much erudition, and described with great elegance of diction; but it can only be considered as an ingenious fancy: its mistakes arise from too close an adherence to the philosophy of Des Cartes, and the whole fabric is a mere visionary system of cosmogony.

Archbishop Tillotson, Burnet's patron, obtained for him a royal chaplaincy, and Oldmixon says that he would have become his successor in the Archbishopric of Canterbury but for the scandal caused by another and similar work, entitled *Philosophical Archæology, or the Ancient Doctrine of the Origin of Things*, which contains an imaginary dialogue between the serpent and Eve respecting the Fall. The praise bestowed on this work by Charles Blount, the Deist, brought Burnet into such discredit that he had to leave the Court. The latter part of his life was spent in the Charterhouse, where he lived to the age of eighty.

**Burroughes,** Jeremiah [1599—1646], M.A. of Cambridge, rector of Tittleshall, Norwich, left England in 1638, in consequence of the measures of Laud, and became preacher at Rotterdam, afterwards returning, and becoming an Independent minister in London, attracting overflowing congregations. His learned exposition of Hosea has been reprinted by Nicholls in his collection of Puritan preachers.

**Bursary.**—An annual allowance made to deserving students at a Scottish University to assist the payment of their expenses in the Bursar's department. It is equivalent to what is called a College "exhibition" in the English Universities.

**Burse.**—This is the old form of the word now spelt "purse," the bursar of a college and the purser of a ship being in each case the officer symbolically carrying the purse in which money is received and out of which it is paid. But burses or purses are used for other purposes, as in the case of the large and highly ornamented square bag in which the Lord Chancellor or his official carries the Great Seal. The name is also given to a more or less decorated square receptacle, not unlike a portfolio, wherein the smaller linen cloths employed in the Holy Communion are kept when not in use.

**Burton,** Edward [A.D. 1794—1836].—He was Regius Professor of Divinity at Oxford at the time when the Church of England began to be stirred by the Tractarian movement, and he was an important literary precursor of the movement referred to, his chief works being a revised text of the Greek New Testament, with short annotations; an *Enquiry into the Heresies of the Apostolic Age*, *Testimonies of the Anti-Nicene Fathers to the Divinity of Christ*, *and Lectures on the Ecclesiastical History of the First Three Centuries*.

**Burton,** Henry [A.D. 1579—1648].—A Puritan preacher, who had been Clerk of the Closet to Prince Henry, the eldest son of James I., and after his death to Prince Charles, but on the accession of the latter to the throne, he was dismissed, and Neile, the Bishop of Durham, was restored to the office which he had filled under James I. Burton was also rector of St. Matthew's, Friday Street, London, where he made the pulpit a place for the publication of his views. The Privy Council at last arrested him, when he was tried for treasonable writings and

speeches by the Committee of the Privy Council, which sat in the Star Chamber, and was called by its name. Prynne and Bastwick were tried at the same time, and the whole three were heavily fined, sentenced to have their ears cut off in the pillory, and to be imprisoned. Burton also lost his benefice, was degraded from his ministerial office, and his degrees were taken from him by the University of Cambridge. On the accession of the Puritans to power, Burton was restored to his living, and the House of Commons voted him £6,000 out of the estates of the Royalists as compensation for his sufferings, of which, however, he never received a penny. He died previous to the Restoration, but before his death difficulties arose between him and his associates, and he separated himself from them.

**Burton,** Robert [A.D. 1576—1640].—The author of a quaint book, full of learning and wit, entitled *The Anatomy of Melancholy*. He was a student of Christ Church and Rector of Segrave, in Leicestershire; but he still continued to live on his fellowship at Christ Church, and died there at the very time that he had fixed for his death in the horoscope which he had cast of his nativity.

**Busby,** Richard [A.D. 1606—1695].—A famous head-master of Westminster School. He was born at Lutton, in Lincolnshire, and after receiving his early education as a King's Scholar of Westminster, was elected a Student of Christ Church, Oxford, where he took his degree of B.A. on October 21st, 1628, and of M.A. on January 18th, 1631. Being too poor to pay his fees to the University for his degrees, the Vestry of St. Margaret's, Westminster, voted him £11 13s. 4d., which he not only repaid afterwards, but added to it an annual sum for the support of the parish school. In 1631 he obtained a prebendal stall in Wells Cathedral, the income of which he lost during the Civil War. In 1638 or 1640—for authorities differ—he became head-master of Westminster School, and continued so for fifty-five years; and used to boast that at one time sixteen out of the bench of bishops had been his pupils.

During the rule of Cromwell he was removed by the ruling powers from his situation, to make room for the second master, Bagshaw, who was a Dissenter and republican; but he was reinstated at the Restoration. In 1660 he obtained a prebendal stall in Westminster, and was made treasurer and canon residentiary of Wells; and at the coronation of Charles II. he carried the ampulla containing the oil of consecration. From the inscription on his monument, it appears that, as a schoolmaster, he possessed the happy art of discovering the latent seeds of talent in his pupils, and the still greater power of bringing them forward; while he felt, as a wealthy pluralist, that riches were showered upon him only to enable him to relieve the poor and to encourage men of learning, and for the promotion of piety. His discipline was severe, and he used to declare that a rod was his sieve, and that whosoever could not pass through it was no boy for him—an observation verified in the case of Dr. South, of whom, when young, he observed, "I can see great talents in that sulky boy, and will bring them out with my rod." But notwithstanding his rigid discipline he contrived to gain the love of his pupils, who could scarcely fail to admire the independence of their master, who, when the king entered his schoolroom, did not condescend to take off his hat, observing afterwards to some of the suite that a master should appear as great a sovereign in his school as the king did at court. Of his numerous benefactions done in secret no record has been preserved; but it is known that he gave £250 to the funds required to repair the chapel of his college, and another sum for the renovation of Lichfield Cathedral. He offered to found a lectureship of £100 per annum at each University for instructing the undergraduates in the rudiments of the Christian religion; but the offer was rejected, because it was accompanied with stipulations supposed to be inconsistent with the statutes. He died at the advanced age of eighty-nine, April 6th, 1695, without experiencing any of the evils which length of years seldom fails to bring, and was buried in Westminster Abbey.

**Bushnell,** Horace [A.D. 1802—1876].—An American theological writer of our time, of great power and influence. He began his professional life as a tutor for two years in Yale College, where he had been a student. His intention was to go to the bar, but his religious impressions became so deep that he changed his purpose, and entered the college once more as a student in the divinity school. In February, 1833, he was ordained as a Congregationalist minister at Hartford, Conn. Six years later he read a paper before a "Society of Inquiry" in Massachusetts, in which it was alleged he put forward unsound views respecting the Trinity, but it was ten years later before he was formally arraigned on a charge of heresy. The occasion of this charge was the publication of his book, *God in Christ* (1849), a work well known in our own country. The points of attack were his views on the Atonement and his Sabellianism. His view of the Tri-personality, so ran the accusation, "reduced it to a mere instrumental revelation of God . a sort of pantheistic evolution, in which the so-called Persons are merely the *dramatis personæ* for dramatising God to us." The charge was not without ground, but a committee of five appointed by the Congregational Central Association to examine the book, decided by three to

two that the alleged errors were not fundamental. Attempts were, however, repeatedly made to condemn him, and were renewed afresh on the publication of his next book, *Christ in Theology* (1851). The result was that in 1852 his congregation agreed unanimously, but without any instigation of his, that they were "a true Congregational Church," and not amenable to any external authority whatever. For seven years he continued his pastorate of this congregation, throwing himself heart and soul into various social and political movements, and preaching with wonderful power and beauty. His health then became so weak that he resigned his charge, to the sorrow of his congregation (July, 1859). He continued to write, and his books were and still are widely read. They have doubtless to be read with caution, but they are full of manly earnestness, of heavenly piety, of deep knowledge of the soul and its needs; and in some of his later writings he considerably modified opinions which he believed himself to have put forth unguardedly. His books best known in England are *The New Life*, and *Christ and His Salvation*. He died at Hartford, Feb. 17, 1876.

**Butler,** Alban [A.D. 1710—1773].—A Romanist writer, the son of Simon Butler, of Appletree, in Northamptonshire. When only eight years old he was sent to Douai for his education, about which time he lost both his parents. At Douai his progress was rapid, and he early attained in succession to the offices of Professor of Philosophy and of Theology. Having made the tour of Europe with three of the family of Talbot, he returned to England, and was appointed to a mission in Staffordshire, where he commenced his great work, *The Lives of the Saints*, which was completed during his subsequent sojourn at Paris, and published, 1745, in five vols. 4to.

**Butler,** Joseph, one of the greatest divines of the English Church. He was the youngest of eight children of Thomas Butler, a tradesman of Wantage, and an English Presbyterian, and was born at that place, 1692. After his first education at the Grammar School, where the Rev. Philip Barton was then master, he was sent by his father, who intended him for the Presbyterian ministry, to a dissenting academy, which was established first at Gloucester, then at Tewkesbury. The principal was named Samuel Jones, a minister of some note, and the college was rather celebrated in its time, having pupils who took high rank both in the Church and out of it. Among the former, besides Butler, was Thomas Secker, afterwards Archbishop of Canterbury (*d.* 1768); among the latter Samuel Chandler (*d.* 1766), author of a *Vindication of the Christian Religion*. While at Tewkesbury Butler met with Dr. Samuel Clarke's *Demonstration of the Being and Attributes of God* (published 1706, originally Boyle Lectures), and studying it, entered into a correspondence on the subject with the author (1713, 1714). His remarkable letters, five in number, are Butler's earliest writings, and, with Clarke's answers, have always been added to his works. To his friendship with Clarke which they began, is doubtless partly owing the turning of Butler to the Church. His father did not like it, and as a modern dictionary has it, "he called in the advice and assistance of several clergymen"; they could, however, do nothing, and Butler was at last entered at Oriel College, Oxford, March 17th, 1714. Here one of his friends was Edward Talbot, second son of William Talbot, Bishop successively of Oxford, Salisbury, and Durham; and though Talbot died (Treasurer of Salisbury and Archdeacon of Berkshire) as early as 9th Dec., 1720 (aged less than forty), all Butler's subsequent preferment was owing to this. By Talbot's father he was ordained deacon, while still without a degree (though as a student in the faculty of law he then had, according to old regulations, some of the privileges of a graduate), in the Palace Chapel at Salisbury, 26th October, and priest in St. James's, Westminster, Dec. 21, 1718, and was at once made Preacher at the Rolls, so remaining till 1726. In 1721 also he became Prebendary of Salisbury; in 1722 Rector of Haughton-le-Skerne, and in 1725 Rector of Stanhope, both on the collation of Bishop Talbot, now of Durham: in 1733 Chaplain to the Lord Chancellor (eldest son of Bishop Talbot, who had died 1730); in 1736 Clerk of the Queen's Closet and Prebendary of Rochester; in 1738 Bishop of Bristol; in 1740 Dean of St. Paul's, and Prebendary of Portpool in the Cathedral. According to the ideas of the time, it was the deanery, not the bishopric, which demanded the resignation of other preferments; he had, however, already resigned (1739) his prebend of Salisbury, and he now vacated that of Rochester and the rectory of Stanhope. In 1746 he was made Clerk of the King's Closet, and on Oct. 16th, 1750, confirmed Bishop of Durham, on which he resigned the deanery of St. Paul's. He died at Bath, June 16th, 1752, and was buried in his first cathedral at Bristol. In 1767 an absurd rumour was started that Bishop Butler had died a Roman Catholic, for which the only grounds were that he had placed a cross in his chapel, and that a charge to his clergy "squinted very much towards that superstition," it was alleged, by laying some stress on outward form and ceremony. But his old friend, Archbishop Secker, entirely disproved the accusation by referring to his other writings and his character.

The works of this great bishop which remain are (besides his letters to Dr. Clarke) his *Analogy* (to give it its usual short title), some sermons, and his first and only *Charge to the Durham Clergy*, which has been mentioned above. The *Analogy of Religion, Natural and*

*Revealed, to the Constitution and Course of Nature*, was first published in 1736, when the writings of the celebrated infidels of the day had so far undermined faith that, in the words which the Bishop so sadly writes in his preface, it was taken for granted that Christianity was discovered to be fictitious; and to the proof, first of religion itself, then of Christianity, the bishop contributed the *Analogy*. The *absolute* proof had been given before by others; the *relative* proof the bishop here gives by taking the "constitution and course of nature" —the phenomena which appear to us—and, assuming what had already been proved (*e.g.*, by Dr. Clarke in the book already mentioned), the existence of a Divine First Cause, showing that this constitution and course is what might naturally be looked for: that it is in strict "analogy" with both natural and revealed religion; thus setting forth the true province of philosophy, and the true relations between it and faith. The sermons, first published in 1726, are rather dissertations than what is now understood by sermons; they are fifteen preached at the Rolls and six in other places; in some of them the germ of the *Analogy* may be traced, while others are aimed against the selfish and immoral system of Thomas Hobbes, by showing that the true nature of man is inclined to virtue, and not to vice, and so leads us up to God Himself.

**Buxtorf,** JOHN [A.D. 1564—1629].—The head of a family which for more than a century was celebrated in Hebrew literature. Buxtorf was born at Camen, in Westphalia, of Protestant parents, his father being the minister of the parish. He studied first at Marpurg and Herborn, and afterwards at Basle and Geneva, under Grynæus and Theodore Beza. After travelling about for some time, he fixed himself at Basle, where for thirty-eight years he filled the chair of Hebrew Literature, and where he died. His works are numerous, including a Hebrew and Chaldaic Lexicon, a Concordance, and a Hebrew Bible in 4 vols. His son and grandson were also eminent Hebraists.

**Bzovius,** or **Bzowski** [A.D. 1567—1637].—A learned Pole of the Dominican Order, born at Prosovitz. He became Prior of the Dominicans at Cracow, and finally settled at Rome, where he was employed on a continuation of the *Annals* of Baronius, of which he completed nine volumes (xiii.—xxi.).

## C

**Cabbala.**—The secret oral tradition respecting the mystical sense of the Pentateuch, so called because it was reputed among the Jewish doctors that it was "received" [Heb. *Kabbal*, to receive] by Moses from God, by Joshua from Moses, and by the seventy Elders from Joshua. But it really originated in Babylon during the Captivity, and was collected and put into writing about A.D. 125 by Simon ben Jochai. It professes to give a mystical meaning to every word and every letter of the Law; and its peculiar system of assigning mystical numbers to letters and words was, it can hardly be doubted, copied by early Christian writers.

**Cacangelics.**—A polemical term, invented by bitter Roman controversialists of the Reformation age in opposition to "Evangelics," and signifying "messengers of evil."

**Cadock,** ST. [A.D. 550], was nephew to Brecan, King of Brecknockshire, and founder and first abbot of Llancarven, in Glamorganshire.

**Cædmon.**—The author of the first Christian English poem was a native of Northumbria. Cædmon was a servant in one of the Yorkshire abbeys, in the seventh century. The story goes that he had shown no inclination at all to verse-making until one night, when, sleeping in a stable, he had a wonderful dream. He was ordered to sing a song, and when he said he knew none, he was told to "sing the beginning of created things." From that time he devoted his whole time to his art. His chief work, written about 670, was a paraphrase of parts of the Bible, the parts chosen by him being the Creation of the World, the chief points in the history of the Children of Israel, the life of Daniel, and the whole of the Gospels. Bede says of him: "Others after him tried to make religious poems, but none could vie with him, for he did not learn the art of poetry from men, nor of men, but from God," and this was the common idea of his contemporaries. He died somewhere at the end of the seventh century, but the exact date is not known.

**Cæremoniarius.**—The clergyman or layman in the Roman church who is appointed expressly to regulate the ceremonies of solemn services. Such a skilled officer is also recognised as necessary in the case of such services as Coronations, State funerals, &c., and on many other occasions for the purpose of keeping ritual order and ritual propriety, instead of allowing things to take their chance.

**Caerleon.**—This name, meaning the "Fort or Town of the Legion," was given by the Romans to Chester, upon the border of North Wales, and to the place in South Wales which is still called Caerleon-upon-Usk, and which was called *Urbs Legionis* by the Latin writers of the Middle Ages. It was the place where the early British martyrs, Aaron and Julius, suffered [AARON, ST.], and of which Adelfius, one of the three British bishops who attended the Council of Arles in A.D. 314, is thought by some to have been bishop. [ADELFIUS.] Caerleon was a metro-

political province of the ancient British Church. Eleven occupiers of the see are named by Bishop Stubbs, who remarks that while there is probably some truth in the list, there is more that is fabrication.

**Cæsarius of Arles** [A.D. 468—542].—One of the greatest of early French bishops. He was born at Châlons, and spent a portion of his early life in the monastery of Lerins. In consequence of ill-health he removed to Arles, and having in A.D. 502 been consecrated to that see, he remained there for the rest of his life. He presided at several Councils, and was much mixed up with the Pelagian controversy, in which he followed the opinions of St. Augustine on Grace and Free Will.

**Caianites.** [GAIANITÆ.]

**Cainites.**—A perverse sect of heretics of the second century, or the latter half of the first, who adopted Cain, Esau, the Sodomites, Korah, and Judas Iscariot as objects of veneration.

**Cajetan** [A.D. 1469—1534].—Surnamed from the Latin name of Gaëta, his birthplace. He was made a cardinal by Leo X., who also made him his legate in Germany, the principal object of his mission being to bring back Luther to the obedience of the Holy See before his separation was finally completed. In 1519 he was appointed to the see of Gaëta. He died at Rome. His principal work was a Commentary on the Bible in five folio volumes.

**Calamus.**—A "reed" or tube, made of gold or silver, through which the contents of the chalice were drawn into the mouth. The custom of using such a tube was a step on the way to the withdrawal of the cup from the laity, its use being alleged to be necessary to provide against spilling the consecrated wine through want of care on the part of lay communicants.

**Calamy,** EDMUND [A.D. 1600—1666], was born in London. He took his B.A. degree at Cambridge in 1619, being a member of Pembroke Hall. In 1626 he was made a lecturer at Bury St. Edmunds, where he continued until the publication of Bishop Wren's articles compelled him to give up his office and leave the diocese. He then received the valuable living of Rochford, in Essex, but was obliged by frequent fits of ague to relinquish it, whereupon he openly renounced the Church, and declared himself a Presbyterian. In 1639 he was made lecturer of St. Mary's, Aldermanbury, in London, which office he filled for twenty years. He joined with four others in printing a pamphlet, which they published under the pseudonym of Smectymnuus, this strange word being made up of the initials of their several names, **S**tephen **M**arshall, **E**dmund **C**alamy, **T**homas **Y**oug, **M**atthew **N**ewcomen, **W**illiam **S**purstow. This book was written as a reply to Bishop Hall's *Divine Right of Episcopacy*; and it may be doubted whether anything which has ever issued from the press of the religious world has surpassed this work in severity of language. In 1641 Calamy was appointed one of the well-known Assembly of Divines. His views became more moderate when the Independents supplanted the Presbyterians; and he was one of the Presbyterians who remonstrated against the execution of King Charles. At the Restoration Charles II. made him one of his chaplains, and offered him the see of Lichfield and Coventry, which he refused. When the Act of Uniformity was passed, he resigned his preferment, and refused, like many others, to attend the church in which he had so long officiated. Calamy died Oct. 29th, 1666, of a broken heart, occasioned by the sight of the misery caused by the Fire of London.

**Calamy,** EDMUND [A.D. 1671—1732].—Grandson of the last, a Presbyterian minister, chiefly known as having edited Baxter's *Life and Times*, which publication gave rise to a dispute between Calamy and Bishop Hoadly.

**Calderwood,** DAVID [A.D. 1575—1651].—A Presbyterian minister, who, on James VI. visiting Scotland in 1617, presented to him a protest against the establishment of Episcopacy. For this he was summoned before the High Commission at St. Andrew's, but refusing to submit, he was sent to prison, and only released on promising to leave the country. He retired to Holland in 1619, and there wrote his *Altare Damascenum*, or the *Pattern of the English Hierarchy and Church obtruded on the Church in Scotland.* On the death of James VI., in 1625, he returned to Scotland, and in 1638 became minister of Pencaitland, in East Lothian. In 1643 he was elected one of the committee for drawing up the *Directory for Public Worship in Scotland.* But his great work was his *History of the Kirk of Scotland*, from the Reformation to the death of James VI.; it was not published during his lifetime, but the MS. was preserved in the British Museum, and the Wodrow Society printed and published it between the years 1842 and 1845.

**Calendar.**—An ecclesiastical almanack, indicating the special days and seasons observed by the Church in general, or by a particular Church. It is obvious that such a guide must have suggested itself wherever the art of writing and the religious distinction of days was in use. Something in the form of a written calendar long in use is indicated about 250 years before Christ by the Alexandrian Jew known as Jesus, the son of Sirach: "Why doth one day excel another whereas all the light of every day in the year is of the sun? By the knowledge of the Lord they were distinguished: and He altered seasons and feasts. Some of them hath He made high

days and hallowed them, and some of them hath He made ordinary days" [Ecclus. xxxiii. 7—9]. According to the theory generally accepted in the Christian Church, Sunday is hallowed by our Lord's Resurrection, which took place on that day, and is a sufficient justification for substituting it for the last day of the week as the sacred day of the seven.

The Calendar may be defined as a guide to and a record of that system of "seasons and feasts" which our Lord has "altered" from their original institution by His work, and of those "high days" which He has "hallowed" by His sufferings or His triumphs. The name of the Calendar is taken from the Latin word, *Calendarium*, which was a list of the days of the year divided into months, the first days of the month being designated "Calendæ," so named because the priest *called* the people to notice that it was new moon.

An ecclesiastical calendar may be so constructed as to indicate all the holy days, "moveable" or "immoveable," in a particular year, in which case it will serve as a guide for that year alone, or it may be so constructed as to show the "immoveable" festivals only, as is that of the Prayer Book. In the latter case it is supplemented by "Tables" for finding Easter Day and the other moveable holy days; and from the two together a calendar for the whole of any year during a long period may be made. Probably Calendars were practically constructed in the first instance by taking or making an ordinary *Calendarium*, and writing the names of the special Church days against the days of the year already written. Thus a monthly table would result, which would comprise, first, a list of days under their usual number and designation, secondly a list of the holy days or days of Church observance, including Sundays, such fasts and principal festivals as had then come into use, and the gradually lengthening list of martyrs and other holy persons who were commemorated in Divine service.

Christian calendars exist of as early a date as the fourth or fifth centuries, but the earliest known one of the Church of England is attributed to the Venerable Bede, who died in A.D. 735. The original manuscript is in an ancient copy of Bede's works preserved at Fleury, and hence it was called by Martene, who first printed it [*Vet. Script.* vi. 635], *Calendarium Floriacense*. Later mediæval calendars exist in great abundance and in considerable variety, a copy being found in almost every public Service Book or private Book of Hours that has been preserved. In all these the list of principal saints is invariable, but there is considerable variety among the minor saints —names occurring in the north, for example, which do not occur in the south, and local names in the calendars of monasteries. When, at the Reformation period, an endeavour was made to secure as much uniformity as possible in all matters connected with religious observances, the Anglican Calendar was much simplified, and was finally settled in the year 1562 in the form with which we are familiar in the Prayer Book. The saints commemorated may be divided into four classes, namely:—The Apostles and other holy persons of the First Age, or specially connected with our Lord; Martyrs in the age of persecution; Martyrs and other saints especially connected with England; and French and other saints not included in either of the preceding classes.

Notices of these will be found under their respective names. They are further divided into "red letter" and "black letter" saints. The former are those for whose days a special collect, &c., is provided, and so called because in Rubricated Prayer Books they are printed in red. When only one ink is used, they are distinguished by difference of type. It is not always possible to state on what principle the compilers of the English Calendar made their selection of names. In many cases, probably, it was the recurrence of secular anniversaries which had become associated with certain days. In others, English and French martyrs seem to have been specially favoured.

**Calendar Brethren.** — A fraternity, embracing both sexes, which arose in Germany in the thirteenth century, and spread over parts of France and Hungary. Its chief objects were the care of its sick members, the burial of the dead, and the providing masses for their souls. It took its name from the custom of meeting on the Kalends, or first day of each month; this meeting was usually closed by a meal, but after a time it became abused as an occasion of riotous living, and the Reformation broke up the fraternity.

**Calixtines.**—A section of the Bohemian Church by whom great resistance was offered to the withdrawal of the cup, chalice, or calix (hence their name) from the laity. As they were the advocates of continuing to administer in each kind [Lat. *Sub utrâque specie*], they also received the controversial name of UTRAQUISTS. [BOHEMIA.]

**Calixtus,** or **Callistus,** ST. [A.D. 223].—The fifteenth of the Bishops of Rome, who succeeded Zephyrinus in A.D. 211, occupied the Papal throne for five years, and then suffered martyrdom by being drowned in a well. His memory was greatly venerated for many ages, but in some works of a contemporary writer, Hippolytus, which have been discovered within the last few years, both Calixtus and Zephyrinus are accused, apparently with some reason, of having given way to the heresy of the PATRIPASSIANS, which led on to that of Sabellius, in which the doctrine of the Trinity was transmuted into a form of Unitarianism. The name of

St. Calixtus has always been associated with one of those great cemeteries of martyrs, the Catacombs, in which nearly 200,000 of the early Christians are said to have been laid.

**Calixtus,** GEORGE [A.D. 1586—1656].—A noted German divine of the sixteenth century, who was Professor of Divinity at Helmstadt for forty-two years. He was chiefly remarkable as the head of the school of SYNCRETISTS, by whom an earnest endeavour was made to put an end to the divisions caused by the Reformation.

**Call.**—A term used to express that spiritual inclination to an office of the Christian ministry which is otherwise known by the theological word VOCATION.

**Calmet,** AUGUSTINE [A.D. 1672—1757].—A learned Biblical scholar, who contributed largely to the interpretation and historical illustration of the Holy Bible, and laid the foundation for most of the knowledge on the subject which was possessed by English divines down to recent years. Calmet was a Benedictine monk, and was engaged in the tuition of the younger monks; and his lectures to them formed the basis of a Commentary on the Old and New Testaments which he wrote in Latin, but which was translated into French, and published in twenty-three quarto volumes in 1707—16. This was followed by a History of the Old and New Testament, and by his famous *Dictionary of the Bible* in four folio volumes.

**Caloyers.**—Monks of the Greek Church. The name signifies "a good old age." Greek monks follow the rules of St. Basil, which are more rigorous and ascetic than those of the West. They are divided into *Cœnobites, i.e.* dwellers together in one monastery, *Anchorites*, who live apart, but near monasteries, and resort to them on great days, and *Hermits*, solitary recluses. Their Hours are much the same as those in the West [CANONICAL HOURS), but they have four Fasts in the year, namely, Lent; the Fast of the Apostles, beginning the eighth day after Whit-Sunday and lasting three weeks; the Fast of the Assumption, lasting fourteen days; and Advent. Their largest monastery is that of Mount Sinai.

**Calvary.**—A name applied to an artificial rock or hill on which are placed images representing the Crucifixion and the groups surrounding it. Calvaries are very common on the Continent, as adjuncts to churches or religious houses. Thus, in the yard adjoining St. Paul's Church, at Antwerp, there is a high mound with a winding footpath, at various parts of which are groups of figures, representing the procession to Calvary, as well as the Death upon it, and beneath it is a tomb, in which the spectator beholds through bars the representation of the dead Christ.

The name is also given to the image group of the Virgin Mary and St. John near the Cross. On the Continent such Calvaries are very common by the wayside, placed as invitations to prayer.

**Calvin,** JOHN [1509—1564], was born at Noyon, in Picardy; the son of Gerard Calvin, or Chauvin, an official of the cathedral, who had risen from poor estate. Gerard Calvin's eldest son, Charles, became a priest at Noyon, but, as many priests of that day did, openly professed unbelief while he continued to hold his chaplaincy. He died in 1536, refusing the Sacraments. In 1523 John Calvin went to study classics in Paris, where he is said to have been so strict and severe in manner that his fellow-students dubbed him "The Accusative Case." He had been intended by his father for the Church, and not only received the tonsure, but was even made Curé of Pont l'Evêque, his grandfather's birthplace. But he was never ordained priest, and in 1529 was sent to Orleans College, where he applied himself to the Civil Law under Petrus de Stella, a study in which he afterwards made great progress at Bourges, under Andrew Alciat; here also he studied Greek, under Wolmar.

By this time he had become deeply moved by the doctrines of the German reformers. He says of himself: "Every time I looked down into myself my conscience was goaded with fierce stings. But God took pity on me and conquered my heart, and subdued it to docility by a sudden conversion." The result was that he began to teach, and though of shy and retiring habits, he was so full of zeal that he threw himself into his new work with ardour.

On the death of his father he returned to Paris, and there published *Notes on Seneca de Clementiâ*, which, though ostensibly a commentary on a heathen writer, was really a covert appeal to all readers on behalf of toleration in matters of faith. When the persecution in France began, Calvin moved from place to place for safety. At Poitiers he, for the first time, celebrated the Lord's Supper according to the Reformed manner, and the spot is still known as Calvin's Cave. In 1535 he went to Basle, where he studied the Scriptures in the original Hebrew. Here he wrote the first edition of his *Institutes*, and dedicated it to Francis I.

He then resolved to visit Italy, where the Reformation was making some progress, under the protection chiefly of Renée, Duchess of Ferrara, daughter of Louis XII. His letters to her, written subsequently, are among the most interesting of his writings. "I do not hesitate to affirm," says Guizot, "that the great Catholic bishop who, in the seventeenth century, directed the consciences of the mightiest men in France did not fulfil this difficult task with more Christian firmness, intelligent justice, and knowledge of the world, than Calvin displayed in his intercourse with the Duchess of Ferrara." She, on her

side, was always loyal and generous to him; but her husband, Hercules d'Este, displayed so much hostility to the Protestants that he left Italy, and after wandering from place to place, reached Geneva in August, 1536, with no other expectation than that he would stay there for a day or two. But here he met with another reformer, as enthusiastic and fearless as himself: like himself also both in being a Frenchman and a refugee. His name was William Farel. He had succeeded in persuading the Genevans to "live according to the holy Evangelical law and the Word of God, which had been made known to them, forsaking all masses and other papal ceremonies and frauds, images and idols, and living together in unity and obedience to the law." But he lacked, and was conscious that he lacked, the power of organisation, and he saw that Calvin possessed it in a wonderful degree. With extreme difficulty, and after many refusals, he persuaded Calvin to become permanently resident in Geneva, and the latter began a course of lectures on Divinity on September 1, 1536. In a few months he had drawn up the formula which is memorable as the first Confession of Faith by the Reformed Church of France.

M. Guizot gives the following account of it: — 'It was simple in form, moderate in tone, and free from many of the theological controversies which afterwards arose among the Reformers; its principal object was to separate the Reformed faith clearly and entirely from the Church of Rome, its traditions, its priestcraft, and its worship; at the same time, it was entirely in harmony with the facts, dogmas, and precepts contained in the Scriptures, the authority of which it asserted as the fixed basis and law of the Christian faith. The Confession is divided into twenty-one articles. The starting-point of the first three is the law and word of God, 'as they are contained in the Holy Scriptures,' and at their close all the Ten Commandments are inserted according to the version given in the Book of Exodus. The ten subsequent articles enumerate and announce the fundamental doctrines of evangelical orthodoxy: namely, the natural depravity of man; the redemption by our Lord Jesus Christ; the necessity of faith in Christ for regeneration and salvation; and they end with the insertion of the whole of the Apostles' Creed and the Lord's Prayer; together with this previous declaration:—'All that Jesus Christ did and suffered for our redemption, we believe truly and without doubt as it is stated in the creed which is recited in the Church.' The eight remaining articles treat of the Sacraments of the Church, which they reduce to two, Baptism and the Lord's Supper; they very briefly indicate the essential principles of ecclesiastical organisation, the duty of the pastor to his flock, of believers to the civil powers. 'By which we mean that every Christian is bound to pray to God for the prosperity of the rulers and governors of the country in which he lives, to obey the statutes and decrees which are not in opposition to the commandments of God, to strive to promote the public welfare, peace and profit, and to take no part in schemes which may provoke danger and dissension. At the same time, in the hands of the Church, and to be exercised by its authority, these articles formally establish the punishment of excommunication, which we hold to be a sacred and salutary weapon in the hands of believers, so that the wicked, by their evil conversation, may not corrupt the good and dishonour Christ. We hold that it is expedient, and according to the ordinance of God, that all open idolators, blasphemers, murderers, thieves, adulterers, and false witnesses, all seditious and quarrelsome persons, slanderers, pugilists, drunkards, and spendthrifts, if they do not amend their lives after they have been duly admonished, shall be cut off from communion with believers, until they have given satisfactory proof of repentance.'"

But the strain was greater than the Swiss could bear. They who had resisted the foreign dukes, and established their political independence, were determined also to be independent of moral laws. Calvin, they said, was a good expounder of Scripture, but had no right over their morals: he was only restoring papal tyranny, with himself for Pope. The malcontents were seconded by the partisans of the old religion, and in March, 1538, Calvin and Farel were expelled from the city, on the ground that that they had withheld the Communion from some who refused to accept their doctrinal views.

Calvin travelled about for four months, visiting the Reformed bodies in various parts, and then settled himself at Strasburg, where the reformers Bucer and Capito esteemed him highly; there he set up a French Church, became its first minister, and was likewise chosen Professor of Divinity. His affection for the Church of Geneva still continued, as was shown by the answer which he wrote to Cardinal Sadolet's Epistle to the Church of Geneva, inviting them to return to the ancient faith. The cardinal's letter was calm, temperate, and generous in tone. Calvin's answer was also courteous and respectful, but thoroughly uncompromising in his assertion of his own position and of the evils of Rome. It is said—but there is no proof forthcoming—that the two antagonists afterwards met, and were mutually pleased. But Calvin's letter was regarded as triumphing over the cardinal.

Two years later the divines of Strasburg desired him to assist at a Diet, which the Emperor had convened at Worms and Ratisbon, for settling the differences in religion; he complied with their request, and had a conference at that meeting with Melancthon. By this time the town of Geneva was very pressing for his return; at last he yielded to

their importunity, and went thither in September, 1541. The first thing he did was to settle a form of discipline and a consistorial jurisdiction, with a power to inflict censures and canonical penances even to excommunication; this method was thought by many persons to be too rigorous and too nearly approaching to Roman tyranny; notwithstanding, the matter was carried, and this new canon legally passed by an assembly of all the people, November 20th, 1541, the clergy and laity pledging themselves to an unalterable conformity to it. Calvin made for himself a great many enemies by his inflexible severity in maintaining the rights and jurisdiction of his consistory, these rigours being sometimes the occasion of disturbances in the town.

His conduct towards Servetus has been justly condemned [SERVETUS], but it must be remembered that religious toleration was a virtue which men were only beginning to learn, and the condemnation of Servetus was approved even by the gentle Melancthon.

Calvin was a man of indefatigable industry and very considerable learning, had a good memory, and was a brilliant writer. His earnestness on behalf of his opinions has, perhaps, never been surpassed; even Maimbourg and Moreri allowed him to be a person of wisdom and learning, of a very regular and sober life, and so far from covetousness that he died worth only £50, including the value of his library; but they add that he was a melancholy and also irascible man, and that even his friends charged him with being satirical.

He had always been of feeble and delicate frame, and on the 27th of May, 1564, he died, in perfect calmness, exhorting all about him to cling to the Gospel which he had taught them, and to walk worthy of the Divine goodness. He was buried, according to his own request, in that portion of the burial-ground of Geneva allotted to the poor, and the precise spot is unmarked and unknown.

Calvin's whole works have been published in several editions. His *Commentaries on the Scriptures* are still regarded as of great value, from their critical power and spiritual insight. But his chief work is his *Christian Institutes*, the design of which was to exhibit a full view of the doctrines of the Reformers; and as no similar work had appeared before, it leaped at once into popularity. It went through several editions in his lifetime, has been translated into all the principal modern languages, and its effect upon the Christian world ever since has been so remarkable, as to entitle it to be looked upon as one of the very few books which have done something to change the world. Many lives of Calvin have been written; one of the best is M. Guizot's, *St. Louis and Calvin*.

**Calvinists.**—The school of religious thought which professes to be founded on the theology of CALVIN. The peculiar doctrines believed by them are held in combination with either the Episcopal, the Presbyterian, or the Independent theories of Church government, and are usually classified under five heads, called "The Five Points." They are (1) Particular Election, (2) Particular Redemption, (3) Moral Inability in a Fallen State, (4) Irresistible Grace, and (5) Final Perseverance. These may be more fully explained thus: (1) That God has chosen a certain number in Christ to everlasting glory of His free grace and love, without respect to His foresight of their faith and good works, or any conditions. That the rest of mankind He has been pleased to pass by and leave for destruction. (2) That Christ Jesus, by His sufferings and death, made atonement for the elect only. (3) That mankind are *totally* depraved by the Fall, and unable to perform any good action; and by the imputation of Adam's sin, as well as by the guilt of an actual corrupted nature, they are obnoxious to eternal damnation and all miseries. (4) That God doth *effectually* call by His Word and Spirit those whom He hath been pleased to elect to life, so that they cannot but yield to His grace. (5) That such as be so called cannot finally fall from that state of grace.

**Calvinistic Methodists.**—The followers of George Whitfield. [METHODISTS.]

**Camaldolites.**—A reformed congregation of Benedictine monks, founded by St. Romuald, a noble of Ravenna, in the eleventh century. St. Romuald opened a monastery for his friends and followers at Camaldoli, near Arezzo, about thirty miles east of Florence, and after the death of their founder they took their name from this monastery, instead of being called Romualdines, as they had been during his lifetime. There are two divisions of the Camaldolites; viz., monks who live in community like other monks, and hermits who live in solitude. The rule of the order in both divisions is a very austere one. There are also Camaldolese Nuns, who assume the name of "Nuns of Our Lady of Pity."

**Cambridge,** UNIVERSITY OF.—This and the other more ancient Universities have long been so merged, for very many practical purposes, in their colleges that their distinct existence is popularly lost sight of. [UNIVERSITIES.] Of late years their independent origin has been brought into view by the admission at Cambridge and Oxford of "non-collegiate students." The University existed before the colleges, and from it the colleges took their rise. [COLLEGIATE SYSTEM.]

The seventeen colleges, in which all members of the University of Cambridge were domiciled before the change just referred to, were founded at various periods ranging from the thirteenth to the nineteenth centuries, but they repre-

sent in the aggregate an educational institution which has existed in the same locality from a much more ancient date than the foundation of any existing college.

Of the University of Cambridge the origin is not very clearly defined. We put aside Dr. Caius' fable of its foundation in B.C. 375 by a Spanish prince named Cantaber, who brought professors and lecturers from Athens (*De Antiq. Cantab. Acad.*, 1568), and come to history. The Venerable Bede records that when Sigebert succeeded to the throne of East Anglia, in the year 631, being the first Christian king of that part of England, he set up a "school," for the instruction of youth in literature, similar to institutions which he had seen in France, where he had spent most of his previous life; and that Bishop Felix, who came to him from Kent, furnished him with masters and teachers. There is some foundation for this statement in the fact that Theodore, Archbishop of Canterbury, with the assistance of Benedict Biscop, established a system of instruction and examination nearly analogous to the University system, which was continued by Aldhelm, one of his successors. It is by no means improbable that this "school" of Sigebert's was set up in Grantabridge as the most important town in East Anglia.

When East Anglia was recovered from its Danish conquerors in the ninth century, Cambridge again became a great educational town, many students going to reside there, and halls being built where they could receive instruction from learned men. These "tutors" and "professors" were almost certainly in the first instance members of the monasteries which abounded in and around the town of Cambridge. It was in the nature of things also that, in connection with such lecture halls, the domestic life of the students should be maintained to some extent in the same form as it was in the colleges of later date.

Subsequent notices are given by Fuller in his *History of the University*, but not from contemporary writers, as, for instance, that King Henry I. obtained his surname of Beauclerk from the learning which he imbibed at Cambridge; but the real foundation of the University in anything approaching to its later shape can hardly be placed earlier than 1109, when (in old Fuller's quaint and charming translation from Peter of Blois) "*Joffred*, abbot of *Crowland*, sent over to his manour of *Cotenham*, nigh *Cambria*, *Gislebert*, his fellow-monk and professour of Divinity, with three other monks, who, following him into *England*, being thoroughly furnished with Philosophical Theorems and other primitive sciences, repaired daily to *Cambridge;* and having hired a certain publique Barne made open profession of their sciences, and in short space of time drew together a great company of scholars."

At first the students must have lodged and boarded with the townsmen, but the gradual increase in the number and importance of the body led to the establishment, first of hostels or halls for common life, of which Fuller gives a list of thirty-four (the last, he says, existed till 1540); and then of regularly incorporated colleges, which in some cases grew out of such of these hostels as received from any source an endowment.

In 1381 the charters and records of the University were burned in the course of a dispute between its members and the townsmen. There are, however, evident traces of its corporate condition as a University at a much earlier date, for its Chancellor, Masters, and some of its privileges are mentioned in royal letters of Henry III. as early as 1231, and the earliest existing charter, preserved among the public records, is dated 45 Hen. III., *i.e.*, about thirty years later. The present condition of the University, as a legal body, was given by the Act 13 Eliz., c. 29, and at the same time a body of statutes was passed which regulated the University till 1858; a new body then replaced them, which in its turn is now in the act of yielding to a third; of these last some received the Royal approval in Council 27th February, 1882, and others still await it.

### THE COLLEGES.

*St. Peter's College* (usually called Peterhouse).—Founded by Hugh de Balsham, subprior and afterwards Bishop of Ely, in 1257.

*Clare College.*—Founder, Richard de Badow, 1326. Re-founded in 1342 by Elizabeth, sister of the Earl of Clare.

*Pembroke College*, 1343.—Founder, Mary, widow of Aymer de Valence, Earl of Pembroke.

*Gonville and Caius.*—Originally Gonville Hall, founded 1347 by Edmund Gonville. Enlarged and almost re-founded in 1558 by Dr. Caius, physician to Queen Mary.

*Trinity Hall.*—Founded by John Cranders, prior of Ely, enlarged in 1345 by the Bishop of Norwich.

*Corpus Christi College.*—Founded by two religious guilds about 1350. Frequently called Benet College, from its close proximity to the church of St. Benedict.

*King's College.*—Founded by Henry VI. in conjunction with Eton, in imitation of Wykeham's foundations of Winchester and New College, Oxford.

*Queens' College.*—Founded by Margaret of Anjou and Elizabeth Woodville.

*St. Catherine's College.*—Founded in 1473 by the Provost of Keys.

*Jesus College.*—Originally a Benedictine nunnery founded in 1133 by Malcolm IV., King of Scotland. Converted into a college by Bishop Alerch, tutor of Edward V.

*Christ's College.*—Founded by Bishop Bingham, 1442; re-founded by Margaret, mother of Henry VII.

*St. John's College.*—Originally a hospital of St. John the Evangelist, a house of Canons Regular, restored and re-founded by Bishop Fisher in 1515.

*Magdulene College.*—Originally a Benedictine priory. Stafford, Duke of Buckingham, began the erection of a college, but he being beheaded for high treason, the unfinished college was given to Lord Audley, who finished it.

*Trinity College.*—The largest in the world, formed by the union of two colleges and several hostels, which was done in 1546.

*Emmanuel College.*—Founded on the site of a Dominican convent by Sir Walter Mildmay, in 1584.

*Sidney Sussex College.*—Originally a Franciscan monastery, turned into a college by Frances, aunt of the celebrated Sir Philip Sidney, and widow of Thomas Ratcliffe, Earl of Sussex, 1589.

*Downing College.*—Founded in 1801, in accordance with the will of Sir George Downing.

*Cavendish College.* — Founded in 1873 to enable students to obtain education with the greatest possible economy.

*Selwyn College.* — Founded in 1882 in memory of Bishop Selwyn.

A detailed account of each College, and varied information on University life, will be found in Dickens's *Dictionary of Cambridge.*

**Cameronians.**—A body of Scotch Presbyterians. After the COVENANTERS had been defeated by the Duke of Monmouth at Bothwell Bridge on June 22nd, 1679, the war or rebellion was still continued under the leadership of Richard Cameron and Donald Cargill, who issued a "Declaration" at Sanquhar on June 22nd, 1680, openly proclaiming war against the King of England and Scotland and all his adherents; repudiating monarchy also as well as prelacy, and avowing their intention of setting up some other form of government. Cameron was killed in a skirmish a month later, and Cargill, after going through the form of excommunicating the king, was apprehended and executed at Edinburgh, on July 27th, 1681. After the Revolution of 1688 the three then remaining ministers of the Cameronians were received as ministers of the Established Kirk; but the body of the sect refused to receive the ministers who were thus reconciled to the Establishment, and preferred remaining without a minister until the beginning of the eighteenth century, when some ministers who had been expelled from the kirk for refusing to take the oath of allegiance were accepted as the leaders of the sect. In 1743 Alexander Macmillan, one of these ministers, established the Reformed Presbytery. Under this new name the Cameronians still exist, and are, perhaps, the only true representatives of the Covenanters among Scottish Presbyterians. It is only since the Volunteer movement began that any members of the sect have been allowed to take the oath of allegiance without suspension and expulsion from it; and in their dislike to "prelacy" they are not surpassed by any sect whatever. There are thirty or forty congregations of Cameronians or Reformed Presbyterians in the Hebrides, and some are also found in Ireland and America.

**Cameronites.** — A school of French Protestants, taking their name from John Cameron [A.D. 1580—1625], a man of some learning, born at Glasgow, but established as a teacher of theology among the Protestants at Sedan, Saumur, and Montauban. His special point was the reconciliation of Calvinistic and Arminian doctrine respecting the Divine decrees of mankind to salvation or damnation. His attempt was not successful, but it was followed up by Moses Amyraut, from whom the Amyraldists took their name.

**Camisards.**—A large party among the French Protestants of Languedoc in the beginning of the eighteenth century, who rose against the tyranny and cruelty exercised by Louis XIV and his government after the Revocation of the Edict of Nantes (by which toleration had for a time been shown to Protestants) in 1685. The name is supposed to be derived from the "camise," or white blouse in which they were accustomed to array themselves when making their night-attacks; but among themselves they were known as "the Children of God." They were cruelly persecuted, and finally dispersed with horrible barbarities. The last of their captains, Cavalier, escaped from France, entered the English service, became Governor of Jersey, and died in 1740.

**Campanile.**—The detached bell-tower of a church. In Italy there are very fine and lofty examples of such bell-towers, both round and square: that of Florence, 267 feet high and 45 feet square, was designed by the famous Giotto; the tower of Avinelli at Bologna is 320 feet high and two yards out of the perpendicular; that of Pisa is 150 feet high and four yards out of the perpendicular; that of Cremona is 395 feet high.

Campaniles are not unknown in connection with English churches. There was one to old St. Paul's, and a fine one until the last generation opposite the south porch of Salisbury Cathedral, since the wanton destruction of which the peal of bells has had no home. There are also such detached towers at Elstow, near Bedford; at Ledbury and Pembridge, in Herefordshire; and at Berkeley, in Gloucestershire. There are traditions that they were the work of guilds of masons who were thrown out of employment by the cessation of church building at the Reformation.

**Campbell,** JOHN M'LEOD, a Scottish divine of great spiritual influence, born at Kilninoes, in Argyllshire, in 1800, of which parish his father was minister. After being a student of both Glasgow and Edinburgh Universities, he became minister of Row, in Dumbartonshire, in 1825; but having with great earnestness preached that Christ died for all, otherwise "there is no sufficient warrant for calling upon men to believe in God's love to them," he was prosecuted for heresy and deposed by the Assembly in 1831. The sermons preached to his flock were published in two 12mo volumes the same year. In 1833 he began an independent ministry in Glasgow, and held it till he was compelled by failing health to resign it in 1859. The most important of his works is his treatise on the Atonement, in which he maintains that our Lord's whole work from beginning to end, and not merely the vicarious act of satisfaction for sin by His death, is an atonement—a making of fallen man at-one with God. This work has had a very marked influence on the controversies which have gathered round this important subject. In 1868 the University of Glasgow made its author a D.D. All who knew him declared that his life was one of singular holiness. Dr. Norman Macleod declared that his character was that of the most perfect Christian he had ever known. He died in 1872.

**Campbellites,** AMERICAN. — A sect of American Baptists founded by an Irish Presbyterian preacher, named Thomas Campbell, early in the nineteenth century. He started his sect on the principle of unsectarianism, but gained few followers. Divisions quickly arose, and he finally settled down by reconstructing the sect on Congregational principles as to church government, with baptism by immersion as its distinctive point of practice. The Campbellites, who also call themselves "Disciples of Christ," or simply "Disciples," now number many congregations in the United States, and a few also are found in England.

**Campeggio,** CARDINAL LORENZO [A.D. 1474 — 1539]. — This cardinal was brought into close connection with England. He was sent as Papal Nuncio to England to raise money through Henry VIII. for a war with the Turks; on which occasion the king appointed him to the Bishopric of Salisbury, which see he occupied from 1524 until he was deprived of it by the same king in 1535. Campeggio was sent to England again as ambassador to sit, with Wolsey, as representative of the Pope in the question of the divorce between Henry VIII. and Queen Katherine of Arragon. After his failure, Campeggio took no further part in public affairs.

**Campian,** EDMUND [1540—1581], was educated at Oxford, where he was Proctor, and afterwards took deacon's orders in the Established Church. Going to Douai, he joined the Romish communion and became a Jesuit at Rome in 1573. In 1580 he was sent by Pope Gregory XIII. on a mission to England, and in the following year was indicted for high treason for adhering to the Bishop of Rome, Queen Elizabeth's enemy, and for raising forces in his interest. He was condemned to death, and executed at Tyburn, persisting obstinately to the last in defending the Pope's authority against that of the Queen. He had some time before, in a written paper, challenged the English clergy to a disputation. He was an amiable and highly-cultured man.

**Camp Meetings.**—Open-air meetings for prayer and preaching, held chiefly by the various sects of Methodists. As some persons attend them from distant places, especially in America, such meetings often assume the form of actual encampments, and hence their name. They were, however, often held in Scotland, long before the time of the Methodists, by the Covenanters.

**Canada.** [COLONIAL CHURCH.]

**Cancelli.**—The name in the early Church for the "screens," as we now call them, which enclose the altar-space from the choir, aisles and the nave in any large church. [CHANCEL.]

**Candidate,** Lat. *candidatus*, white-robed. —It was a Roman custom for a man who sought any public office to be clad in a white garment of a special character, called the *toga candida*.

In the Christian Church, candidates for baptism used to receive a white vesture from the priest when admitted into the Church. Confirmation then, as a rule, immediately followed baptism; consequently, the white vesture, called the *chrisome*, would be worn by the candidate for that rite. Hence, it has been a very general custom down to our own time, for female candidates for confirmation to be clothed in white. The white garment typifies the purity of heart and intention required from one seeking any responsible office, ecclesiastical or secular, or dedicating himself to the service of God.

In the case of candidates for baptism, when adults, the Rubric directs that "timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at least, by the parents or some other discreet persons, that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves with prayer and fasting for the receiving of this Holy Sacrament."

Candidates for Confirmation, if they have been baptised as infants, are to be brought by their godfathers and godmothers

"to the Bishop to be confirmed by him, as soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." If baptised as adults, the Rubric says that "it is expedient that every person thus baptised should be confirmed by the Bishop as soon after his baptism as conveniently may be, that so he may be admitted to the Holy Communion."

It rests with the curate of every parish to bring or send in writing, with his name subscribed thereunto, the names of all such persons within his parish *as he shall think fit* to be presented to the Bishop to be confirmed. (Rubric at end of Catechism.)

Candidates for Holy Communion must be confirmed, or ready and desirous for confirmation. The curate has power to reject open and notorious evil livers, or those who have by word or deed caused the congregation to be justly offended, or those betwixt whom he perceives malice and hatred to reign. Candidates, moreover, are required "to examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men." (*Church Catechism.*)

Candidates for Holy Orders are required to be "apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of His Church." Each bishop exercises a discretion as to what amount of learning is "apt and meet." The standard varies in different dioceses; for full information, application should be made to the Bishop before whom the candidate proposes to present himself. Persons cannot be admitted to the Diaconate until they are three-and-twenty years old; and to the Priesthood until they are "four-and-twenty years complete" (Canon 34). Each candidate must also exhibit letters-testimonial of good life and conversation from three beneficed clergymen who have known his life and behaviour for three years next before. (Canon 34.)

**Candlemas Day** (Feb. 2). — A name sometimes given to the festival of the Purification of the Virgin Mary, the name being derived from the fact that lighted candles were borne about in processions and placed in churches in memory of Him who "came to be a Light to lighten the Gentiles and the glory of His people Israel." Candle-carrying on this day remained customary in England till its abolition by an order in Council in the second year of King Edward VI. [PURIFICATION, FEAST OF.]

**Candles,** USE OF.—A candle (from *candeo*, "I burn") was originally made of wax. When it grew thinner in shape towards the end, it was a "taper." It is a matter of dispute whether the "many lights" of which we are told at the breaking of bread at Troas (Acts xx. 8) was symbolical or not. "There is no ground," says Dean Plumptre, "for assuming that the lamps at this early period had any distinctive ritual or symbolic character, though it would be a natural expression of respect that two or more should be placed in front of the Apostle, or other presiding elder at such a meeting, beside the loaf which was to be broken and the cup which was to be blest." (Bishop Ellicott's *Commentary on the Bible*,—"Acts of the Apostles.")

The same writer inclines to the belief that the "*many* lights" are emphasised by way of answer to the calumny propagated by the enemies of the faith that the meetings were held in darkness for indulgence in shameful sins. The advocates of the ceremonial use of lights dwell on the fact that the early Christians were familiar with the symbolical meaning of the candlesticks in the Temple service, and that this has been continued from the beginning. There is no proof, however, of the use before the fourth century; it is mentioned both by Athanasius and Jerome. In the Roman Catholic Church it is a strict rule that wax candles must always be alight during the Mass; even a village priest cannot say Mass without two candles. One must always be used also when the Communion is brought to the sick or when Extreme Unction is given. The two candles are to symbolise the two natures of Christ, His Divinity and Manhood.

**Candlish,** ROBERT SMITH, was born in Scotland in 1807. He was educated at Glasgow, entering the University there in 1822. He then went as private tutor to Eton till 1831, when he was licensed as a preacher in the Established Church of Scotland. Three years later he was ordained to St. George's, Edinburgh, and soon became famous for his preaching. He joined Dr. Chalmers in the movement which afterwards led to the formation of the Free Church, and in 1839 moved in the General Assembly the suspension of the Strathbogie ministers [CHALMERS]. The same year the Prime Minister nominated him Professor of Biblical Criticism in Edinburgh, but the appointment was denounced by the Earl of Aberdeen in the House of Lords, and cancelled. He took a prominent part in organising the Free Church after the disruption in 1843, and in 1849 the General Assembly appointed him successor to Dr. Chalmers as Professor of Divinity to New College, Edinburgh, but he did not accept it. He remained at St. George's till 1861, when he succeeded Dr. Cunningham as Principal of New College. From that time till his death in 1872 he was the most prominent man in the General Assembly. His writings show great

ability, though they have now little influence. The chief are *Contribution to the Exposition of the Book of Exodus*, *An Examination of Maurice's Theological Essays*, *The Gospel of Forgiveness*, *Select Sermons*, *The Two Great Commandments*, *The Fatherhood of God.*

**Canistæ.** — An ancient sect of heretics mentioned by Theodoret and Clement of Alexandria. It is not known when or where their opinions were current, or what they were. Some think that the Cainites or Cainistæ are meant; others that they were so named from their shameful vices, just as it is said in the Revelation, "without are dogs" (Rev. xxii. 15); while, again, it has been thought that cynic or "Doggish" philosophers were the persons in view.

**Canon.**—This word is from the Greek, and signifies primarily a *cane*, or reed. Hence come two derivatives in our tongue of widely different meanings—"cannon," meaning etymologically a *hollow tube* (Cf. Milton's *P. L.*, vi. 519), and *canon*, a straight rod used for making straight lines, or for measurement, and hence, by a natural metaphor, a rule in art, in criticism, or in morals. In Gal. vi. 10, "As many as walk by this rule" is in the Greek, "by this *canon*." So in 2 Cor. x. 13—16. In this sense *canon* is frequently used in classical Greek; *e.g.*, Aristotle says that the good man is the *canon* and measure of truth. Chief epochs or eras in history were called "time-*canons*," and in music the monochord was the *canon*, as being the basis of all musical intervals. Consequently, in religious matters the word canon branched off into several meanings. Thus it was sometimes a name given to the creed, or to a roll or catalogue of the clergy, or of saints. It is also a name given to certain dignitaries of the Church, as well as to rules and laws in doctrine and discipline. These will be found under the various heads which follow.

**Canon of Scripture.** — The list of books received by the Church as the rule of faith and practice. These Scriptures are called in the Sixth Article of Religion, "The Canonical Books." The expression is found in Origen, and may mean either books which form the rule for faith, or books "admitted by the rule of the Church." Dr. Westcott gives strong reasons for believing that the latter was the sense originally intended.

The Canon of Scripture naturally falls into the two divisions of the Old and New Testaments.

(1) The former division the Church of England accepts from the Jews. The Canonical Scriptures of the Sixth Article are identical with those of the Hebrew Canon as at present received by them, and as testified to in the first century by Josephus. The collection of writings known by us as the Apocrypha, and read, according to the article just referred to, "for example of life and instruction in manners," but "not to establish any doctrine," is received in the Roman Catholic Church as not inferior to the other Scriptures. The ground for this acceptance is that these writings were received by the Hellenistic Jews among their standard religious literature, but rejected by the Jews of Palestine because of their hatred of the Greek language and literature; and that though there is, admittedly, not a single quotation from the Apocrypha in the New Testament, it is alluded to in Hebrews xi., and is quoted by the early Christian Fathers. But it is not denied that "among the Fathers of the fourth century there was serious doubt," and the doctrine expressed by the Church of England in Article VI. is based upon the opinion of Jerome, the greatest Biblical doctor of the early Church.

(2) The New Testament Canon rests first of all upon the fact that the Christian Church in its earliest days received the writings of the Apostles and Evangelists as the Scriptures of Truth. Thus St. Peter speaks of St. Paul's Epistles as Scriptures (2 Pet. iii. 16), and the Epistle of St. Barnabas quotes St. Matthew with the formula, "It is written." Justin Martyr, in the second century, speaks of the Gospels (which he calls "Memoirs") as being used in the congregation. [Bible.]

**Canons Apostolical.**—The ecclesiastical regulations known by this name were certainly not written by the Apostles. They were, in all probability, drawn up from time to time from the second century down to the sixth. There are eighty-five of these canons, the first fifty of which are of higher antiquity than the rest. The whole are accepted by the Greek Church; in the West only the former portion are held binding. "The greater number—seventy-six out of eighty-five—relate to the clergy, their ordination, the conditions of consecration, their official ministrations, orthodoxy, morality, and subordination; also to their temporalities, and to the relation of the diocese to the province." The criticism which the sixteenth century set on foot disproved absolutely their Apostolic origin, and further showed that some of them were unknown in the days of St. Jerome. Their value lies in the light which they throw on the practice and discipline of the early Church.

**Canon Law.**—The collection of ecclesiastical constitutions and rules, relating to faith and morals, for the government and regulation of the Church. Its regulations, as far as the whole body of it is concerned, are only held binding in the Roman Catholic Church, but many of the regulations have passed into the ecclesiastical system of the Church of England and other Protestant

bodies. Its sources are manifold. First, of course, come rules and regulations gathered directly from Holy Scripture. Following these we have what are known as the Apostolical Canons. [*See* CANONS APOSTOLICAL.] To these came to be added the opinions of the great Fathers of the Church, the decrees of Councils, and the decretals and bulls of Popes. Of course laws proceeding from the Church could have no force, except ecclesiastically, until the empire became Christianised. The Council of Nice put forth certain canons respecting morals as well as doctrines, and as these were ratified and circulated under the sanction of the emperor, we may put this as the beginning of Canon Law. The history of the early codification of the various ecclesiastical enactments is obscure. A compilation was made by Dionysius Exiguus in the seventh century, and another is said to have been made by ISIDORE OF SEVILLE [*q.v.*], but the famous collection of doctrines bearing his name are now deservedly known as the FORGED DECRETALS [*q.v.*]. The first great collection, however, was that known as the *Decretum of Gratian*. It was begun by two bishops of Chartres, A.D. 1114, and completed by Gratian, a Benedictine monk (1150). It comprises ecclesiastical legislation from the time of Constantine to that of Pope Alexander III. About 1230 Raymond of Pennafort published his decretals, a collection of epistles written by popes, or by cardinals under their direction, to settle successive controversies concerning social and moral subjects. A supplement to this work was published by Pope Boniface VIII. in 1298, and to this was added a successor by Pope Clement V. in 1308. Later additions were made by Pope John XXII., in a collection called *Extravagants*, *i.e.*, documents travelling beyond the limits of previous decrees. A celebrated lawyer of Bologna, of the fourteenth century, named Andreas, wrote a Commentary on the various decretals, and called it *Novellæ*, after his daughter, who was a brilliant scholar, and had given him much assistance. The books named form together the *Corpus Juris Canonici*, or "Body of the Canon Law." But though this work gives law to Roman Catholic Christendom, it has undergone much modification from time to time, especially by the *Concordats*, that is, treaties entered into by the Pope with those sovereigns and governments whose municipal system does not admit of the application of pure and simple canon law.

In our own country Canon Law was never accepted in its entirety, but before the Reformation a modified form of it stood on an equal footing with civil law, and they were studied together. English Canon Law thus comprised two divisions—*Legative* Constitutions, *i.e.*, ecclesiastical enactments made in national synods at the time of the infancy of the House of Commons, and *Provincial*, the decrees of synods held under fourteen archbishops of Canterbury, from Langton to Chichele. When the Reformation began it was enacted that a review of the Canon Law should be made, and that until this was done all ecclesiastical enactments which did not interfere with the law of the land should be in force. This review was begun, but has never been completed; and hence has arisen much of the confusion that hangs round the ecclesiastical law of England.

**Canon** of a cathedral, or other large church, an ecclesiastical dignitary so called because he was one of the *list* of ecclesiastics connected with that church. With the establishment of monasticism it came to pass that those clergy who lived on a cathedral foundation were sustained by the proceeds of the undivided cathedral property, and bound to say Divine service in the choir with the same regularity as monks. This, however, was subject to modification. Those canons who thus followed monastic rules and lived under a common roof were known as Canons Regular, and those who went abroad in the world and performed spiritual offices in the same manner as prebendaries and canons of cathedrals of the present day, were called Secular Canons, because they moved *in sæculo* (in this world), and took upon them, which the Regulars did not, the cure of souls. In their case the property of the cathedral was divided into portions, one for each canon, who was known as a prebend, the word being derived from *prebenda*, the rations served out by the Roman State. The Canons Secular of cathedrals were accustomed to meet in a united body, as well as the Regulars. This united body was known as the CHAPTER [*q. v.*]. At the Reformation those cathedrals which were served by Canons Regular, *i.e.*, which had a monastery attached to them, had to be placed on a new foundation, as the monasteries were dissolved. [CATHEDRAL.] This, of course, greatly altered the position of canons. They were allowed to marry, and became heads of families. Under the nepotism which so widely prevailed in the eighteenth century, the canonries became sinecures, in which bishops too frequently placed their sons, bestowing upon them parochial preferment at the same time. An old gentleman who died a few years ago was heard to complain bitterly that, having to reside by law three months at one canonry, three at another (for his father had successively held two sees), three at living No. 1 and three at living No. 2, he found it extremely hard to get any holiday. The Pluralities Act put an end to such difficulties as his. Recent ecclesiastical legislation (*e. g.* 3 & 4 Vict., cap. 113) has made much alteration with respect to cathedral canonries. Many were suppressed, and the incomes handed over to the Ecclesiastical Commission. At Oxford five of the six canonries are attached to

the Professorships of Divinity (2), Hebrew, Pastoral Theology, Ecclesiastical History; the sixth is joined to the Archdeaconry of Oxford. At Ely two canonries are joined to the Professorships of Greek and Hebrew at Cambridge. It has been warmly urged by many Church reformers that all canonries ought to be connected with religious instruction or learning, instead of being the sinecures which some of them are. Of late years it cannot be denied that among our cathedral canons have been and still are some of the brightest lights of the Church of England.

CANONS, HONORARY.—Whilst the changes which we have just described were in hand, a suggestion was made that it would be most desirable to institute a body of Honorary Canons, as recognition of ministerial diligence or other services rendered to the Church. The Rev. W. Palmer, in his "Narrative of Events," &c. (1883), thus describes this movement:—"The Government, in co-operation with the Archbishop of Canterbury (Dr. Howley) and the Episcopate, brought forward the Reform Bill for the Church of England, providing for Church extension on the principle of taking from benefices of deans, chapters, and dignitaries, upon vacancy, funds which had long been treated as sinecure, and applying these funds to relieve the spiritual wants of the millions of Churchmen who had grown up suddenly in the manufacturing districts of the country, and were destitute of teachers. It was a gigantic plan of Church extension. Looking at the substance and essence of religion in preference to its adjuncts, it seemed impossible to avoid thankfulness for a plan which, for the first time, made provision, however inadequately, for the prodigious spiritual destitution of the English people; for their preservation in Christianity and all that it involves.

"But in so vast a design it was unavoidable that many interests, ideas, and principles should be affected. It was easy to overlook the greater good which was the ultimate end, in the contemplation of minor but more immediate inconveniences. Amongst the strongest pleas adduced at the time against the abolition of sinecures, or offices which had long been practically sinecure, was the argument that by the suppression or suspension of such offices, the provision for a learned clergy expending their time in the composition of works of theology would be fatally impaired. Dr. Pusey had published a work on cathedral institutions, in which he strongly resisted the suppression of cathedral offices, which he wished to make effective. Mr. Manning was eloquent in the same cause. They did not consider that in fact those offices never had been ordinarily given to learned men, and that they had from time immemorial been sinecure.

"The archbishop and prelates were hard pressed by arguments in Parliament against the ruin of a provision for a learned clergy, and still more of the power of rewarding distinguished clergy by their appointment to poor but dignified offices, such as those of prebendaries and dignitaries in cathedrals.

"Had this opposition succeeded, the funds for Church extension would have been vastly reduced, for these benefices, though their estates were usually let at nominal rents, returned upon renewal of leases, at the fall of lives, great sums of money as renewal fines. Sometimes a fine amounting to £20,000 or £30,000 would be paid; and the estates of one prebendal stall in London were computed to be likely to return, when out of lease, £100,000 per annum.

"The author was one of those who were strongly in favour of the principle and objects of the Bill. He could not think that the maintenance of a learned clergy was the primary object of the Church, and was contented to leave that desirable object to the providence of God and the call of necessity.

"The Archbishop, on the other hand, and the advocates of the measure, were severely pressed by the leaders of the High Church party to abandon great part of the scheme, and the Archbishop did not seem well able to answer their arguments.

"The author then, being convinced that the opposition to the measure was grounded on a narrow view and an imperfect conception of facts, and that prebendaries and sinecurists had never been remarkable for learning; and feeling that the opposition was thus unreal, ventured to write direct to the Archbishop of Canterbury, suggesting to his Grace that under the circumstances, if the opponents of the measure insisted that the Bishops under the Bill would no longer have the power of marking their sense of distinguished clerical services by honorary offices and distinctions such as the sinecure prebendal stalls and dignities, that object might be attained consistently with the suppression of sinecures by creating honorary canonries in each cathedral, to which the Bishops should appoint, and which, being merely honorary and unendowed, would precisely meet the demands of the opponents of the Bill. The author explained that this was the course adopted by Napoleon I. on the reconstruction of the Gallican Church in 1801, when he constituted honorary canons in every cathedral, whom the Bishops might appoint in unlimited numbers.

"The author was surprised to receive an answer from the Archbishop by the next post, directing him to send up at once all particulars of the plan, with all the documents and books which he quoted to establish the matter of fact. He thereupon sent up his books and authorities, and also a sketch of several clauses embodying the plan, for insertion in the Act of Parliament. The

clauses were in a few days accordingly inserted by Parliament with scarcely any change, all opposition having ceased upon their introduction; and a compromise was come to with the opponents, by which they consented to retain the sinecure offices, without their estates; and hence the unendowed offices of prebendaries and dignitaries in some cathedrals, while in others the honorary canons are established as above stated. The author included in the clauses a provision that the number of honorary canons should not be indefinite, as in France; that they should be twenty-four in each Cathedral, and that only two should be appointed in each year. He was informed some years after by the secretary of the Ecclesiastical Commissioners, whom he accidentally met at the Bishop of London's, that the records of the whole affair, including his correspondence, were preserved in the records of the Ecclesiastical Commissioners."

The following passage (Section 23) from the Act 3 and 4 Victoria, cap. 113, expresses the object of the institution of honorary canonries:—

"And whereas it is expedient that all bishops should be empowered to confer distinctions of honour upon deserving clergymen, be it enacted that honorary canonries shall be hereby founded in every cathedral church in England in which there are not already founded any non-residentiary prebends, dignities, or offices; and the holders of such canonries shall be styled honorary canons, and shall be entitled to stalls, and to take rank in the cathedral church next after the canons, and shall be subject to such regulations respecting the mode of their appointment, and otherwise, as shall be determined on by the authority hereinafter provided, with the consent of the chapters of the said cathedral churches respectively."

**Canon of the Mass.**—In the Roman Catholic Church that portion of the service which begins after the Sanctus, and comprises "the very words of our Lord, and prayers received from Apostolical tradition or piously ordered by holy Popes."

**Canonical Hours.**—Hours set apart for prayer and praise. Their origin is to be traced to the Jews, who appear to have prayed thrice a day (Ps. lv., 17; Dan. vi., 10), and the Apostles carried on the same custom (Acts. ii. 15; iii., 1; x. 30). Several early Christian Fathers, Clement, Tertullian, Jerome, all speak of these times as hours of prayer. Gradually the hours were increased first to five then to seven, the latter being adopted because of the devout cry of the Psalmist in Psalm cxix., 164. In this fully developed arrangement the hours are distinguished as follows:—1st Prime, about 6 a.m.; 2nd, Tierce, about 9 a.m.; 3rd, Sext, about noon; 4th, Nones, about 2 or 3 p.m.; 5th, Vespers, about 4 or later; 6th, Compline, about 7; and 7th, Matins and Lauds, at midnight. Owing to persecution Christian assemblies were largely held at night, and when persecution ceased these night meetings took place in commemoration of the martyrs until experience proved them to be a danger to morality. In consequence Matins and Lauds were placed at daybreak. The book which contained the offices for the several lessons, prayers, readings, hymns and psalms, was called the Breviary. In England the expression "Canonical Hours" is sometimes applied to the hours within which marriage can only be legally performed in church unless by special license.

**Canonical Obedience.**—The obedience which is due to an ecclesiastical superior. In England every clergyman takes the oath of canonical obedience to his bishop before being instituted to a benefice, or licensed as a curate.

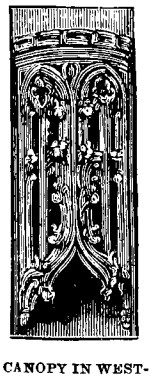
**Canonisation.**—An act of the Pontiff of Rome, whereby he decrees, after enquiry, that a certain person is henceforth to be added to the canon or roll of the saints, and to be publicly venerated in all parts of the Catholic Church. The custom of canonising dates from very early Christian times, and was adopted from heathen nations: the Greeks and Romans, for instance, exalted their heroes to the ranks of the gods. With the Romans the creation of each new god depended on the Senate, and people were forbidden to have private gods of their own, or to worship new gods unless they were duly sanctioned. Similar laws were made for regulating canonisation, or the making of saints. Probably the Apostles and a few other chief saints, such as St. John the Baptist, were regarded as saints by general consent, without any further process. Down to the tenth century the power of canonisation rested with each metropolitan. The procedure was as follows:—The bishop in whose diocese a martyr died sent an account of the martyrdom to the metropolitan, with a petition that the martyr might be canonised; the metropolitan summoned the other bishops of the province to discuss the matter, and gave his decision; the bishop of the diocese then had the power to canonise or not, according to that decision. After the tenth century each bishop could decide whether a person was worthy to be canonised; but in this case the honour paid to the saint would be confined to the diocese over which the bishop ruled.

In 993 the first general canonisation was decreed by Pope John XV.; the saint then canonised was to be honoured throughout the whole Church. This was Ulrich, a former bishop of Augsburg, who died in 973; he had already been reverenced as a saint in

the diocese of Augsburg. Still, individual bishops exercised their ancient rights of adding saints to the calendars in their own dioceses, until in 1170 Pope Alexander III., on account of many alleged abuses, confined this power to the Pontiff. Notwithstanding this, several canonisations by individual bishops were still performed, and were even tolerated by the Roman see. But in 1634 Urban VIII. decreed that if such acts of canonisation continued they would have no validity; at the same time, he laid down minute regulations for the exercise of this power. The appeal for canonisation was generally supported by the bishop or some other functionary. The appeal itself must be made at Rome, in the presence of a *promotor fidei*, commonly called "devil's advocate," whose duty it is to detect flaws and weak points in the proposed saint's character or in the evidence produced. If the inquiry is satisfactory, and the eminent virtue of the proposed saint be proved and certified by miracles, duly authenticated, then three successive congregations are convened, at the third of which the Pope presides, and the public are admitted; the Papal consent is given, and a day fixed for the canonisation to take place at St. Peter's. On the day of canonisation a mass is said in honour of the new saint, his statue is unveiled, a day is fixed on which his memory is to be annually celebrated, and thanksgivings are offered to God, since the Church has now, it is said, another patron and intercessor.

"Canonisation" differs from "beatification" in that the "canonised saint" is to be venerated by the whole Church; whereas he who is "beatified," or "blessed," is to be regarded as such only by a particular church or order.

**Canopy.** — Etymologically, a net hung over a bed to keep off gnats (from *conops*, a gnat), thence the tester of a bed. Applied ecclesiastically to the covering over an altar, throne, stall, or tomb. The word is also applied to the ornamental projections over doors and windows, and popularly to the sound-boards over pulpits. The most beautiful canopies in old churches belong to the Decorated and Perpendicular styles.



CANOPY IN WESTMINSTER ABBEY.

**Canterbury,** ARCHBISHOPRIC OF. — This ancient patriarchal see is scarcely inferior in ecclesiastical importance to that of Rome. Even so early as the days of St. Anselm [A.D. 1098] Pope Urban II. gracefully designated its then incumbent as "alterius orbis papa," though knowing nothing then of the great western world of America which would look to the Archbishop of Canterbury as its Christian father. The see was founded by Ethelbert, King of Kent, under the advice of St. Gregory, Bishop of Rome, when St. Augustine and his companions came to establish among the Saxons the Christianity which had so long been known in the country. St. Augustine landed at Ebb's Fleet, in the Isle of Thanet, in 596. On June 2, 597, Ethelbert was baptised, and Canterbury having been constituted a bishopric by him, Augustine was consecrated to the see by Vergilius, Archbishop of Arles, on November 16th, 597. The ecclesiastical plan suggested by St. Gregory was that the country should be divided into two provinces, with twelve bishoprics in each, the Archbishops being seated, after the death of St. Augustine, at London and York. But Canterbury, not London, became the permanent seat of the southern archbishopric, and there were never twenty-four dioceses in England until the time of the Reformation. St. Augustine died on May 26, 605, and King Ethelbert in 616. Laurence, the second Archbishop, with Mellitus, Bishop of London, and Justus, Bishop of Rochester, soon became disheartened at the continued paganism of Eadbald, the son and successor of Ethelbert, and determined to retire to France, as their predecessors, the British bishops, had retired to Wales under similar though much more disheartening circumstances. Eventually, the conversion of King Eadbald caused Laurence to remain at his post, and thus the continuity of the Anglo-Saxon Episcopate is unbroken, Archbishop having since succeeded Archbishop in regular order for nearly thirteen centuries.

The *Diocese* of Canterbury, over which the Archbishop presides as any ordinary bishop would, consists of the county of Kent (with the exception of a small district around Gravesend and Rochester, which belongs to the see of Rochester). To this is added a district in Surrey containing about 80,000 persons around Croydon and Addington, the Archbishop's country residence, and Lambeth Palace, his London residence, on the south bank of the Thames. The population of the diocese in 1881 was 653,269.

The *Province* of Canterbury comprehends twenty-four dioceses; namely, those of—

| | |
|---|---|
| Canterbury. | Llandaff. |
| London. | Norwich. |
| Winchester. | Oxford. |
| Bangor. | Peterborough. |
| Bath and Wells. | Rochester. |
| Chichester. | St. Alban. |
| Ely. | St. Asaph. |
| Exeter. | St. David. |
| Gloucester and Bristol. | Salisbury. |
| Hereford. | Southwell. |
| Lichfield. | Truro. |
| Lincoln. | Worcester. |

Until the year 1152 all the sees in Ireland were also included in the Province of Canterbury.

Over these twenty-four dioceses of England

and Wales the Archbishop of Canterbury exercises what is called a metropolitical jurisdiction, the nature of which is explained at length in another article [Archbishop.]. His great office makes him the sacerdotal head on earth of the Church of England, and he is practically regarded as the Patriarch of all Churches of the Anglican succession. He is styled—the title being confirmed by Pope Innocent VI. in A.D. 1354—the Primate of all England and Metropolitan; and he is, *ex officio*, the first subject of the Crown after the Princes of the blood Royal. The endowment of the office is now fixed at £15,000 a year.

The following is a complete list of the ninety-two Archbishops who have sat on the throne of Canterbury from the foundation of the see and province to the present time.

| | Accession. |
|---|---|
| Augustine | 597 |
| Laurentius | 604 |
| Mellitus | 619 |
| Justus | 624 |
| Honorius | 627 |
| Deusdedit | 655 |
| Theodore | 668 |
| Brihtwald | 693 |
| Tatwin | 731 |
| Nothelm | 735 |
| Cuthbert | 741 |
| Breogwin | 759 |
| Jeanbert | 766 |
| Ethelhard | 793 |
| Wilfred | 805 |
| Feologild | 832 |
| Ceolnoth | 833 |
| Ethelred | 870 |
| Plegmund | 890 |
| Athelm | 914 |
| Wulfhelm | 923 |
| Odo | 942 |
| Alfsin | 959 |
| Dunstan | 960 |
| Ethelgar | 988 |
| Sigeric | 990 |
| Elfric | 995 |
| Alphege | 1005 |
| Living | 1013 |
| Ethelnoth | 1020 |
| Eadsif | 1033 |
| Robert | 1051 |
| Stigand (dep. 1070) | 1052 |
| Lanfranc | 1070 |
| Anselm | 1093 |
| Ralph d'Escures | 1114 |
| William de Corbeuil | 1123 |
| Theobald | 1139 |
| Thomas à Becket | 1162 |
| Richard | 1174 |
| Baldwin | 1185 |
| Hubert Fitzwalter | 1193 |
| Stephen Langton. | 1207 |
| Richard Grant | 1229 |
| Edmund Rich | 1234 |
| Boniface | 1245 |
| Robert Kilwardby | 1273 |
| John Peckham | 1279 |
| Robt. Winchelsey | 1294 |
| Walter Reynolds | 1313 |
| Simon Meopham | 1328 |
| John Stratford | 1333 |
| Thos. Bradwardine | 1349 |
| Simon Islip | 1349 |
| Simon Langham | 1366 |
| William Whittlesey | 1368 |
| Simon Sudbury | 1375 |
| William Courtenay | 1381 |
| Thomas Arundel | 1396 |
| Henry Chicheley | 1414 |
| John Stafford | 1443 |
| John Kemp | 1452 |
| Thomas Bourgchier | 1454 |
| John Morton | 1486 |
| Henry Dene | 1502 |
| William Warham. | 1503 |
| Thomas Cranmer. | 1533 |
| Reginald Pole | 1556 |
| Mathew Parker | 1559 |
| Edmund Grindal. | 1575 |
| John Whitgift | 1583 |
| Richard Bancroft | 1604 |
| George Abbot | 1610 |
| William Laud | 1633 |
| William Juxon | 1660 |
| Gilbert Sheldon | 1663 |
| William Sancroft (dep. in 1690) | 1677 |
| John Tillotson | 1691 |
| Thomas Tenison | 1695 |
| William Wake | 1715 |
| John Potter | 1736 |
| Thomas Herring | 1747 |
| Matthew Hutton | 1757 |
| Thomas Secker | 1758 |
| Fredk. Cornwallis | 1768 |
| John Moore. | 1783 |
| C. Manners Sutton | 1805 |
| William Howley | 1828 |
| John Bird Sumner | 1848 |
| Chas. T. Longley | 1862 |
| Archibald C. Tait | 1868 |
| Edward W. Benson | 1883 |

The Cathedral of Canterbury, the existing fabric of which was erected between 1070 and 1495, occupies ground which has been the site of successive churches from the primitive ages of Christianity to the present time. Respecting the earliest of these churches, there is a trustworthy historical notice in the Ecclesiastical History of the Venerable Bede, who died in A.D. 735. Writing of St. Augustine, the first Archbishop of Canterbury, the historian says that "Augustine, having his episcopal see granted to him in the royal city" of Ethelbert's kingdom of Kent, "and being supported by the king, re-covered therein a church which he was informed had been built by the ancient Roman Christians, and consecrated it in the name of our Holy Saviour, Lord, and God, Jesus Christ; and there he established a residence for himself and all his successors." The ancient church thus restored by St. Augustine, about A.D. 600, became the cathedral of the newly-formed see of Canterbury. Its original erection, wholly or in part, was attributed to a British king of Kent, named Lucius, whose date is traditionally placed in the middle of the second century [A.D. 156]. Whether or not there is any truth in this tradition, it is certain that if the information given to St. Augustine was correct, the church must have been built before the beginning of the fifth century, when the Roman occupation of Southern Britain was given up; and thus the Cathedral of Canterbury is among the most ancient churches of the Christian world which still remain on their ancient sites.

The venerable church which St. Augustine thus restored, and in which he ministered, existed until the Norman Conquest; and Eadmer, Precentor of the Cathedral at that time, describes it as resembling the ancient Basilican Church of St. Peter at Rome, that most venerable fabric which was destroyed in the sixteenth century to give place to the present structure. The walls of St. Augustine's church were heightened by Archbishop Odo [A.D. 942—959], but it was greatly damaged by the Danes when they sacked the city of Canterbury, and murdered its archbishop, St. Alphege, at Greenwich [A.D. 1011]. It was destroyed by fire in 1067, and nothing of it is known to exist in the present building. Its ruins were pulled down by Lanfranc, the first archbishop after the Conquest [A.D. 1070—1089], and the building begun by him was finished by his successors during the next half-century, being dedicated in 1130 in the presence of the kings of England and Scotland and all the English bishops. Fifty years later a fire again occurred, which consumed the choir in which Lanfranc and St. Anselm had worshipped, and in which St. Thomas à Becket was cruelly murdered. The rebuilding of it was immediately commenced, under the supervision of a French architect, William of Sens, who carried on the work until 1178, when he fell from a scaffolding—as did Baseir, the architect of Ely Cathedral, seven centuries later—and though not killed, was so injured as to be obliged to return to France. The architect who succeeded William of Sens was an Englishman, who bore the same Christian name, and is thus distinguished as the "English William," and under him the new choir was completed in 1184. The nave of Norman times was replaced by another between the

years 1378 and 1410, and the central tower, or "angel tower"—so called from the statue of an angel which surmounted it—was added in the fifteenth century, not long before the Reformation began.

The most ancient portions of the existing cathedral are the western half of the crypt, and the towers of St. Andrew and St. Anselm, eastward of the eastern transept. These portions of the church date from the times of Archbishops Lanfranc and Anselm. Next to these are the eastern part of the crypt, the choir, the retro-choir, and the corona, usually called "Becket's crown." The choir screen is early fourteenth-century work, the nave and transepts late fourteenth-century; and the latest portion of all is the central tower, dating, as has been said, from just before the Reformation. As a whole, the prominent architectural features of the cathedral may be said to be late Norman, the earliest of Pointed or Early English, and Perpendicular. The north-western tower was rebuilt in 1834, and much restoration has been effected at later dates.

Apart from its glorious architecture, the cathedral of Canterbury is most interesting on account of its associations. It has been the Metropolitan Church of the Southern Province for thirteen centuries, and in later times it has been the chief church of the Anglican communion throughout the world. Within its walls are the graves of most of the Archbishops of Canterbury down to the time of Cardinal Pole, the last of them who was laid there. In graves known or unknown within its walls there lie the bodies of St. Blaize, St. Wilfrid, St. Alphege, and St. Anselm; while it was for three centuries and a-half [A.D. 1170—1538] regarded with the greatest reverence as containing the shrine of Thomas à Becket. The cathedral is also the burial-place of Henry IV. and of Edward the Black Prince, whose armour is still preserved over his tomb, although his good sword was appropriated by Oliver Cromwell. In short, to use the words of Dean Stanley, "There is no church, no place in the kingdom, with the exception of Westminster Abbey, that is so closely connected with the history of our country."

Until the Reformation, Canterbury Cathedral was the church of a large Benedictine monastery. In A.D. 1538 it was re-founded by Henry VIII. as a Cathedral Body of Secular Clergy, and it now consists of a Dean, six Canons, twenty-five Honorary Canons, Six Preachers, and four Minor Canons; the income of this body amounting to about £10,000 a year.

**Canticle.**—A prose hymn for use in Divine Service, of which the leading principle is that of ascribing praise to the Personal Word of God in association with His written Word. Thus, in the Church of England a canticle is sung after every lesson, and each of them, except the *Te Deum*, is taken out of the Bible. The *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, were canticles spoken or sung in prophetic association with the Incarnation of the Word.

**Canto Fermo.**—An Italian term, answering to the English, "Plain Song," and signifying the solemn monotone, with slight inflections, which is used in singing the prayers and responses of Divine Service.

**Cantor.**—The principal conductor or "chanter" of Divine Service in a church where there are many singers, as a Cathedral. He is usually called the PRECENTOR, but the term "Cantor" is familiar in connection with one division of the singers in a double choir: those who sit on one side being called *decani*, or the singers belonging to the side of the Dean, those on the other, *cantoris*, the singers belonging to the side of the Cantor, or Precentor.

**Cape Town, Bishopric of.** [SOUTH AFRICAN CHURCH.]

**Capitularies.**—A word derived from the ancient Frankish Empire. Each tribe had its own laws, but there were also general laws issuing from the imperial power. These laws, being framed in chapter (*capitula*), came to be called in Charlemagne's time capitularies. The word was also applied to chapters of canons or of military orders, to the statutes issued by such chapter, and to the separate members of the chapters.

**Capuchins.**—In the Roman Church, a monastic order which grew out of the Order of St. Francis, and was instituted by Matthew de Baschi, of Urbino. He was an observant of the Convent of Monte Falco, and, having convinced himself that the friars of his time wore a different *capuche*, or cowl, from that worn by St. Francis, he obtained the leave of Pope Clement VII., in 1526, to resume what he held to be the original form. He obtained further permission to retire into solitude and live a hermit life, with as many others as chose to embrace the strict observance. The new Order multiplied fast, for in 1529 they had four monasteries, keeping strict rules as to hours for worship, for mental prayer, for silence, for discipline. They had no revenues, but were to live by begging (and were not to ask for meat, eggs, or cheese, though they might eat them if offered); everything about their churches was to be poor and mean, their very chalices of pewter. It was a terrible shock to the Order when in 1543 the third vicar-general, Bernardine Ochino, became a Protestant [OCHINO]. The Pope, in his anger, was very near dissolving the Order, but their eager and submissive entreaties saved them, and the result was that this Order became one of the most extreme types of monasticism. It stands in contrast to Jesuitism, inasmuch as the latter represents the clever and unscrupulous casuistry of the Roman Church,

whereas the Capuchins exhibit a strong sympathy with the coarse instincts of the ignorant masses. They had found their way into France and Germany by the end of the sixteenth century, and into Spain early in the seventeenth. The Order was abolished in France and Germany at the end of the eighteenth century: it figures much in the history of the French Revolution. In Germany it revived again, but the monks were driven from their convents in 1880. There are still several thousands of them, chiefly in Austria and Switzerland. There are five Capuchin convents in England, two in Wales, and three in Ireland.

**Caput Anni.**—New Year's Day.

**Caput Jejunii** (*i.e.*, "Head of the Fast").—Ash Wednesday. The same day was sometimes called *Caput Quadragesimæ*.

**Caraites.** [KARAITES.]

**Cardinal.**—The word is derived from "cardo," a hinge, and hence it comes to mean principal, that on which other things hinge: thus we speak of the cardinal virtues, cardinal numbers, &c. Hence, in the Church, the clergy who were appointed to the parish churches, and who held a fixed position there, were termed cardinal priests, to distinguish them from those who held subordinate positions, or who were only attached temporarily to a church. After a time the title of cardinal was given to deacons as well as priests. In Rome, as in many other Churches, the deacons were confined in number to seven; and as gradually there arose hospitals and charitable institutions with chapels attached to them, the deacons who had charge of them were styled cardinal deacons. It was the duty of the Roman cardinals to attend the Pope's council, and give their opinion on ecclesiastical matters. In process of time the title of cardinal, formerly belonging to all principal priests and deacons, became restricted to Rome. At length bishops also received the title, for in the eleventh century the six bishops whose sees were in the immediate neighbourhood of Rome were called cardinal bishops (it is uncertain how long before this they had enjoyed this honour); they were the Bishops of Ostia Portus, St. Rufina, Albano, Sabina, Tusculum, and Prænestе. A council held at Rome in 1059, under Nicholas II., decreed that the election of the Pope should rest with the six cardinal bishops, the clergy and people giving their assent subsequently. As the cardinal priests and deacons were the most important and influential of the Roman clergy, the election of the Pope was at length confined to the cardinals alone (1179); hence, their importance and power began to increase very greatly. The number of the College of Cardinals has fluctuated a good deal. In the twelfth century it was fixed at fifty-two, made up of six cardinal bishops, twenty-eight cardinal priests, and eighteen cardinal deacons; but vacancies were often kept open for a long time, so that sometimes the numbers sank very low. On one occasion in the thirteenth century there were only seven. Leo X. increased the number to sixty-five, and in 1586 the limit was fixed at seventy, which is the present number. They consist of six bishops, fifty priests, and fourteen deacons. Together with the Pope, they form the governing council of the Roman Church; they are elected solely by the Pope, and in virtue of their position they now take precedence of bishops, archbishops, and even patriarchs. In the case of a vacancy in the Roman See, the cardinals meet to select one of their own body as a successor, a majority of two-thirds being necessary for a valid election. In 1243 Pope Innocent IV. gave the cardinals the red cap, as a distinctive badge; their scarlet habit was given by Paul II. in 1464. The title of "Eminence" was bestowed by Urban VIII. (1630). Although the cardinals are chosen from all countries, they nominally hold the titles of the various churches in Rome itself. Thus, for example, Cardinal Manning, Roman Catholic Archbishop of Westminster, is Cardinal Priest of the Church of St. Andrew and St. Gregory in Rome. The great majority, however, of the cardinals are chosen from Italy.

**Cardinal Altar.**—A name formerly given to the high altar in St. Paul's Cathedral, because one of two minor canons, who were called cardinals, said mass there.

**Cardinal Virtues.**—These are Prudence, Justice, Temperance, and Fortitude.

**Carey,** WILLIAM, the son of a village schoolmaster, was born in 1761 in Northamptonshire. At the age of fourteen he was apprenticed to a shoemaker at Hackleton, but at eighteen became a Baptist preacher, and, his mind becoming impressed by the immense tracts of land lying under heathenism, an intense desire took possession of him that the Gospel should be carried to those lands. He ventured to express this desire at a meeting of ministers in Northampton, but they refused to listen to him. Nothing daunted, however, he proceeded to write on the subject, and in 1792, with the pecuniary aid of friends, he published his tract, *Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens*. On the 30th of May, in the same year, he preached a heart-stirring sermon at Nottingham, and on October 2nd the first Baptist Missionary Society was founded. The next year Carey and his family, accompanied by John Thomas, who had formerly been a surgeon in Calcutta, sailed for India. The little band met with many difficulties and disasters, and on reaching Bengal they lost nearly the whole of their property; but they

struggled on through poverty and sickness, Carey devoting most of his time to the study of Bengalee. He had a wonderful aptitude for languages, and had learned Greek, Latin, Hebrew, French and Dutch before leaving England. In 1795 Carey became superintendent of an indigo factory at Mudnabutty, belonging to Mr. Udney, but in three years it was necessary to close the factory. Meantime, however, Carey had completed the translation of the New Testament into Bengalee, and Mr. Udney presented him with a wooden printing-press. He wrote a grammar of Bengalee, and also learned Sanscrit, and he preached to the natives, but without making much impression. In 1799 four new colleagues (two of whom, William Ward and Joshua Marshman, became hardly less famous than himself) landed at Serampore, fourteen miles above Calcutta. They were to have joined Carey at Bengal, but the British Government was strongly opposed to them, and at length it was decided to move the mission entirely to Serampore, where they were under the protection of Colonel Bie, the Danish Governor. Here all the families were united in a common household; the printing-press was set up, and on March 18th, 1800, the first sheets of the Bengalee Gospel were struck off. Mr. and Mrs. Marshman opened schools for European children, and thus were able mainly to support the mission. The missionaries preached and sang hymns in the streets, but though they interested many, they could not get them to give up their caste and be baptised. At length a man named Krishnu, who had been surgically treated by Mr. Thomas, came forward, with his wife, daughter, and brother, and desired baptism, and on December 26th, 1800, Krishnu was baptised in the Ganges, the others at the last moment drawing back. About this time Lord Wellesley appointed Carey teacher of Bengalee in the college which he had just founded at Fort William, Calcutta. He held this appointment for about thirty years, still, however, labouring for the mission. He died on the 9th of June, 1834, in his seventy-third year. To him belongs the distinguished honour of being the pioneer of our Indian Missions, and of having translated the Scriptures into no less than twenty-four Indian dialects, besides compiling grammars and dictionaries of several tongues. An American university conferred on him the degree of D.D. John Thomas died of ague about 1802, Dr. Ward of cholera in 1823, and Dr. Marshman only survived Carey three years and a-half.

**Carlisle.**—The See of Carlisle was founded in 1133, Athelwald, or Adelulf, becoming its first bishop. A Norman priest named Walter, in the time of William Rufus, had founded in the city a college of secular priests, and designed to build a church, but died before it was completed; but Henry I. continued the work, and in 1121 founded a house of regular canons of St. Augustine. When, in 1133, Carlisle was raised to a bishopric, the Priory Church of St. Mary became the cathedral. Carlisle is the solitary instance of a cathedral foundation springing from the Austin canons; in all other cases they were churches of the Benedictine monasteries before they were converted by Henry VIII. into chapters of secular canons. The records of the ancient architecture of the cathedral are very meagre. The Norman church remained much as it was built in the reign of Henry I. till the middle of the thirteenth century, when the bishop and canons set to work to rebuild the choir on a much larger scale; this work, in the Early English style, was probably begun in the time of Bishop Sylvester de Everdon, 1247, and completed by Bishop Ireton, 1292; but scarcely was it finished when the whole of the new choir, the east end, and all except the side aisles were destroyed by fire. The north transept also was greatly injured. The choir was partially rebuilt, but want of funds hindered its progress during the reign of Edward II. Under Bishop Welton, in 1352, the restoration was resumed, and finished under his successor, Bishop Appleby (1363—1395), when the triforium and clerestory, in the Decorated style, were added to the choir, the east end raised to its present height, and the ceiling richly gilded and coloured. The east window is one of the most beautiful and one of the largest in the world. The cathedral suffered again by fire in 1392, and was then restored by Bishop Strickland (1400—1419), who also rebuilt the central tower; this work is in the Perpendicular style. All that now remains of the original Norman church is a portion of the nave, and this is walled off from the choir and transepts, and forms the parish church of St. Mary. A complete restoration of the cathedral was commenced in 1853 by Mr. Ewan Christian, at a cost of £15,000. The chapter of Carlisle consists of the dean, two archdeacons, and four canons. The diocese comprises the entire counties of Cumberland and Westmoreland, and part of Lancashire. The population is 401,280, number of benefices 291, number of curates 78, with 19 rural deaneries.

BISHOPS.

| | Accession. |
|---|---|
| Adelulf. | 1133 |
| Bernard | 1203 |
| Hugh . . | 1219 |
| Walter Mauclerc. | 1224 |
| Sylvester Everdon | 1247 |
| Thomas Vipont | 1255 |
| Robert Chause | 1258 |
| Ralph Ireton | 1280 |
| John Halton | 1292 |
| John Ross | 1325 |
| John Kirkby | 1332 |
| Gilbert Welton | 1353 |
| Thomas Appleby | 1363 |
| Robert Reade | 1396 |
| Thomas Merks . | 1397 |
| William Strickland | 1400 |
| Roger Whelpdale. | 1420 |
| William Barrow | 1423 |
| MarmadukeLumley | 1430 |
| Nicolas Close | 1450 |
| William Percy | 1452 |
| John Kingscote | 1462 |
| Richard Scroope | 1464 |
| Edward Story | 1468 |
| Richard Bell | 1478 |
| William Senhouse | 1496 |
| Roger Layburn | 1503 |
| John Penny | 1509 |
| John Kite . | 1521 |
| Robert Aldrich . | 1537 |
| Owen Oglethorpe | 1557 |
| John Best . | 1561 |
| Richard Barnes | 1570 |
| John May | 1577 |

| | Accession. |
|---|---|
| Henry Robinson | 1598 |
| Robert Snowden | 1616 |
| Richard Milbourne | 1621 |
| Richard Senhouse | 1624 |
| Francis White | 1626 |
| Barnabas Potter | 1629 |
| James Usher | 1642 |
| Richard Sterne | 1660 |
| Edward Rainbow | 1664 |
| Thomas Smith | 1684 |
| William Nicholson | 1702 |
| Samuel Bradford | 1718 |
| John Waugh | 1723 |
| George Fleming | 1735 |
| Richd. Osbaldeston | 1747 |
| Charles Lyttelton | 1762 |
| Edmund Law | 1769 |
| John Douglas | 1787 |
| Edward Venables Vernon | 1791 |
| Samuel Goodenough | 1808 |
| Hugh Percy | 1827 |
| Henry Montagu Villiers | 1856 |
| Samuel Waldegrave | 1860 |
| Harvey Goodwin | 1869 |

**Carlstadt,** ANDREAS RUDOLPHUS BODENSTEIN, was born probably in 1481, at Carlstadt, in Franconia. He studied in Italy, and afterwards at Wittemberg, where, in 1513, he became professor of divinity and archdeacon of the cathedral. Two years later he went to Rome, and on his return found that Martin Luther had become famous. After a useless resistance, he became Luther's helper, and in 1517 published some theses, *De Naturâ, Lege, et Gratiâ contra Scholasticos et Communem Naturam.* In the spring of 1519 he wrote an answer to Dr. Eck's *Obelisks,* in which he defended Luther. When Luther went to Wartburg, Carlstadt began to pull down the images, and created a great disturbance, which was only stopped on Luther's return to the city. In 1523 he became pastor of the village of Oilamund, and here he had a slight dispute with Luther on the use of images. When he found himself foiled he began to attack Luther, on which the Elector of Saxony banished him from Oilamund. He wandered about for a long time, until the controversy between Luther and Zwingli began, when, on taking the part of the latter, he was well received in the towns favourable to Zwingli. In 1531 he became pastor of Altstälten, and three years later professor at Basle, where he remained till he died of the plague in 1541.

**Carmelites.**—One of the four Orders of mendicant friars, founded in the twelfth century by Berthold, a crusader, who had vowed to embrace the religious life if he should be victorious in battle. He settled as a monk in Calabria, where it was believed the Prophet Elijah appeared to him in a vision; he then removed to Mount Carmel (1156), and from this place his successors take their name of *Carmelites.* Albert, Patriarch of Jerusalem, a native of the diocese of Amiens, and kinsman of Peter the Hermit, gave them sixteen rules of severe discipline in 1205, which Pope Honorius III. confirmed. The severity of these rules was relaxed by Innocent IV. in 1245. The habit was at first striped, but they afterwards changed it for brown, with a white cloak and scapulary.* They are sometimes called White Friars. A second order of Carmelites, known as the *Discalceati,* or barefooted friars, was established in the sixteenth century, chiefly by the zeal of St. Theresa (q.v.), a nun of this order belonging to the convent of Avila, in Castile, who restored the ancient rigour of the rule. Pope Clement VIII. gave them large privileges, and they had many houses in Spain and France.

In Spain they are still numerous, but have been swept away in France. In England there are now six nunneries, and one house of friars, and in Ireland also they have several establishments.

**Carnival.** — A name given in Roman Catholic countries to the days immediately preceding Lent: strictly, Carnival time extends from February 3rd, the Feast of St. Blasius, to the end of Shrove Tuesday, though practically the rejoicings and festivities that are usual on these occasions are confined to the three days before Ash Wednesday; hence Quinquagesima Sunday, the first day of Carnival, has sometimes been called "Carnelevale."

Three derivations are given of the word, viz., (1) "carni-vale," farewell to flesh meat; (2) "ubi caro valet," in allusion to the indulgence in flesh meat before Lent; (3) "carn-avallare," to devour flesh meat.

The rejoicings at Carnival time, especially in Rome, have in some years been carried to such lengths that some of the Popes, Clement XI. and Benedict XIV., for example, tried to restrain them; but, on the other hand, most of the Popes have encouraged the keeping up of this holiday with all the customary gaiety. Paul II. and Pius IX. were conspicuous examples of this. Amid all the festivities, the people were urged to attend religious rites and services; and the custom, begun by the Jesuits in 1556, has since become universal to "expose" the Blessed Sacrament for adoration throughout Carnival time. At the present day, Carnival time has been shorn of almost all its old splendours.

**Caroline Books** were four books written against image worship, probably in the eighth century. They are contained in the Capitularies of Charlemagne, but their authorship is unknown. They set forward the use of Christian art for instruction, and protest against its misuse for superstitious purposes.

**Carols.** — Hymns sung principally at Christmas, in imitation of the Song of the Angels which the shepherds heard at the birth of Christ. The derivation of the word is uncertain, though most probably it is of Celtic origin: *cf.* Welsh, "carawl." The custom of singing carols at Christmas time dates as far back as we can trace. In the second century it was ordered that "in the night of the Nativity they do celebrate public

* The scapulary is said to have been shown to them in a special vision by the Virgin in 1287, who promised to go at times into Purgatory for the relief of those who wore it. [SCAPULARY.]

Church services, and in them solemnly sing the Angels' Hymn." In the thirteenth century, St. Francis of Assisi obtained permission to make certain innovations in Divine worship, in order to bring the great truth of the Incarnation home to the people. He accordingly originated the custom of making representations of the birth of Christ, called "cribs," in churches, and, further, composed hymns or carols to be sung at these cribs; hence the custom of singing carols, setting forth the birth of Christ, soon became very popular. The custom of singing carols has also served to emphasize the fact that Christianity is a joyous and bright service of God.

Christmas Carols are sung in Divine Service, sometimes as a separate service, and sometimes in the open air at night time; most of them are of a religious character, but there are a few which are merely incentives to feasting. There are also Epiphany and Easter Carols.

Among the best known carols of a religious character are the "Adeste Fideles," "Hark, the Herald Angels sing," "God rest you, merry gentlemen," "The First Noel." Among the more festive carols, the most famous is "The Boar's Head," sung in Queen's College, Oxford, every Christmas.

**Carpenter,** MARY.—A noble and pious philanthropist [1807—1877], whose work was devoted to the reformation of the criminal classes. She was a Unitarian, and the daughter of an eminent Unitarian minister, Dr. Lant Carpenter, and early gave herself to philanthropic work with an ardour that has rarely been equalled. She originated the system of reformatory schools for vicious girls, and, assisted by Mr. Davenport Hill, she drew up the Bill establishing them, which was passed in 1854. In 1857 she was one of the principal promoters of the Industrial Schools Act. She visited India no less than five times on educational and reformatory enterprises. (See *Life and Work of Mary Carpenter*, by J. E. Carpenter, 1879.)

**Carpocratians.**—A Gnostic sect, named after Carpocras, or Carpocrates, their founder; he flourished early in the second century as a follower of Simon Magus. The principal features in the heresy of Carpocrates and his followers were the denial of the Divinity of Christ and of the resurrection of the dead; the rejection of the Old Testament; a belief in the pre-existence and transmigration of souls. They also held that evil did not exist in reality in the world, but only in the imagination of men's minds; the result of this was that evil deeds, if not openly encouraged, were at least permitted, by the leaders of this heresy. Hence the Carpocratians were notorious for immoral and scandalous conduct. The heresy flourished most in Alexandria, the native city of their founder. It never obtained much success in the West; it made its appearance, however, in Rome in the year 160. Many of the Fathers, including St. Irenæus and St. Augustine, denounced the sect in their writings.

**Carranza,** BARTHOLOMEW, called Miranda, from his birth-place in Navarre. He joined the Dominicans in Castile, and became so noted for his great learning and eloquence that he was called in to assist at the Council of Trent in 1556. A very eloquent speech which he delivered in that year is still preserved. Two years before this, in 1554, he accompanied Philip II. of Spain to England, on the marriage of that king to Queen Mary. Carranza was chosen by the queen as her confessor, and in 1557 Philip raised him to the Archbishopric of Toledo, and made him Primate of all Spain. The admirable qualities of Carranza were here seen to great advantage. A further mark of confidence was now reposed in him; the Emperor Charles V., in his retirement at Xuste, chose him for his confessor and director. In spite of all these honours, Carranza fell under the displeasure of the Inquisition for alleged heresy, and was treated with the greatest severity. Being dragged from his see and placed in prison, and his goods confiscated, he appealed to Rome, whither he was taken in 1567. He suffered many indignities at the hands of Pius V. and Gregory XIII., and eventually, in 1576, was forced to publicly renounce the errors of which he was accused. He was then handed over to the Monastery of Minerva, where he died the same year, aged 72 years. As in the time of his prosperity Carranza was noted for his good morals and admirable conduct, so in time of adversity, his patience and humility under persecution were admired by all. Many works from his pen have come down to us, including *The Sum of the Councils and Popes, from St. Peter to Julius III.*, and *A Treatise of Patience*. In Latin he published books concerning residence of bishops, and guides of souls; he also issued a Spanish Catechism for his diocese.

**Carthage,** ANCIENT CHURCH OF.—The African Churches were not planted by the Apostles, nor were any preachers, so far as we know, sent thither by them. Petitian is positive that the Africans were the last people of the empire to receive the Gospel. St. Augustine, in his book *de Unitate Ecclesiæ*, does not affirm that Christianity was planted in Africa in apostolic times; he only asserts that some barbarous nations received the message of the Gospel later. Tertullian, in his *Prescriptions*, does not range the African Christians with those of apostolic times. Salvian, in his seventh book *de Providentiâ*, seems to say that the Church of Carthage was founded by the Apostles, but being of another country, and much later in time, his testi-

mony is not so reliable as that of St. Augustine and Tertullian. Nicephorus and Dorotheus relate that Simon the Canaanite, surnamed Zelotes, and St. Peter preached the Gospel in Africa, but this account appears altogether fabulous.

But, by whomsoever it was founded, the Church of Carthage exerted a vast influence upon the whole of Christendom. Like Egypt, Carthage had undergone great changes through foreign conquest: originally a Punic settlement, it was altogether crushed by the Roman conquest. Consequently, the Church of Carthage was a Latin Church; and Dean Milman says that "Carthage, not Rome, was the mother of Latin Christianity."

The first great name in its annals is that of Q. Septimius Florens Tertullianus, in the latter part of the second century. [TERTULLIAN.] After him, we come to the great name of St. Cyprian, and the schism of the Donatists which began in his days. [CYPRIAN; DONATISTS.]

The invasion of the Vandals, who took Carthage in 439, almost ruined the African Churches; many of the bishops were banished, and the see of Carthage was vacant for some time. But when, in 534, Belisarius recovered Africa for the Emperor Justinian, the Catholic religion revived, and held its own till the Moors and Saracens conquered the country. This event made such havoc in the Church that in Gregory the Great's time there were not more than three bishops there, who had a very small number of Christians under their care.

**Carthusians.**—An Order of Benedictine monks, founded by St. Bruno, a priest of the Cathedral of Cologne, about A.D. 1084. Their name was derived from Chartreux, a desert spot near Grenoble, in Dauphiné, where they first settled. They did not aim at being numerous, but rather prided themselves on being select and few. Their discipline was strict and severe, and their dress coarse, and so contrived as almost to disfigure their persons. They had no abbot, but were under a Superior, who was called the Grand Prior. Their laws limited very narrowly the quantity of land and the number of flocks and herds they should possess. This regulation was designed as a protest against the luxury and wealth which had been fatal to the spiritual life of so many of the ancient Benedictine houses. The Carthusians, on the whole, kept their strict rules, and there was less degeneracy among them than in any other monastic Order. But the Order never became popular. They had but nine houses in England, the first being founded at Witham, Somerset, A.D. 1181; and the most remarkable that which is still called the Charterhouse, London. [CHARTERHOUSE.]

**Cartulary** (from Latin *charta*, paper). — A book to contain the minutes of proceedings in a monastery, or its charters and other documents. Also applied to the room in which such documents were deposited.

**Cartwright,** THOMAS, was one of the earliest and most learned champions of Puritanism; and he may be regarded as the founder of Presbyterianism in England. Born in 1535, he went to Clare Hall, Cambridge, in 1547, and eventually became a Fellow of Trinity College in 1562. He is said to have been a most hardworking student, and never to have slept above five hours a night; his studies, however, were interrupted when Mary became Queen of England, in 1553, for Cartwright then left Cambridge, and studied as a lawyer's clerk. On the accession of Elizabeth, however, he returned to Cambridge, took his B.A. degree in 1567, and two years later was appointed Lady Margaret Professor of Divinity; his lectures now were so hostile to Episcopacy and the established customs of the Church of England, that he came under the displeasure of the Vice-Chancellor of the University, John Whitgift, a strong Episcopalian; the result was that Cartwright was deprived of his professorship in 1570, and of his fellowship in 1571. He now went to Geneva, but was persuaded to return to England in the following year [1572]. On his return, a bitter controversy arose between the Puritans and Episcopalians, Cartwright championing the former and Whitgift the latter.

Hooker, in his preface to *The Ecclesiastical Polity*, refers to Cartwright's method of conducting the controversy, and says: "There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." Cartwright's statements, in his published replies to Whitgift, were accounted so dangerous to the peace of the Church and of the kingdom that a warrant was issued for his arrest on December 11th, 1574. He, however, fled to Antwerp, and ministered there to the English congregation. Meanwhile, the first Presbyterian body in England had established themselves at Wandsworth, and Cartwright had published a translation of Travers' work, naming it a *Full and Plain Declaration of Ecclesiastical Discipline*, in which it was sought to prove that a Presbyterian form of government, after the Geneva fashion, was the true form of Church government. Cartwright remained abroad till 1585. During his absence from England, he published a second reply to Whitgift [1575—1577]; visited the Channel Islands, in order to aid in establishing Presbyterianism there [1576]; received an offer of the Divinity chair at St. Andrew's University, Scotland, from James I. [1582], but refused it; and finally, in 1583, issued, in conjunction with Walter Travers, a rough draft of a Presbyterian Book

of *Holy Discipline* which was gradually adopted by Presbyterian bodies all over England, so that in 1590 the movement originated by Cartwright boasted of 500 ministers. Efforts were now made to suppress it, and Cartwright himself was, by order of the Court of High Commission, committed to the Fleet [May, 1590]. This was the second time that he had been imprisoned; for on his return to England, in 1585, he was arrested by order of Aylmer, Bishop of London, and suffered two months' imprisonment; he was then released through the influence of his friend and patron, the Earl of Leicester (a strong defender of the Nonconformists), and received from him the chaplaincy of a hospital at Warwick, where he stayed till his second imprisonment. He was again released in 1592, and allowed to return to his hospital at Warwick, on condition that he did "not meddle with controversies, but inclined his hearers to piety and moderation; and this promise he kept during his life." [Walton's *Life of Hooker.*] His old opponent, Whitgift, who was made Archbishop of Canterbury in 1583, now showed him many acts of kindness, of which the Earl of Leicester says that Cartwright was deeply sensible. In 1603–4, the two opponents died within a few weeks of each other, "each ending his days in perfect charity with the other."

Cartwright's books against the Discipline and Prayer Book of the Church of England were answered in the famous *Ecclesiastical Polity* of Richard Hooker, published in 1594. Many writings of Cartwright were published after his death, including Commentaries on Ecclesiastes, Proverbs, Colossians, and on the whole Gospel history. His greatest work was *A Confutation of the Rhemish Translation of the New Testament*, published in 1618. Other works from his pen are a *Catechisme* [1611], *Christian Religion* [1616], and *Harmonia Evangelica* [1627].

**Casas,** Bartholome de La, honourably distinguished as the Father and Protector of the Indians in the West Indies. He was born at Seville in 1474; his first visit to the West Indies was with Columbus in the year 1493. Subsequently La Casas returned to Spain and took holy orders; he paid a second visit to the West Indies some years afterwards, and found the natives so cruelly treated by the Spanish colonists, that the native population of Hispaniola had decreased from 60,000 in 1508 to 14,000 in 1516. La Casas loudly denounced such treatment, and sailed back to Spain to lay the case before the king, with the result that in 1517 Charles V. sent over a commission, under La Casas, to make inquiries. The Commission decided against the freedom of the Indians, but took measures to prevent cruelty and ill-usage being practised upon them. La Casas then set sail for Spain again, in order to try to get better terms for the oppressed, but without success. He now took to writing treatises on behalf of the Indians, in one of which he lays down the great principle that the authority exercised over the newly discovered countries should be for the benefit of the natives by spreading Christianity among them, and at the same time preserving to them all their rights and liberties; in a word, that the discoverers were to rule as Christians, and not as tyrants. La Casas entered the Order of the Dominicans in Hispaniola in 1522. He was subsequently made Bishop of Chiapa, in Mexico; having spent many years in his diocese, ever acting as the champion of the natives, he returned to Spain in 1551, and died in a convent at Madrid, 1566.

**Cassian,** John, the founder of monasticism in the West, and the first semi-Pelagian teacher. The date and place of his birth are uncertain: he was brought up at a monastery in Bethlehem, where he became very intimate with the Abbot Germain. In 390, these two made a visit to the hermits in Egypt, and remained there seven years. They then repaired to Constantinople, where Cassian became a disciple of St. Chrysostom, the bishop, who made him a deacon. In 404, Chrysostom was driven out of his see by the malice of his enemies, and Cassián and Germain were sent by the faithful in Constantinople to represent to the Pope the injustice and cruelty to which Chrysostom had been subjected. On the death of St. Chrysostom, in 437, Cassian settled in Rome, and contracted a friendship with Leo, afterwards Pope Leo the Great. In 410, Rome was taken by Alaric, and Cassian retired to Marseilles; here he was ordained a priest by Bishop Venerius; and here, too, he introduced the monastic system for the first time in the West, by founding two monasteries, one for men and the other for women. For the instruction of his monks, he wrote *The Institutions of a Monastic Life*, in twelve books; and the *Collations or Conferences of the Fathers of the Desert*, in twenty-four books. In this latter book he gives an account of the lives and customs of the hermits in the Egyptian desert. At Pope Leo's request he wrote a treatise on the Incarnation against the errors of Nestorius; in this treatise many of the errors of Pelagius were also indirectly attacked; but, probably owing to his Eastern training, he was not able to thoroughly sympathise with the Anti-Pelagian views of St. Augustine; moreover, in his thirteenth conference he appears as a Semi-Pelagian, and St. Prosper accordingly wrote against him in defence of the faith. Cassian, however, has not been condemned as a heretic, nor have his peculiar doctrines been formally condemned by the Church.

**Cassock.**—A close-fitting garment with tight sleeves, used by clergy of all orders, and

also by laymen officially employed in the conduct of Divine worship, such as choirmen, sacristans, clerks, &c. It is worn beneath the surplice or alb. Black is the usual colour, but in some churches violet, as a matter of taste, is preferred, while scarlet also is sometimes employed for acolytes and servers on great festivals. In the Roman Church, priests and the minor orders wear black, bishops purple, cardinals scarlet, and the Pope white.

**Castalio,** SEBASTIAN, a native of Savoy, born in 1515, died in Switzerland in 1563. He was a great linguist, being especially noted for his knowledge of Hebrew and Latin. Among his published works are *Latin Dialogues*, which was frequently adopted as a standard book; a Latin translation of the Bible, published in 1551, and dedicated to Edward VI., King of England, a work of great merit, although the force of the original has in many passages been sacrificed to elegance of diction and fanciful phraseology. In 1555 Castalio published a French version of the Bible, and dedicated it to Henry II., King of France. The Latin version of Castalio was violently attacked by Calvin and Beza. Previously to this, Calvin and Castalio had disagreed at Geneva on doctrinal questions, and Castalio had in consequence left the post of rector of the school in that city, and settled at Basle in 1544. Castalio worked hard as a student amid great poverty and discouragement.

**Casuistry.**—The dealing with cases of conscience: that is, deciding what is right or wrong in doubtful cases. The name "casuist" does not seem to have been known until the Middle Ages. In the early Church, in the days of public penance, very little was left to the private judgment of the bishop or priest; there were written laws or canons regulating the whole exercise of penance for sins. Up to the thirteenth century, in cases of private confession, the confessor had to rely on his own discretion in doubtful cases of conscience brought before him; but from that time the whole question was reduced to a scientific system: text-books were drawn up for the use of confessors, affording help and guidance for particular cases. The greatest authority of the Middle Ages was St. Thomas Aquinas, whose works are still regarded as standard books of Casuistry in the Roman Church. The most celebrated casuistical writers in the English Church since the Reformation are Bishops Jeremy Taylor and Sanderson.

**Catabaptist** (from *kata*, "against," and *baptizō*, "baptize").—One who opposes baptism, especially that of infants. [*See* ANABAPTISTS.]

**Catabasion** (from *kata*, "down," and *basis*, "a going").—A place under the altar of a Greek Church for the bestowal of relics.

**Catacombs.**—The subterranean cemeteries which exist chiefly near Rome, and which were excavated by the early Christians.

The soil of the Campagna, or undulating plain in the midst of which Rome stands, is composed in most places of three distinct strata: the lowest being a volcanic rock, called *Tufa litoide;* the uppermost a sandy material which is used for making cement, and goes by the name of *Pozzolana;* and an intermediate layer, called *Tufa granolare*, which is so far stone as to be useless for making cement unless it is crushed to powder, and yet so soft as to be quite unsuitable for building or any similar purpose. Vast quantities of the upper or sandy portion of these strata used to be excavated for the making of the cement for which all Roman buildings are famous; and thus large *Arenaria*, or sand-pits, were formed under the soil, in great galleries twenty feet wide, and high enough for men and horses to work in them. The idea of the Christian catacombs seems to have been suggested by these sand galleries. Perhaps the persecuted race endeavoured to find concealment there on some occasions, and finding them too well known to be a secure refuge, provided other more secret retreats of a somewhat similar character.

These retreats have from about the seventh century received the name of catacombs, a word supposed to be derived from the Greek *kata*, "down," and *kumbē*, "a hollow," which was the name of a district on the Appian Way, where the largest of them is situated. In the first instance, they were galleries about eight feet high, and from three to five feet wide, leading out of some secluded portion of the Arenaria, and driven through the intermediate *tufa granolare*, which has already been mentioned. As the soft stone was excavated it was probably crushed, and passed observation (if attention was drawn to it) as the usual produce of the well-known pozzolana galleries; and often, when one gallery had been filled, as will presently be described, with the bodies of deceased Christians, the soil excavated from a new gallery was removed into it. These excavations appear to have been commenced almost in Apostolic times, one inscription having been found with a date belonging to the third year of Vespasian, which was A.D. 71; and they were continued until persecution ceased, some inscriptions having been found, indeed, of as late a date as the fifth century. There are about sixty different sets of these catacombs known in the Campagna, most of them being within three miles of the city. It has been computed by those who have almost lived in them for the purpose of studying their history and the antiquities which they contain, that there are 800 or 900 miles of galleries so excavated, and that they contain six or seven millions of sepulchral niches, each of which has been or is still the resting-place of a Christian body. This was an

immense work, even though spread over three centuries; but it seems less wonderful when the fact is known that there was a body of Christians as well trained to such mining as Durham pitmen, who made it their trade to carry on these excavations and to bury the dead. They went by the name of Fossors, and the painting of one, named Diogenes, with his excavator's tools around him, is still to be seen on the side of one of these galleries.

There can be little doubt that the primary purpose which these catacombs were intended to answer was that of cemeteries, the Christians never burning their dead, as did the heathen. Why such studied concealment of their burial-places was necessary is not indeed clear; for though it was well known that such cemeteries existed, it was very rarely that they were discovered by the heathen. It is not unlikely that, as the celebration of the Holy Communion was a part of the rites of burial, the early Christians set great value on a special ceremony in the inhumation of their dead, which could only be securely performed in secret places. But though they were primarily intended for this purpose, there is abundant evidence that they were also used as places of ordinary Divine worship; this use also being dimly known to the Pagan Romans, so that their Christian fellow-citizens were often called a "skulking, darkness-loving race."

In using these galleries for the burial of the dead, the most ordinary practice was to excavate small coffin-like recesses, of the size of the body to be buried, in the sides of the gallery, tiers of these graves, like berths in a ship's cabin, occupying mile after mile of the galleries, in each of which a body has been laid, often that of a martyr, the aperture being then sealed with cemented slabs of stone or marble. On the outside surface of these slabs, or on the cement with which they are secured, an inscription was frequently cut, or marked with the end of a tool or the finger; and some of these inscriptions have proved valuable memorials of primitive Christianity, many indicating by the palm-branch what has been the fate of those whom they commemorate, others the occupation followed by the departed, and nearly all the faith with which Christians put their departed ones to rest in peace, in the "sure and certain hope" that there is "a resurrection unto eternal life."

In the time of fierce persecution it was to these cemeteries that the Bishops of Rome and their flock retired, and some portions of the galleries are excavated into larger spaces, which served the purpose of churches, and where the altar still occasionally remains. It is reported that, on one occasion, such a meeting of Christians for Divine worship was reported to one of the emperors, when he came with a troop of soldiers and blocked up the entrance, so as to prevent their escape. Years afterwards the relics of this whole congregation were discovered in the place where they had been worshipping, and in their midst were the silver vessels in which the Holy Communion had been celebrated. Perhaps the cases were not few in which the catacombs were in the same hour the church and the grave of martyrs. Thus it is known that Bishop Stephen, who had retreated here, and lived in concealment for some time, was at last murdered as he sat in his episcopal chair. Thus, too, St. Cyprian, in his eighteth Epistle, tells his brother successors that Xystus (the fifth Bishop of Rome who had suffered in the ten years during which Cyprian himself had been bishop) had, with four deacons, on the eighth of the Ides of August, been martyred in the cemetery in which he was writing, and only just before his own time for a like end had arrived. So also Caius lived eight years in a catacomb, and then came forth to a cruel death in the persecution of Diocletian's days.

The practice of worshipping in the catacombs is mentioned by St. Jerome in his commentary on Ezekiel, where he says that while he was pursuing his studies at Rome [about A.D. 354] he was accustomed to go with others on Sundays to visit the sepulchres of the Apostles and martyrs. They frequently entered the crypts, or hiding-places, which were dug deep in the earth, and had on each side the bodies of the dead, laid in the walls, and there was seldom any light (though here and there a shaft was carried up into some private field or vineyard) to mitigate the gloom of the place. The catacombs were not used as burial-places after the fourth century.

**Cataphrygians.** [MONTANISTS.]

**Catechism** (from the Greek *katēcheō*, to teach orally).—Oral instruction in any science or art, conveyed by questions and answers. The word from which it is derived is used in Luke i. 4, "That thou mightest know the certainty concerning the things wherein thou wast instructed," *margin*, "wast taught by word of mouth" (*Katēchēthēs*). It is, therefore, particularly applied to elementary religious teaching, for the use of those who are about to be confirmed. So entirely was this the case in the early Church, that every person applying for admission into the Church by baptism was known as a *catechumen*. The teacher was known as a "catechist," and the position of the candidate was called that of the "Catechumenate," as we talk of the "Episcopate" and the "Diaconate." A person admitted to the Catechumenate was signed with the cross, and received imposition of hands. He was then regarded as a Christian, though not one of the *fideles*. He now became one of the *Audientes*, or hearers, who remained in church till the sermon was ended, then withdrew before the celebration of the sacrament.

Presently he became one of the *Genuflectentes*, who were permitted to kneel while prayer was being said for them. Next came the *Competentes*, who learned the Creeds preparatory to being baptised.

Catechising somewhat declined after the establishment of Christianity. For, in the first place, infant baptism became the custom of the Church, parents became instructors, and in place of individual instruction came external organisation. Missionaries went into heathen lands and converted the rulers, who thereupon caused their subjects to embrace the Faith. Such was the process under the new state of things. It was the Reformation which gave an impulse to the revival of catechising. Luther, in 1529, put forth his Longer and Shorter Catechisms, the one for the use of teachers, the other for scholars, and these books are still the recognised text-books in Germany and Scandinavia. Almost contemporaneously appeared the Catechism of the Gallican Reformed Church, and in England Cranmer followed the example. He drew up two books, *The Institution of a Christian Man*, and *A Necessary Doctrine and Erudition for any Christian Man*, which contained an explanation of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. These, and a somewhat voluminous work of the same character, published in 1548, formed the basis of the Church of England Catechism which appeared in the first Prayer-book of Edward VI. It is almost identical with the first part of that which we have now. This has been variously attributed to Nowell, Dean of St. Paul's, to Poynet, Bishop of Rochester [1550-1], and to Goodrich, Bishop of Ely. The Explanation of the Sacraments was added at the Hampton Court Conference in 1604, and is said to be the work of Bishop Overall. In the middle of the sixteenth century a proposal was made to have a more advanced Catechism, and one was drawn up by Poynet, which was published in Latin and English. There was also a third in Latin, for the use of schools, composed by Dean Nowell. It is probable that Overall composed the Explanation of the Sacraments from these two books.

The other great Catechism which the Reformation produced in Great Britain is that of the Westminster Confession, and this also appears in a double form. The shorter was published in 1646, the longer in 1647. It is the standard book in all Presbyterian churches. [Westminster Confession.] The first question and answer form a noble opening of this celebrated document:—

*Q. What is the chief and highest end of man?*
*A.* Man's chief and highest end is to glorify God, and fully to enjoy Him for ever.

The following is a short analysis of the longer Westminster Catechism:—

*What man ought to believe concerning God.*—His Existence, the Holy Trinity, Creation, Providence, the Fall, Original Sin and the Punishment of Sin, the Covenant of Grace both in the Old and New Testaments, the Mediator, the Incarnation, Christ's Offices, His Humiliation, Death, Resurrection, Ascension, Present Intercession, Future Judgment, Church, the Elect, Justification, Sanctification, Assurance.
*The Duty of Man.*—Obedience to the Moral Law, the Ten Commandments, what things make Sins more heinous, their Deservings, Ordinances of the Word, Sacraments, and Prayer, The Lord's Prayer.

The Council of Trent, recognising the force of the impulse in favour of catechising, drew up the Catechism which is the authoritative work of the Church of Rome, *Catechismus Romanus ex Decreto Conc. Trident.* It was published, under the authority of Pope Pius V., in 1566.

**Catena** (Lat., "a chain").—A continuous chronological collection of extracts from writers, to prove that a given doctrine as regards faith or morals has been held without break from the beginning.

**Catena Aurea.**—The name given to the Commentary on the Gospels by St. Thomas Aquinas. [Aquinas.]

**Catharine,** St., Virgin and Martyr, is one of the most celebrated of saints, both in the Greek and Roman communions. Her name has been retained in the calendar of the English Church (November 25). She was a noble and rich lady of Alexandria, but the records of her life are so much adulterated that little can be certainly asserted about her, except that she was martyred in the reign of the Emperor Maximin. A favourite legend concerning her is that she was placed upon an engine made of four wheels joined together, and stuck with sharp-pointed spikes, which, being moved, might tear her to pieces, but that by angelic agency the wheels fell to pieces; she was at last beheaded. Hence she is represented with a wheel. From her great learning, and the pious use she made of it, she is regarded as the patron saint of Christian philosophy. Her relics are said to be preserved in the church of the monastery which bears her name on Mount Sinai.

**Catharine,** St., of Sienna.—Born in Sienna, 1347, died at Rome in 1380. Her father, James Benincasa, was a dyer by trade, and brought up his children virtuously. St. Catharine is said to have been so accomplished in mind and body as to have gained among her friends the name of Euphrosyna. When she was very young she withdrew into solitude a little way out of the town, and having privately vowed to God ever to remain a virgin, she entered a nunnery close to the Dominican convent. She practised the greatest bodily austerities, and nursed the sick poor through the most loathsome diseases, being often repaid only by ingratitude. St. Catharine is said to have been the means of converting many, and one convert, Nannes, gave her a house, which she turned into a nunnery. By order of her superior she went to Pisa, where a pestilence was raging. While there, the people of

Tuscany entered into a league against the Holy See, and Pope Gregory XI., then residing at Avignon, finding all other measures fail, sent St. Catharine as mediatrix, who effected a reconciliation between the parties. She then went to Avignon, and persuaded the Pope to return to Rome, which had been forsaken by its bishops for the last seventy-four years. She took much to heart the scandal arising after the death of Gregory XI., in 1378, when Urban VI. and Clement VII. were both elected Pope, and while labouring to obtain obedience to Urban she died at Rome, in the thirty-third year of her life.

**Catharine,** St., of Bologna; born of noble parentage at Bologna in 1413, died 1463. At the age of twelve she became maid of honour in the family of the Princess Margaret, daughter of Nicholas of Est, Marquis of Ferrara. She had early shown great piety, and on the marriage of the princess, two years later, she joined a community of Ladies of the Third Order of St. Francis, at Ferrara, who afterwards formed themselves into a regular monastery of the austere rule of St. Clare. A new monastery of poor Clares being founded at Bologna, St. Catharine was chosen its first prioress. Here she led a most devoted and self-denying life. She was believed to be favoured with gifts of miracles and prophecy, and a book of her revelations was printed at Bologna in 1511. Her body, richly dressed, is still shown in the church of her convent through bars and glass.

**Catharine,** St., de Ricci.—Born at Florence, of an ancient Tuscan family, in 1522. She was named Alexandrina, but took the name of Catharine at her religious profession. She was educated in the convent of Monticelli, whence she returned home for a time, but in her fourteenth year she with great difficulty gained her father's permission to retire from the world, and in the year 1535 took the veil in the convent of the Dominicanesses at Prat, in Tuscany. After a long illness she died in 1589, at the age of sixty-seven.

**Cathedral.**—The principal church of a diocese, so called from its being the church in which the *cathedra*, the seat or throne of the bishop, as head of the diocese, is placed. A cathedral is usually much larger than other churches, and numerous clergy are associated with it, as canons, honorary canons, and minor canons. In recent times the cathedrals of the Church of England have assumed a more congregational character, being much more frequented by the laity than was formerly the case, especially on Sundays and festival occasions.

Some notice of each of the cathedrals will be found under the name of the bishopric to which it belongs. It may be mentioned here, however, that they are divided into two classes: those of the Old Foundation and those of the New Foundation. The cathedrals of the Old Foundation were never monastic churches, their clergy being "secular canons." These are York, St. Paul's, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, Wells, St. Asaph, Bangor, St. David's, Llandaff. The cathedrals of the New Foundation were those which were the churches of monasteries as well as cathedrals, the clergy of which were monks before the Reformation. When the English monasteries were abolished, it became necessary to replace them in cathedrals by secular canons, and charters founding the cathedral corporations anew were granted for this purpose. The monastic cathedrals were Canterbury, Durham, Winchester, Bath, Carlisle, Ely, Norwich, Rochester, and Worcester; and these, with all those of sees founded since the Reformation, are cathedrals of the New Foundation.

The officials connected with a cathedral are generally—the dean, canons, archdeacons of the diocese, honorary canons, minor canons, lay clerks, choristers, organist, chapter clerk, architect, master of grammar school, vergers, bedesmen.

**Catholic,** from Greek *katholikos*, "universal." The word seems to have been given originally to the Christian Church to contrast it with the Jewish, which was *national*, and is traceable as an epithet of the Church up to the time of the Apostles' Creed. It expresses the universality of the Church, spread in all times, places, and amongst all the nations of the earth. In ancient times the word *Catholic* was a title of dignity. Vicared, King of the Goths in Spain, after he had driven the Arians out of his territories, in 585, was proclaimed *Catholic* by the Council of Toledo. The title, however, seems to have fallen into desuetude until Ferdinand, King of Aragon, after he had cleared all his kingdom of the Moors, reassumed it in 1492, and since that time it has become hereditary to his successors. In like manner Philip of Valois, King of France, for defending the rights of the Church, was honoured with the title of *Most Christian King* and of *Eldest Son of the Church;* the King of Poland, that of *Orthodox;* the King of Navarre, that of *Most Faithful;* while the Kings of Great Britain have retained the title of *Defender of the Faith*, conferred upon Henry VIII. by Pope Leo X., before he separated from the Communion of Rome.

The word "Catholic" has been claimed exclusively to itself by the Church of Rome, and vulgar speech has often conceded it, Romanists often being spoken of as "Catholics." But the repetition of this word in our Creeds is sufficient proof that the Anglican Church does not make this concession. (See *Pearson on the Creed*, art. ix.)

**Catholic Apostolick Church.**—The name assumed by the body of Christians

which, by the rest of the Christian world, is known as IRVINGITES (q.v.).

**Catholic Emancipation Act.**—The Act passed in April, 1829, to remove from the Roman Catholics the political disabilities which they had so long suffered. (See *Cassell's Dictionary of English History*, s.v.)

**Cecil,** RICHARD, one of the principal leaders of the Evangelical party, was born in Chiswell Street, London, November 8th, 1748; his father was a scarlet-dyer to the East India Company, and his mother the daughter of a London merchant. Mrs. Cecil belonged to a Nonconformist body, and at first it seemed as if the early religious training of her boy would have borne fruit according to her heart's desire, but as he grew up he imbibed infidel views, which he proceeded to instil into others, and with such success, that long years afterwards it cost him much distress that in some cases he was powerless to undo his mischievous work. He was destined for business, but his tastes were artistic and literary, and he could not be persuaded to give his mind to mercantile pursuits. It was while idling at home, and hardening his heart by devouring all the sceptical literature that came in his way, that suddenly he began to reflect on his mother's patience under her many trials, and to wonder at its cause, and he came to the conclusion that it was through prayer and the study of the Bible that she gained her strength. He read religious books and heard preaching, till at length, though by slow degrees, the whole bent of his life was changed. His father, who was a Churchman, though apparently a careless and worldly man, declared that if he connected himself with any body of Dissenters he would give him no help, but that if he would enter the Church he would bear the expense of his university career, and accordingly Richard Cecil entered Queen's College, Oxford, on the 19th of May, 1773. He was ordained in 1776, and took temporary charge of the three churches of Thornton, Bagworth, and Markefield, in Lincolnshire; and whereas he found scarcely any religion in either of these places, he left them all with flourishing congregations. His living at Lewes was worth only £80 a year, and his health was not good. In 1780 he was appointed minister of St. John's, Bedford Row, a proprietary chapel, which had been built to accommodate those parishioners of St. Andrew's, Holborn, who were scandalised by the preaching of Dr. Sacheverell. St. John's was in such a dilapidated state that poverty almost compelled Cecil to refuse the incumbency, but friends and admirers came forward with promises of support, and he entered on it. At the same time he held three lectureships, one in Spitalfields, one in Long Acre, and another at Orange Street Chapel; none, however, were very remunerative, and one was a source rather of expense. His work at St. John's was very difficult; his supporters expected him to preach at once as he had done at his London lectures, but he found those about him so utterly ignorant, that he had to begin with the very simplest truths, and lead them gradually on to the full measure of the Gospel. At length, in spite of coldness from those who should have aided him, his work was crowned with success, and, gathering around him a large congregation, he became one of the best known evangelical preachers of his day. He had both good manner and good matter in preaching, and a wonderful power of gaining and keeping the attention of his hearers; if all else failed, he would startle them into listening by some thrilling announcement. He could adapt himself to any class of hearers, and had a great facility in introducing telling illustrations into his sermons, but always in a natural and easy manner. He was a great student of character, and herein lay much of his power. In 1800 the two small livings of Chobham and Bisley were given to him, but he only served them personally in summer. A few only of his sermons have been published, and they have been regarded as models; he had intended to publish many more, but when his health failed he enjoined his wife to burn them. His *Visit to the House of Mourning* was much valued at one time. We are indebted for most that is known of Richard Cecil to the notes of Bishop Wilson, of Calcutta, and his friend and biographer, Archdeacon Wilson. He was the founder of the Eclectic Society, instituted in 1783 to supply the lack of clerical meetings, such as we have in the present day. The first meeting was held at the "Castle and Falcon" Inn, in Aldersgate Street, four persons being present—John Newton, H. Foster, Richard Cecil, and Eli Bates; afterwards fortnightly meetings were held in the vestry of St. John's, where all sorts of religious subjects were discussed. Cecil was never a strong man, and his feeble health often prevented his taking as active a part in the evangelical movement as some of his friends. In 1807 he was seized with paralysis, a second stroke followed next year, and apoplexy ended his life on August 15th, 1810.

**Cecilia,** ST.—Although the name of this saint has been kept in the calendar, and her memory cherished for many centuries, nothing is known of her actual history. Tradition says that she was martyred with her husband, Valerian, whom she had converted to Christianity. She is always considered to be the patron saint of music, and in the ninth century Paschal I. built a church for the reception of her relics, leaving money for the maintenance of a perpetual song of praise. There is another legend about her to which Dryden refers in his "Ode to St. Cecilia,"

when he says she is able "to draw an angel down."

**Cecilian.** [DONATISTS.]

**Celebrant.**—A term sometimes applied to the person who officiates at Holy Communion, as distinct from those who assist him.

**Celebration.**—A technical term, applied to the solemn performance of religious offices, as the *celebration* of Holy Communion, &c. Also the offering of acts of praise to God for any special instance of His mercy, or in reference to any of His perfections.

**Celestine I.,** ST., a Roman by birth, succeeded Boniface I. as Bishop of Rome in 423, and held the seat eight years, five months, and three days. It is told of him that in his time some innovators in the provinces of Narbonne and Vienna, insisting upon the passage of Scripture, "Let your loins be girt," persuaded the clergy to change their former dress, and to wear great cloaks, girded with belts. Thereupon he wrote, in 428, a long epistle to the bishops of the two provinces, condemning this abuse. The great events of his pontificate were two: (1) the Council of Ephesus in 430, at which Nestorius was condemned [EPHESUS], and (2) the dispute about appeals of the African clergy to the Pope of Rome, which had made so much noise in the time of Zosimus (q.v.), and which was now raised again. The Bishops of the African Synod having sent their legates into the East to inspect the records of the Council of Nice, these legates brought a copy of the records back with them, which clearly destroyed the pretence of appeals to Rome, and determined the controversy on the side of the African Bishops; upon which they wrote a letter to Pope Celestine, defended the privileges of their churches, and denounced the Pope's insistance upon appeals as a piece of secular vanity and encroachment.

**Celestines.**—In the Romish Church, a religious Order established in the thirteenth century, so called from their founder, Pope Celestine V. They spread rapidly at first, but there are but a few convents of them at present. These monks followed the Order of St. Benedict, wore white garments with black capes and scapularies, and were devoted entirely to a contemplative life.

**Celestius,** a disciple of Pelagius. A somewhat obscure passage in Jerome leaves it doubtful whether he was an Italian or an Irishman. A contemporary says he was of noble birth, and a skilful pleader at the bar. He travelled with Pelagius to Rome, and thence to Africa, where he applied to be ordained priest, but Paulinus, a deacon of Julian, who was then in Africa, charged him with heterodoxy before Aurelius, Bishop of Carthage, A.D. 411. The charge against him was the denial of original sin. Aurelius convened a council, by which Celestius was condemned and expelled from Africa. He appealed from this bar to the See of Rome; but, without taking any care to follow this appeal, set sail for Ephesus, where he was ordained priest, and firmly maintained his opinions. Pelagius having been delated by Eros, Bishop of Aix, and Lazarus, Bishop of Arles, to the Council of Diospolis in Palestine, A.D. 415, Celestius's doctrine was condemned there, and it is noticeable that Pelagius disclaimed it. The African Bishops, in the year 416, repeated the censure of the heresy of Pelagius and Celestius, and wrote to Pope Innocent, who agreed with their decision, A.D. 417. After the death of this Pope, Celestius, driven out of Asia by Atticus, Bishop of Constantinople, came to Rome, and waiting upon Zosimus, Pope Innocent's successor, laid a confession of his faith before him, took a great deal of pains to wipe off the imputation of heterodoxy, and declared himself willing to submit to his judgment. Zosimus, who was pleased by the deference shown to his see, put several questions to him, examined his confession of faith, and postponed his decision for two months. In the meantime he censured Eros and Lazarus, and wrote favourably of Celestius to the African Bishops. The indignant Africans, not at all checked by the Pope's opinion, held a council at Carthage at the end of the year 417, and confirmed their former censure. Zosimus, somewhat awakened by their remonstrances, summoned Celestius before him, but the latter, no doubt feeling that his case was hopeless, left Rome immediately. Upon this Zosimus condemned him, and approved the decisions of the African councils. In the year 419 the Emperors Honorius and Theodosius published an edict against Celestius. He seems to have gone to Constantinople, but found himself rejected there; thence he returned to Rome, and it is said that he retired with Pelagius into Great Britain, but this is uncertain. He is also said to have died in a Sicilian monastery. His tenets are to be gathered from the writings of St. Augustine against him. Some remains of his writings are found in Augustine's book, *De Gratiâ et Peccato Originali.*

**Celibacy.**—The unmarried state to which, according to the discipline of the Church of Rome, the clergy are bound, as are other persons who pledge themselves to it by a special vow. In the Jewish Church the priests lived in marriage, but were forbidden to marry a harlot, or a woman who had been divorced, or even a widow. We know that some of the Apostles of Christ were married, though St. Paul expressed the opinion that there were certain circumstances which made it better not to marry. This is a passage of his writings worth considering, for it is much relied upon by advocates of celibacy.

It is the seventh chapter of the first Epistle to the Corinthians. Now, by a thorough consideration of this chapter it appears, firstly, that in some cases the Apostle advises marriage without exception of any order of person (verse 9). Secondly, he leaves it to choice and discretion. Thirdly, he recommends single life, not upon the score of merit, but of convenience, because the Church was likely to fall under a state of persecution (verse 28). Fourthly, that the advice was not particularly directed to the clergy, but to Christians in general. The Apostle nowhere limits his discourse to the former, but all along applies himself to believers in common. Indeed, some of the greatest divines of the Church of Rome have owned the celibacy of the clergy as neither of Divine nor Apostolical institution. Thus in the Canon Law, which may be looked upon as the sense of the Church of Rome for some ages, we have Gratian saying, "The marriage of priests is forbidden neither by evangelical, legal, nor by apostolical authority; but for all that it is altogether prohibited by the laws of the Church."

St. Paul, elsewhere, not only does not forbid, but even expressly permits, marriage to the clergy. For, laying down the qualifications of a bishop, in the Epistle to Titus he proposes this as one, "that he be blameless, the husband of one wife, having faithful children." In the ancient Church many persons were admitted to holy orders who had their wives living and dwelling with them. In the Apostolical Constitutions the Apostles were introduced in this manner: "We have ordered that a bishop, priest, or deacon should be the husband of one wife, whether their wives be alive or dead." The preference for single life seems to have been started by Tertullian, who in the latter part of his time, being led away with the enthusiasms of Montanus, endeavoured to refine upon the Christian religion, and strain it up to angelical perfection. We may likewise observe that the excessive commendation of virginity and ignorance grew together, and that the reputation of celibacy was highest when knowledge was at the lowest ebb, as will appear to any one who considers the history of the tenth and eleventh centuries, and compares them with the other periods of the Church; whereas, when the argument is impartially considered, it will be found that there is no intrinsic excellence in single life above that of marriage, and that the imputations of discredit and disadvantage thrown upon marriage are no better than a reflection upon the state of creation and the order of Providence. That sobriety is not inconsistent with marriage appears plainly by the Apostle's assuring us "that marriage is honourable in all men, and the bed undefiled" [Heb. xiii. 4]. In the Council of Nice, when the celibacy of the clergy was proposed, under the pretence of promoting chastity, the celebrated Confessor and Bishop Paphnutius declared that cohabitation with a lawful wife was chastity, and was applauded for his sentence by the whole Council. He added that, though he had lived all his lifetime in celibacy, yet he did not think this yoke ought to be imposed upon the clergy. Clement of Alexandria affirms that just men under the old law had children, and lived in marriage with sobriety. "What," says he, "cannot people cohabit in matrimony with the character of temperance? Without all doubt: let us not, therefore, attempt to dissolve a union of God's institution" [*Stromata*, lib. 3]. And St. Ambrose says—"The Apostle commands a bishop to be the husband of one wife, not that he excludes an unmarried man, for that is farther than the precept reaches. There is, therefore, no more meant by this qualification than that by conjugal chastity he may guard his virtue, and preserve the grace given him in baptism" [Ambrose, *Epist.* 82, *ad Vercell.*].

To put the case in a single sentence, the celibacy of the clergy was looked upon as a thing indifferent in the first two centuries, was proposed in the third, magnified in the fourth, and in some places imposed in the fifth.

But, notwithstanding that it gained ground in some provinces of the West, celibacy never universally prevailed even there till the thirteenth or fourteenth century. In the East it has never been imposed or practised from the Apostles' time to the present age. It is very noticeable that among all the heresies from the Apostles' time to the Council of Nice, there was scarcely one which did not either condemn or decry marriage, and laud celibacy as a most perfect state. Thus did Saturninus, the Cerinthians, Basilidians, Marcionites, and Carpocratians; to whom we may add Tatian and many others.

**Cellites** or **Cellitæ.**—This name, derived from *cella*, "a cell," was given in early days to a class of monks midway between hermits and cenobites. They lived alone like hermits, but, unlike them, repaired at festivals to the church of the monastery to which they had attached themselves. In the middle ages the name was applied to a religious order, founded in 1300, which had houses at Antwerp, Louvain, Malines, Cologne, and other German towns; their special work was to nurse the sick poor and to bury the dead. They are sometimes called *Alexians*, from their founder, Alexius, a Roman, but they were a branch of the Beghards (q.v.).

**Celsus.** — A Greek philosopher, who wrote in the second century against Christianity, and was answered by Origen. Celsus's book has perished, and nothing is known of it or its author except what can be gathered from Origen's answer.

**Cemetery** (Gr. *koimētērion, i.e.* "a place to sleep in").—Applied by Christians, to whom death itself is but a sleep, to the place of burial. A cemetery is thus a place or piece of ground set apart for the burial of the dead who have "fallen asleep in Jesus." By later usage the term is applied to any burial-ground.

**Cenobite.** [Monasticism.]

**Cenotaph** (Gr. *kenos*, "empty," and *taphos*, "a sepulchre").—A monument erected to the memory of a person buried in another place.

**Cense.**—To perfume with incense.

**Censer.** [Thurible.]

**Censures,** Ecclesiastical.—The judicial sentences of the Church upon offenders against doctrine or morals. Thus men may be deprived of the Communion, or priests may be suspended from officiating. The different kinds of censure are the following: *Excommunication* cuts off from the Communion of the Church; *Suspension* forbids the use of the Ecclesiastical Functions, either wholly or with respect to some branches; *Deposition* degrades an ecclesiastic, and deprives him of his Orders; an *Interdict* in the Church of Rome forbids the administering of the Sacraments and performance of Divine Service in public.

When censure is passed by law made for the occasion it is said to be *a jure;* when by a superior for some particular fact it is *ab homine.* Censures *latæ sententiæ* are incurred by committing a prohibited action, without any need of judgment pronounced; while *sententiæ ferendæ*, though deserved, are not incurred until judgment is given by an officer commissioned for the purpose. Censures *reserved* are such as the superior who passes them reserves to himself the right of absolving from; those *not reserved* may be removed by an ordinary minister.

**Centuries of Magdeburg.**—The first comprehensive work of the Protestants on the history of the Christian Church was so called, because it was divided into centuries (each volume containing the events of one hundred years), and was first written at Magdeburg. Matthias Flaccius formed the plan of it in 1552, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians, and the difference between the latter and that of the Roman Catholics. Baronius wrote his *Annals* in opposition to the *Centuries.*

**Cerdo.**—The founder of an heretical sect in the second century; he was a Syrian Gnostic, whose teaching was very similar to that of Simon Magus. He held that there existed *two principles*, one good and one evil, equal to each other, and between these an intermediate deity, neither perfectly good nor perfectly evil, but with power to reward and punish. The evil principle was the Supreme Being; the good principle, the unknown Father of Jesus Christ; the *middle deity*, the Creator of the inferior world, and the God and Lawgiver of the Jews. The Cerdonians rejected the whole of the Old Testament, and many parts of the New, accepting only the Gospel of St. Luke, and that in part, and portions of St. Paul's Epistles. They denied the Incarnation of our Saviour, saying that He was clothed with immaterial flesh, and that His sufferings were, therefore, not real; they also rejected the doctrine of the Resurrection. The name Cerdonians did not long survive; their tenets are confuted in treatises against the Marcionites. [Marcionites.]

**Ceremony.**—The derivation of this word is uncertain. Professor Skeat derives it from Sanskrit, *Karman*, "an action or rite." It is used in Shakespeare of ornaments:—

> "Disrobe the images,
> If you do find them deck'd with ceremonies."
> *Julius Cæsar*, i. 1.

In law a ceremony is distinguished from a rite in consisting of gestures or acts accompanied, preceded, or followed by the utterance of words, whereas a rite is a service expressed in words. The use of ceremonies in religious acts is based upon the fact that man is a compound being, consisting of soul and body. If he were purely spiritual, sensible ceremonies would be superseded; being what he is, God demands the dedication of both his natures to His service. Hooker, in the second book of his *Ecclesiastical Polity*, has the most complete defence existing of the Ceremonial of the Church of England. Our Lord sanctioned the use of ceremonies, not only by following the prescribed ritual of the Jewish Law, but also by using things indifferent, not prescribed, but which had become parts of Jewish practice. Thus He joined in the synagogue worship, kept the Feast of Dedication, though it was not commanded in the Law (John vii.), used the Cup of Charity at the Passover (Luke xxii. 17), and *sat down* with the twelve, though the original command was to eat the feast standing.

It is generally held, with Calvin, that not only ceremonies which are for reverence and decency may be observed, but also those which are purely symbolical, so long as the doctrine symbolised is true. Even Bucer approved the sign of the cross in baptism, a ceremony which to many of the Reformers was peculiarly objectionable.

Of late years controversy has arisen in the Church of England concerning ceremonies which have been revived in some congregations, and which were prescribed in the first Prayer Book of Edward VI., but were abolished in the second. The revivers took their stand on the Ornaments Rubric (q.v.), and maintained that it restored the ceremonies in question, and also that the experience of years has shown that the neglect of ceremonial has been accompanied with a

weakening of religious life. Each of the ceremonies thus introduced will be discussed under its own head. The controversy has been carried through the law courts, the defenders maintaining that what is not forbidden may lawfully be used, so long as it does not contravene the spirit of the Liturgy, their opponents holding that non-commandment involves prohibition. The case is thus stated by the late Dr. A. J. Stephens, in his *Annotated Book of Common Prayer*:—

"In the first Prayer Book of Edward VI. there were many ceremonies prescribed which have not been retained; thus water was enjoined to be mixed with the wine in the administration of the Lord's Supper, and crossing in the consecration prayer; the bread was to be unleavened and round; exorcism was used in the office of baptism, and the infant anointed, after being dipped thrice, and having the chrisom put upon him; the bishop was to cross the confirmed person in the forehead; a ring and other tokens of sponsage, as gold or silver, were to be given in matrimony; the sick person, upon desire, was to be anointed on the forehead or the breast; the priest was to cast earth upon the corpse, and to commend the soul to God: the churched woman was to offer her chrisom; and crossing, knocking upon the breast, and other gestures, were permitted to be used. These are ceremonies in the strictest sense; and it was for these that this preface ["Of Ceremonies," in the English Prayer Book] was made to apologise, more than for the few ceremonies which are now retained."

The result of the litigation to which we have referred was the judgment of the court that certain ceremonies were unlawful [Folkestone Ritual Judgment], but the defenders took objection to the constitution of the court, and many have refused to obey it. In a few cases the clergy were deprived of their livings in consequence, and a Royal Commission was appointed, at the instance of the late Archbishop Tait, to examine the whole question of the Ecclesiastical Courts, and the matter must be said to be still unsettled. [Ecclesiastical Courts; Ritualism.]

**Cerinthus.**—A Gnostic teacher, who flourished in the reign of Domitian, A.D. 81–96. Born in Judæa, he was educated at Alexandria, but returned to his native country to teach his peculiar tenets; finally he settled at Ephesus, where he was opposed by the Apostle John. According to a well-known tradition, St. John, upon one occasion, entering the public bath at Ephesus, saw Cerinthus within, and immediately rushed out, saying, "Let us flee, lest the bath fall in, as long as Cerinthus, that enemy of the truth, is within."

The accounts of Cerinthus and his teaching are all by his opponents, and it is only fair to remember this fact. Like other Gnostics, he is alleged to have claimed special knowledge, revealed to him by higher powers; he asserted that there would be an earthly kingdom of Christ, lasting for one thousand years, and that this kingdom would be marked by sensual pleasures, or, as he expressed it, by "nuptial festivals." Dionysius, Bishop of Alexandria, says that Cerinthus was himself "a voluptuary, and altogether sensual." Unlike his predecessor, Simon Magus, Cerinthus did not pretend to be anything more than a teacher. He taught that the Creator of the world was an angel distinct from and inferior to the Supreme God, and that this creating angel was the author of the Old Testament; he taught, too, that Jesus was born of Joseph and Mary, and that His higher nature descended upon Him at His baptism, and left Him before His crucifixion. Cerinthus appears certainly to have believed in the resurrection of the body, and so could not have agreed with the other Gnostics in regarding matter as altogether evil. So, too, he differed from them in regarding the Creator as not hostile to the Supreme God, but unconsciously an instrument in His hands.

**Chad** or **Ceadda,** the patron saint of Lichfield, was one of four brothers, who were all priests, and one of whom, Cedd, was Bishop of the East Saxons—*i.e.*, of London. Little is known of Chad's birth and parentage, except that he was a native of Northumbria, and a pupil of Aidan, after whose death he went to Ireland in 651. Cedd had established a monastery at Lastingham, in York-shire, and at his death bequeathed the charge of it to Chad, his younger brother.

At this time the see of York was vacant, and Wilfrid, a priest, was sent to France to be consecrated by Ægilbert, Bishop of Paris, there being at the time no Archbishop of Canterbury. King Oswy was offended at the slight which he considered had been offered to the English Church, and sent to Lastingham for St. Chad to be consecrated to the see. As Wilfrid had not yet returned to England, St. Chad had no hesitation in accepting the office, to which he was consecrated (in A.D. 666) by Wini, Bishop of Wessex, and two other bishops, who differed from the Roman Church about the proper date for celebrating Easter. For this reason Theodore, the new Archbishop of Canterbury, declared that St. Chad was not legally bishop, but, after conversation with Chad, he himself confirmed the appointment. St. Chad, however, retired in favour of Wilfrid, and was shortly afterwards appointed to the bishopric of the Mercians at Lichfield. It was his custom to travel through his diocese on foot, until commanded by the archbishop to ride in a waggon when journeying any great distance. He died three years after his appointment to Lichfield, in March, 673. His name is retained in the Church of England Calendar, March 2.

**Chalcedon.** [Councils.]

**Chalice** (Lat. *calix*, "a cup").—The cup used at the Holy Communion. The word is used in one of the side-rubrics of the Consecration Prayer.

**Chalmers,** Thomas, D.D., LL.D., born at Anstruther, in Fifeshire, March 17th, 1780, died at Morningside, Edinburgh, May 30th, 1847. He was brought up in strict Calvinism, educated at St. Andrew's University, and licensed to preach when in his nineteenth year. At first he was so absorbed in the study of mathematics and natural science that he neglected his profession, and when in 1803 he was ordained minister of Kilmany, he opened voluntary classes in his favourite subjects at the University of St. Andrew's, nine miles distant. In 1808 he published his *Inquiry into the Extent and Stability of National Resources*, which attracted much notice for the originality of its views in political economy. But soon after this, domestic calamities, and an illness which nearly cost him his life, caused him to think more seriously of his religious profession, and while preparing an article for Brewster's *Edinburgh Encyclopædia* on "Christianity," he became so impressed that he altered the whole course of his life, and devoted himself earnestly to pastoral duties. And one of the first visible results was that the whole aspect of his congregation at Kilmany changed. They no longer looked at him with stupid wonder, but with fixed and reverent attention. Instead of empty seats, there was now a throng, not only from the village, but from neighbouring places, some coming from St. Andrew's, Dundee. In July, 1815, he was chosen minister of the Tron Church, Glasgow, and here his eloquent preaching made a great sensation, as it did the following year in London. Huskisson, Wilberforce, Canning, were all electrified by him. In 1816 he delivered seven *Discourses on the Christian Revelation, Viewed in Connection with Modern Astronomy;* they were published in 1817, and had a great popularity. In 1819, wishing to devote himself more to the care of the poor, and to test his own schemes for providing for them, he removed to St. John's parish, in Glasgow, where the population of 12,000 consisted entirely of the working classes; here he established schools, and organised several schemes. He divided and subdivided his parish, and himself superintended the working of the machinery, and regularly visited each family. At the commencement of this ministry he employed the services of a young man who afterwards himself became famous, Edward Irving (q.v.). In 1823 he became professor of moral philosophy at St. Andrew's, and in 1828 was transferred to the chair of theology in Edinburgh. In 1833 came his Bridgewater Treatise *On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man*, which was received with immense favour, and gained him, in the words of Dr. Hanna, "literary honours such as were never united previously in the person of any Scottish ecclesiastic;" the Royal Society of Edinburgh and the French Institute electing him as a fellow of their respective bodies, while the University of Oxford conferred on him the degree of D.C.L. In 1834 he was made convener of the Church Extension Committee, and laboured with such energy that in the course of seven years 220 new churches were built and upwards of £300,000 had been subscribed by the nation. But now came the collision which led to the great disruption. [Scotland, Free Church of.] Of the seceders Chalmers was the most illustrious. He had foreseen the catastrophe and provided for it, and when the Free Church was formed, in 1843, he was elected the first Moderator; and it was largely through his prudence that the new body obtained so large a hold upon public opinion. But he steadily declared that he held fast to the Establishment principle and the theology in which he had been educated. He resigned, as a matter of course, his Professorship on his secession, and immediately became Principal and Theological Professor of New College, founded by the seceders. He preached to overflowing congregations in London in May, 1847, returned to Edinburgh on the 28th of that month, and three days later was found dead in his bed. He published his own works in 25 vols., to which 9 more were added posthumously by his biographer, Dr. Hanna.

**Chamier,** Daniel [1565—1621].—A great French Protestant divine. It is said that he drew up the Edict of Nantes. He was many times a commissioner for his party in important business, and also president or moderator in several synods. The time he spent in secular business and studies did not hinder him from being a skilful controversialist, of which he gave proof in his conference with Father Cotton, and in his writings, the most considerable of which is his *Panstratia Catholica*, where he handles the controversy between the Protestants and Roman Catholics with a great deal of learning. His work against Bellarmine, though consisting of four volumes in folio, is not complete. An abridgment of it was made by Spanheim.

**Chancel.**—The upper end of the church, in modern churches generally the east end; containing the Lord's Table, the sedilia and desks for the clergy, and usually for the choir as well. The floor is commonly raised above the general level, though not always so. It is characteristic of some very old churches that the chancel is *depressed* a step (*e.g.*, at Monkton, in the Isle of Thanet). The name chancel is derived from the lattice, screen, or railing (*cancelli*) by which this part is

separated from the rest of the church.* In former times the chancel was held to be so sacred that, in time of Divine Service, the laity were not permitted to enter it. It was called the "sanctuary," the "Holy," the "Inaccessible." In the midst stood the altar, at a sufficient distance from the wall in the rear to admit of a tier of seats for the bishop and his presbyters, with a space between them and the back of the altar. On one side was the prothesis, or side table, and on the other a place for the deacons.

In the churches of the present day, chancels are variously constructed, and innovations have been made on the primitive model, corresponding with changes of circumstances and variations of opinion and taste. The main design of the chancel has, however, been invariably preserved, viz., the placing in it of the altar, or communion table.

There has been a very considerable amount of controversy from time to time in the English Church concerning the use of the chancel and its furniture. In 1549 the Rubric ordered that the service should be said "in the Quire." Bucer and other reformers declaimed against this, and in 1552 (second Prayer Book of Edward VI.) service was ordered to be "said in such place of the church, chancel, or chapel, and the minister shall so turn himself as that the people best shall hear." At the same time, to prevent wanton destruction, it was added that "the chancels shall remain as in times past." In Queen Elizabeth's Prayer Book the service was to be said "in the accustomed place," which was generally the chancel; at the same time discretion was left to the ordinary to modify the order according to convenience. Some ordinaries used this discretion to order a "reading pew," *i.e.*, reading desk, outside the chancel in the body of the church, and in course of years this reading pew became an established institution in the majority of churches for the morning and evening prayer.

But a further discretion came to be used with respect to chancels. As they were "in times past" was found to mean differently, according to circumstances. In some churches, especially cathedrals and collegiate churches, the altar remained attached to the east wall. In others it had been removed, and a table placed in the body of the church. But, says Nicholls [*Commentary on the C.P.*], "this latitude being granted, several inconveniences arose. Great irreverence was used towards the holy table, hats and gloves were thrown upon it, and the churchwardens and overseers were frequently writing their accounts thereon, the processioning boys eating their loaves and cakes, and dogs leaping up at the bread, to the great scandal of our Reformation, not only among the Papists, but also among the Protestant churches abroad." One of Queen Elizabeth's injunctions was, "That the holy table in every church be decently made, and set in the place where the altar stood, and there commonly covered, as thereto belongeth, and so stand." Archbishop Laud enforced uniformity on this point, ordering that the Communion Table should stand "altarwise, at the east end of the chancel, and be railed in." The Revolution threw all this into confusion, but at the Restoration the ancient custom was reverted to, and has ever since so remained.

The chancel of a church is the rector's freehold, and he is therefore bound to keep it in order. But where the rector is a layman the law has decided that he is not entitled to make a vault or affix tablets in the chancel without the leave of the ordinary.

**Chancellor of a Diocese.**—The word *Chancellor* was originally applied to the secretary who sat in a place railed in (*in cancellis*) to take down the judge's sentence in a court of law, or to act as the king's private secretary, and stand between him and his subjects. Thus we still have the Lord Chancellor, "the keeper of the Queen's conscience," as symbolised by his holding the Great Seal. The diocesan chancellor is the keeper of the seals of an archbishop or bishop, and judge of his diocesan court. This office now includes those of Official Principal, whose duty is to hear and decide matters of temporal cognisance determinable in the bishop's court, and Vicar-General, who exercises the jurisdiction properly spiritual, when the bishop himself is hindered by infirmities or other impediments. The diocesan chancellor is now generally a layman.

**Chandler,** Edward [born 1670; Bishop of Lichfield 1717, of Durham 1730; died 1750].—One of the ablest Christian apologists of his century. His chief work, *A Defence of Christianity from the Prophecies of the Old Testament*, was drawn forth by a work of the deist Collins, *A Discourse on the Grounds and Reasons of the Christian Religion*, in which the latter had denied that the Old Testament prophecies had occasioned any Messianic expectation at the time when our Lord was born. Chandler's work displayed great rabbinical and general research. Collins replied with *The Scheme of Literal Prophecy Considered*, and the controversy closed with Chandler's rejoinder. "It was," says Mr. Overton, "the most solid and profound, if not the most brilliant work which the Deistical controversy had yet called forth." —*English Church in the Eighteenth Century*, i. 194.

**Chandler,** Samuel [1693—1766].—An eminent minister for forty years of the Presbyterian Church in the Old Jewry, City. He was the lifelong friend of both Archbishop Secker and Bishop Butler, having been educated with them at a dissenting school. On one occasion he heard Bishop

* The verb "to cancel" means literally to draw diagonal lines across writing, as denoting that it is thereby invalidated.

Gooch, of Norwich, deliver his charge, and remonstrated against some expressions in it. The result was a correspondence and a discussion, in which Gooch, who passed for a High Churchman, displayed and received most friendly feelings, and Sherlock, who joined in the discussion, was also much delighted with Chandler, and large overtures were made towards proposals for union. Chandler wished to have the Thirty-nine Articles expressed in Scripture words solely, to discontinue the Athanasian Creed, and to consent to the Episcopal ordination of dissenting ministers, provided it did not of necessity imply any invalidity in previous Orders. It is not known whether these proposals were actually pressed on the ministry by the bishops, but probably they were. (*See* Mr. Abbey's chapter in *The English Church in the Eighteenth Century*, i. 407.) Chandler's Commentaries on some of St. Paul's Epistles are largely quoted, as is also his *Life of David*, in D'Oyly and Mant's Bible.

**Channing,** William Ellery [1780—1842]. The most celebrated Unitarian preacher of modern times, and one of the noblest of philanthropists. He was born at Newport, Rhode Island, United States, the son of a judge. Both father and mother were Calvinists of deep religious feeling. After graduating at Harvard College, he passed through a time of very anxious religious doubt, which occasioned him such suffering as permanently enfeebled his health, but emerging from it he became a preacher in Boston. His fire and eloquence, as well as his personal character, drew large congregations, who soon discovered that their preacher was really an Arian. He was, however, so eagerly bent on the redress of social and moral evils, that he had hardly formulated with definiteness his own creed. It was a time of much controversy in America, parties dividing themselves into "Anti-Trinitarian" and "Anti-Calvinistic." Channing became the spokesman of both, but his endeavours to recognise the unity between "all lovers of truth and followers of Christ, both on earth and in heaven," caused him to be much esteemed by men of all schools.

Though the theology of Channing is unmistakably Unitarian, it has nothing in common with the coldness of Priestly or the coarseness of Belsham. He combats the traditional views of the Atonement, and of human depravity, and emphasises the "human element" in the character of Christ, but he maintains firmly the sinlessness, the miracles, and the Resurrection of Christ. One of his sermons on the Resurrection was preached, without acknowledgment, not long ago by a celebrated preacher in the cathedral of which he is a canon. Channing's last sermons were among his noblest. His literary essays, too, are of supreme beauty, notably that on Milton. But high among all his works rank his labours for the abolition of slavery, for the promotion of temperance, and for the reform of prisons. A Roman Catholic writer calls him "the American Fénélon." He died at Bennington, Vermont, October 2, 1842. The centenary of his birth was the occasion of the publication of his works in one compact and very cheap volume. The best life of him is by his nephew, the late Rev. W. H. Channing. It has gone through many editions.

**Chant.**—A form of singing in which a portion of the words is recited without bars on one note, this recitation being followed, and sometimes preceded, by a musical progression. This kind of music is chiefly used for prose compositions, though occasionally it is employed for hymns. Thus, the well-known hymn, "My God, my Father, while I stray," is familiar to most of us as sung to Troyte's simple chant.

The chant is doubtless the oldest form of Church music, and is one of the most valuable, enabling prose compositions to be sung without being subjected to the necessity of being thrown into metrical form. And the recitation, as distinguished from music in strict time, enables the words to be sung more rapidly.

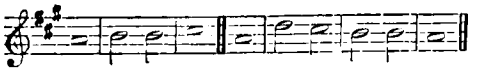
The chant is divided into two parts, and the colon placed in the middle of each verse of the Prayer-Book version of the Psalms, marks the division for chant use. It does not necessarily mark any break in the sense. Thus, Ps. xlv. 2, "My tongue is the pen: of a ready writer."

The oldest form of chant the name of which has come down to us, is the *Ambrosian*, this name being derived from St. Ambrose, who is said to have laid down definite rules and principles for the singing of the psalms and hymns of Divine Service, taking for his model the system of the Eastern Church. Little, however, is known of his mode. It is also thought, but not certainly known, that his plan substituted Antiphonal singing—*i.e.*, the singing verse by verse between two alternate choirs—for the previous Italian Responsorial method, by which a single chorister was answered regularly by the entire choir. The fine composition which is called the Ambrosian *Te Deum* is well known, but it is doubtful how far it has been modified since St. Ambrose's day, if he was the author of it at all.

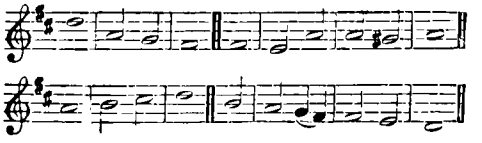
It is not until we come to Gregory the Great, however, that we have any certain knowledge of Church chanting. The "tones" which are named after him [Gregorian Tones] are still largely in use throughout Christendom. At the Reformation, the English Liturgy was published with a musical setting by John Marbecke (q.v.), and this setting, and its modifications by Tallis, still hold their own.

The "Anglican Chant," so called, dates from the seventeenth century. In its original

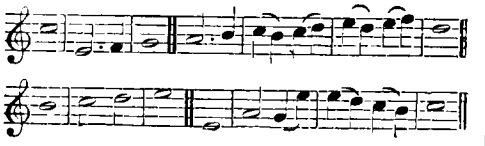
form it resembled the Gregorian in consisting of two parts, and therefore the old pointing of the Prayer Book was equally well suited to it. It differed first of all in omitting any opening inflection: the first words are on the reciting note. Further, the mediation consists of an inflection of two bars, and in the second part the reciting note is followed by three closing bars. The following specimen is by Dr. Turner:—



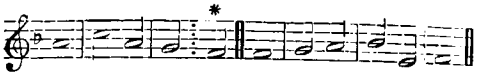
There are, however, two modifications of the Anglican Chant. The first is the Double Chant, a later development, consisting, in fact, of two single chants united, and therefore covering two verses instead of one. One of the best examples is the following by Dr. Boyce —



The best of these date from the eighteenth century, and those of Boyce, Crotch, Goss, Turle, are very beautiful. The double chant, as time went on, was thrown into more florid forms. There is one by Ebdon in which nearly the whole of the second part of each half consists of runs of crotchets. It is as follows:—



Another form of the single chant has lately been adopted by Dr. W H. Monk, who calls it the "New Form" Chant. Recognising the syllabic inflection of the Gregorian Chant, he has given us a Psalter, arranged for either Gregorian or Anglican chants, in which the larger part of the words is thrown upon the reciting note, and single syllables instead of grouped syllables on the inflections. Thus in his Psalter we have the clause, "Forsake me not, O God of | my sal | va— | tion." In the ordinary Cathedral Psalters this is pointed, 'Forsake me not,O | God of | my sal | vation." But in the first half of this "New Form" chant, following some of the Gregorian chants, he has placed a note, which is to be sung or omitted, according as the clause ends with a single or double syllable. Thus, in Psalm lxxxiv., the note marked * is sung in the first verse where the sentence ends with the word "dwelling," but omitted in verse 2, where the word is simply "Lord."



**Chantry.**—Chantries were small buildings, originally founded, and endowed with land and other revenues, for the maintenance of one or more priests to say daily mass for the souls of the founder and his relations, or other benefactors. A chantry was often annexed to cathedral and parochial churches, either within the walls or attached to the exterior of the building. Chantries were dissolved by the statute of 1 Edward VI., c. 14.

**Chantry Priest.**—One whose office it was to serve the altar of a chantry.

**Chapel.**—The history of this word is very curious. It is derived—so all probability goes to show—from the Latin word *cappa*, "a cloak." In the early days of French history the kings carried with them in war time the cappa, or cloak of St. Martin [Martin, St.], and on the battle-field it was kept as a precious relic in a tent by itself, which was hence called *capella*. In course of time the name came to be applied to any consecrated building, or building used for Divine worship, not being the parish church.

The word has always had a wide meaning. Every cathedral has still its chapels in the sides and choir, and many parish churches have also chapels within them. An altar to the memory of any particular saint—such were generally built by rich persons as burial-places, or places for commemoration—constituted a chapel. The Lady Chapel of our cathedrals is generally, but not always, at the east end. (Thus it is not so at Gloucester, Ely, or Lincoln.) These separate chapels were often endowed with special bequests for the maintenance of Divine Service in them. Then there are chapels attached to the various colleges of the universities, and chapels of corporations, *e.g.*, the Mercers' Chapel, in Cheapside, the chapels of the Inns of Court, of hospitals, and of almshouses. There are also Royal Chapels [Chapels Royal], and domestic chapels built by noblemen for family worship. A Chapel of Ease is for the use of parishioners who live at a distance from the parish church, and is served by the minister of that church or his curates. These chapels are consecrated, and must therefore be served only by ordained ministers. But of late, in crowded districts, what are called Mission Chapels are frequently built, and remain unconsecrated, and these may be used for lectures and readings of a secular character. In such cases the Communion Table is generally shut off by a movable screen. These chapels are often served by lay readers, who make way for the ordained minister on occasion of

the administration of the Sacraments. There are also Parochial Chapels which, originally chapels of ease, have been separated from the mother-church. Such are known as District Churches, the incumbents being independent, save to the Ordinary.

**Chapels Royal.**—The chapel within St. James's Palace, the Lutheran Chapel in the same palace, that at Whitehall, and the minor chapels at Kensington and Hampton Court Palaces, are known as the Chapels Royal. They are governed by a dean, who is the Bishop of London for the time being, and by a sub-dean, and there are various chaplains, preachers, readers, and other officers attached to them. In addition to those named, the Chapel of the Savoy is a Chapel Royal, but it is placed upon Her Majesty's private list, and is under her sole control and direction, and not within the jurisdiction of the Dean of the Chapels Royal. The maintenance of the services in it is derived from the revenues of the Duchy of Lancaster. "The Royal Hospital of St. Katharine, in the Regent's Park," is known as a Royal Peculiar. Its history is an interesting one. The Hospital of St. Katharine was founded near the Tower of London by Queen Matilda, wife of King Stephen, in 1148, and re-founded by Queen Eleanor, widow of Henry III., in 1273, for a master and three brethren (priests), three sisters, ten bedeswomen, and six poor scholars. It was removed to the Regent's Park in 1829, but the old site is preserved to memory in the name "St. Katharine's Docks," which now occupy it. A Royal Commission was appointed to inquire into several matters connected with this hospital, and a report presented to Parliament in 1871.

Formerly the Lent preachers in the Chapels Royal were selected by the Archbishop of Canterbury. A royal warrant (confirming a report presented to the Queen by the Chapels Royal Commissioners, dated June 2, 1862) now directs "that the preparation of the lists of preachers before Her Majesty, at St. James's and Whitehall, will henceforth be undertaken by the Dean of the Chapels Royal, instead of, as heretofore, by the Archbishop of Canterbury."

The course now is for the Bishop of London, as Dean of Her Majesty's Chapels Royal, to name the preachers to the Lord Chamberlain, who submits the lists to Her Majesty for approval, and then the Lord Chamberlain officially makes the appointments.

It is usual for the Dean of the Chapels Royal (owing to ancient custom) to select the preachers for the Chapel Royal, St. James's, on the Sunday mornings in Lent, from the list of Archbishops and Bishops of England and Wales, and Ireland, and on the Wednesdays and Fridays from the list of Queen's Chaplains; the Dean himself annually preaching at St. James's on Ash Wednesday, the Archbishop of Canterbury and the Archbishop of York, alternately, on Palm Sunday, the Dean of Westminster on Good Friday, and the Lord Almoner on Easter Sunday.

At the Chapel Royal, Whitehall, it is customary for the Dean of the Chapels Royal to select the Sunday morning preachers in Lent from the list of Deans of England and Wales, and Ireland, and the afternoon preachers from the list of Queen's Chaplains, or to resort to members of the Episcopal Bench if deemed desirable.

The fee payable by an Archbishop or Bishop, in consideration of having his duty performed by a deputy, when he is called upon by Her Majesty to preach *in Lent*, at either the Chapel Royal, St. James's, or the Chapel Royal, Whitehall, is £4 4s.; the fee payable by a Dean, £3 3s.; and the fee payable by a Chaplain-in-Ordinary, £2 2s. These fees are applied for through the Sub-Dean or the Clerk of the Cheque, and are now appropriated to the "Chapels Royal Fund," and distributed according to rules laid down by the Chapels Royal Commissioners.

**Chaplain.**—Originally a clergyman who performed Divine Service in a chapel. The name is now applied to those who are retained by judges, sheriffs, &c., in recognition of the sacredness attaching to all public duties and trusts. Bishops' chaplains not only attend them in their public duties, but also help in examinations of candidates for orders, carry on correspondence, &c. There are thirty-six Chaplains-in-Ordinary to the Queen, who receive from the Crown £30 annually; and twelve Honorary Chaplains, without salaries. Chaplains are distinguished by a broad silk scarf, worn in the place of the narrow stole of the general clergy.

**Chaplaincies,** Foreign, are established for the benefit of British residents in foreign countries. There are over one hundred of these chaplaincies in various parts of Europe. In the reign of Charles I. the congregations of the Church of England were placed under the jurisdiction of the Bishop of London, and, with the exception of the parts committed to the care of the Bishop of Gibraltar, they still continue so. In 1842 the Bishopric of Gibraltar was founded, with jurisdiction extending over the chaplaincies on the shores and in the islands of the Mediterranean Sea. There has since been added to this jurisdiction the chaplaincies in the South of France; throughout Italy, Spain, and Portugal; on the coast of Morocco, the Canary Islands, the islands of the Greek Archipelago; on the shores of the Black Sea, and on the Lower Danube. Practically the Bishop of Gibraltar exercises jurisdiction over other chaplaincies than those mentioned, for he holds a permanent commission from the Bishop of London.

There are three classes of foreign chap-

laincies: (1) Those attached to embassies and legations; (2) those nominated in accordance with the Consular Act; (3) chaplaincies to British residents, sanctioned by the Bishop of London. The appointment to the first two classes rests with the Foreign Office, but the sanction of the Bishop of London is obtained before the appointment is completed. The Foreign Office has power to dispense with the services of any chaplain attached to embassies, legations, and consulates. In the case of the third class of foreign chaplaincies, the chaplains are usually nominated by the Continental Chaplaincies Committee of the Society for the Propagation of the Gospel, or by the Colonial and Continental Church Society, or by the congregations themselves which have guaranteed the income; but in all cases the bishop's licence must be obtained. The British Government continues to contribute to the support of a few foreign chaplaincies, but the two societies above mentioned are responsible for the incomes of the majority of foreign chaplains. In addition to the permanent chaplaincies abroad, there are a great number which are kept up, for a part of each year, to supply the spiritual wants of the many English travellers.

Indian chaplaincies are appointed by the Crown, on the recommendation of the Secretary of State for India. Candidates for junior chaplaincies must have been two years in orders, and be under thirty-four years of age. The India Office provides a free passage; and after twenty years' service there is a retiring pension of £365 per annum. The approval of the Bishop of London is usually required by the India Office before the appointment is completed.

Army chaplains are under the authority of the Chaplain-General of the Forces. County Lunatic Asylums must have chaplains in full orders, under 9 Geo. IV. c. 40, and the Poor Law Commissioners may direct salaried chaplains to be appointed to union workhouses under 4 & 5 Will. IV. c. 76. There are a few livings which can only be held by chaplains of the Royal Navy, who with them receive their half-pay. Army chaplains, if presented to any living, may retain their half-pay.

**Chapter.**—A body of clergy belonging to a cathedral church, consisting of canons and prebendaries, presided over by the dean. This collegiate company came in the eighth century to be termed a *capitulum* ("little head"), it being a kind of head, not only to govern the diocese in the vacation of a bishopric, but also to advise and assist the bishop in matters relating to the Church, for the better ordering and disposing of the things thereof, and for the confirmation of such leases of the temporalities and offices relating to the bishopric as the bishop shall make from time to time. During the vacancy of a see the chapter has jurisdiction over the diocese. The bishop has the power of visiting the dean and chapter, but they have nothing to do with what the bishop transacts as Ordinary.

**Chapter-house.**—The apartment or hall in which the dean and chapter meet to transact their official business. Chapter-houses are of different forms: thus, that of Canterbury is a parallelogram, that of Westminster an octagon.

**Charge.**—(1) The *spiritual care* of a pastor over his flock, or of a bishop over his diocese; as in the Prayer for the Clergy and People: "Send down upon our Bishops and Curates, and all congregations committed to their *charge*, the healthful spirit of Thy grace."

(2) An *address* from a bishop to his clergy at his visitation, in which he instructs, exhorts, or *charges* them on matters of peculiar importance, or takes occasion to dilate on the general obligations and responsibilities of the ministerial office. A *charge* is addressed to the *clergy;* a *pastoral letter* principally to the *people.* It is also customary for an archdeacon, at his visitation, to deliver a charge on those matters which especially come under his supervision.

**Charity.**—It is hardly necessary to tell any reader that this word represents the same Greek word (*agapē*) which is also translated "love." It was the distinguishing mark by which our Lord bade His disciples make their discipleship known to the world (St. John xiii. 35). Therefore the history of Christianity ought to be a history of the growth of charity, a record of deeds of love; and the history of their failure is the index of the falling away and of the imperfect realisation of the Christian character and calling. Yet so much has been achieved, that Christianity has striking trophies to show. Personal purity has been exalted, and the rightful position of woman declared and admitted by moralists; slavery has been judged contrary to God's will; prison reforms, plans of co-operation, care for the poor, international law,—all are fruits of the gift of Christian charity to men. [See *Gesta Christi*, by C. L. Brace, 1882, in which each of these points is clearly established.]

The establishment of the religious Orders in early times should be mentioned in this connection. Some of these were missionary in their character, intended for the healing of souls by bringing them to the Fountain of Life. Others were for the care of the sick, and to these latter the world owes the foundation of hospitals [Hospitals]. At the present time, among the many Orders in the Roman Church, we have to mention the *Brothers* and *Sisters of Charity*, as the name brings them under the present head.

*Brothers of Charity.*—This Order was founded in 1530, by a Portuguese named John di Dio. He began by hiring a small house in Granada which he filled with the objects of

his care, and worked so devotedly with them that his example was widely followed, and before his death the Order was founded. Those of this Order do not study at all, nor aspire to holy orders, and the priests who are received amongst them can never accept any higher dignities. As their founder went every day to beg for the sick, crying as he went along, with a loud voice, *Do good, my brethren, for the love of God*, the Brothers of this Order are called in Italy, *Fatte ben Fratelli*. Tourists on any Rhine steamer will remember meeting some of them going hither and thither on their benevolent work. They abound in Spain, Italy, and France, as well as in Germany.

*Sisters of Charity*.—This expression includes many Orders of unmarried women in the Roman Church, but the two most prominent are the "Sisters of St. Vincent de Paul," and "The Daughters of St. Charles Borromeo." Some account of the foundation of the first of these will be given under VINCENT DE PAUL. That of the second dates from 1652. Epiphanius Louys, Abbot of Estival, in that year gathered some sisters serving in the Hospital of St. Charles Borromeo at Nancy, formed them into an Order, and gave them a rule of life. They were to give their whole life to the care of the sick and of children. They have done admirable service among the poor, and it was the recognition of this good which brought about the revival of sisterhoods in the Church of England in this century. [SISTERHOODS.]

**Charity Commission.**—A body created in 1853, under the Charitable Trusts Acts. The munificent endowments provided by the piety of past ages for educational and charitable purposes having been too often perverted and misused, the Legislature passed the Acts we have just named (16 and 17 Vict. c. 137, amended by 18 and 19 Vict. c. 124, and 20 and 21 Vict. c. 76). Under these Acts, the Commissioners, who are appointed by the Crown, have power to inquire into all charities in England and Wales, with reference to their objects and administration. The trustees of every charity are required to send a yearly account to the Commissioners. The statute does not apply to Scotland or Ireland, nor to the Universities.

**Charles.**—Several emperors of the Teutonic Empire have borne this name, the chief, so far as the history of Religion is concerned, being the first and the fifth. The first, called *The Great*, is commonly known by the French version of his name, Charlemagne. He was born about 742 at the Castle of Ingelheim, near Mayence, and crowned King of the Franks at Noyon in 768, after the death of his father, Pepin the Short. He began his reign by the defeat of the Duke of Aquitaine and Gascony. The death of his brother Carloman made him the sole and absolute monarch of France.

The next year he overthrew the Saxons near Osnaburg, and demolished the famous temple dedicated to their false god, Irmensul. About this time, Desiderius, King of the Lombards, continuing his predecessor's design of humbling the Roman pontiffs, attacked Pope Stephen and Adrian his successor, who begged Charles's assistance; whereupon he led a powerful army into Italy in 771, overthrew Desiderius, and destroyed the kingdom of the Lombards in 776, two hundred years after its foundation. The victorious prince then visited the Pope, and confirmed the gift his father had made the Church by the addition of the territory of Sabina, the dukedom of Spoleto and Beneventum.

After this, he turned his arms a second time against the Saxons, and forced their king, Witikind, to receive baptism.

The same zeal for religion set Charles upon a journey into Spain against the Saracens in 778. He won great victories over them, but as he was returning from Spain with a very rich booty, his army was set upon in the narrow Pass of Roncesvalles, in the Pyrenees, by the Gascons, who then lived on theft and robbery. This disaster was the theme of many a romance of song.

At last, after engaging in many other wars, he was crowned Emperor of the West at Rome, in 800, by Leo III., the Eastern Emperor, Nicephorus, consenting, and agreeing that the State of Venice should be the limit of both empires. Charles took the name of Cæsar and Augustus, the first two Emperors of Rome, with the spread and the two-headed eagle to symbolise respectively the Roman and the German Empire. This was the restoration of the ancient empire of the Cæsars, and was known as "the Holy Roman Empire," the first adjective signifying the sanction which it received from the Church. It lasted, though after the sixteenth century much shorn of its splendour, until 1806, when Napoleon put an end to it. Charles died at Aix-la-Chapelle, and was buried there in 814. There are many relics of him in the cathedral there.

Charles was a great patron of learning; always, while sitting at table, he had read to him either history or some book of St. Augustine. He collected the laws and customs of the nations which had become subject to him, gathered learned men to his Court (among them the English Alcuin), and founded universities and schools of learning.

His dynasty, known in history as the Carlovingian, or Karling, divided itself after his death. Three main divisions sprang from it, Italy, Germany, France. His influence lasted in all these countries long after his family had ceased to rule. But each nation took its line diverse from the others, and in Germany only did the Imperial form of government prevail. France slowly became a consolidated

monarchy under the descendants of Hugh Capet; Italy became a collection of republics.

**Charles V** [1500—1558], the grandson, by his father, of the Emperor Maximilian, and by his mother of Ferdinand and Isabella of Spain, became King of Spain in 1516, and Emperor in 1519. His accession witnessed the beginning of the mighty religious struggle in Germany [LUTHER], and Charles had also heavy troubles in Spain, owing to the disaffection excited in the Spaniards by his love of his Flemish kindred; and added to this, there was the jealousy of France under Francis I., and of the Popes, who beheld with alarm his great power in holding two kingdoms. All this, however, belongs more to secular than to religious history. The Lutheran movement was the cause of fierce fighting all through Charles's reign. The marriage of his son Philip with Mary of England had serious consequences in our own country. Somewhat less than two years before his death he abdicated, and retired to the monastery of St. Xuste, in Estremadura.

**Charnock,** STEPHEN [1628—1680], a celebrated Puritan divine. He was educated first in Emmanuel College, Cambridge, whence he removed to Oxford in 1649, and obtained a Fellowship at New College by the Parliamentarian interest. Afterwards he went to Ireland as Chaplain to Henry Cromwell, and was much admired as a preacher by the Presbyterians and Independents. On the Restoration of Charles II. he was disqualified under the Act of Uniformity, but he preached with much success in private meetings. His great work, *Discourses on the Existence and Attributes of God*, has many times been reprinted, and his collected writings are published in Nichols's edition of *Standard Divines*.

**Charterhouse.**—This word is an Anglicised form of the word Chartreux, indicating the Carthusian monastery [CARTHUSIANS] near Smithfield, founded by Sir Walter Manny, a military gentleman of great reputation, born in the diocese of Cambray. He was first Banneret and afterwards made Knight of the Garter by King Edward III. In 1349, during the terrible "Black Death," he purchased a piece of ground of thirteen acres near Smithfield, called "Spital Croft," and caused it to be enclosed and consecrated for a burying-place, and in the year following, as Stow reports, from an old inscription, there were more than fifty thousand persons buried there. Not long after, he built a chapel on the spot, where offerings were made for the deceased; and in the year 1371 he founded a house of Carthusian monks, which he built in honour of the "Salutation of the Mother of God." Sir Walter died in 1371, and was buried in this monastery. At the Dissolution of the abbeys by Henry VIII., the rents of the Charterhouse amounted to £642 0s. 4½d. The then Prior, being commanded to renounce the Pope's supremacy and acknowledge the King in his stead, refused to submit, and was hanged at his gate for his non-compliance, and the monastery bestowed upon Sir Thomas Audley, Speaker of the House of Commons. His only daughter Margaret, marrying Thomas Howard, Duke of Norfolk, the Charterhouse passed to the House of Norfolk, and thence to Thomas, Earl of Suffolk, of whom it was purchased by Thomas Sutton. A new history now begins. Sutton was born in Lincolnshire, in 1531, of an ancient and honourable family. He studied at Cambridge in the Colleges of Magdalen and Jesus, to each of which he left £500 by will. After travelling extensively on the Continent, he became steward to the Earl of Warwick, and secretary to the Earl of Leicester, by whose interest he was made Paymaster to the Northern Army, Victualler to the Navy, and Commissioner for the Prizes. He was sharer in several public farms, a partner in foreign adventures, especially in Muscovy and Hamburg, insomuch that he had no less than thirty agents or factors abroad, and he was full of charitable works, of which that before us was one of the greatest. His first project was to erect and endow a hospital at Hallingbury Bouchers, in Essex, and for this purpose he procured an Act of Parliament, 6 Jac. I. But he altered his mind, and purchased the Carthusian monastery of the Earl of Suffolk for £13,000. In 1611 he obtained letters patent under the Great Seal for erecting his hospital at the Charterhouse.

After Sutton's death, in December the same year, the title was contested, but unsuccessfully, by Baxter, his nephew, who was heir-at-law. "The governours of this noble foundation," says an account written in 1721, "are to be sixteen, of which the Master is one, most of the rest being either Lords Spiritual or Temporal. The persons maintained in the hospital are chiefly old gentlemen and children. First, the constitution admits fourscore ancient men who have been bred to a military profession, and been serviceable to their king and country; or else decayed merchants who have lost their estates by unavoidable accidents; or ancient householders who have formerly lived creditably in the world."

Military men have the preference, being admitted ten years younger than members of other classes. The persons are chosen by particular governors, every one in his turn. There are forty boys at school, chosen by the governors in the same methods. They are only capable of admission between the years of ten and fifteen, and are to continue in the house not more than eight years. These boys, upon their removal to Oxford or Cambridge, have £20 per annum allowed them for eight years. The number of such, however, must not exceed twenty-nine at one time. The remainder of the forty-four are designed for apprentices, are taught the elements of education, and

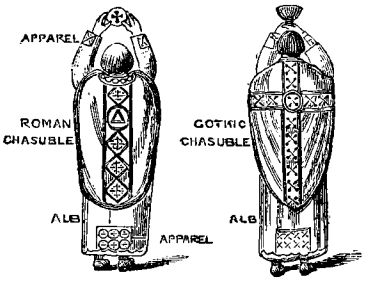
have £40 allowed to put them out. The yearly revenue amounts to £5,391 13s. 8d.

By the scheme approved by the Charity Commissioners in 1872, on the removal of the school to Godalming, there are to be on the foundation a number of Poor Brothers, not exceeding eighty, nominated and appointed by the governors. They are to be deserving men of good character, in decayed circumstances, being or having been officers in the army or navy, clergymen, merchants, or persons engaged in trading, professional, agricultural, or other similar occupations, who have become reduced by misfortune or accident without their own wilful default, and they must be not less than sixty years of age at the time of their appointment. These Poor Brothers have furnished rooms in the hospital, and certain allowances of food and money, and dine in the common hall, while for those who are sick or infirm duly qualified nurses are provided.

In the school, under the new scheme, there are always to be on the foundation not less than thirty junior and thirty senior scholars, the former elected by general competitive examinations, and the latter elected after examination from such boys as have been in the school at least twelve months previous to the commencement of the examination. There are also ten exhibitions, which can be held by boys below a certain age, and twenty exhibitions tenable by those who have left the school, and have gone to any university in the United Kingdom, or any other special place of education. The old premises of the Charterhouse School are now occupied by the Merchant Taylors' School.

**Chartophylax.**—In ancient monasteries an officer who had care of the charters and title-deeds. The name gradually came to be applied to the officer who acted as the bishop's private secretary, and to this day the office remains among the Uniate Greeks of the Austrian empire, the chartophylax directing the business of the bishop's court, and being his representative in the Cathedral chapter.

**Chasuble** (Lat. *casula*, a diminutive of *casa*, "a cottage").—St. Isidore of Seville describes the chasuble as "a garment furnished with a hood," and says that, "like a small cottage," it "covers the whole person." This garment was the same as the *pænula*, or *planeta*, the outer garment worn by the humbler classes. It was without sleeves, made in one piece throughout, circular, or almost so, in shape, with a small opening in the centre for the head to pass through. For the first three centuries at least the chasuble, or casula, was worn by clergy and laity alike as an out-of-door dress, and also by the clergy in Divine worship; but it was usual for the clergy to keep chasubles specially for worship, and gradually the Church vestments became richer and more splendid in material and ornamentation than those used for ordinary purposes. Hence the chasuble became a distinctively sacred vestment. It is reserved now for the officiating priest at the mass in the Roman Church; and, since the Westerton judgment, it has been worn by many clergy




CHASUBLE.

in the English Church when administering the Holy Communion. [Ornaments Rubric.] As worn now, the chasuble has no hood, and in the Roman Church the shape has been considerably altered.

**Cheke,** Sir John, was born in 1514. The son of a gentleman at Cambridge, he was educated at St. John's College, where he was chosen Fellow and University Orator; and, having the reputation of a great scholar, and particularly of an extraordinary linguist, he became the first Regius Professor of Greek, and was the main instrument of reviving the study of that language in England. He was sent for to the Court of King Henry VIII., and made preceptor to Edward Prince of Wales, which employment he managed to such great satisfaction that, after the death of King Henry, he was knighted by Edward VI.

Sir John Cheke kept up a learned correspondence with Sir Thomas Smith, Sir Thomas Elliot, and Ascham; with Sturmius, Camerarius, and several other eminent scholars beyond sea. Soon after the death of King Edward, Sir John Cheke was stripped of all his wealth for joining in the attempt to place Lady Jane Grey upon the throne, and was obliged to quit the kingdom on the score of religion. He retired into Germany, and settling at Strasburg, was chosen Greek Professor there. But in the year 1554, going from Strasburg to Brussels, to visit the English ambassadors and some other friends of his in those parts, he was seized, in his journey between Antwerp and Brussels, by some of King Philip's Court, who hurried him into a ship, and brought him to England, where he was imprisoned in the Tower. Here, under pressure, he recanted, returned to the Church of Rome, and recovered his wealth. But he died [in September, 1557] expressing his sorrow for his recantation. He lies buried in St. Alban's, Wood Street. A curious old manor-house belonging to him, and still bearing his arms, is to be seen at Mottistone, in the Isle of Wight.

Cheke's writings are many, chiefly on Greek

studies, and they were valuable in their day because of his profound scholarship.

**Chelidonius.**—A bishop deposed by St. Hilary of Arles in a council held there in 444, on the ground that he had been judge at a trial for life and death before his ordination, and that the canons barred ordination to persons in such circumstances. Chelidonius went to Rome, and appealed to Pope Leo; Hilary followed him, and entreated the Pope not to disturb the existing law of the Church. He also complained that some Gallican bishops who had been justly deposed in their own country, officiated without restraint in Rome, and when Leo announced his intention of convening a synod to settle the cause, Hilary resigned his see, declaring that he ought to have been at once supported. In the end, Leo restored Chelidonius to his see, though Hilary ceased not to protest, and to declare that Chelidonius continued deposed; and this notwithstanding Pope Leo's letter to the bishops of the Province of Vienna, affirming his judgment. It is not mentioned by any authors of the time of what see Chelidonius was bishop, though Francis Chiffletius positively asserts that he was Bishop of Besançon, giving as his authority a MS. of St. Romanus discovered in the Abbey of St. Claude. This opinion has been followed by a great many learned men; but Quesnel, in his dissertations upon Leo, proves that this *Life* of St. Romanus is not the work of a contemporary author, and is undeserving of credit.

**Cherubic Hymn.**—The name given by the Greek Church to the hymn *Tersanctus*, "Holy, Holy, Holy, Lord God of Hosts," &c.

**Chester,** Bishopric of.—This was one of six bishoprics which were founded out of some of the endowments of ancient monasteries in 1541. It was formed of portions cut off from the dioceses of Carlisle, York, and Lichfield and Coventry, and comprehended the counties of Cheshire and Lancashire, with parts of the counties of York, Westmorland, Cumberland, and Flint. The small Welsh portion of this great diocese is now annexed to that of St. Asaph; the portions in Westmorland and Cumberland have been restored to Carlisle. Its northern territory has been portioned off among the dioceses of Ripon, Manchester, Liverpool, and Wakefield. The diocese of Chester is now, therefore, generally speaking, conterminous with the county of Cheshire, and it is in the Province of York. Its population numbers 646,031, and the endowment of the see is £4,500.

The Bishops of Lichfield and Coventry were occasionally called Bishops of Chester in mediæval times; Peter, the first Norman Bishop of Lichfield [A.D. 1072—1085], having removed the seat of his bishopric from the small city of Lichfield to the larger and more important one of Chester; but this arrangement was altered by the successor of Bishop Peter, and there was not any actual Bishopric of Chester until the Reformation.

The following list contains the names of all the Bishops of Chester, with the dates of their incumbencies, from the foundation of the see to the present time:—

| | Accession. |
|---|---|
| John Bird | 1541 |
| George Coates | 1554 |
| Cuthbert Scott | 1556 |
| William Downham | 1561 |
| William Chaderton | 1579 |
| Hugh Bellott | 1595 |
| Richard Vaughan | 1597 |
| George Lloyd | 1605 |
| Thomas Morton | 1616 |
| John Bridgman | 1619 |
| Brian Walton | 1660 |
| Henry Fern | 1662 |
| George Hall | 1662 |
| John Wilkins | 1668 |
| John Pearson | 1673 |
| Thomas Cartwright | 1686 |
| Nicolas Stratford | 1689 |
| William Dawes | 1708 |
| Francis Gastrell | 1714 |
| Samuel Peploe | 1726 |
| Edmund Keene | 1752 |
| William Markham | 1771 |
| Beilby Porteus | 1777 |
| William Cleaver | 1788 |
| Hen. W. Majendie | 1800 |
| Bowyer E. Sparke | 1810 |
| George Henry Law | 1812 |
| Charles J. Blomfield | 1824 |
| John Bird Sumner | 1828 |
| John Graham | 1848 |
| William Jacobson | 1866 |
| William Stubbs | 1883 |

The Cathedral of Chester is the ancient abbey church belonging to the Monastery of St. Werburgh, that of St. John the Baptist having been used by the two Norman Bishops of Lichfield while they occupied Chester as the seat of the latter bishopric. It stands on the site of a very ancient church dedicated to St. Peter and St. Paul, which was the mother-church of Chester when the relics of St. Werburgh [Werburgh, St.] were removed thither from Hanbury in the year 875, nearly two hundred years after her death. This church was rebuilt in the tenth century by Ethelred, ealdorman of Mercia, and his wife Ethelfled, and was then, perhaps, re-dedicated in the name of the saint whose shrine it held. In the year 1095 it was again rebuilt, and turned into a Benedictine monastery by Hugh Lupus, Earl of Chester, under the direction of St. Anselm, Archbishop of Canterbury; but this Norman cathedral became ruinous before the end of the twelfth century, and has disappeared. Of the present cathedral, the eastern part is Early English, having been built at various periods between 1194 and 1230. The lower portion of the rest of the building belongs to the Decorated or fourteenth century period, while the upper part of the central tower, the transept and nave, are Perpendicular, as is nearly the whole of the exterior casing of the church, all this part having been constructed at some time between 1485 and 1537. The modern restoration, at an estimated cost of £50,000, was begun in 1844. When the see of Chester was founded, in 1541, the dedication of the church was altered to that of Christ and the Blessed Virgin.

The cathedral establishment consists of a dean, four canons, twenty-four honorary canons, and four minor canons; and its endowments amount to about £4,000 a year.

**Chester-le-Street,** BISHOPRIC OF.—The see of Lindisfarne was transferred to this place—anciently known as Cuneacester, from its situation on the river Cone—between Durham and Newcastle, in A.D. 900, Cutheard being the first of seven bishops, the last of whom died in A.D. 990, when the see was removed to Durham. [DURHAM, BISHOPRIC OF.] Some crosses, with interlaced work of very early days, still remain as a memorial of the see.

| | Accession. | | Accession. |
|---|---|---|---|
| Cutheard | 900 | Sexhelm | 947 |
| Tilred | 915 | Ealdred | 957 |
| Wigred | 928 | Elfsy | 968 |
| Uhtred | 944 | | |

**Chichester,** BISHOPRIC OF.—This represents the more ancient bishopric of the South Saxons, or of Sussex, the seat of which was at Selsey. Sussex was for about five years [A.D. 680—684] the missionary field of the restless Wilfrid, now Bishop of York, now of Hexham, now of Ripon, now of the South Saxons, now again of York. But Sussex still remained for some time under the pastoral care of the Bishops of Winchester; and it was not until the year 709 that Eadbert, Abbot of the Monastery of Selsey, was consecrated Bishop of Selsey. He was the first of twenty-two bishops who for three centuries [A.D. 709—1070] ruled the diocese now known as that of Chichester. Ethelric, the last Bishop of Selsey, was deprived and imprisoned, in his extreme old age, by William the Conqueror, and Stigand, chaplain to the Conqueror, was appointed in his place. At the same time the see was removed from the fast disappearing village of Selsey to the town of Chichester.

The population of the diocese of Chichester numbers 489,550. The income of the see is £4,200.

The following is a list of the ninety-two bishops who have presided over first the kingdom of Sussex, and subsequently the county of Sussex, from the foundation of the bishopric:—

SELSEY.

| | Accession. | | Accession. |
|---|---|---|---|
| Eadbert | 709 | Bernege | 909 |
| Eolla | 714 | Wulfhun | 931 |
| Sigga | 733 | Alfred | 944 |
| Aluberht | (?) | Eadhelm | 963 |
| Osa | 765 | Ethelgar | 980 |
| Gislehere | 780 | Ordbriht | 989 |
| Totta | 785 | Elmer | 1009 |
| Wiohthun | 789 | Ethelric | 1032 |
| Ethelwulf | 811 | Grimketel | 1039 |
| Cenred | 824 | Hecca | 1047 |
| Gutheard | 860 | Ethelric | 1058 |

CHICHESTER.

| | Accession. | | Accession. |
|---|---|---|---|
| Stigand | 1075 | Ralph Neville | 1224 |
| Gosfrid | 1087 | Richard de Wych | 1245 |
| Ralph Luffa | 1091 | John Climping | 1254 |
| Seffrid d'Escures | 1125 | Stephen Berksted | 1262 |
| Hilary | 1147 | Gilbert de S. Leofard | 1288 |
| John Greenford | 1174 | John Langton | 1305 |
| Seffrid | 1180 | Robert Stratford | 1337 |
| Simon de Wells | 1204 | William de Lynn | 1362 |
| Richard le Poor | 1215 | William Reade | 1368 |
| Ralph of Wareham | 1218 | | |

| | Accession. | | Accession. |
|---|---|---|---|
| Thomas Rushook | 1385 | George Carleton | 1619 |
| Richard Mitford | 1390 | Richard Montague | 1628 |
| Robert Waldby | 1396 | Brian Duppa | 1638 |
| Robert Reade | 1397 | Henry King | 1642 |
| Stephen Patrington | 1417 | Peter Gunning | 1670 |
| Henry de la Ware | 1418 | Ralph Brideoake | 1675 |
| John Kemp | 1421 | Guy Carleton | 1678 |
| Thomas Polton | 1421 | John Lake | 1685 |
| John Rickingale | 1426 | Simon Patrick | 1689 |
| Simon Sydenham | 1431 | Robert Grove | 1691 |
| Richard Praty | 1438 | John Williams | 1696 |
| Adam Moleyns | 1446 | Thomas Manningham | 1709 |
| Reginald Peacock | 1450 | Thomas Bowers | 1722 |
| John Arundel | 1459 | Edward Waddington | 1724 |
| Edward Story | 1478 | Francis Hare | 1731 |
| Richard FitzJames | 1503 | Matthias Mawson | 1740 |
| Robert Sherborn | 1508 | William Ashburnham | 1754 |
| Richard Sampson | 1536 | John Buckner | 1798 |
| George Day | 1543 | Robert James Carr | 1824 |
| John Scory | 1552 | Edward Maltby | 1831 |
| John Christopherson | 1557 | William Otter | 1836 |
| William Barlow | 1559 | Phil. N. Shuttleworth | 1840 |
| Richard Curteis | 1570 | Ashurst T. Gilbert | 1842 |
| Thomas Bickley | 1586 | Richard Durnford | 1870 |
| Antony Watson | 1596 | | |
| Launcelot Andrewes | 1605 | | |
| Samuel Harsnett | 1609 | | |

The cathedral of the Bishops of Sussex was originally at Selsey, which the sea has long ago engulphed in its encroachments upon the south coast, although its ruins were still visible in shallow water in the time of Queen Elizabeth. A relic of it still remains in the shape of two large sculptured slabs of Byzantine character, representing the raising of Lazarus, which are now built into the wall of the south-choir aisle of the present cathedral.

When the see was removed to Chichester, in 1070, the Church of the Benedictine monastery of St. Peter became the cathedral for a time, but a new one was soon commenced near the same site, and completed in 1108. After being twice damaged by fire, this church was restored and much enlarged by Bishop Seffrid, the second of that name [A.D. 1180—1204]. Much of the ancient Norman church still remains, but additions of Early English and Decorated work are to be seen crowning the older constructions or encasing them in every part, the cathedral being completed, as it stood till modern times, by a beautiful central spire, erected in the fifteenth century. This spire fell in ruins on February 21, 1861. After vigorous attempts to prevent the disaster, the task was found to be impossible, and an hour and a half after the workmen had abandoned it, "the spire was seen to incline slightly to the south-west, and then to descend perpendicularly into the church, as one telescope tube slides into another, the mass of the tower crumbling beneath it," the fall being completed in a few seconds. The spire and the adjacent parts of the cathedral which its fall had destroyed were at once rebuilt through the zeal of the famous Dean Hook, the top stone of the former being laid in June, 1866.

The cathedral body of Chichester consists of a dean, four canons residentiary, a precentor,

chancellor, and treasurer, twenty-nine prebendaries, and four minor canons; and the endowments yield about £5,000 a year income.

**Childermas.**—A popular name for the festival of the Holy Innocents, the third day after Christmas. "Childer" is still the common form of the plural word "children" in the North of England and elsewhere.

**Chiliasts,** or **Millennarians.**—Those who believe that after the Last Judgment the saints shall live a thousand years upon the earth, and enjoy all kinds of innocent pleasures. It is said that Papias, Bishop of Hierapolis, who lived in the second century, and was disciple to St. John, was the first to hold this opinion. The authority of his name, supported by some passages in the Book of Revelation, brought a great many of the primitive fathers to believe in it, as, for example, Irenæus, Justin Martyr, and Tertullian. The Chiliasts were condemned by Pope Damasus, in a synod held at Rome against the Apollinarians. The opinion has constantly been revived, and is held by many still, who base their views upon their interpretation of the Book of Revelation.

**Chillingworth,** William.—A learned theologian, who was born in 1602, at Oxford, where his father, William Chillingworth, was at one time mayor. He was admitted to Trinity College, in that University, in June, 1618, and was B.A. 18th June, 1620, M.A. 16th March, 1623, Fellow 10th June, 1628. Chillingworth could not fail to be attracted by the Romish controversy which was then prevalent, and which had received a special impetus through the marriage of King Charles I. with the daughter of Henry IV. of France. The Jesuit Fisher, Laud's great opponent in this controversy, had so much power with Chillingworth that he joined the Roman Church in 1629, and settled himself at the Douay College. But he did not remain a Romanist long: his keen love of inquiry, and impatience of evasive answers, soon unsettled him, and Archbishop Laud, who was his godfather (being at the time of Chillingworth's birth a Fellow of St. John's College, Oxford), and was then Bishop of London, succeeded in bringing him back to the Church of England. His Fellowship he had of course forfeited, but still he returned to Oxford, and employed himself writing in defence of Protestantism. For in his high conscientiousness he could not take orders, and so open up to himself the way to a profession. He might have been ordained, and would, no doubt, have received preferment from Laud, but he did not see his way to signing the Thirty-nine Articles. A controversy with the Jesuit party led to his chief work, *The Religion of Protestants a Safe Way to Salvation*, which was published in 1638. It was written principally at the house of Lord Falkland, whose guest he frequently was, enjoying there constant intercourse, not only with his noble host, but with Hall and Selden. When finished, the book, through Laud's endeavours, was dedicated to the king.

A sentence out of this work has become such a by-word, that Chillingworth is not only better known by it than by anything else which he has written, but it is the sole thing by which to most men he is known at all. We will quote him:—"By the religion of Protestants I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the Confession of Augsburg or Geneva; nor the Catechism of Heidelberg, nor the Articles of the Church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, the Bible. *The Bible, I say, the Bible only is the religion of Protestants.*" The sentence has been mischievously used, age after age. It has been quoted by way of closing the door to legitimate criticism. Yet Chillingworth only meant that the Bible is a perfect rule of faith and practice, and certainly never dreamt of his dictum being used against the rights of historical inquiry or criticism.

Dean Plumptre has written an admirable monograph on Chillingworth in a collection of lectures entitled *Masters in English Theology* [1877]. He pronounces Chillingworth's a second-class treatise, acute and accurate, but in no sense far-sighted; clever in convicting opponents of bad logic, but nowhere displaying a power of surveying the whole field. He says the book is tedious, utterly unlike what it would have been if Butler or Hooker, instead, had had this controversy in hand. But at the same time the Dean quotes striking passages in which Chillingworth retorts on Romanists their charge of the "uncertainty" of Protestantism, of the want of an infallible guide, of their claims to have an authoritative interpreter of Scripture in their Pope.

His zeal for freedom of inquiry into the grounds of our faith, and for toleration of opinion, led him to some of the noblest passages of his writings. Thus:—"To say that God will damn men for errors, when they have used diligence to find out truth, but yet have missed it, men who are lovers of Him and lovers of truth, is to rob man of his comfort and God of His goodness; to make man desperate and God a tyrant." Such a sentence sounds almost a truism now, but it was strange to minds which had not yet learned toleration. It offended both Roman and Protestant dogmatists, and the latter were yet more bitter than the Romanists had been. They called him, but without any producible evidence, Arminian, Socinian, sceptic. And

they were fierce in their denunciations when he no longer felt scruples as to signing the Thirty-nine Articles, justifying his action by maintaining that the subscription was "one of peace and union more than of belief," in which opinion Archbishop Laud is said to have supported him. He made the subscription on the 20th of July, 1638, when he was admitted to the Chancellorship of the Cathedral of Sarum, with a prebend attached; in 1640 he was also Proctor in Convocation for the Chapter.

Chillingworth, being a zealous Royalist, joined the king's army in the civil war, and was present at the siege of Gloucester in August, 1643, where he constructed movable towers after the old classical fashion, to attack the city withal. This is probably the last instance of the kind. But before they could be used a Parliamentary force, under Lord Essex, compelled the Royalists (Sept. 6th) to raise the siege. In the winter of the same year Chillingworth was besieged in his turn, being in the garrison of Arundel Castle, where he fell ill; and when Sir William Waller took the castle, on the 9th of December, he was removed to Chichester, where the bishop (Henry King) received him; here he died in January, 1644, and was buried in the cathedral.

Chillingworth was author, besides the work already named, of a treatise on the Apostolical Succession, of some published sermons, and of other smaller works. They were last published at Oxford (3 vols., 1838).

**Chimere** (Old French, *chamarre*, "a gown or coat").—The vestment in which a bishop at present ministers, worn over the rochet, which is a short and narrow surplice. The chimere is simply the usual outdoor dress of a bishop of three hundred years ago appearing as a Doctor of Divinity, changed from red to black at the Reformation, and still worn in red on certain occasions by Doctors at the Universities. It was sleeveless, and the lawn sleeves now worn are the sleeves of the rochet very much lengthened and widened: over this attire modern bishops usually put their doctor's hood, and so give the whole a more stately air. The word chimere is found in different forms in old French, Italian, and Spanish; and in English it has had many spellings, as chimmer, cymer, simar.

CHIMERE.

**China,** Religion in. [Missions.]

**Chirothecæ** (Gr. *cheir*, "hand," and *thēkē*, "case").—The embroidered gloves formerly worn by bishops, and sometimes by abbots. In the English Church it is now thought more consistent with the ministerial function not to wear gloves, but in the Romish Church they are still used by bishops, and by those officials who carry staves, canopies, etc. They are also called *manicæ* (sleeves), and *wanti* (gants).

CHIROTHECÆ.

**Choir.**—This word, both in its Latin form of *chorus*, and in its English form (once often spelt quire, as it still is in the Prayer Book), has always been used in the two senses (1) of the singers of the church, and (2) of the part of the church where they sit.

1. *The singers themselves.*—A choir, and a surpliced choir too, was a familiar thing in Divine Service long before Christianity [see 2 Chron v. 12: "The Levites which were the singers, arrayed in white linen, stood at the east end of the altar"], and when Christian worship was somewhat settled the choir was introduced into it. Singers are mentioned by St. Augustine (354—430); and that they were dressed in white linen is stated by Amalarius, a writer on *Divine Offices*, early in the ninth century. They were at one time considered to form the first minor order of the Church, and received a special form of ordination: this, however, was really nothing more than such a religious form of "admission to the choir" as is now often used. They are accordingly not now reckoned among minor orders even in the Romish Church; and Martene says, writing early in the last century [*de Ant. Eccl. Rit.*, ii. 18], "The order seems to have become extinct about three hundred years ago."

A school of singers existed, of course; and it is traced at Rome nearly as far back as the singers themselves, probably owing its origin to Pope Gregory the Great, in the sixth century, from whom and his school we have the familiar "Gregorian Chant."

2. *The singers' part of the church.*—The division of the earliest churches was simply into two parts, for the clergy and the laity; the sub-division of the former into two, though still early, is somewhat later: it is found in the Council of Toledo in the seventh century, and the name "chorus" is used in the architectural sense of "choir." [Cantor; Decani.]

**Choragus,** or choir-ruler (Gr. *choragos*, "leader of a chorus").—That member of the choir who takes the lead in actual functions; not necessarily identical with the "choir-master," or teacher; distinct also from the precentor, or cleric who has charge of the music in its ecclesiastical aspect.

**Chorepiscopus** — Literally, a country bishop [Gr. *chōra*, "country," and *episkopos*, "bishop"]; sometimes represented in old English by the odd word "chor-bishop." An early canon provided that a bishop should always have his see in a city or town, and thus these chor-episcopi, first appointed late in the third century, to take charge of the more remote parts of the very large dioceses of Asia Minor, were considered as, so to say, an inferior class of bishops. They were of course, as far as order went, on a level with others, though they were sometimes consecrated by one bishop only, and were not, as a rule, or without their diocesan's licence, allowed the higher episcopal functions, such as the giving of the major orders of deacon and priest; the minor orders and confirmation they might give. Later on, certainly in the East, and perhaps in the West, they received in many cases no proper consecration as bishops, and one ritual is known for their appointment to their charge without imposition of hands. But even then they are stated to have taken, in some cases, too much upon them, to the infringing of the diocesan's authority, and this led at last, in the ninth century, to their abolition; as early as the fourth they had been restricted by the Council of Laodicea, which ordered that for the future travelling priests should be substituted for them.

**Chorister.**—Any individual member of the choir, man or boy, though the name is perhaps more commonly used of the latter. At cathedrals the adult choristers are usually called lay clerks or lay vicars; at Manchester, however, they are simply "singing-men"; and at York, "song-men."

**Chrism.**—A compound of oil and balsam, forming a sweet ointment—"ointment" is, indeed, the literal meaning of the word in Greek—used in primitive time, and in the old English, as in the modern Roman Church, at baptism, confirmation, and ordination, as also at royal coronations and dedications, or consecrations of churches and altars. The extreme unction of the dying was with simple oil; and this, then called the oil of the catechumens, was also used at baptism before the actual baptising, as the chrism was after [Maskell, *Mon. Rit.*, i. 22]. The chrism was to be obtained by parish priests from the bishop, by whom both it and the oil were to be consecrated every year on Maundy Thursday; many orders for this may be seen in Martene [*de Ant. Eccl. Rit.*, iii. 86, etc.], from the ninth century downwards; for an early order of the English Church see the Leofric Missal [ed. Warren, p. 257]. But the use of anointing in the general sense is far older, at least at baptism, being alluded to by Tertullian as in use in the third century [*de Baptismo*, cap. 7]; nor does the introduction of chrism, properly so called, appear to be much later [Smith, *Dict. of Christian Ant.*, s.v.].

Of these old English unctions, only those at baptism and of the dying were retained by the first English book of 1549, and the former was mutilated by the omission of the first anointing with oil; the specification of chrism was also omitted, but there can be little doubt that, at least at first, the use of it continued as before.* How this and the oil were consecrated between 1549 and 1552, when both were finally abolished, is not clear, since the Act 3 and 4 Edward VI. cap. 10 abolished all Service-books except the Prayer Book, which contained no such form [Gibson's *Codex*, i. 300]; it is probable that after the old stock was used up—the rubric requiring annual renewal was of course no longer binding—consecration was hardly performed at all; and it is likely that in many places Edward VI.'s injunctions against "maintaining oil and chrism" were carried out to the extent of disusing them altogether, in spite of the rubric. In 1571 Archbishop Grindal, of York, inquires whether any clergy use "oyle and chrisme, or any other Popish ceremonie."

At coronations the original use was to anoint a king twice, first with oil and then with chrism, but a queen-consort with oil only; the later and modern use, however, dispenses with chrism, and uses simple oil in both cases, which is consecrated in the service just before its application [see the Service in Maskell's *Mon. Rit.*]. Chrism, therefore, is not now used in the English Church.

In the consecration of a church, which was one of the most elaborate offices in the whole Roman rite, the altar was anointed with both oil and chrism, and the walls were anointed with chrism in twelve places, both outside and inside. The whole office will be found in Maskell, as above. This use, like that in Baptism, is discontinued in the English Reformed Church.

The chrism of the Eastern Church contains, besides oil and balsam, no fewer than thirty-six other ingredients, among them cinnamon, musk, and saffron. It is used on the same occasions as in the West; but confirmation is here given by the priest immediately after baptism with the episcopally consecrated chrism, and the two anointings with chrism are therefore merged into one.

**Chrismatory.**—The vessel used as the receptacle for holy oil.

* The Interleaved Prayer Book, however (p. 201, 10th ed.), distinctly states that the use of *chrism* was laid aside in 1549.

**Chrisome.** — This is the old English name for the white dress of a child at its baptism. Its derivation is from the Greek verb to anoint, along with the familiar words, *Christ* and *Christian*, and the less familiar *Chrism* (all which see); and it, therefore, in its origin, signified the linen band tied over the forehead where the child had been anointed either at baptism or confirmation, to retain the anointing for a short time in its place [Smith's *Dict. of Christian Ant.*, i. 163]; from this the name was transferred to the dress with which the child, at the baptismal anointing, was formally invested. Such a dress is of very old date, and alluded to by innumerable early writers; references to it may also be found in many of the early Orders of Baptism given in Martene [*de Ant. Eccl. Rit.*, vol. i.]; in the English Church its use was almost universal, and allusions to it in one of the earliest offices known may be seen in the Missal of Leofric, Bishop of Crediton, afterwards of Exeter (1046—1072), which was written early in the tenth century in Lorraine, and brought to England by Leofric [p. 238, ed. Warren, 1883]. In the mediæval offices it was, however, omitted in the Use of Bangor [Maskell's *Mon. Rit.*, i. 24], but in the Sarum Use it continued, and descended thence to the first English book of 1549, with the difference that it was placed before the actual anointing, instead of, as in the Sarum Use, after it. The rubric in 1549 provides that "the minister shall put upon him his white vesture, commonly called the chrisome," and afterwards "the minister shall command that the chrisomes be brought to the church, and delivered to the priests after the accustomed manner at the purification of the mother of every child." According to Bishop Cosin [*Hierurgia Anglicana*, p. 357], the custom was commonly practised in the north of England *temp.* Charles I.; and a kind of tradition of it yet remains in the very widespread use of nothing but white clothing for a child at baptism. An infant dying before its chrisome was returned to the church was called a

**Chrisome Child,** and in this case the chrisome was sometimes used as a shroud. The expression, however, "chrisome child," or "chrisomer," which is also found, became much misused, and was often applied to all deceased infants, whether baptised or not; thus in the registers of Westminster Abbey [ed. Colonel Chester, 1876, p. 219] is this entry :—"1687, Oct. 22. The Princess Ann's child, a chrisome." The word was also used in the bills of mortality down to the last century.

Care should be taken not to confuse this word in spelling or sense with Chrism (q.v.). Even in Keeling's *Liturgiæ Britannicæ* the latter spelling is used throughout the rubrics already quoted.

**Christ.**—"We have found the Messias, which is, being interpreted, the Christ, or (marg.) the Anointed" [John i. 41]. Here is at once seen the official name of our Lord and Saviour in the three languages of Hebrew, Greek, and English.

These words of Andrew the fisherman to his brother Simon, "We have found the Messiah," show clearly that "the Anointed One" was looked for and expected among the Jews. In early prophecy the Expected One is called the Anointed [1 Sam. ii. 35; Ps. ii. 2], while in Dan. ix. 25, 26, the word Messiah itself is used in our English Version.

Anointing under the Law was the ceremony by which consecration, or setting apart to any office, was performed, and men were anointed to the three offices of Prophet, Priest, and King. The instances of Elisha the prophet [1 Kings xix. 16], Aaron the priest [Levit. viii. 12], David the king [2 Sam. ii. 4], are familiar; so our Lord and Saviour, uniting the three offices in Himself, was anointed to them all, not with the material chrism, or sweet ointment of "principal spices" [Exod. xxx. 23], but with the oil of gladness of the Holy Ghost which those "principal spices" typified [St. Matt. iii. 16]. Thus in the one word CHRIST is conveyed to us a reminder of the prophetic, priestly, and kingly offices of our Lord and Saviour, who perpetually declares to us the will of His Father by His Word, constantly intercedes for us in heaven by the memory of His death, and continually reigns over the Church, which is His kingdom.

**Christadelphians.**—An obscure sect, founded by one Richard Watts, a Baptist preacher. They declare that Christians everywhere have apostatised from the truth, and that they themselves represent the original faith; that they are in fact "the sect everywhere spoken against." Their name ("Christ's Brethren") is intended to distinguish them from Christians, and with the same view they call their places of worship, not "churches," but "ecclesias." They style the Church of England, and Protestant Dissenters as well, "harlot daughters of Rome." Their tenets with respect to the Godhead are Arian; and they hold that men are not created immortal, but become so by spiritual regeneration. Mr. Blunt says, "It is believed that the Christadelphians are an increasing sect," and gives London as one of the few places where they have a meeting-house, but there is no mention of it in the *London Directory* among "Places of Worship." [Compare CONDITIONAL IMMORTALITY.]

**Christendom.**—A term now used exclusively to denote that part of the earth where Christianity is professed, opposed to Heathendom, a word of much later formation. But two older senses of the word are these :—

1. Christianity itself, the ending "dom" being here equivalent to the modern "ness" (an instance or two of the word "Christianness" may be found); parallel with "halidame," which was simply "holiness," not, as some etymologists would have it, "holy dame," or the Virgin Mary.

2. Baptism, as Wycliffe in the Epistle to the Romans vi. 4: "Soothly we be together buried with Him by christendom into death."

**Christian.**—

"Fair Antioch the rich, the great,
Of learning the imperial seat,
You readily inclined
To light which on you shined;
It soon shot up to a meridian flame,
You first baptised it with a Christian name."

Thus writes Bishop Ken, in his too little known *Christian Year*" (Hymn for St. Luke's Day), on that Evangelist's words, "the disciples were called Christians first in Antioch" [Acts xi. 26]—at Antioch, that is, on the Syrian river Orontes—about A.D. 43.

Other names by which believers in Christ were called were "the brethren" [Acts xv. 1], "the believers" [Acts v. 14]. It is thus likely that at the time St. Luke speaks of, the name Christian was not self-assumed; and it is clear that it could not have been given by the Jews, since they would have considered it as profaning the title of their expected Messiah—the names given by them were Nazarenes or Galileans; it must, therefore, have been imposed by the heathen population of Antioch. It was at once adopted, and "I am a Christian" became the formula of the martyr's confession [Tertullian's *Apologia*, ii.]. Another form of the word was *Chrestian*, as if from *chrēstos*, "gracious"; this latter word is, indeed, given as our Lord's name by Suetonius, in his *Life of Claudius*. The mistake was not an unnatural one, since *Chrēstos* already existed as a Greek proper name. It is possible that St. Peter alludes to this in 1 Pet. ii. 3: "If so be ye have tasted that the Lord is gracious."

The word is assumed by several religious sects, sometimes with, sometimes without, another word. In the Report on Religious Beliefs attached to the Census of 1851, no fewer than 96 congregations in England and Wales returned themselves simply as "Christians," intending thereby to dissociate themselves from any sectarian designation. Then there were "Orthodox Christians," "New Christians," "Primitive Christians," "New Testament Christians," "Original Christians," "United Christians," "Christian Army," etc. There were eight congregations calling themselves "Christian Association." [DISSENTERS.]

**Christians of St. John.** [MENDÆANS.]

**Christians of St. Thomas.** [THOMAS, CHRISTIANS OF ST.]

**Christian Name.**—Originally, a Christian name was not the name of civil registration, or one assumed at pleasure, whether not legally authorised or authorised "by deed poll executed and enrolled in Chancery," or even by Act of Parliament, but the name given to a man when, in the name of Christ, he is baptised. Now, however, it has come to signify, even in cases where baptism is not administered, the name or names peculiar to the individual, as distinct from that which identifies the family.

The giving of a name has from the very earliest times been associated with baptism, though it has not always, as at present, been given or used at the actual performance of the rite; thus, in the primitive times when baptism was yearly performed at Easter, we see from St. Gregory of Nyssa and St. Cyril of Jerusalem that the names were given to the bishop, and recorded by him in the fourth or fifth week of Lent; so St. Augustine, in his *Confessions*, says "The time had come when I ought to give in my name"; and accordingly in the early Orders of Baptism given in Martene [i. 63, *et seq.*], the name is not always connected with the baptismal formula in the way now so familiar. This custom appears to have become general about the end of the tenth century, and in the English Church it is found in the Leofric Missal of that date. In the Sarum Service the name was given and used earlier than at present, viz. at the preparatory questions which answer to our "Dost thou in the name of this child?" etc., and the infant was also addressed by it at the giving of the chrism and chrisome. In 1549 this latter use of the name was dropped, and in 1552 all use except as at present ceased; in this year it was discontinued at confirmation, where also it had previously been used.

From what has been said it will be clear that giving a name is not essential to baptism; but some such idea had so far gained ground in the Middle Ages that if an infant was baptised (according to canons then, and even now in the Roman Church, in force—Lynwood's *Provinciale*, iii. 25) before its birth was complete, so that its sex was unknown, the name "Creature of Christ" was used. And this, if the child lived, was actually considered as the name, for there is an entry in the Staplehurst register, July 19th, 1579, of the marriage of John Haffynden and Creature Cheseman.

There was an ancient provision that the Christian name might be changed by the bishop at confirmation, and a constitution of Archbishop Peckham (1281) enjoins this to be done in the case of wanton names; from which Bishop Scambler of Peterborough (1563) appears to have concluded [Ellis's *Historical Letters*, 3rd series, iii. 351] that it could be done in no other case. It has, however, been done without this limitation; and as late as 1761 [*Notes and Queries*, 4th

series, vi. 17], and Sir Edward Coke [*Institutes*, i. 3] decides it to be legal.

**Christianity.**—The religion which we profess is based upon a new and specific revelation in the Person of Jesus Christ. Its aim is to restore to mankind the lost fellowship with God in an eternal kingdom, set up here on earth, and called the Church, to be brought to its full and perfect consummation in the world to come. The history of Christianity, then, is the record of the facts pertaining to the nature and growth of the Kingdom of God upon earth, in their external and internal relations. This history falls into three main divisions: Ancient, Mediæval, and Modern. The Ancient history of Christianity is the narrative of the supremacy won by the Church over Greek culture and the Roman Empire. It closes, and Mediæval history begins, with the epoch of the Carlovingian dynasty. The Mediæval period comprises the victories of the Church over the Celtic, Teutonic, Slavonian, and Scandinavian tribes in the centre and north of Europe, the conflicts and rupture of the Eastern and Western branches of the Church, and the contest between the Imperial and Papal powers for supremacy. This period closes with the Reformation. The Modern history recites the struggles between Catholicism and Protestantism, and between Christianity and Philosophy, and the growth of Protestant civilisation.

I. Ancient Christianity.—The first subdivision in this portion (1) reaches from Christ to the days of the Antonines. It comprises the age of the Apostles and of the whole of the New Testament Scriptures, and is prior to the most widespread persecutions, and to the more definite formation of the Catholic polity and theology. The energy of the Church is displayed in its zealous missionary work and its unparalleled expansion. During this time were also written the works of the Apostolic Fathers and the first Apologists, to which must be added some heretical writings. Next comes (2) the formation of the Catholic Church in the midst of conflicts and persecutions (A.D. 180—313). The Church, having won her victory over Judaism and the cruder forms of Gnosticism, is in conflict with popular heathenism, with the philosophic culture of the time, and with the civil power, and passes through each conflict with the calm conviction of final supremacy. At the beginning of this period it is diffused beyond the bounds of the Roman Empire; at the close it is firmly established as a social and moral power, its civil rights are recognised, and its superiority to Pagan religions and philosophy is conceded. This is the period of the severest persecutions by the Imperial power, with intervals of repose. A new philosophy, Neo-Platonism, aims to supersede Christianity by reforming heathen mythology, and though it fails, it proves a large factor in the formation of Alexandrian Christian theology. [Origen; Alexandria.] Eastern and Western Christianity show divergence as regards method: the Western, or Latin, tendency is practical, resting on authority; the other is speculative and exegetical. Doctrinal controversy is chiefly concerned with the Person of Christ, starting from simple faith in Him as a Divine Redeemer, and seeking to formulate His relation to the Godhead. As the period closes, the struggle for supremacy between Christianity and heathenism takes decisive form: the latter put forth all its strength to crush the advancing faith, but so entirely failed that the great change under Constantine was universally accepted. During this time the diocesan system had become fully developed; the canon of Scripture was definitely formed; but the Church was afflicted with the Novatian Schism. (3) The Church was now allied with the State, heathenism was gradually rooted out in East and West, and the barbarian hordes which began to desolate the Empire were brought by degrees under Christian rule. Monasticism had become a powerful influence. The third and fourth centuries were the most marked period in Church history (the sixteenth alone ranking with it) in the development and formal statement of fundamental Christian doctrines, and the height of Greek Theology was now reached. The formulas of the *Trinity* and the *Person of Christ* were attained, and have ever since remained in the creed of the Church. Gnosticism was now at an end. The first great controversy was the Arian, the question at issue being whether in Christ there is absolute or only relative Divinity. [Arius.] Then came the question, Had Christ a real human soul? [Constantinople, Council of.] This being affirmed, and the Person of Christ declared to be *One*, with *Two Natures*, controversies arose on the relation of these two natures. [Ephesus and Chalcedon, Councils of.] Now, too, appears the greatest name in the Latin Church, Augustine, Bishop of Hippo. [Augustine.] With him is connected the first great controversy which began in the Western Church, which we may call *Anthropological:* questions respecting nature, grace, and their relations—predestination and freewill. Opposed to Augustine was Pelagius (q.v.). The Catholic idea of the Church, too, was more elaborated by Augustine than it had been before, he insisting on unity and episcopal succession against the Donatists (q.v.). Then arises a succession of Ecclesiastical Historians (q.v.). (4) The West has now become the chief seat of learning and culture in the Church, the Empire is divided and falling to pieces, when, under Leo the Great, begins that transformation which makes Rome the

seat of the Papacy, as it had once been of Paganism. The barbarian incursions which shattered the Roman Empire in the West infused a new life-blood into the old and dying world. The terrible miseries which ensued were as the labour-pangs of a new world. Chaos was brought into order by the power of the Christian Church. The Eastern Church was comparatively isolated: the Emperors claimed power over it, and controversies were determined mostly by political considerations; the Western Church had to look to Rome as its centre of unity, for the Roman bishop was its only metropolitan. The barbarian tribes had nearly all been converted to Christianity by Arian missionaries expelled from the Empire; but, one by one, they were won over to the Catholic faith, and thus the Roman power was consolidated, and, while the East was continually engaged in subtleties and distinctions of doctrines, the definiteness and concentration of the Western mind made its decisions obeyed. But doctrinal controversies still continued with vehemence, the chief being the MONOPHYSITE (q.v.). The other, the SEMI-PELAGIAN (q.v.), was left undecided, and was one of the foremost questions of the Reformation in the sixteenth century. (5) The next division of this period begins with the accession to the Papacy of Gregory the Great, in 590. This period witnesses the most marked contrast between the Eastern and Western Churches. The new states of the West are shaped more and more into a political and religious unity; the Frankish Empire takes the lead among the nations, and saves Europe from Mahometan subjugation; Frank arms and monastic zeal combine in propagating Christianity in Northern Germany; the Greek Empire is riven by the warlike fanaticism of the Mahometans, and in less than a century Asia Minor, Egypt, Africa, and Spain are subdued to the Crescent. The Iconoclastic dispute between East and West weakens the former, the former seeing in the use of images the progress of superstition, the latter following its usual policy by elevating the popular feeling into a dogma of the faith. [ICONOCLASTS.]

II. MEDIÆVAL CHRISTIANITY: from Charlemagne to the Reformation.—(1) The end of the Greek Exarchate in Italy, in 752 [RAVENNA], the destruction of the Lombard Kingdom, in 774, the alliance of the Frank Empire with the Papacy, the division of the Mahometan Khalifate, in 750, into the Abbasides of the East and the Ommiades in Spain, and the decline of the Greek Empire, all make the reign of Charles the Great a turning-point in human history. [CHARLEMAGNE.] The Papacy pushes its claim to universal obedience, which is tacitly acquiesced in by Charlemagne, though he and his successors assert Imperial rights as to the election of the Popes. The Papal claim is greatly strengthened by the FORGED DECRETALS (q.v.). The result of the claim of the Papacy was the final separation of the Eastern and Western Churches. The dismemberment of Charlemagne's Empire after his death encouraged the Papal claims, but the latter part of the ninth century saw the Popes become the puppets of rival Italian factions, and for awhile the Papacy became the shame and derision of Europe. Controversies concerning the Eucharist began; monasticism made progress, and gradually exempted itself from episcopal jurisdiction, and was made subject to the Pope only. The best life of the Church was seen in its northern missions. These troubles, and the confusions and struggles of the new nations, bring us to what is known as (2) "The Dark Age" (900—1073). The old classical learning had died out, theology was at a standstill or retrograde, art was unknown, the schools of Charlemagne were closed; the Papacy was under the feet of a Roman faction, which placed its tools on the Papal throne. Out of this evil state Europe was dragged by the establishment of the new German Empire under Otto the Great (936), which gave to Germany a centre of unity, restored order in North Italy, and for a century and a half controlled the Papacy. (3) Out of this order—the work of the secular power—came fresh claims from the Papacy which it had purified. Pope Gregory VII. (1073) declared that the Popedom was a theocratic monarchy to rule all the nations; and though this doctrine (as he formulated it) was never admitted, sufficient remained to make the Papal power for a couple of centuries the greatest power upon earth. By the enforcement of celibacy in the clergy, Gregory separated the priesthood from sympathy with their own national governments, and branded investiture with ecclesiastical office by the secular power as simony. The ban and interdict were the terrible instruments of this vast usurpation. [INVESTITURE.] The other salient characteristics of the Middle Ages come out in bold relief within this period. *Feudalism* belongs rather to secular than to ecclesiastical history; but the *Crusades*, in which the old contest between Europe and Asia, between Islam and Christianity, was revived, were a more distinctly religious movement. [CRUSADES.] Though they were ineffectual in restoring Christianity in the lost countries, they kept the Moslems in check, brought back something of Eastern learning to the West, and helped the Papacy to strengthen its hold upon popular impulses. Christian theology took a new form in Scholasticism. [SCHOOLMEN.] Not as yet widely felt, but beginning a new order of things, were three influences: (*a*) The germs of popular literature in the native languages (minnesingers and troubadours); (*b*) the Third Estate, in the Lombard cities and in France; (*c*) the protesting parties in the Church (Waldenses, etc.), who cried for

religious reforms. (4) The accession of Pope Innocent III., in 1198, raised the Papal system to its height. He brought the chief kings of Christendom to submission, held the gates of the East through the new Latin Empire at Constantinople, and consummated his plans at the Lateran Council in 1215. But his successors were unable to carry out his schemes; they were exhausted by the long struggle with the HOHENSTAUFENS (q.v.), and retired from this struggle only to become the vassals of France. The rise of the new Mendicant Orders of this period will be described under MENDICANT ORDERS. To the same period belongs the establishment of the INQUISITION (q.v.). But now a new power appears: the mightiest for many ages. The rise of fanatical sects, both within and without the Church [FLAGELLANTS; FRATICELLI; ALBIGENSES], gave an indication that Rome was losing its hold of the common people; so did the tone of the modern literature, which now began to rise in all its glory first in Italy. Rome and Scholasticism could only use dead Latin; the *Divine Comedy* of Dante, the tales of Boccaccio, and the sonnets of Petrarch were in the common tongue. In England, Wycliffe's projected reforms touched the very heart of Church and State. (5) The Mediæval Church had done a good work in subduing the rude tribes of the north to the Gospel, in keeping the Church from being subject to the State, in collecting and transmitting ancient learning. It was a schoolmaster to the nations, but now their pupilage was ending. But when old weapons were found unavailing, the Church took up those of fraud and coercion. Exactions, simony, extortions were multiplied; the traffic in indulgences practically became the purchase of the right to commit sin. St. Bridget, in her time, had declared that at Rome the whole Decalogue had come down to one precept, "Give gold." The Popes were men of shameless lives. At the Councils of Constance and Basle attempts were made to reform scandalous abuses, but they were too deeply rooted to be thus cured. The invention of printing diffused among the people the culture which hitherto had been the monopoly of the clergy, and the revived study of Greek and Roman literature, owing chiefly to the flight of the Greek scholars before the Turks, who were pressing on Constantinople, opened up the sources of Christian history, and drew back the veil which had long hidden primitive Christianity and the sacred Scriptures. The Papacy was seen to lack historical foundations. The balance of power was moved from the centre to the west of Europe; Venice declined, and the discovery of a new world placed the future in the grasp of the commercial nations. The Greek Empire fell under Ottoman dominion by the capture of Constantinople, in 1453; but forty years later the Moslem was driven out of Spain, and in 1462 the Greek Church was made the standard of orthodoxy in Russia.

III. MODERN HISTORY. — Even Roman Catholic historians have ceased to describe the Reformation as a mere violent rupture with the past. The causes of it run back into the very heart of the Middle Ages; its warrant was found not only in the needs of the nations, but in the Holy Scriptures and the earliest traditions of the Christian Church. The immediate cause was not opposition to the Papacy, but a deeper spiritual experience: a sense of sin and a need of redemption. So widespread was this need that in the first period (1) of the Reformation (1517—1555) more was gained than was retained; a reaction then began (2) under the Inquisition and the Jesuits, which brought back France and Southern Germany to the Mediæval Church. No Celtic race finally accepted the Reform. The Council of Trent (1542—1562) committed Rome irretrievably to the Mediæval system. [TRENT, COUNCIL OF.] The Reformed Churches on the Continent were divided into two main portions, the "Evangelical" and the "Reformed," or Lutheran and Calvinistic. In England the old order was scrupulously observed, and the succession of bishops remained unbroken. (3) The Peace of Westphalia (1648) put an end to the Thirty Years' War, and established the political rights of the Reformed Churches and princes of Europe. All of the great Confessions of Faith had then been written. The subsequent period saw the progress of the Church in the midst of its conflicts with the civil powers, and also with philosophy. Its three chief foes were the Deism of England, the Atheism of France, and the Pantheism of Germany. The Anglican theology was shaped by such men as Hooker, Andrewes, Bull, and Waterland. In the early part of the eighteenth century a low tone of theology prevailed. Butler, in his *Analogy*, defeated the Deists on their own grounds. Whitfield and Wesley raised a religious fervour where there had been torpor. The French Revolution came like an earthquake upon Europe, and had a powerful effect both in humbling the Church of Rome and in creating a reaction against the infidelity which was so marked a feature of the outbreak. The Roman Catholic Church entered upon a new career, in alliance with absolutism, at the restoration of the Bourbons, and is still a mighty influence in Europe. But in the centre of the reaction, namely France, the division between Religion and Science is growing stronger every day. In Germany, Möhler, in his "symbolism," has constructed the most skilful modern defence of the Roman Catholic Church. The Greek Church also has renewed its strength, and the Eastern Churches are showing signs of life. Lutheranism and Calvinism remain stationary, and we may claim for Great Britain that her colonial possessions make her throughout the

world the greatest missionary power. The rapid sketch of the history of Christianity here offered is supplemented by other articles, such as MISSIONS, as well as by those indicated in the body of this article. [THEOLOGY; EVIDENCES.]

**Christmas.**—Christ's mass: such is the well-known derivation of this name; of other similar formations, Michaelmas is the most familiar; Martinmas (November 11th) and Lammas (August 1st) are occasionally heard; Childermas (Holy Innocents' Day) is almost forgotten.

The observance of the feast of Christmas is, as would be expected, of the very greatest antiquity, and, indeed, its origin cannot be traced. There is little doubt, though the first actual mention of it is by Clement of Alexandria, who died A.D. 220, that it is almost coeval with Christianity itself; St. Chrysostom in the fourth century speaks of it as then very old. The present date, December 25th, has been allotted to it in the West with practical unanimity, but in the East the date first used was January 6th, when this feast and that of the Epiphany were observed as one; and the Western date was adopted in deference to St. Chrysostom, who endeavoured to prove its correctness as follows. There was, it seems, a tradition that the angelic message of John the Baptist's approaching birth was given to his father, Zechariah, in the Holy of Holies on the Day of the Atonement; this day was just nine months before the 24th of June, the day kept then, as now, as the Baptist's nativity. Six months [Luke i. 26] after the message to Zechariah came that to the blessed Virgin Mary; and taking again nine months from this, we are brought to December 25th. In this tradition the first difficulty is that Zechariah was not High Priest, and none other entered the Holy of Holies; this is answered by the undoubted fact that if the High Priest were disabled, a deputy might, and did, officiate, and it may be supposed that Zechariah was such deputy; but the second difficulty is more serious, that Zechariah's "lot was to burn incense," and that he was plainly so doing, since the message was given "at the time of incense," and the angel was "standing on the right side of the altar of incense" [Luke i. 9, 10, 11]. Now, this altar did not stand in the Holy of Holies, and therefore the message was not given there. How far this weakens the tradition of the date, opinions will differ; and it is quite possible that the Day of Atonement was fixed on by assuming the correctness of the 24th of June for the Baptist's nativity; but it is, at any rate, certain that after St. Chrysostom Christmas was observed on December 25th in East and West alike, except in the Armenian Church, which still remains faithful to January 6th.

Other dates have been given for our Lord's actual birth; as, in ancient times, this very January 6th by Epiphanius [*Heresies*, li. 24], and April 21st and May 20th by some who are mentioned by Clement of Alexandria [*Stromata*, i. 6]. In England the first doubt of December 25th being the true date seems to have been raised by the Puritans at the Rebellion. Thus, in 1644, on the ordinance of Parliament for abolishing Christmas Day, it was publicly stated to be "evident" that our Lord was born in September or October; and in 1649 a tract was published to prove this, which was answered in the same year by the great John Pearson, afterwards Bishop of Chester [*Minor Works*, ed. Churton, ii. 153], and in 1653 by Dr. Henry Hammond [*Works*, 1684, i. 656]. In later times other dates have been given, viz. February 1st by Wieseler [*Chronological Synopsis*], though only as a probability; April 5th by Greswell [*Harmonia Evangelica*]; August 1st by Lewin [*Fasti Sacri*]; but other modern authorities strongly maintain that the date of the event is the date of the commemoration, December 25th. A learned American cleric, the Rev. Samuel Jarvis, D.D., worked out, in 1844, a most elaborate system of chronology, now little read, which leads to this conclusion; McClellan also [*New Testament*, i. 390, *et seq.*] takes this view from independent calculations. As to the year, it is now well known that our present calculation is too late; this is stated in the margin of our Authorised Version of St. Luke's Gospel; the year of our Lord's birth, given by McClellan as above, was probably B.C. 5. If, therefore, the 1st of the next January, of B.C. 4, had begun the Christian era, *i.e.*, if that year had been reckoned as A.D. 1, the year A.D. 1886 would be A.D. 1890; and in the same way, if the year of our Lord's birth had been reckoned as B.C. 1, the year of the creation of the world would be B.C. 4000 (according to the Usherian chronology), instead of B.C. 4004, as in the margin of the first chapter of Genesis. It must be remembered in these calculations that there is no year B.C. 0 or A.D. 0, but that we go at once from B.C. 1 to A.D. 1.

The offices used in England on Christmas Day have been gradually diminished. The Sarum Use provided for three celebrations of the Holy Communion; the first English Prayer Book of 1549 for two, as also on Easter Day; the second, of 1552, and all later ones, for but one. Our present collect is the second of the two for 1549; the successive Epistles and Gospels are as follows:—

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| Sarum I.<br>1549 I. | Titus ii. 11—15 | Epistles. |
| Sarum II.<br>[Evensong Lesson<br>1549 and after] | Titus iii. 4—7 | |
| Sarum III.<br>1549 II.<br>1552 and after | Heb. ii. 1—12 | |

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| Sarum I. 1549 I. [Matins, Lesson * 1552 and after] | Luke ii. 1—14 | Gospels. |
| Sarum II. [Gospel for circ. 1549 and after] | Luke ii. 15—20 | |
| Sarum III. 1549 II. 1552 and after | John i. 1—14 | |

**Christolytes** (Christos, Christ, and *luō*, "to loose"), a sect of the sixth century, who held that when Christ descended into hell, He left both body and soul there, and, "loosed" from them, ascended into heaven with His Divine nature only.

**Christopher,** St. — An early saint, of whom nothing certain is known. He is said to have been a native of Lycia, and to have suffered martyrdom under Decius. The well-known legend about him, however, is so beautiful as to claim a place in this volume. It is as follows:—He was very strong, and of gigantic stature, and wishing to use his strength for the good of others, he used to carry people across a stream near which he lived. One night he was aroused by hearing some one call him, and going out, found a child waiting to be carried across. St. Christopher at first found his burden very light, but it grew heavier and heavier, so that he seemed ready to sink under it. When they reached the bank the child had grown to a man, who said, "Wonder not, my friend; I am Jesus, and you had the weight of the sins of the whole world on your back." The moral is obvious: "Inasmuch as ye did it to one of the least of My brethren, ye did it unto Me." The figure of St. Christopher is very common all over the Continent; a wood engraving of his figure, supposed to be of the year 1423, is probably the earliest known example of that art.

**Chrysostom,** St. — John, called *Chrysostom*, or "Golden Mouth," on account of his eloquence, was born at Antioch in 347. His father, a man of high rank, died soon after his birth, but his mother, Anthusa, devoted herself to instructing her child. From his earliest years she taught him the truths of the Gospel, and in after life he often spoke of the good influence she had had over him. When old enough, Chrysostom went to the school of Libanius, a celebrated teacher of rhetoric, and soon entered upon the profession of a lawyer. He gained great reputation, and might have been led into evil life by his companions but for Melitus, Bishop of Antioch, under whose influence he was baptised at the age of eighteen, and became a Reader. But he had so low an opinion of himself that he felt unworthy to undertake the higher office of the ministry; so he and his friend Basil determined to retire from the world, but were dissuaded by Anthusa.

About this time an incident occurred which gave rise to one of Chrysostom's most celebrated writings. Two sees in Syria were vacant, and the bishops chose Basil and Chrysostom to fill them. Basil agreed to consent if Chrysostom would follow his example; the latter, thinking that his friend would fill the office well, and that the Church would gain a good servant, promised, without meaning to keep his word, and then hid himself till Basil was consecrated. When Basil reproached him, he answered by his *Treatise on the Priesthood*, in which he descants on its solemn character and the qualifications necessary for it, and declares his own unworthiness.

On the death of his mother, in 374, Chrysostom left Antioch and retired to the mountains near, where he lived with other monks, practising great austerities, until he determined, at the end of four years, to go by himself into a place of greater seclusion. Here his watching and fasting broke down his health, and obliged him, after two years, to return to Antioch. During his seclusion he wrote his *Discourses on Compunction* and the *Defence of a Monastic Life*. When he returned to Antioch, Melitus ordained him deacon. He filled this office for five years, working laboriously in his pastoral duties and in authorship. He wrote *de Virginitate*, the *Epistola ad Viduam Juniorem*, and the *Three Books of Providence*. The last of these was for the comfort of a young monk, Stagerius, who had retired into seclusion, and was so oppressed with melancholy that he believed himself possessed with devils.

In 385 Chrysostom was made a priest by Flavian, who had succeeded Melitus four years before. His sermons now became famous. Flavian appointed him to occupy the cathedral pulpit, and he preached regularly on Saturday and Sunday, as well as in Lent and on saints' days. The most famous of his homilies are those *On the Statues*, delivered in March and April, 387. The Emperor Theodosius levied a new tax for defraying the expenses of the army. This angered the citizens, and they rebelled, ransacked the public buildings, destroyed the pictures of the Emperor, tore down the statues of him and of Flaccilla, the late Empress, and dragged them through the streets. Flavian, who might have quieted the mob, was from home, but hearing that Theodosius in his anger had determined to destroy the whole city, he hastened to Constantinople to implore for mercy. He was absent three weeks, and during this time St. Chrysostom preached every day, allaying the fears of the citizens, raising their hopes, exhorting the wayward to repentance, and converting those who were still heathens. At length Flavian returned, bringing word that the city was spared. The last of the Homilies on the Statues, delivered on Easter Day, contains a description of the

* The lesson of 1549 had been Matt. i., which was also, as it has been since, the Gospel for the Sunday after. The first lessons have remained the same since 1549.

interview between Flavian and Theodosius, and is a good example of Chrysostom's great oratorical powers. For ten years longer he remained at Antioch, still preaching, and writing the greater part of his Commentary on the Scriptures. In 397, Nectarius, Bishop of Constantinople, died, leaving vacant one of the most influential posts in the Church. Theodosius had died also, leaving as Emperor a son, Arcadius, who was quite incompetent to rule, and the chief power was in the hands of his Prime Minister, Eutropius. The latter had heard Chrysostom preach, and offered the see to him. The decision was very popular among the electing bishops, and the only difficulties arose from Chrysostom himself and from the people of Antioch, who were unwilling to lose him. They were overcome by stratagem, for Asterius, the messenger, induced St. Chrysostom to accompany him to a martyrs' chapel, where he was seized by the officers of the Government and taken to Constantinople. All the bishops welcomed him except Theophilus, Bishop of Alexandria, who wished the post to be given to Isidore, one of his presbyters, with whom he was concerned in some discreditable transactions. Eutropius threatened that if he would not consecrate Chrysostom he should be openly questioned about matters which would cause him trouble. The bishop yielded, and Chrysostom was consecrated Bishop of Constantinople, Feb. 26th, 398.

He soon showed the people that he did not intend to alter his habits of life. He lived in a very unostentatious manner, stripped the palace of its grand furniture, ate the simplest food in his solitary room instead of giving grand banquets, and never went to Court unless obliged. Some of his people contrasted him unfavourably with Nectarius, and accused him of meanness, moroseness, and pride. He was very unpopular with his clergy, whose moral tone generally was very low. Chrysostom saw that before he could correct the evils of the city he must bring back his clergy to simplicity of life, and rouse them to activity. He looked on the revenues of the Church as the property of the poor, and tried to retrench all needless expenses connected with his see for their sake. He revived the old custom of nocturnal services to counteract the attractions of the Arians, who gathered great crowds at night by open-air services, and he built several hospitals in Constantinople, which before had had only one. Besides these good works in Constantinople, he laboured to convert the Goths, who were either heathens or Arians. The Empress Eudoxia was for a while delighted with him. She was the daughter of a Frankish general, and had gained great influence with the king, quite supplanting Eutropius, who in 399 was obliged to fly for his life, and took sanctuary in the cathedral. He had been a man of bad life, and Chrysostom had been one of his sternest opponents, but he now refused to give him up, and in consequence was apprehended, and carried before Arcadius, but he so far prevailed that the sentence against Eutropius was changed to banishment. A few days after, the latter was, however, seized, and beheaded at Chalcedon.

The popularity of Chrysostom was at its height; it began now to decline, chiefly through Eudoxia. His refusal to give up Eutropius had offended her; so had his outspokenness concerning her open faults; and she was jealous of his influence over her husband. Eutropius removed, Chrysostom was the only hindrance to her gaining entire control over him, therefore she determined to ruin her rival. An opportunity soon occurred. Hitherto the Bishop of Constantinople had exercised jurisdiction over the dioceses of Thrace and Asia, and Chrysostom followed his example. He visited Ephesus, and deposed six bishops of the neighbourhood for different crimes. But on his return to Constantinople he found that Severian, the bishop left in charge, had behaved unworthily, and had been supported by Eudoxia. Thereupon he denounced Severian from the pulpit as a flatterer, and a few days afterwards in the same place he called the Empress "Jezebel."

The anger of the clergy at being rebuked for their vices came to the aid of the Empress, and the only thing needed was a leader. Theophilus had never forgotten that he had been compelled to consecrate Chrysostom, and was quite ready to head the party against him; and a pretext was soon found in Chrysostom's treatment of some Egyptian monks known as the "Tall Brethren," whom Theophilus had dealt with cruelly, driving them from their homes in the Nitrian desert, and whom Chrysostom had received kindly at Constantinople. Theophilus endeavoured to fasten upon them, and upon Chrysostom through them, the charge of holding the errors of Origen. He came to Constantinople, and after three weeks spent in bribing the most influential citizens, he held a synod at Chalcedon, in the middle of July, 403. Most of the members were his suffragans, and the chair was taken by the Bishop of Heraclea. There were twenty-nine charges, all frivolous or false, some referring to Chrysostom's conduct towards his clergy, and some to his private life. As the council was packed, and Chrysostom's refusal to recognise its authority was ignored, the imperial decree confirmed the sentence of banishment for life. No sooner was it made known than the infuriated people of Constantinople surrounded the palace, lest their bishop should be carried off by force; but on the third day he surrendered himself, and set sail towards Bithynia. That night Constantinople was shaken by an earthquake, and Eudoxia, who was superstitious, thought it was as a punishment, and persuaded Arcadius to send messengers to bring the bishop

back. He was received with great joy, but refused to resume his office until his innocence should be declared by a larger council than that which had deposed him; however, as the people threatened the Emperor if their bishop were not restored, and as all the bishops implored him, he resumed his office, and Theophilus and his suffragans fled, leaving him for a time in peace.

But this did not last long. The feud burst out again when a statue of Eudoxia was erected between the palace and the Church of St. Sophia. Its dedication, in September, 403, was celebrated with a noise and revelry which disturbed the people in church, and St. Chrysostom preached against it. He is said to have begun the sermon with the words: "Herodias is once more maddening; Herodias is once more dancing; once more Herodias demands the head of John on a charger." At Eudoxia's furious demand, the hostile bishops returned; after consultation as to the best means of accusing him, they determined to use one of the canons of the Council of Antioch in 341, which says that a bishop deprived of his see cannot be restored by the secular arm. Chrysostom answered that the decree had been made by the Arians, and was therefore invalid. He was upheld by forty-two bishops, and continued to preach as before, but on Christmas Day Arcadius refused to communicate, because of the doubtful position of the bishop, and now, when Easter drew near, he issued an order for the latter's removal. Chrysostom refused to obey it, and the Emperor bade him to remain in his palace, and not to go to the church. But on Easter Eve 3,000 catechumens were to be baptised, and as the bishop's presence was necessary he went. In the middle of the service a body of soldiers rushed in, scattering the catechumens and desecrating the church.

Still Arcadius could not for some time make up his mind to sign the edict of banishment. He was prevailed upon to do so on the 5th of June, 404. In order to prevent an outbreak of the people, Chrysostom left the city secretly, accompanied only by two faithful bishops. As soon as he had gone the church took fire, and was burnt to the ground, with the senate house and other public buildings. The cause was never known, but the Empress said it was done by the Johannites, as Chrysostom's friends were called, who were unwilling that any one should preach in the same church as their bishop. In accordance with this belief, there was a persecution, in which all Chrysostom's adherents were fined, banished, or imprisoned.

Meanwhile, Chrysostom was on his way to Cucusus, in Armenia, which was about two months' journey from Constantinople. It was a bad time of year for travelling, as he had to cross the plains of Galatia and Cappadocia in mid summer. The only food he could obtain was black bread, and the water was very bad. He was seized with ague, but was forced on till he reached Cæsarea. Here he was obliged to stop, although Pharetrius, the bishop, was a friend of Theophilus, whilst his clergy were friends of Chrysostom. Pharetrius therefore dared not openly show his hate, but he persuaded some fanatical monks to threaten to burn his lodging if he did not leave it. So the poor bishop had to proceed on his way till he found a temporary refuge in the house of Seleucia, a wealthy lady. The hatred of Pharetrius again forced him to quit, and at last, at the end of August, he arrived at Cucusus. Here he found a comfortable home after his journeys. Adelphius the bishop, and others, did all in their power to aid him, and some of his own clergy sent help, and even came to him. He spent his time well, writing letters of consolation to his bishops and instructing them, sending out missions to Persia and Scythia, and doing a great deal of good in Cucusus itself.

He wrote, explaining all the circumstances, to the Bishop of Rome, who at once addressed Honorius, Emperor of the West, begging him to use his influence with his brother Emperor to restore the bishop. But the letters were seized, and never reached their destinations.

These attempts for the exiled bishop's help only excited his enemies to further cruelties, and when they saw how he was beloved by the people of Cucusus, they determined to remove him. In the summer of 407 he set out for Pityus, on the north-east shore of the Euxine, this being chosen as the bleakest spot in the Empire. The journey was to be made on foot, and the soldiers were promised a reward if he died on the road. He was hurried along to increase his sufferings, which must have been extreme from the alternate heat and cold, and at Comana it was evident that he was dying, but they urged him on till they reached a chapel five or six miles outside the city, where they allowed him to rest for the night. The next morning he was forced to proceed, but when he had travelled about four miles an attack of fever came on, and he retraced his steps to the chapel, where he died on the 14th of September, 407, in his sixty-first year.

Some of his works have been noticed in the course of this article. The greatest is his *Commentaries on the New Testament*. Not only for his eloquence, but for his deep interpretative insight, St. Chrysostom must be regarded as one of the greatest Fathers the Church has had.

**Chubb,** Thomas.—One of the Deistical leaders at the beginning of the last century. It is not to the credit of the party to have been led by such a man, nor is it very easy to account for the notice he attracted, which was far more than he deserved, being a half-educated tradesman, with little or none of the classical

and critical knowledge necessary to fit him for the place into which he contrived to push himself: knowledge whose place was, however, very imperfectly supplied by a certain readiness of thought and pen.

Chubb was born at East Harnham, near Salisbury, Sept. 29th, 1679, the son of a maltster, and himself first a glover at Salisbury, and then a tallow-chandler. Here he gave himself, perhaps, a passable education in English literature, but of Latin and Greek he knew nothing; and he formed a religious debating society, where, according to Chalmers, "the ablest disputant was the man who receded most from established opinion." The Trinitarian controversy between Drs. Samuel Clarke and Daniel Waterland (Canon of Windsor, died 1740) gave a turn to some of the proceedings of this society, and Chubb, after obtaining the approval of the Arian William Whiston, published his writing on the subject as *The Supremacy of the Father Asserted* (1715). This was his first book. The *True Gospel of Jesus Christ* (1738) and others followed, both before and after his death, in which he attempted to level down—as the phrase is—Christianity to sheer Deism, and showed plainly his want of faith in revelation and a future life. The books made some noise at the time, probably owing in a measure to their authorship, and were answered by Joseph Hallet (*b.* 1692, *d.* 1744) in *The Consistent Christian*, and by others.

Chubb resided for a time as house-steward in the family of Sir Joseph Jekyll, Master of the Rolls (1717—1738), but with this exception his life was spent in his trade at Salisbury. He died there suddenly, Feb. 8th, 1747.

**Church,** The.—"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." Such is the Anglican definition of the Church (the Nineteenth Article of Religion), dating in its present form from 1553, and unaltered at the later revision of the Articles in 1562. Nor is this definition that given merely by the Church of England, for its origin is clearly the Seventh Article of the Confession of Augsburg, drawn up by Melancthon (1530), where nearly the same words are found: "There is one holy Church to abide for ever. And the Church is a congregation of saints in which the Gospel is rightly taught, and the Sacraments rightly administered." Luther and Calvin speak to the same effect, the former in his *Greater Catechism* [*Works*, v. 628], the latter in his *Institutes*, i. 7; but far behind these three Protestant divines we go to the earliest of the Fathers. They do not, of course, speak in the manner of categorical definition; but the definitions in this article may be clearly gathered from them; convenient quotations and translations of such passages may be seen in Bishop Browne's *Exposition of the Articles*, p. 444 *et seq.* (2nd edit.).

The preaching of the pure Word and the due ministration of the Sacraments, are two of the so-called *Notes of the Church*, a third being the use of discipline; the three are set out at full length in the second part of the Homily for Whitsuntide [p. 494, ed. S.P.C.K.]: "The Church hath always three notes or marks whereby it is known: pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." But more familiar to an ordinary reader will be the "notes" contained in the Apostles' and Nicene Creeds, that the Church is One, Holy, Catholic, Apostolic: *one*, because her Shepherd is one, and under Him she is one flock; *holy*, being founded by the holy Christ; *Catholic*, since she is open to the whole world; *Apostolic*, as built on the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone.

The Church is made up of all true Christians living in this world; and joined with these, those who have departed in God's faith and fear into the next world. But though thus internally one, externally the Church is not so. She has been divided since the ninth century into the two great sections of (1) the Eastern Church and (2) the Western Church; and these again have been subdivided into many portions, which are considered under their respective heads. The division into sections is generally admitted to be an evil, and it is the conviction of this evil which has, especially of late years, led good men of all sections to pray and long for the Reunion of Christendom. [Unity of the Church.]

The Voice of the Universal Church, *i.e.* of the whole body of particular and local Churches, has never been heard in an Œcumenical Council since the Sixth General Council of A.D. 680.

The word Church is used not only in the great sense which we have hitherto considered, but is also applied to the buildings in which assemblies of the members of the Christian Church are held. As the Romans applied the words *curia* and *senatus* both to the members of those bodies and to their place of meeting, so the Greeks came to use the word *ecclesia* in the same twofold sense. Tertullian says, "*Confugiunt in ecclesiam*," meaning the material Church; and St. Jerome, upon Isaiah lx., tells us that the Emperors built churches (*ecclesias*) with the public revenue; and there is mention of the destruction of churches in the history of the persecutions early in the third century.

These churches differed in form probably as widely in old time as do the finest of our churches now. Some were round; some were quadrilateral externally, but had a circular nave touching one end, and a

chancel touching the circle at the other end, with chapels beside it. The "round church" of the Temple will be familiar to all readers who know London. Some ancient churches were formed from abandoned heathen temples, which were altered so as to be fitted for Christian worship; some were built over tombs. It is impossible, therefore, to say certainly what was the exact form of such churches, but the following may be taken as describing their general characteristics. They were removed as far as possible from all other common buildings, and surrounded with courts, gardens, or buildings belonging to the church. The porch was the outermost part, from which there was a passage into a cloister, *i.e.* a square court, with covered galleries round it, supported by pillars, much in the same manner as a monastery. Under these galleries stood the poor, who had the liberty to beg at the church gate. In the middle of the court there was a fountain for people to wash their hands and faces before they went to prayers. At the further end of the cloister there was a double porch, in which there were three doors, leading into the basilica, or body of the church. One part of this double porch was outside, and the other inside, which the Greeks called *narthex*. Near the basilica, on the outside, there were generally two small buildings, the baptistery or font, and the vestry, where the church furniture was kept. The basilica had three divisions, made by two rows of pillars, which supported the galleries on either side, the middle being the nave. Towards the farther end, eastward, stood the altar, and behind it was the presbyterium, or sanctuary, where the priests stood during Divine Service, with the bishop in the middle of them, his chair being at the easternmost end of the church. Before the altar was a sort of balustrade, or rails, called *cancelli*, which resembled the modern choir. At the entrance to the chancel was the *ambo*, or pulpit, which was a sort of raised seat, having steps on either side for the priests to go up and read the lessons. Sometimes there was one of these raised desks on each side, leaving a space open in the middle, that the altar might be seen by the congregation. The desk for the Gospel was at the bishop's right hand, and that for the Epistle at the other. The space between the desk and the altar was for the choir, who were of the inferior orders of the clergy. The roof of the sanctuary was lower than the rest of the church. This farther end was sometimes called the "Tribunal," because, in the secular basilicas, this was the place where the magistrate or judge sat, with the officers of the court about him. The floor of this part of the church was raised higher than the rest, so that the bishop walked down a decline to come to the altar.

The altar was a table made of rich materials, and placed, if possible, upon the tomb of some martyr, whence came the custom in after times never to consecrate an altar without putting some relic underneath it. There was nothing fixed immediately to the altar, but there were four pillars erected at the four corners, and from these a sort of pavilion or tent was suspended, which covered the whole, and was called the *ciborium*. [Ciborium.] Sometimes a silver dove hung over the altar, to symbolise the Holy Ghost. Churches were often enriched with mosaic-work, and with historical paintings of the Old Testament, of our Saviour's miracles, and of other religious subjects, intended to assist devotion and instruct the ignorant.

**Church Building.**—The manner of building churches in ancient times was for the founder to make application to the bishop for his licence. The bishop, or his commissary, came and set up a cross to mark the site, after which the founder might proceed to build. When finished it was consecrated, after which the sacraments might be ministered therein. No church can be recognised by law unless it be thus consecrated by the bishop.

Several Acts have from time to time been passed to provide further accommodation to meet the growth of population. In the reign of Queen Anne, when the Church was high in power and influence, Parliament erected fifty new churches in London, one of which is well known to every Londoner through its prominent situation—St. Mary's in the Strand. The money was raised by granting a duty of one shilling per chaldron on coals for three years. This produced £350,000. In George the Third's reign an Act "to promote the building, repairing, and providing of churches and chapels, and of houses for the residence of ministers, and churchyards, and glebes," allowed persons by deed of gift, or by will, executed three months before decease, to give lands not exceeding five acres, or goods and chattels not exceeding £500, for this purpose. By a further statute, the Treasury was authorised to issue Exchequer Bills to the amount of £1,000,000, on which the Bank might advance money for the purposes of the Act. Church Building Commissioners were appointed for ten years, for the proper spending of this money. They were to examine into the state of parishes and extra-parochial places, and to see where additional churches and chapels were most required, and to lend money out of the million raised, on condition that a proportion was added from the Parish Church rate. These rates having been legally secured, might be extended over several years. There are still parishes on which such rates are levied to pay for churches so built, but the Compulsory Church Rate Abolition Act of 1860 rendered any further levying of this character impossible. [Church Rates.] The Commissioners might also make representation of the need of subdividing parishes into separate ecclesiastical districts,

and when new churches were built in these, rights of marriages and funerals belonged to them as to the mother churches. No graves were to be made in new churches; free seats for the poor were to be provided. These Commissions were renewed from time to time, and fresh powers were given them, but their duties were at length transferred to the Ecclesiastical Commissioners in 1857.

**Church Congress.** [CONGRESS.]

**Church Rates.**—A tax formerly levied on parishes for the repair of church fabrics, and for the carrying-on of Divine worship. Dr. Hook, writing when these rates were legally enforced and recoverable like any other rate, made this defence of them: "The greater part of the property of this country has been bought and sold with an understanding that the church of the parish is to be kept and repaired by the owners of that property. Except for this liability, a larger sum would have been paid for the property. For those, therefore, who have thus profited by the existence of a church rate to refuse that rate, and so appropriate to themselves what does not belong to them, is an act, not only of profaneness, but of dishonesty." —*Ch. Dictionary.* But conflicting decisions for many years kept up a continual agitation on the subject of compulsory church rates. The best legal opinion seemed to be that for the *repairs* of the church, the churchwardens might enforce a rate apart from the vestry, but for purposes of worship, organist's salary, etc., a vote of the majority of the ratepayers was necessary. However, the Church-Rate Compulsory Abolition Act of 1860 ended this controversy. [CHURCH BUILDING.]

**Churching of Women.**—Some rite answering to that now known under this familiar name has existed from antiquity; but the idea which underlay it before the Reformation, always in its title, and sometimes in its subject-matter, was the Judaic one of purification from ceremonial uncleanness rather than of thanksgiving for a mercy. The notion of such uncleanness prevailed very widely—see Ellis's *Historical Letters*, 3rd ser., ii. 226: "There is a certain superstitious opinion and usage among women, which is, that in case a woman go with child she may christen (that is, be sponsor to) no other man's child as long as she is in that case." In 1880 a woman with child refused to take an oath at a police-court (*Notes and Queries*, 6th ser., iii. 48); this was probably an unreasoning survival of the same thought.

In the English pre-Reformation office, this idea was shown by the title, "The Order of the Purification of Women after Child-birth, before the Door of the Church," by this appointment of the porch or outside of the church for the use of the office, and by the concluding formal introduction into the church with the words, "Enter thou into the Temple of God, that thou mayest have eternal life, and live for ever." In 1549, though the first clause of the title was retained, the office was to be used in the church, "nigh unto the quire door." In 1552 the title was changed to the present one, and the office to be used "nigh unto the place where the table standeth." In 1562 the latter sentence was further altered to "some convenient place;" but none can be more convenient than the altar rails, which were approved by the bishops at the Savoy Conference.

There was an early use as to dress: the woman was directed to wear a veil (occasionally church property), of such a kind as is now used at confirmation and marriage; this lasted, at least, far into the seventeenth century, and Bishop Cosin's *Articles* (1662) inquire if women "are decently veiled." Archdeacon Stanley, of London (1728), inquires whether they "are decent," which doubtless has the same meaning.

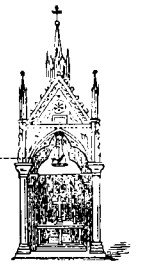
The office was formerly not used for unmarried women till they had done their penance, and injunctions to this effect are given by many of the seventeenth century bishops; Archbishop Grindal enjoined (at York in 1571, at Canterbury in 1576) that, even after the penance, or acknowledgment, such a churching should not take place except on a Sunday or holy day. A cleric now called upon to church an unmarried woman must at least satisfy himself that her sin is sincerely repented of.

**Churchwardens** are officers who were appointed originally to carry on the repairs of church buildings, to take care of the goods of the church, and to see that Divine Service is duly conducted. They have, however, no right to interfere with the manner of Divine Service, even though they deem that manner illegal; they must report to the bishop. Under the Public Worship Regulation Act one churchwarden, or three parishioners, may initiate proceedings. On the churchwardens fall the duties of rating the parishioners, of clearing the church and churchyard of loiterers during service, of preventing quarrelling and brawling. They can prevent strange preachers from occupying the pulpit unless they produce their letters of orders. Churchwardens are elected the first week after Easter, or the week following, and are chosen by the joint consent of the minister and parishioners, if that may be; but if they cannot agree upon such a choice, then the minister chooses one and the parishioners the other. In some parishes the custom has prevailed of the parishioners choosing both churchwardens, and such right is good in law. They serve for one year. During the vacancy of a benefice they take charge of the temporalities, and arrange for the conduct of Divine Service, charging the expense thereof upon the future

incumbent. In mother parishes, but not in district churches, churchwardens are *ex officio* overseers of the poor.

**Churchyard.** [BURIAL.]

**Ciborium.**—In ancient times this word had two meanings: (1) the baldacchino, or altar canopy [BALDACCHINO]; (2) from the centre of this canopy was often suspended a receptacle for the Reserved Host, the consecrated bread of the Holy Eucharist, and this also had the name of *ciborium* [Scudamore's *Notitia Eucharistica*]; another name was that of *pyx*, which afterwards became the more common. It was sometimes made in the shape of a dove; this emblem of the Holy Ghost was also suspended over the font. In English Roman Catholic churches it is the name given to the pyx in which the Blessed Sacrament is kept.



ANCIENT CIBORIUM.

In some "ritualistic" Churches the canister for keeping the altar-bread is called the pyx; but this is incorrect.

**Circumcellions.**—A fanatical section of the DONATISTS (q.v.). The name was also applied in Germany to some furious supporters of the Emperor Frederick II. in his contest with Pope Innocent IV., in the first half of the thirteenth century.

**Circumcision.**—Rabbi Leo of Modena gives us the following account of the ceremonies used by the Jews when they circumcise, which they never do before the eight days mentioned in the Law; but they defer it when the child happens to be ill or weak. There is a godfather to hold it during the operation, and a godmother who brings it to the place and carries it back again. The place may be any private house as well as the synagogue. Two seats are prepared with silk cushions—one for the godfather, the other designed for the prophet Elias, who is thought to assist invisibly at all these ceremonies. Friends are invited to meet the Circumciser, called Mohel, who brings a dish, wherein his instruments and other necessaries are—the razor, astringent powder, rags, cotton, and oil of roses. While they are waiting for the godmother, who comes accompanied by other women, and delivers the infant to the godfather at the door (for no woman enters), those within sing some hymn or canticle, and when the child is come they cry "Baruc Habba," or Welcome. The ceremony ended, the Mohel takes a cup of wine, and after blessing it once, repeats a second benediction for the child, giving him the name chosen for him. Afterwards they repeat the 128th Psalm, "Blessed are they that fear the Lord," etc. This being ended, the godfather hands the child to the godmother to be carried home and given to its mother.

The Circumcision of our Lord is commemorated by the Church on the eighth day after Christmas. The festival seems to have been Gallican in its origin. It is said [Dr. Barry's *Teacher's Prayer Book*] that the day was commonly used rather as a feast, "in protest against the riotous heathen celebration of the 1st of January, of which protest there is, perhaps, still an echo in the Collect. With us now it blends with the idea of New Year's Day, tending to solemnise the opening of the year by the thought of responsibility and struggle against sin."

**Cistercian Monks, or Bernardines, or White Monks.**—An Order of monks who derived their name from Cisteaux, or Citeaux (Lat. *Cistercium*), a village between Dijon and Chalons, in Burgundy. This Order was originally founded in the year 1098, by Robert, Abbot of Molesme, but the attempts of the first founder to gather a society together at Citeaux had proved a failure, and when he forsook it in despair, his work was taken up by an Englishman named Stephen Harding. Here, under much discouragement, Harding laboured for some years, not wholly in sympathy with the life of labour rather than of study and meditation which the Cistercians had adopted. At length, in A.D. 1113, his perseverance was rewarded by the arrival of St. Bernard of Clairvaux, with a company of thirty young and zealous men, who came to enlist themselves as monks of the Cistercian Order. From that time it began rapidly to flourish; and St. Bernard's intellectual power and self-denying piety made him in his lifetime the most influential person in Christendom. [BERNARD, ST.]

William Giffard, Bishop of Winchester in A.D. 1128, founded the first Cistercian Abbey in England, at Waverly, in Surrey. The beautiful Abbey of Tintern, on the Wye, was founded three years after. Then, in A.D. 1132, Walter l'Espec, a baron in the North, built the still more beautiful Abbey of Rieval; Roger de Mowbray, a few years later, was the founder of Byland; and Thurstan encouraged the prior of the Benedictines at St. Mary's, York, to found Fountains. The Order reached its height of power in A.D. 1145, when Eugene III., a Cistercian and pupil of St. Bernard's, became Pope. King Stephen had appointed his nephew William to succeed Thurstan at York; but the Yorkshire Cistercians persuaded the chapter of the cathedral to elect the Archbishop Henry Murdoch, Abbot of Fountains, and by the help of Pope Eugene they gained their point. It continued in favour long afterwards, and King Edward I., though he was jealous of the power of other

monasteries, founded the Cistercian Abbey of Vale Royal.

The Cistercians were called White Monks from their dress, which was a white frock or cassock, over which they wore a black cloak when they were beyond the walls of the

CISTERCIAN MONK.

monastery. Their abbeys are still left in ruins in the lovely spots where they were first fixed by the disciples of Bernard, out of the way of the common haunts of men, in lonely mountain-valleys, where they taught the barren wilderness to smile. Bernard himself was guided by his religious love of nature to make choice of such places. "Believe me," he said to Henry Murdoch, "you will find more lessons in the woods than in books. Trees and stones will teach you what you cannot learn from masters. Have you forgotten how it is written, 'He made him to suck honey out of the rock, and oil out of the flinty rock?' [Deut. xxxii. 13.] You have need not so much of reading, as of prayer: and thus may God open your heart to understand His law and His commandments." No doubt such was the feeling of many of our countrymen who dwelt at Tintern, or at Fountains and Rieval. And here, as the early Benedictines had reclaimed the marsh-lands, the Cistercians reclaimed the moors.

There were about one hundred houses of Cistercian monks and nuns when Henry VIII. destroyed them. Some of the most remarkable, besides those founded by King John and Edward I., already mentioned, were Furness, in Lancashire, founded by King Stephen; Lanthony, Monmouthshire; Jorval, or Jervaux, and Kirkstall, Yorkshire; Melrose, in Scotland; Vale Crucis, Denbighshire, besides several others in Wales; and Woburn, Combermere.

**Clapham Sect.**—A name given to a distinguished body of pious philanthropists in the early part of this century. Henry Thornton, a wealthy banker, had his residence on the borders of Clapham Common. Next door to him lived William Wilberforce, and hard by were the houses of Granville Sharpe, Zachary Macaulay, James Stephen, and John Shore, Lord Teignmouth. Successive incumbents of the parish were John Venn and Dr. Dealtry. The influence exerted by the co-operation of these men, and of the friends who came to visit them—men like Simeon and Dean Milner and Clarkson—was of vast importance in its day. The abolition of the slave trade, leading on to the abolition of slavery itself, was the work of this coterie. The Evangelical party found here their chief rendezvous. They started the *Christian Observer*, the only religious periodical of the day worth notice; they were the founders of the British and Foreign Bible Society, and of Exeter Hall as a place for religious meetings; and they wrought greatly on behalf of Church Missions to the heathen. A brilliant account of the Clapham Sect and its doings will be found in No. 10 of Sir James Stephen's *Essays in Ecclesiastical Biography*.

**Clare,** St., foundress of the Order of the Nuns of St. Clare, was born at Assisi in 1194, and died there in 1253. She learned the severest asceticism under the teaching of St. Francis, who established her Order in 1224. Innocent IV. relaxed the strictness of its rules in 1246, but their rigour was revived, and even increased, in the fifteenth century by Colette of Corbie, and in 1631 the Congregation of the Strictest Observants was a yet further development of the Order.

**Clarke,** Samuel (1675—1729), born at Norwich, educated at the Free-school there, and afterwards at Caius College, Cambridge. His first literary works were mathematical. For twelve years he was domestic chaplain to Dr. More, Bishop of Norwich, who was his constant friend through life, and, after preferring him to the living of Drayton, near Norwich, obtained for him successively the Rectory of St. Benet's, in London, and that of St. James's, Piccadilly, on which occasion he took his D.D. degree. The first great work by which he became known was his Boyle Lectures, preached in 1704, being *Discourses concerning the Being and Attributes of God*. By this work and a subsequent one, on *The Scripture Doctrine of the Trinity*, he became the reviver of modern Arianism in England. He was involved in controversy from that time forward, his chief opponent being Waterland. The Lower House of Convocation in 1714 pronounced his work dangerous, and four years later Dr. Robinson, Bishop of London, charged against him. He was a gentle and amiable man, and well read, but not a powerful writer. His works were collected into four volumes by Dr. Hoadly. [Deism.]

**Clarke,** Adam, LL.D. (*b.* 1760 or 1762, *d.* 1832).—A Wesleyan minister and preacher, and author of a learned Bible Commentary,

still well known, though, being to a great extent superseded, not now so much used as formerly. He was born about 1760, in Ireland, but was English by father's descent, and by mother's Scottish. Clarke's early education was from his father, and he was for a time engaged on the farm, and then as a linen-draper's assistant at Coleraine: but in 1777 he was brought into contact with the followers of John Wesley, and in 1778 introduced by one of the preachers to the notice of Wesley himself. At Wesley's wish he was placed at the Kingswood School, near Bristol, which Wesley had established in 1748; but he did not remain there long, for, boy as he was, Wesley made him an itinerant preacher in 1779, and in 1780 he was ordained at Bristol, at which time the unhappy young man was required to listen to seven sermons in one day. From that time, during nearly or quite the whole of his life, Clarke continued his work as a Wesleyan minister: he was of great weight and influence among his party, and in 1806, 1814, and 1822 was President of the Conference. His attitude towards the Church of England was that of the original leaders, of not desiring separation from her, and it is noticeable that he was confirmed by Lewis Bagot, Bishop of Norwich, after his ordination. He encouraged his flock also to apply to the bishops for Confirmation; when he baptised, buried, and ordained, he used the offices of the Church of England, and he communicated at her altars.

Of his literary work, the *Commentary* is the chief (8 vols. 4to, 1810–26), a learned work—for its time extraordinarily so—but with many fantastic notions, and in some respects not perfectly sound on the doctrine of the Sonship of Christ. His *Bibliographical Dictionary and Miscellany* (8 vols. 12mo, 1802–6) is of little value. A *Clavis Biblica*, 1820, was written for the use of two Buddhist priests from Ceylon whom he received into his house and baptised, but who afterwards relapsed; and he was at one time engaged by the Government on the publication of a new edition of Rymer's *Fœdera*, a design which was afterwards abandoned. His *Miscellaneous Works* were published in 13 vols. (1836).

Clarke spent his later years partly (from 1815 to 1823) at Millbrook, in Lancashire, where an estate had been purchased for him by his friends; he afterwards resided at Ruslip, near Uxbridge, and died of cholera in a friend's house at Bayswater, where he had gone to preach, Aug. 26th, 1832.

**Clarkson,** Thomas, born March 26th, 1760, at Wisbeach, Cambridgeshire, commenced his education at the Free Grammar School there, of which his father, a clergyman, was master. Thence he went to St. Paul's School, London, and afterwards to St. John's College, Cambridge. In 1785 he gained the prize for a Latin dissertation on the question, "Is it right to make slaves of others against their will?" In collecting his materials for this essay, he had become so much moved by the wrongs of the slaves, that, although he had taken deacon's orders, he gave up all chances of preferment, and resolved to devote himself to the task of working for the suppression of the slave trade. He translated his paper into English, and through it became connected with a body of Quakers who had the same work at heart. He was introduced to Mr. Wilberforce, who was bringing the subject before the House of Commons, and, meantime, Clarkson worked in various parts of England, and also in Paris during the fiercest months of the Revolution. After more than twenty years of incessant labour, the cause was won, in 1807, by the passing of a law for the entire abolition of the slave trade, and further, in 1833, by the operation of the Emancipation Act. Clarkson died at his residence, Playford Hall, Sussex, Sept. 26th, 1846, aged 86. He was the author of several works bearing on the one great object of his life.

**Class Meetings.** — A Methodist arrangement whereby a congregation is divided into sections, under a leader appointed by the pastor. This leader is a sort of district visitor. He has to meet the members of his class regularly, to advise, comfort, rebuke, and to receive contributions, etc.

**Clement of Rome,** one of the Apostolic Fathers, and third Bishop of Rome. Some hold that he is the Clement mentioned in Phil. iv. 3, but this is improbable. No details of his life are known beyond the fact that he is said to have been martyred in the reign of Domitian. Two Epistles written by him to the Corinthians are extant. The first is occasioned, as much of St. Paul's first Epistle to the same Church was, by feuds and factions which had arisen. St. Clement exhorts to love and unity in a tone of childlike beauty and tenderness. The work is full of quotations from the writings of the Apostles, and is extremely valuable for the evidence it affords of the genuineness of the New Testament. The second epistle—the genuineness of which, however, is in dispute—is a homily rather than an epistle. Both may be read in Archbishop Wake's *Apostolic Fathers*. Other works which have been ascribed to him are now recognised to be spurious; they are the *Recognitions*, the *Clementine Homilies*, and the *Epitome*. The second of these is like a fiction, consisting partly of letters, partly of a narrative of a journey made by Clement, and what befell him. But under the romantic adventure is discernible an endeavour to teach Ebionite doctrine. Probably the work is that of an heretical teacher of the second or third century.

**Clement of Alexandria,** one of the greatest and noblest of early Christian writers. He was born in the middle of the second century, and became a disciple of PANTÆNUS (q.v.), from whom he learned what principles lay at the root of Gnosticism, and by this knowledge was able to do more than any one had ever done to undermine it. He saw that its intention was to search after God. He had entered into that search, and in his prayers and seekings had learned that God had sought and found him. He gathered scholars around him, and taught them to bow themselves to the Divine will, to love God and His laws, and thus he wrought a more practical effect than any teacher that the century produced. Three complete treatises of his survive, and the principle underlying them all is the same: it is not we only who are seeking God; God is also seeking us, and when we remember that we find rest. The works are (1) *Logos Protreptikos*, an exhortation to the heathen; (2) *Pædagogus*, "the Instructor"; (3) *Stromata*, miscellanies, a collection of information concerning new and current opinions, arranged and viewed by one who had gone through anxieties of his own, and had learned sympathy with seekers and wanderers. Dr. Kaye, formerly Bishop of Lincoln, has left a very interesting account of his writings. "He seems to me," writes F. D. Maurice, "that one of the old Fathers whom we should all have reverenced most as a teacher and loved best as a friend."

**Clerestory.**—The spelling of this word is at first sight deceptive, since it appears as if connected with *clerus*, the root from which "clergy" and the other familiar words of the class are derived; but it is simply the "clear storey" of any building, rising above its other parts. As most familiarly used, it is therefore that part of the nave of a church which is above the roof of the aisles; it may or may not possess a row of small windows.

**Clergy, Clerics, Clerks.**—These are general titles of ministers of religion, as opposed to those who are not so engaged, and who are, in relation to them, styled laymen, or the laity.* The word, in these English forms, comes from the Greek *clēros*, "a lot," the clergy being regarded as those of the whole Church who are especially the lot of the Lord. From very early times the word has been thus applied [Bingham's *Origines Ecclesiasticæ*, I., v. 7], as by the Council of Nicæa, A.D. 325, though with some variation, since there was a time when the name was in some degree peculiar to the inferior or minor orders, in such phrases as "bishops, priests, deacons, and *clerics*." There is a parallel to this at the present time in the common expression of "bishops and clergy." All through primitive and Mediæval times the word may be traced, and at last, before the Reformation, it became of very wide application indeed, even a bishop's menial servants being considered as belonging to this class; in many cases, however, these had, if not actually minor orders, at least the tonsure. In modern times it is, in its ecclesiastical sense, confined to those actually in holy orders, with the one familiar exception of the "parish clerk," and an occasional use of the word in cathedral choirs. The equally familiar "business" use of the word *clerk* comes down from the time when most of the learning of the world was in the clergy. The legal term of "benefit of clergy," once more familiar than it is now, had the same origin, being, in the first instance, the exemption of clerics from trial by civil courts. After this it degenerated into a mere conventional plea in arrest of judgment by those who had even so much learning as was necessary to repeat the first verse of the 51st Psalm,* or some verse from the New Testament [Kerr's *Students' Blackstone*, p. 514]. The statute which permitted this was altogether abolished by 7 and 8 Geo. IV., cap. 28.

**Clinical Baptism.**—The baptism of adults on a sick-bed. This was never denied by the primitive Church to such as were in apparent danger of death; but, as it was necessarily performed by affusion, and there were then, as now, some who doubted the efficacy of all baptism except by immersion, it was not for this reason thought well of. For another reason also, and one more directly connected with it as clinical, it was not favoured—because it was supposed to show carelessness on the part of the recipient in delaying the rite; and in this point of view, if he recovered, he was generally considered as unfit for holy orders. This provision was made by the Council of Neo-Cæsarea, A.D. 314, which, however, allowed ordination in cases of great necessity or great merit. St. Cyprian (Archbishop of Carthage in the middle of the third century) handles the matter in his 69th Epistle [*ad Magnum*]. It may be gathered from his language that such a baptism was performed sometimes by affusion, sometimes even by aspersion (according, doubtless, to the circumstances of each case), and it is rather singular that his words have usually been translated as if the latter only were the case.

Such baptism has not been provided for in the offices of the Church of England, but

* The word *lay* is, however, of wider use, and is often applied by members of other learned professions in the same way as by the clergy. Thus, in Parliamentary language, "Lay Lords" are opposed to "Law Lords," and the word is also, though less commonly, used by medical men. Perhaps, also, the strange epithet "lewis," used in a similar sense by Freemasons, is a form of it.

* The verse so used was called the "neck-verse"—

> "Letter nor line know I never a one,
> Were't my neck-verse at Hairibee."
>
> *Lay of the Last Minstrel*, i. 24.

it is, at present, sometimes necessary; and an office is given by Sir William Cope and Mr. Stretton in the *Visitatio Infirmorum*. For reception into the Church in case of recovery, which is, of course, a much rarer case, there is, so far as the writer knows, as yet no published office.

**Clodoald,** St., commonly known as St. Cloud, was the son of Clodomir, King of Orleans; he lost his father in 524, in the battle which this prince gained over the Burgundians. St. Cloud was brought up in Paris, at the court of his grandmother, Queen Clotilda, with his brothers Theobald and Goutaire. Clotaire, uncle to these young princes, took them away under pretence of crowning them, and then murdered Theobald and Goutaire with his own hands, but St. Cloud was conveyed away and concealed by some lords of the court. When he was grown up, he resigned his father's dominions, entered himself as an ecclesiastic, and took leave of the world. He became acquainted with one Severinus, who lived in a little cell near Paris, and spent some time with him in monastic discipline, but it was not long before he retired into Provence for more solitude. Being discovered in this country, he returned to Paris, where he was ordained priest by Bishop Eusebius, St. Germanus's predecessor. After some time he withdrew to Nogent, on the Seine, two leagues from Paris, where he built a monastery and spent the rest of his life in it. He died about 560, and was buried in the church of the monastery.

**Cloister** (Lat. *claustrum*, "an enclosure"). —(1) A monastery. (2) The central square forming the inner court of a monastery, enclosed by the other buildings, and used by the monks as a place of study and of exercise.

**Cloveshoo,** a locality now unknown—some take it to be Chelsea, others Cliffe-at-Hoo in North Kent—chosen at the Council of Hertford (q.v.) in 673, as the place for the yearly synod of the English Church. There are only a few records left of the meetings which were successively held. The most important on record is that held A.D. 747, under Cuthbert, for reformation of abuses. See Haddan and Stubbs, *Councils*, iii. 360–385. At that council Festival-days were appointed for St. Gregory and St. Augustine of Canterbury.

**Clovis,** King of the Franks, and founder of the Frankish Empire in ancient Gaul. [Charlemagne.] He was a heathen when he was invited by the Christian clergy to invade Gaul, they being moved by the desire to extinguish the Arianism professed by the native dwellers. He was baptised at Rheims on Christmas Day, 496.

**Cluniac Monks.**—This Order of monks was founded by Odo of Clugny, in Burgundy, and from his monastery it took its name. These monks were only a reformed section of the Benedictines. They lived under their rule, and wore the same dress. [Benedictines.] Shortly after the Conquest, William Earl Warren, son-in-law to the Conqueror, and one of his richest barons, brought these monks into England, and built their first house at Lewes, in Sussex, about A.D. 1077. In the reign of Henry I. the Order was in much esteem among the Normans, and an attempt was made to turn some of the old and native Benedictine abbeys into alien Cluniac priories, but it did not succeed. The English monks were not favourable to the Order, which was rather a French than an English one. Its houses were for the most part filled with Norman or French monks, and they were all subject to the Abbot of Clugny, who sometimes, when he had interest enough with the Pope, levied contributions upon the priories in England.

There were never more than twenty Cluniac monasteries in England, the principal, next to that of Lewes, being the Abbey of Bermondsey.

**Cobham,** Lord. [Oldcastle.]

**Codex** (Lat., "a manuscript").—There are, according to Mr. Scrivener, 1,583 Codices of the New Testament known to exist. Probably others will yet be found in out-of-the-way Eastern monasteries. But very few of these MSS. contain the whole of the New Testament. The Codices are divided into *Uncials*, *i.e.* those written in capital letters, and *Cursives*, those in running hand. One of the most valuable, the *Codex Sinaiticus*, was found by Tischendorf in the monastery on Mount Sinai in 1859. [Bible; Textual Criticism.]

**Cœlicolæ** (*i.e.* "Heaven Worshippers"). —So called on account of their using the word "Heaven" in place of "God," as is the custom of the Jews. An ancient heretical sect, of whom not much is known, but probably closely following the Ebionites (q.v.). They were numerous in Africa, and were condemned in 408 as heathens and heretics.

**Cœna Domini** ("The Lord's Supper"). —A name applied not only to the Holy Communion, but sometimes to the day of its institution, viz. Maundy Thursday. Also the name of a celebrated Papal Bull, claiming supremacy over all kings.

**Cœnobite.** [Monasticism.]

**Colenso,** John William, first Bishop of Natal, was born in 1814. Giving early signs of unusual mathematical abilities, he was sent, after the usual term of schooling, to St. John's College, Cambridge, where he graduated as second wrangler and Smith's Prizeman in 1836, and became Fellow and assistant tutor of his college. After spending four years as assistant master at Harrow, he returned to his college, and there remained

till he was presented in 1846 to the living of Forncett St. Mary's, in Norfolk. In this village, among a population of 300, he worked for seven years with such zeal and sympathy that his name is even now regarded there with affection by the old people. He here turned to account the experience which he had gained in tuition by publishing his elementary *Algebra* and *Arithmetic*, which had an enormous circulation. A volume of *Village Sermons*, published towards the end of his incumbency, were regarded at the time as models of simplicity, as well as of earnestness and of practical enforcement of duty.

In 1853 the diocese of Capetown was divided, and the sees of Natal and Grahamstown were created. By the advice of Bishop Wilberforce, Bishop Gray of Capetown offered the new secs to Drs. Colenso and Armstrong, and they were consecrated at Lambeth on St. Andrew's Day. On the eve of his departure he published a work on the Holy Communion, comprising extracts from the writings of F. D. Maurice, who had just been deprived of his professorship at King's College, London. [MAURICE.] This was a step which disquieted some of his friends, but he so defended himself that no further complaints were heard. Soon afterwards appeared his *Ten Weeks in Natal*, giving his first impressions of colonial life and the prospects of missionary work. But he was now full of this missionary work. He studied the Zulu tongue, wrote a grammar and dictionary of it, and translated the Prayer Book and parts of the Bible into it. These books were printed in his own house and under his own superintendence. Meanwhile he had prepared a new translation of the Epistle to the Romans, which he published in 1862, with a commentary "from a missionary point of view." It was this publication which first raised against him the cry of heresy. He had called in question the popular view of the Atonement, and also the doctrine of endless punishment. He had, moreover, raised some cavil by refusing to impose monogamy on Caffres who had a plurality of wives, as a condition of baptism. Neither the Bible, he said, nor the practice of the ancient Church sanctioned such a high-handed requirement. In proceeding with his Biblical translation, and while teaching it to the Zulus, he arrived at further changes in his opinions. It was a period of much agitation of religious thought at home, in consequence of the publication of *Essays and Reviews* the same year that his book on the Romans appeared. [ESSAYS AND REVIEWS.] Next year he put forth the first part of his work entitled *The Pentateuch and the Book of Joshua Critically Examined*, a work which produced a profound sensation, for it expressed his conclusion that the Pentateuch was altogether unhistorical in character. This conclusion was arrived at chiefly by elaborate calculations he had made of dates and numbers, which, as he declared, were altogether irreconcilable by any process whatever. He said in his preface:—"If I cannot find the means of doing away with my present difficulties, I see not how I can retain my episcopal office, in the discharge of which I must require from others a solemn declaration that they 'unfeignedly believe all the Canonical Scriptures of the Old and New Testament,' which, with the evidence now before me, it is impossible wholly to believe in." His mind, however, was somewhat calmed by the judgment of the Privy Council acquitting the Essayists, and he took a bolder and more aggressive line in the successive parts which followed. The numberless answers which appeared divide themselves into two methods of argument. There were some disputants who took the Bishop's details one by one and gave answers to them. Such were those of Dr. A. J. McCaul, Hebrew Professor at King's College, London, and of Dr. Wordsworth in his *Commentary on the Bible*. And, indeed, this method was following the Bishop's own lines. He founded his disbelief in the general history upon the discrepancies and contradictions which he alleged himself to have found. They replied upon each difficulty that it was soluble, and Dr. McCaul undoubtedly proved that the Bishop misunderstood several passages through want of knowledge of Hebrew.* But probably a more convincing mode of treatment was that of starting with the Divine element, plainly discernible in the history of Abraham and of God's dealings with the patriarchs, and treating details as containing possible errors, whether through copyists' mistakes, or even made in compilation or in editing. This was the line taken by Kingsley in his admirable volume of sermons entitled *The Gospel of the Pentateuch;* by Maurice, in some reviews; and by Dean Stanley, who, though in his characteristic way he vigorously defended Colenso's right to criticise details and to express his honest convictions, yet brought forth in a very striking way the religious and ethical glory of the Pentateuch in his first volume on the Jewish Church. When we look back upon the controversy, we see that the influence of Colenso upon Biblical exegesis has been marked and abiding. There is admission of possible error in the letter, but there is also a fuller and deeper recognition of that which gives the Bible its value to the sons of men, the conviction that it is, though so human, a true revelation of God. In the heat of the controversy, in the first alarm which such a novelty produced in the religious world, it is no wonder that, amidst the natural indignation

* *e.g.* The Bishop ridiculed the command that the priest should *carry* the offal of the sacrificed beasts outside the camp, and represented him as carrying it on his back. Dr. McCaul quietly showed that the Hebrew meant "shall cause to be carried," and this objection at once disappeared.

that broke out, mistakes were made and bitter things were too hastily said. Addresses poured in on the Bishops, who, having met in Feb., 1863, addressed the following letter to Bishop Colenso:—

"We, the undersigned Archbishops and Bishops of the United Church of England and Ireland, address you with deep brotherly anxiety, as one who shares with us the grave responsibilities of the Episcopal office.

"It is impossible for us to enter here into argument with you as to your method of handling that Bible which we believe to be the Word of God, and on the truth of which rest all our hopes for eternity. Nor do we here raise the question whether you are legally entitled to retain your present office and position in the Church, complicated, moreover, as that question is by the fact of your being a Bishop of the Church in South Africa, now at a distance from your diocese and province.

"But we feel bound to put before you another view of the case. We understand you to say (Part II., p. xxiii., of your *Pentateuch and Book of Joshua Critically Examined*) that you do not now believe that which you voluntarily professed to believe, as the indispensable condition of your being entrusted with your present office. We understand you also to say that you have entertained, and have not abandoned, the conviction that you could not use the Ordination Service, inasmuch as in it you 'must require from others a solemn declaration that they "unfeignedly believe all the Canonical Scriptures of the Old and New Testaments;" which, with the evidence now before' you, 'it is impossible wholly to believe in.' (Part I., p. xii.) And we understand you further to intimate that those who think with you are precluded from using the Baptismal Service, and consequently (as we must infer) other offices of the Prayer Book, unless they omit all such passages as assume the truth of the Mosaic history. (Part II., p. xxii.)

"Now, it cannot have escaped you that the inconsistency between the office you hold and the opinions you avow is causing great pain and grievous scandal to the Church. And we solemnly ask you to consider once more, with the most serious attention, whether you can, without harm to your own conscience, retain your position, when you can no longer discharge its duties or use the formularies to which you have subscribed. We will not abandon the hope that, through earnest prayer and deeper study of God's Word, you may, under the guidance of the Holy Spirit, be restored to a state of belief in which you may be able, with a clear conscience, again to discharge the duties of our sacred office; a result which, from regard to your highest interests, we should welcome with the most unfeigned satisfaction.—We are, your faithful brethren in Christ.

This was signed by all the English and Irish Bishops, except Dr. Thirlwall of St. David's, as well as by those of Montreal, Sydney, Tasmania, and Jamaica. As the Bishop did not comply with the request, most or all of these inhibited him from preaching in their dioceses.

In July of that year legal proceedings were taken against him. A formal charge of false teaching was made to the Bishop of Capetown, as Metropolitan, by Dean Douglas (afterwards Bishop of Bombay), Dr. Merriman, Archdeacon (afterwards Bishop) of Grahamstown, and Archdeacon Badnall. The trial followed, the Metropolitan presiding, assisted by the Bishops of Grahamstown and Orange Free State, and on Dec. 14th the Assessors delivered their opinions. The Bishop of Grahamstown especially summed up the errors of Dr. Colenso's teaching in a forcible manner, pronouncing that his "arguments are not consistent with any creed that teaches the Divinity of our Blessed Lord, except that which is condemned by the Church as Nestorianism." This was followed by the judgment of the Bishop of Capetown himself, ending with sentence of deposition.

Against this judgment Bishop Colenso appealed to the Privy Council, and on March 20, 1865, the Judicial Committee, for that time consisting of Lord Chancellor Westbury, Lords Kingsdown and Cranworth, Dr. Lushington (Dean of Arches), and Lord Romilly, Master of the Rolls, pronounced the Capetown sentence to be void in law, on the ground that the Crown had no legal power to constitute a bishopric, or to confer coercive jurisdiction, within any colony possessing an independent legislature; and, inasmuch as the letters-patent purporting to create the sees of Capetown and Natal were issued after those colonies had acquired legislatures, the sees did not legally exist, and neither Bishop possessed in law any jurisdiction whatever. Upon this the Bishop returned to his see, the churches of it being vested in him, though in other respects his authority had been declared void. He achieved another legal success in Oct., 1866, in forcing, by a decision of Lord Romilly, the Colonial Bishoprics Fund to pay his salary, with arrears.

From that time he came but little before the world for a long time. He published two volumes of sermons, in which, though no definite statement was made, it was seen to be at least doubtful whether he accepted certain statements of the New Testament, including the Lord's Resurrection, as historical. Probably the vagueness represented his own state of mind: that of wishing to believe, yet hindered by intellectual difficulties. His work as a bishop with his clergy was certainly a failure. The clergy dwindled in number, and diocesan organisation seems to have been nil. The Bishop of Capetown felt very bitterly that he had been defeated, and, when the Lambeth Conference met in 1867, he came to England in the hope of procuring an authoritative expression of the Conference in his favour. Here, however, he was again defeated [Lambeth Conference], but until the end he always spoke of his action as undoubtedly and unquestionably valid, and refused to reconsider it in any shape. In 1869 he and his brethren consecrated a new bishop to Natal at the Cape, having been disappointed in the attempt to hold the consecration in England.

Once more Bishop Colenso was to appear prominently in controversy, though this time it was political rather than theological; and whatever opinions men might form of his theology, he now proved in a remarkable way his singleness of purpose and

yearning after right. Though ostracised by the religious world, he was extraordinarily popular with the colonists, who admired his character and abilities, and flocked to hear him preach. But when, in 1874, the Langalibalele difficulty took place, the Bishop warmly espoused the cause of the "rebel" chief, and brought to light many acts of cruelty which had been committed by the colonists against the Caffres. Then his popularity was at an end. But he held his ground firmly; he came to England to plead the poor black man's cause, and succeeded in securing terms for him from Lord Carnarvon, the Colonial Secretary. No one but the Zulus could speak for him now; they and Cetewayo thenceforth knew him as "Father of his people." And thus to the end his life was spent. He went on translating the Bible into Zulu, and showing himself a good and brave defender of the oppressed. It is pleasing to note that one of his most uncompromising opponents, Dean Green, exchanged friendly words with him towards the end of his life, and spoke lovingly of him afterwards. He succumbed at length to the strain of the hard work which he had undertaken, and died after a few days' illness, June 20th, 1883.

**Colet,** JOHN (*b.* 1466, *d.* 1519), died before the English Reformation began, but he was one of its great forerunners, for he publicly urged its necessity, and the spirit of free Scriptural inquiry which led in that direction showed itself strongly in him.

He was born in London, the eldest of eleven sons and eleven daughters of Sir Henry Colet, merchant of London, and Lord Mayor in 1486 and 1495; but of these twenty-two, all but himself died infants or very early in life. His father died in 1510, and was buried in Stepney Church, but Lady Colet survived even her last son, dying at the age of above ninety. The Colets were of a Buckinghamshire family, resident at Wendover; Sir Henry was a younger son, and the elder branch was residing at Wendover when the *Life* of the Dean was written (1726) by Samuel Knight, D.D., Prebendary of Ely and Archdeacon of Berkshire (*d.* 1746).

John Colet, it is usually taken for granted, was brought up at St. Anthony's School, in Threadneedle Street, then the most considerable school in London, where his friend More afterwards was. He entered Magdalen College, Oxford, in 1483, and was B.A. 1487, M.A. 1490. He took minor orders very early, and was an acolyte (as well as an undergraduate) when instituted (Aug. 6th 1485) by Bishop Goldwell, of Norwich, to the rectorship of Dennington, in that county. To this he was presented by Sir William Knevitt, one of his mother's family, and he retained it till his death. On Oct. 2nd, 1490, he was instituted by Bishop Russell of Lincoln to the rectory of Thurning, in Huntingdonshire, on his father's presentation, but this he resigned in 1493, when he became a Prebendary of York. He was also a canon of the collegiate Church of St. Martin the Great, London, and resigned it for a prebend of Salisbury in 1503. The rectory of Stepney he also held, and resigned when made dean. Most of these preferments he held while an acolyte, or minor cleric, according to the permission of canons then in force; for he was not ordained deacon till Dec. 17th, 1497, or priest till July 26th, 1498.

Colet's academical education was of course the scholastic logic and philosophy then in vogue, and he was also a learned mathematician; but what we should now call his classical knowledge was at first confined to Latin, Greek being then scarcely known in England. It was, however, fast reviving as a study, and Colet, among other Oxford men, devoted himself to it earnestly. For this purpose he travelled in France and Italy from 1493 till 1496, and studied Greek Divinity under the learned men who were then gathered there. On returning, he went down to Oxford, and gave notice that he would lecture on St. Paul's Epistles. This was the beginning of his fame. For a young M.A. in minor orders to lecture on such a subject was an unheard-of thing, and doubtless the novelty collected for him a class at first, but it was not long before men of all standings, from doctors to undergraduates, flocked to hear him for the sake of the lectures themselves. These were cast in a thoroughly different style from the fashionable mode of interpreting Scripture, which had become almost entirely that of passing lightly over the literal sense, and giving great prominence to the allegorical, tropological, and anagogical senses:* or that of commenting rather on detached verses than an organic whole. This Colet altogether reversed, bringing forward the historical and practical meaning of the Epistle which he chose (that to the Romans), and freely and critically expounding it as that which had an actual reference to Christians of all time. These lectures, or commentaries, of Colet's on the Epistle to the Romans (some also on those to the Corinthians) exist in MS. in the University Library, Cambridge. Copies of the latter are also at Corpus Christi and Emmanuel Colleges, and at the end of the C.C.C. one are four letters on the Mosaic account of the Creation, addressed to a friend named Radulphus, who was probably Ralph Collingwood, Dean of Lichfield (1512). Short extracts from some of these lectures and letters may be seen in Seebohm's *Oxford Reformers* (1867). They were published, with the chief of Dean Colet's other works, by the Rev. J. H. Lupton, submaster of his school, 1867–76. By these

* These three senses, very briefly explained, teach what is to be (1) believed, (2) done, (3) hoped for.

lectures Colet greatly helped forward the study of Scripture, and it was during their delivery that he was joined at Oxford (1497) by Erasmus, who was about his own age, and Thomas More, afterwards Lord Chancellor, who came up as an undergraduate, and was thirteen or fourteen years younger. The three worked together in their liberal studies and in the cause of progress, and have obtained the name of "The Oxford Reformers." But their association did not last long, for Erasmus left Oxford in 1499, and in the same year More also was taken away, degreeless, by his father to study the law. Colet, left alone at Oxford, continued his lectures on St. Paul, and became known at Court as a preacher through the introduction of Archbishop Warham, when Bishop of London, 1502-3, and having taken his D.D. in 1504, was in 1505 made Dean and a Prebendary of St. Paul's.

He continued here the same work that he had begun at Oxford, preaching on all Sundays and holy days, and maintaining lectures (delivered by Erasmus, and others of his Oxford friends) both on his favourite St. Paul and on other parts of the Bible. At first, as it appears, this was out of his own pocket, but at last, in 1518, he succeeded in establishing, or rather restoring, a regular foundation for lectures to be given by the Chancellor. In 1512 Colet was made Prolocutor of the Lower House of Convocation, and preached before both Houses (Feb. 6th, 1512) his celebrated "Reformation Sermon." The text was "Be not conformed to this world, but be ye transformed by the renewing of your mind" [Rom. xii. 2], and the sermon was a strong appeal to clergy of all ranks, pointing out that to their worldliness and laxity the evils of the Church were owing, and that with them reformation must begin. The original—for it was, of course, in Latin—is in Knight's *Life* (ed. Oxford, 1823), and a translation, said to be by the Dean himself, follows.

Colet's proceedings as dean had already given some offence, but it is probable that this sermon was the immediate cause of the articles of heresy which were soon afterwards exhibited against him to Archbishop Warham by Richard Fitzjames, Bishop of London, and two others. The Archbishop, however, quashed the accusation, and refused to try the case. One more attempt Colet's enemies made against him in another way in the next year, 1513: he had preached against war both at St. Paul's and in the Chapel Royal at the beginning of Henry VIII.'s French campaign; this led them to think that the king's mind might be turned against him. Colet, however, so justified himself in an interview with the king that the latter is said to have exclaimed, "Let every man have his own doctor; this man is my doctor," whereupon, as Mr. Seebohm says, "the hungry wolves departed without their bone." Collier states [*Ecclesiastical History*, iii. 451] that Colet preached a second sermon, retracting, in a manner, his first, but this has no contemporary mention, and may be doubted.

Last, but not of least importance, Colet's services to education must be spoken of. In 1510, by the death of his father, Sir Henry Colet, he succeeded to considerable private property, which, with great judgment, he devoted to the foundation of St. Paul's Grammar School for boys, one of the most celebrated among the many founded at the time. A list of more than fifteen, dating from the first twenty years of the sixteenth century, may be seen in Knight, p. 90; and King Edward VI.'s schools are well known. Colet's school was, according to his own words in the statutes, "specially to encrease knowledge and worshippinge of God and our Lord Christ Jesu, and good Cristen life and maners in the children. For that extent," he goes on, "I will the children learne first, above all, the catechizōn in Englishe, and after, the accidens that I made." The "catechizōn" was a short religious instruction of Colet's own, ending with a most beautiful "little prayer to the Child Jesus, the President of the school," for such is its dedication, and a bust of this Divine President was originally placed over the high master's seat. The "accidens" was the predecessor of the famous grammar of the first high master, William Lilly, the *propria quæ maribus* and *as in præsenti*, which educated our fathers as late as fifty years ago. The number of boys to be taught in the school was one hundred and fifty-three, a choice singularly taken from the miraculous draught of fishes [John xxi. 11], and quaintly showing the founder's mystical turn of mind. To these children "his epistle is very pretty," as Samuel Pepys says. "Lyfte up your lytell whyte handes for me," he concludes, "whiche prayeth for you to God."

Dean Colet died of the sweating sickness, Sept. 16th, 1519, and was buried in his cathedral. Besides the works already mentioned, he was author of a *Treatise on the Seven Sacraments*, and one on the *Angelic Hierarchies of Dionysius the Areopagite*.

**Coleridge,** Samuel Taylor (*b.* 1772, *d.* 1834), an eminent poet, philosopher, and theologian. He was the son of a clergyman, vicar of Ottery St. Mary, Devon, and master of the grammar-school there. He was a shy and retiring youth, and being sent to the Bluecoat School, carried his habits with him, all the while reading eagerly by himself. Then he was sent to Cambridge, where he astonished all his companions, both by his knowledge and by his brilliant powers of talking; but he won little success, and suddenly left in despondency. Having with characteristic goodnature given his last penny to a beggar-man in the street, he enlisted as a soldier; but

his colonel, after four months, finding out his learning and ability, procured his discharge; perhaps the more easily because he was found to bear the character of being the clumsiest rider in the regiment, bruised all over by falls from his horse. He next became a Unitarian preacher, and, in common with Southey, who soon after became his brother-in-law, was an enthusiastic admirer of the French Revolution, then in its full swing. In 1796 he published his first poems, and started a periodical called the *Watchman*, which was not successful. He went abroad with Wordsworth in 1798, by the generous liberality of the brothers Wedgwood, and on his return became a writer for the *Morning Post*. He had by this time shaken himself clear of Rationalism and Republicanism, but severe constitutional suffering unhappily led him to resort to opium for relief. The habit grew upon him, and caused him horrible bodily and mental agony for years. All this time he was writing but fitfully, and to little purpose. At length, in 1816, a kind surgeon, James Gillman, and his wife, took him into their house at Highgate, and here he spent the rest of his days. Under their tender care his health and consequent peace of mind were in great measure restored, and here he wrote his greatest philosophical works—works manifesting the deep conviction to which he had come of the cardinal truths of Christianity. The chief of these are, *The Friend*, a series of essays, *Lay Sermons*, *Aids to Reflection*, and *Essays on Church and State*. To these must be added the *Confessions of an Enquiring Spirit*, not published till after his death. His residence at Highgate became the resort of inquirers from far and near, who came to listen to "the old man eloquent," as Wordsworth called him, and many of them were permanently influenced by his teaching. His disciples, among whom we must place Wordsworth, Hare, and Maurice, have had a vast influence on current theology. De Quincey called his "the largest, most spacious intellect, the subtlest and most comprehensive, in my judgment, that has yet existed among men." Neither his poems nor his prose writings make much bulk. This has been explained by his unhappy habit of opium-eating, which paralysed his power. But it is rather attributable to his intense desire to satisfy himself, and not to put forth anything which should misinform or mislead. His great merit in theology was that he saw what was good in German divinity, and strove to bring that into harmony with the faith once delivered to the saints. He showed, single-handed, that Christianity does not depend on external evidence, as writers of the Paley school had held, but that it is a spiritual religion, that there is that gift in man which recognises it, and accepts it; that, in fact, men believe in God because God speaks to them, and tells them that He is. Christianity is not, indeed, discoverable by human reason, it is not the creation of moral consciousness, but, said he, it is "in accordance with human reason; faith is the continuation of reason, carrying the soul on when the eye of reason has reached its own horizon." "You ask me my views of the Trinity. I accept the doctrine not as deduced from human reason in its grovelling capacity for comprehending spiritual things, but as the clear revelation of Scripture." His opinions are best learned from his *Aids to Reflection* and his *Literary Remains*, the latter being full of the most acute and beautiful criticisms of such writers as Hooker, Leighton, Jeremy Taylor, Bunyan, of all of whom he was a devout admirer. With the exception, perhaps, of Cardinal Newman, Coleridge has been the greatest leader of religious thought in England in the nineteenth century. He died in perfect peace on July 25th, 1834.

**Coleridge,** Derwent (*b.* 1800, *d.* 1883), son of the preceding, claims mention here as the Principal of the first Training College for Schoolmasters, St. Mark's College, Chelsea, established in 1841. He was the author of a volume, *The Scriptural Character of the English Church*, a book setting forth opinions imbibed from his father. It was not successful, never passing into a second edition, though it deserved a better fortune. Perhaps its failure disheartened him, for he never published any further theology. But his personal character and influence were great in their time, and largely guided the tone of elementary education when the movement in its favour began.

**Collect.**—A collect is a short prayer of a particular kind, and formed upon certain definite principles. The essentials are, that it is a prayer of a single period, offering up a single petition, and ending with a mention of Christ's mediation, or a doxology to the Holy Trinity, or both. Within these limits there are some variations, and in speaking of them, the eighty-three "Collects of the Day" will chiefly be considered.

1. The *address* of the collect is almost always to God the Father; one (Trinity Sunday) is to the Holy Trinity; three (Third Advent, St. Stephen, First Lent) are to God the Son; but there is none to God the Holy Ghost. Of the seventy-nine, the word "Father" is used in four cases (First Easter, Sixth Epiphany, Second and Twenty-fourth Trinity); in thirty the address is otherwise certain from the language of the collect; and the remainder may be considered as governed by analogy. The address may be simple, as "O God," "Almighty God," or there may be added a reference to the commemorated fact, as at the three great seasons of Christmas, Easter, and Whitsuntide; or a Divine attribute, either in terms, as "the Protector of all that trust in Thee" (Fourth Trinity), or by implication, as "Who seest that we have no power of ourselves to help

ourselves" (Second Lent); or a reference to the Divine mercy, as "who art always more ready to hear than we to pray" (Twelfth Trinity); or to the Divine purposes, as "who shewest to them that be in error the light of Thy Truth" (Third Easter); or to the present economy of God, as on the Feasts of St. Simon and All Saints.

2. The *petition* may also be simple, as "mercifully grant, that by Thy power we may be defended against all adversities" (Sexagesima); or it may have on one hand an expression of the reason for making it, as "forasmuch as without Thee we are not able to please Thee" (Nineteenth Trinity), or, on the other hand, of the benefit expected from its being granted, as "that . . we may steadfastly walk in the way that leadeth to eternal life" (St. Philip and St. James).

3. The *conclusion* in its shortest form is the simple and familiar act of faith in our Saviour's mediation, "through Jesus Christ our Lord;" but to this is often added one of faith in the unity of the Godhead, as the familiar "who liveth and reigneth .;" or a more direct doxology, as in the Fourth Advent collect; or sometimes the act of faith in the Divine unity stands alone, as in the Third Advent collect, or that for Ascension Day.

Of the eighty-three collects for the day, sixty come through the Sarum Missal, more or less literally translated from the three early Roman Sacramentaries; seven of these are from that of Pope Leo I. (*d.* 461), twenty-one from that of Pope Gelasius (*d.* 496), thirty-two from that of Pope Gregory the Great (*d.* 604). Of the others, which were added in 1549 (these were chiefly for saints' days), four were struck out in 1552, one of two for Christmas and Easter Day, and those for St. Mary Magdalene and St. Andrew; for the last a new one was substituted. In 1662 the old Third Advent was also replaced by a new one, and a Sixth Epiphany collect was for the first time inserted;* that for St. Stephen was much expanded, and that for Easter-eve remodelled from the Scotch Liturgy of 1637.

Of the other prayers of the Church which have the name of collects, the principal are the "Second and Third Collects" at Morning and Evening Prayer; these have all come down unaltered from 1549, and are found in the same sources—the Sarum Use and the Sacramentaries of Gelasius and Gregory. The Prayer for Purity at the beginning of the Communion Service, and the six occasional ones at the end, are also called collects; these, too, date from 1549, the former coming from Sarum, as well as the first, second, and fourth of the latter; the third of these is from the Greek Liturgy of St. James, and was used by Poullain, a French reformer, in *L'Ordre des Prières* (1552); the fifth and sixth were written by the revisers. The rubric allowing the use of these "after the collects of Morning and Evening Prayer, Communion, or Litany," was inserted in 1552, and as the daily offices then ended with the third collect, their place so far is clear; the "Collects of Communion" are probably those of the day, though in the Ordination Services of the same year, as in the present ones, the Prayer of Oblation or Thanksgiving is called a collect, and one of these placed after it; the "Collects of Litany" must be the final prayers, simply because they can be nothing else. One other "collect" to be mentioned is the last prayer in the Burial Service, which is the Collect of the Funeral Celebration of Holy Communion, and should be so used on occasion at present. The word "collect" is, however, further applied, and rather broadly, in the Prayer Book; for instance, the Prayer for all Conditions of Men, and others, are so called, whereas they have no right to the title. But this does not invalidate our definitions, which are of far earlier date; it simply shows that in 1662 the true idea of a collect had been somewhat lost.

The meaning of the word "collect" will most likely be always uncertain; the derivations given of it, or rather of its Latin original, "collecta," have been of two classes, referring (1) to the nature of the prayer itself, (2) to the occasion of using it. (1) is the old-fashioned derivation, and probably the best known, as if it collected together the topics of other prayers, or, as some say, of the Epistle and Gospel. Another explanation given by Roman writers, and often adopted, is that the collect is the prayer offered by the priest alone; this, however, would make almost every prayer a collect, which it is not. On the whole, the derivation marked (2) seems fit to be recommended, and is explained at length by Canon Bright in the S.P.C.K. Commentary on the Prayer Book. We are there told that the "collecta" was the church of assembly for a procession to another church to the Holy Communion, and that the "prayer at the collecta" afterwards became the "collecta," or collect. Yet the form "collectio" is also found, which would certainly suggest the other derivation if confined to collects proper; it is, however, applied in a much wider sense, and may perhaps account for the very existence of that derivation. *Collecta* and *collectio* are both found in the Vulgate in the sense of assembly: the former Levit. xxiv. 36, the latter Heb. x. 25.

**Collectarium.** — One of the less known of the ancient Service-books, containing the collects for different occasions, mentioned in many inventories of Church property [Maskell's *Monumenta Ritualia*, i., xciii., xciv.], but now of very rare occurrence.

* Previously the collect for the fifth Sunday had been repeated for the sixth.

Other forms of the name are found, as *collectaneum* and *collectare*.

**College.**—A collection of men formally joined together into one legal body for any purpose, as for worship (such as, in their original foundation, Sackville and Dulwich Colleges), or for study, either with no direct view to education (as the literary institution in the City of London known as Sion College), or with such a view as the colleges of our universities. In its beginning a university was much what a college, or at least a large college, like Trinity at Cambridge, is now—an association for purposes of study and education, in which, in process of time, the recognition of merit took the form of degrees. [Degrees.] As this association gradually expanded, its members, for one reason or another, found it convenient to separate into smaller and subsidiary corporations, and thus, as they formed bodies living more or less in common, such "halls" came into existence as those of which four still exist at Oxford. The next step was twofold: of these halls, some earlier and some later received charters of incorporation, and became colleges, and other colleges, incorporated from the first, or nearly so, were founded; thus the charter of St. Peter's at Cambridge dates from 1284, and Balliol and Merton at Oxford are of much the same date.

It is uncertain how soon universities became practically so merged in their colleges that there was no membership of them alone; but the gradual organisation of the colleges under governing bodies of Masters and Fellows, their establishment of scholarships, and lastly, their admission of independent members, led very early to this result, and before the new university statutes of less than thirty years ago, there had for centuries been no such thing as a university education apart from a college; the extent to which the university was lost sight of being shown by the long-standing but absurd anomaly, which still exists, of a man becoming a member of a college by entrance on its books *before* he formally joins the university by matriculation. In the year (1858) of these new statutes it became possible for a resident M.A. of Oxford or Cambridge to open his house as a "private hotel" for university students; but these succeeded badly at Oxford, where there are now only two existing, and hardly any at all at Cambridge. The next attempt in this direction was in 1869, when the now familiar "non-collegiate students" had their birth. Cavendish College, at Cambridge, was founded by the Duke of Devonshire, Chancellor, about the same time, and its members were admitted among the other non-collegiate students till very recently, when a statute was passed by which the college was opened as a "public hostel." Selwyn College (established in memory of the celebrated bishop) is also as yet only a public hostel; but Keble College, at Oxford, is on the same footing with all the others.

The present number of colleges at Oxford is twenty-one, besides four halls and two private hostels; at Cambridge seventeen,* besides two public hostels. At Dublin there is but one college; at Durham one college and a hall; while in the University of London, and other English universities, as in Scotch, colonial, and foreign universities, colleges, properly so called, are unknown. [Oxford, Cambridge, etc., Universities of.]

**Colleges**, Theological.—The following colleges for the training of candidates for holy orders belong to the Church of England. The number following each marks the date of foundation:—St. Aidan's, Birkenhead, 1846; St. Bee's, 1816; Birmingham, 1867; Chichester, 1839; Cuddesdon, 1854; Durham, 1833; Ely, 1876; Gloucester, 1868; King's College, London, Theological Department, 1841; Lichfield, 1857; London College of Divinity, Highbury, 1863; Salisbury, 1860; Truro, Scholæ Cancellarii, 1877; Wells, 1840.

*Congregational Colleges* are:—New College, London (combining Homerton, Coward, and Highbury); Western College, Plymouth; Rotherham; Cheshunt; Airedale (Bradford); Hackney; Lancashire Independent; Springhill (Birmingham); Theological Institute, Bristol; Bala. The principal *Baptist* Colleges are the Regent's Park and Bristol Colleges, and Mr. Spurgeon's Pastors' College at Stockwell.

**Collegiants.**—A Dutch sect, founded by the Brothers von Kodde in 1619, with the object of getting rid of the bitter controversy between Calvinists and Arminians which was then tormenting the Church. They received their name from calling their places of meeting "Colleges." Their basis was the principle of the inspiration of the Scriptures. This being accepted, the Bible becomes the infallible rule of life, and no confession of faith is needed. The Collegiants met regularly on Sundays and Wednesdays, for prayer and for the reading and exposition of Scripture, the latter being open to all members alike, as there was no organised ministry. Baptism was regarded as Scriptural, and was to be performed by immersion, and there were Sacramental meetings twice a year. The sect still continues to exist in Holland and Hanover.

**Collegiate Church.** — A collegiate church may be defined roughly as an associated body of clerics attached to a particular church, similar in many respects to a cathe-

* The name of Hall at this university, which Pembroke, Clare, and St. Catherine's have now dropped, though Trinity Hall is forced to retain it for distinction, is, and has been, a mere difference of words. A proposal, some years ago, to change the name of Trinity Hall to Bateman College (from the founder), came to nothing.

dral chapter, but without a bishop, and in some cases without a dean, at the head of it. Westminster and Windsor are the two best known of such establishments, the former originally a Benedictine Abbey, and for a short time a bishopric, the latter secular (that is, not monastic) in its foundation. Other notable ones were Ripon, Manchester, and Southwell, collected into bishoprics in 1836, 1847, and 1884, the latter not till its chapter was almost, if not quite, extinct. Others still existing as collegiate churches are Wimborne Minster and St. Katharine's Hospital, and a third is Endellion, in Cornwall, which probably owes its existence to its obscurity. It is not mentioned in the Act 3 and 4 Vict., cap. 113, which explicitly or implicitly put to death so many. For instance, some of the provisions of this Act as to churches not yet mentioned were the abolition of the deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon, and the diversion of the canonical estates. This, of course, was equivalent to abolishing the canonries, and the chapter of Brecon is accordingly altogether extinct, as also is the chapter of Chumleigh, in Devonshire, where the rector, a host truly in himself, held all the five canonries in his own person.

**Collegiate System** of the Universities. —A system of living together, which was introduced among teachers and students of the Universities of Oxford and Cambridge in the twelfth century, and which was perhaps a revival of some earlier system. It was a system which must naturally have suggested itself from the circumstances under which a great number of such students and teachers were brought together in one town, with one common object looked at from two points of view. The students were very young men, mostly beginning their university studies before they were out of their boyhood; the teachers were mostly men whose lives had been spent in monasteries where a great work of education was always carried on, and where every one lived under strict rules of discipline. It was obviously an immense disadvantage that a vast number of youths, or *any* number, should be left to establish themselves independently in private lodgings. "Model lodging-houses" were therefore built and endowed in university towns by munificent persons, and the teachers were naturally established as superintendents. Like monks, the members of a college had their meals together in a common hall, but this was then the custom of all large households; and the religious habits of monastic communities were copied so far as that teachers and students all met in a college chapel for Divine worship at least in the morning and the evening; but this was also a custom largely observed in domestic life (being the family prayer of our ancestors) as well as in monasteries. But the members of a college were in no sense bound by monastic vows, although it obviously became a necessary regulation that all its members should remain unmarried while they resided under its roof and had the benefit of its endowments.

Students and teachers who were members of colleges were, as they still are, subject to two sets of regulations, which are both called "statutes," the one set being the statutes of the university at large, administered by the officers of the university, such as the Vice-Chancellor and the two Proctors; the other that of their particular college, administered by officers of the college, such as the Head (under whatever title known, President, Provost, or Master), the Bursar, and the tutors. There is a separate chapel, and also a separate library, in every college; each student has one, two, or more private rooms, and some of the members who are graduates have the title of "Fellow" of the college, and enjoy endowments which provide them with an income during a limited term of years or for life, in return for which they are supposed to take part in the education and discipline of the students, or "undergraduates." Some of the undergraduates of each college are called "scholars," and enjoy endowments called "scholarships," which are often of as much value as £100 a year, and which, lasting for several years, considerably lessen the expense of their university career. All those members of a college who partake of its endowments are called members "of," or "on," the foundation.

Colleges were originally endowed by their "founders" with lands and other property (increased by later "benefactors") for the maintenance of the Head, the Fellows, and the scholars, as well as with buildings for their residence, but undergraduates who are not scholars pay for their apartments, or "rooms," and for their maintenance, or "battels," as well as for attendance. There are also college fees for "college lectures" given by "college tutors" within its walls, as well as university fees for "university lectures" given by "professors" in a more public manner. [OXFORD, CAMBRIDGE, ETC., UNIVERSITIES OF.]

**Collier,** JEREMY (*b.* 1650, *d.* 1726).—A well-known writer of the Church of England, and one of the bishops of the Nonjurors. His father, the Rev. Jeremy Collier, was master of the Free School at Ipswich, and his grandfather was a Yorkshire clergyman of an old family in that county. From the school at Ipswich he was admitted (1669) at Caius College, Cambridge, and was B.A. 1673, M.A. 1676, Deacon 1676, 1677; instituted rector of Ampton, near Bury St. Edmunds, on the presentation of James Calthorpe, Esq., 1679. This he resigned in 1685, and became Lecturer of Gray's Inn.

At the Revolution, Collier, who belonged, as Lord Macaulay puts it [essay on *Dramatists of the Restoration*], "to that section of the Church of England which lies farthest from Geneva and nearest to Rome," of course adopted the side of King James, and refused the oath of allegiance to William of Orange, whereby he forfeited his lectureship at Gray's Inn. He was the first to begin the shower of pamphlets on his side with an answer to one by Bishop Burnet, which appeared in Dec., 1688, called *An Enquiry into the Present State of Affairs*, in which King James is styled a "deserter." Collier's answer is called *The Desertion Discussed*. It was rejoined to by Edmund Bohun, and Collier was arrested on suspicion of treason, imprisoned for some months in Newgate, but discharged without being brought to trial. He continued his writing against the Government, and in 1692 was again arrested, but bailed out. On bail he would not remain, considering it as an acknowledgment of the Government, but surrendered himself, and was committed, though he was afterwards again discharged untried.

The next matter which brought him into notice was the proceedings in what is sometimes known as the "Assassination Plot" of 1696: Sir John Friend and Sir William Perkins, two of the conspirators, being executed on April 3rd of that year; Collier and two other Nonjuring clergy, named Shadrach Cook and William Snatt, appeared on the scaffold, and Collier gave them absolution with imposition of hands, "his brethren exclaiming 'Amen.'" Against this act a declaration was instantly published by nearly half the episcopate, condemning it in very strong language, on the ground that the Church of England countenances neither public absolution of individuals nor imposition of hands accompanying it. An indictment was issued against the three clergy in the King's Bench, and a true bill found, but they were never tried. Cook and Snatt, after a short imprisonment, were discharged, but Collier absconded; he was consequently outlawed, and remained under this sentence during the rest of his life.

After this he occupied himself for some years in literary work, of which the chief results were:—(1) his attempt to reform the stage in his *Short View of* [*its*] *Immorality and Profaneness*, which met with considerable success after much controversy; (2) his translation of Moreri's *Historical Dictionary* (originally published 1673, and afterwards greatly enlarged by successive editions, 1701–21); (3) his *Ecclesiastical History of Great Britain*. The last edition of this work was published in 1852, in 9 volumes 8vo, with *Life* by Lathbury.

On May 29th, 1713, Collier, who had long held an important place among the Nonjuring divines, was consecrated a bishop. For an account of this event, and of his subsequent proceedings, see NONJURORS. He died April 26th, 1726, and was buried in St. Pancras Churchyard.

**Coligny.** [HUGUENOTS.]

**Collyridians.**—A female sect of heretics, who appeared at the end of the fourth century in Arabia. They paid Divine honours to the Virgin Mary, eating in her honour little cakes (*collyridiæ*), shaped like the boss on a shield.

**Cologne.**—The seat of a bishopric since the fourth century, and always a prominent city in the religious history of Germany. The relics preserved in its churches are among the most highly prized in the Roman Church. One of its archbishops, Hermann, favoured the Reformation [HERMANN], and another, Gebhard II., openly embraced Protestantism, and was deposed. Serious differences between the Archbishop of Cologne and the Prussian Government have several times arisen of late years. The cathedral is one of the finest in the world. It was begun in 1248, and not completed till 1880.

**Colonial Church.**—In 1840 the Bishop of London (Blomfield) called the attention of the Archbishop of Canterbury to the fact that while England had been laying the foundations of future empires in our colonies, there was but little provision for their religious needs. The clergy, few in number, who had gone out to minister to them had been placed by the legislation of Charles II. under the control of the Bishop of London; and this was practically placing them under no government at all, and creating a Presbyterian, and not an Episcopal ministry. At that time there were only ten colonial sees, viz. four in America, three in India, two in the West Indies, and one in Australia. The first-fruit of his remonstrance was the foundation of the see of NEW ZEALAND, and next year the dioceses of TASMANIA and GIBRALTAR were created. In 1845 British America was subdivided, and in 1847, on St. Peter's Day, the first Bishop of CAPETOWN was crowned in Westminster Abbey. With him were consecrated three others, for ADELAIDE, MELBOURNE, and NEWCASTLE (Australia). "There had been no such day in the previous history of the Church, and it is literally true that no such day has since been witnessed." A notice of the first Bishop of Capetown, Dr. Gray, will be found under his name. In 1853, by his spirited endeavours, his diocese was divided, and the sees of GRAHAMSTOWN and NATAL were founded, as was that of ST. HELENA in 1859. In that year Livingstone's work [LIVINGSTONE] turned attention to Central Africa, and Mackenzie was consecrated as its bishop in 1861. [MACKENZIE.] The first bishop of Grahamstown, ARMSTRONG, will come before us for another good work which he did. [PENITENTIARIES.] He went forth with good hopes, and seemed on the point of fulfilling them, but died in little more than two

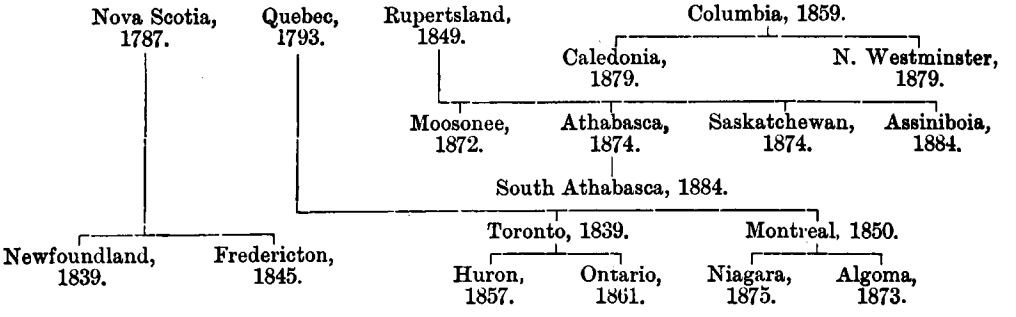
years. A Bishop for the ORANGE RIVER FREE STATE was consecrated in 1863, and for the MAURITIUS in 1854. The evangelisation of SIERRA LEONE was the work of the Church Missionary Society. This society commenced its labours in Western Africa in 1804, amidst almost insuperable difficulties, owing to the gross superstitions existing among the natives and to the certain prospect of sickness and death for its missionaries; the mortality in this mission has been almost without parallel. All along, the need of a native ministry was recognised, and preparations were made for the training of converts for this purpose, an institution being established at Fourah Bay, where a sound education was given to them. Until 1851 there was no bishop in Sierra Leone, and there were some 10,000 Christians, among whom a fifth at least were communicants, but a whole generation was unconfirmed. There were four native clergy. Bishop Vidal was consecrated in 1852, and died two years later. Bishop Weeks was consecrated in 1855, and sixteen months afterwards died of fever; even in this short time he had added eleven native clergy to the number. Bishop Bowen was consecrated in 1857, and died in 1859. In 1864 a native bishop was consecrated; he was Edjai, a Yoruban lad who in 1821 had been made a slave but was rescued by the officers and crew of an English ship, and was baptised in 1825 in the name of Samuel Crowther; he was educated at Fourah Bay, and ordained in 1843, and accompanied the well-known missionary Mr. Townsend to Abeokuta, where he found his mother and sisters, whom he converted to Christianity. In 1857 he founded the mission in the Niger, and afterwards became bishop of that territory; there he still labours, having under him none but native ministers. They have done wonders by their example in checking the slave-trade. These are the words written by the missionary bishop who was once a negro slave, showing the practical view he takes of the position of his Church:—"The Gospel must now be followed by the plough and the workshop; industrial schools must be established. The Mahometan system of begging will thus be corrected, the folly of indolence will be exposed, and the native Christians, earning their livelihood by honest labour, will also contribute, as Christians ought to do, for the support of their Church."

We turn to another region, the great southern continent of AUSTRALIA. Our colonies there were begun in crime; our first settlers being a gang of 800 convicts, who were shipped off to Botany Bay in May, 1787. At the last moment, the Rev. Robert Johnson volunteered as a labour of love to accompany them, and for six years he worked amongst them without any help from Government. Then, at a cost of £40, he built a church, but the convicts burned it down; the Government now ordered stone churches to be built, and in 1794 sent out the Rev. S. Marsden to assist Mr. Johnson. They worked together till 1800, when Mr. Johnson returned to England, and Mr. Marsden remained the solitary chaplain for the next seven years. Next Norfolk Island was made a penal settlement, and was left utterly destitute of spiritual care. In 1834, the judge, Sir W Burton, uttered a protest against this neglect; at the same time William Grant Broughton, who had been appointed in 1829 Archdeacon of New South Wales (that country having been joined to the diocese of Calcutta), brought the matter before the home authorities, and in 1836 he returned to Australia as its first bishop. At this time there were scattered over an immense area no fewer than 60,000 English people, more than one-third of whom were convicts, and there was hardly one clergyman to each 5,000. Bishop Broughton laboured untiringly, travelling alone over the whole colony, for there were so few clergy that one could not be spared to accompany him. In 1838 he visited NEW ZEALAND, and was instrumental in establishing a see there. [SELWYN.] In 1843 Bishop Broughton wrote:—"In my present journey I have been through one county, Durham, in the whole extent of which there is not a church, and only one clergyman; in the adjoining county of Brisbane, there is one church and one clergyman—no more. After that I shall pass through three entire counties in which there is neither minister nor ordinance of religion, and the five counties included in this enumeration contain a fourth part of the area of New South Wales, and from a sixteenth to an eighteenth of the entire population." The Church of England now sent out clergymen and money year after year, and in 1843 the Society for the Propagation of the Gospel was maintaining forty clergymen in this diocese; there were forty-five churches, and a training-college for candidates for the ministry. It became necessary to subdivide this enormous diocese of SYDNEY, and for this object the Bishop resigned one-fourth of his income; on St. Peter's Day, 1847, the Bishops of NEWCASTLE, MELBOURNE, and ADELAIDE were consecrated suffragans of Sydney. The diocese of GOULBURN was taken out of Sydney in 1863, and in 1869 another subdivision took place, and the diocese of BATHURST was formed. In 1859 BRISBANE was taken out of Newcastle, and in 1867 the new diocese of GRAFTON and ARMIDALE was founded between Newcastle and Brisbane. In 1856, the Bishopric of PERTH, in Western Australia, was taken out of the see of Adelaide. Bishop Broughton continued to labour as Metropolitan till 1853. The Australian dioceses are now mostly self-supporting, and much has been done by the University of Sydney and other institutions towards the education of the colonists and the training of their own ministry.

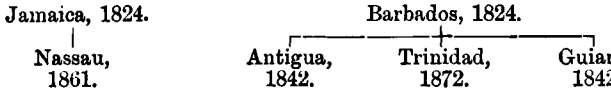
The colonial churches of INDIA, and of BRITISH and SOUTH AMERICA, will be found

under those heads. The following Conspectus of the Episcopate of the British Colonies and Dependencies is taken from the *Official Year-book of the Church of England*, a work which contains a valuable sketch of the history of each diocese:—

I. NORTH AMERICA.



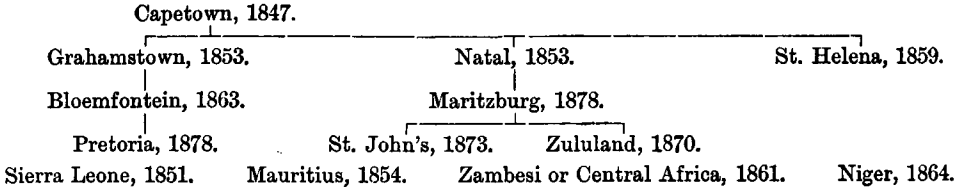

II. WEST INDIES.



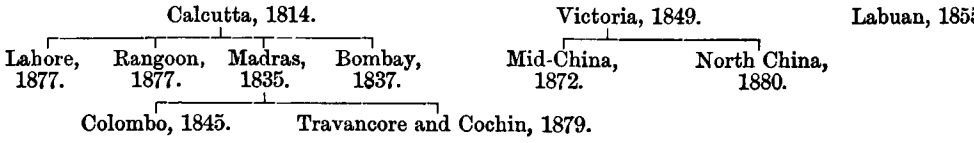

III. SOUTH AMERICA.

Falkland Islands, 1870.

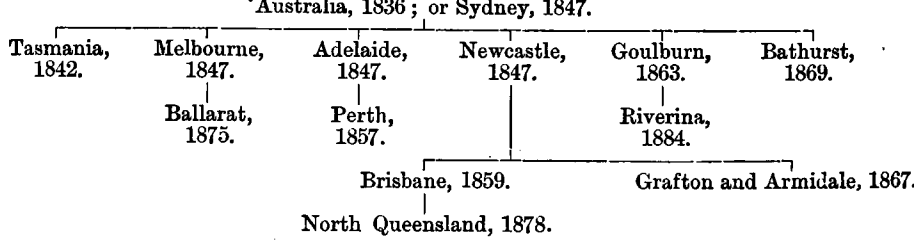
IV. AFRICA.



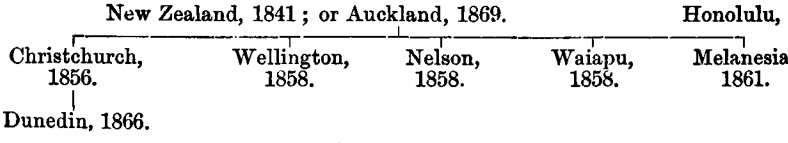

V. ASIA.




VI. AUSTRALASIA.




VII. NEW ZEALAND AND THE PACIFIC.




VIII. EUROPE.—Gibraltar, 1842.

Position.—The position of the Colonial Churches with reference to the Mother Churches being considerably altered by the *Natal* trial [Colenso], the Colonial Clergy Act was passed in 1874, in which it was provided that no one ordained by a colonial

bishop might officiate in England without a written licence from the Archbishop of the province in which he proposes to officiate, or without subscribing the declaration contained in the Clerical Subscription Act. But these conditions complied with, such person possesses equal rights and privileges with any other clergyman.

**Colours,** Ecclesiastical, were used from very early times in all parts of Christendom, to mark the different seasons of the Church year: the same set of colours was not, however, used alike in all parts, but different dioceses adopted different sequences. The two uses that have become most prevalent in this country are "the Roman" and "the Sarum," though many efforts were made to press the Roman use upon English dioceses, notably by Bishop Grandison of Exeter in 1337, and by Bishop Clifford of London (1406–26). The Roman sequence is as follows:—

*White.*—On all the chief Festivals of Our Lord and the Blessed Virgin, viz. from Christmas Eve to the Octave of the Epiphany (Saints' Days excepted), at the Celebration on Maundy Thursday: from Easter Eve to vigil of Pentecost (Saints' Days and Rogation Days excepted), on Trinity Sunday, Nativity of St. John Baptist, St. Michael and All Angels, St. Luke, All Saints' Day, and Patron Saints', and Conversion of St. Paul.

*Red.*—Whitsunday to following Saturday evening: Feasts of All Martyrs, on Holy Innocents' when falling on a Sunday, and on Feasts of the Holy Cross.

*Violet.*—The penitential colour; from Septuagesima to Maundy Thursday, throughout Advent, on all vigils, Ember and Rogation Days, and on Holy Innocents' when it falls on a week-day.

*Green.*—On all other Sundays and week-days.

The Sarum sequence is given in a MS. Missal at Emmanuel College, Cambridge: it closely resembles the old Gallican uses, the prevailing colours being only two, red and white.

*White.*—Daily from Christmas Eve to the Purification, both included; or till Septuagesima, if it falls before the Purification; daily from Easter Day to the vigil of Pentecost (the Invention of the Cross alone excepted), and on the following days: the Transfiguration, Feasts of the Virgin, St. Michael and All Angels, St. John, at Christmastide, Conversion of St. Paul, Nativity of St. John Baptist, Virgins not being Martyrs, the Octave of the Dedication of a Church, at Marriages, and at Funerals of children under seven years.

*Red.*—on all Sundays and Saints' Days throughout the year, when white is not specially ordered as above. On Ash Wednesday, and last three days of Holy Week; on Corpus Christi and Feasts of the Holy Cross. (Red is the prevailing English colour both in Church and State, as in the army, etc.)

*Yellow.*—On Feasts of Confessors.

*Black.*—On All Souls' Day, and at Funerals.

*Green* and *Violet*, though not mentioned in Sarum rubrics, are yet frequently found in inventories of church furniture in the sixteenth century. In the Gallican uses the colour for the Sunday was the colour for the rest of the week, and probably this was frequently the case in England as well. In churches where there were numerous vestments, *Green* or *Blue* seem to have been used for ferial or gala days, and a sombre ash colour for Advent and Lent. In the Eastern Church, Dr. Neale says, "the colour of these vestments is perfectly immaterial, and does not, as in the Latin Church, vary with the seasons, except that in Lent it is usually red."

**Columba,** St., originally **Colum** (*b.* 521, *d.* 597).—From the time of the Saxon invasion of Britain in 449, Christianity declined. The conquerors refused to adopt the religion of the people they had vanquished. Columba was in a great measure the means of converting the inhabitants of the north. He was born at Gartan, in Donegal, belonging to the royal family of Ireland, and he early gave himself to mission work in his native land. He also concerned himself in the State affairs of his country, and was of a very hot temper. He was said to be responsible for a severe battle fought in Connaught in 561, and was sentenced to perpetual exile from Ireland. Having heard of the misery and ignorance existing in some parts of Scotland, he crossed the sea with a band of twelve followers in a wicker-work skiff covered with hides, and landed first at Colonsay, but, finding his native land still in view, he proceeded to the island of Iona (*the island of the Waves*), on Whitsun Eve, May 12th, 563. Here he found Christianity already established, and two so-called bishops, but Columba disputed the validity of their orders, and, after much disputation, they departed, leaving the island to the new-comers, who succeeded so well in their labours that in the course of a few years the king made Columba a present of the island, and there he established a college for the purpose of training men for missionary work. Thence he made constant excursions to different parts of the island, Inverness being the furthest point reached. The whole of the Picts of the North were won to the faith, as well as the dwellers on the Tay, and the land was dotted all over with monasteries of his foundation. He spent thirty-six years in Iona. His chief opponents—and at times they were very powerful—were the Druids, but his kindly manner and earnest words caused many of them to be his most faithful adherents. After Columba's death the college still flourished, and sent out workers, not only in England and Scotland, but also to distant foreign countries.

**Columbanus,** St. (*b. circa.* 543, *d.* 615), a native of Leinster, educated at Bangor, on the coast of Down. About 595 he and twelve brother monks travelled into France, and retired into the solitude of the Vosges, near Besançon, where he founded the monasteries of Luxeuil and Fontaine. After some years he was banished by King Theodoric, professedly on the ground that his opinions about the time of Easter, the method of tonsure, etc., were not in accord with the Frankish Church, but really for the freedom he used in reprimanding that prince for his libertinism. Columbanus then went into Italy, where Agilulf, King of the Lombards, gave him a site for a religious house at Bobbio, near Naples. Here he died on Nov. 21st, 615, after being abbot for one year. He was a man of independent spirit, and did not shrink from administering reproof to the greatest persons in Church and State when they deserved it, of which his fourth letter to Pope Boniface IV. is a remarkable instance. This letter was written at the instance of Agilulf, who countenanced those who defended the *Three Chapters* (q.v.), and in it Columbanus advises the Pope as to his conduct in controversy. Besides this and other letters, Columbanus wrote a *Monastic Rule*, a *Penitential*, *Spiritual Institutions*, etc. His works were edited by Fleming, an Irish monk, and printed at Louvain in 1667. His great distinction is that he first set the example of that missionary enterprise which was so largely followed from England and Ireland by such men as Boniface, Willebrood, and others.

**Comfortable Words.**—The name given both in the Prayer Book and in common speech to those texts of Scripture used immediately after the Absolution in the Office of Holy Communion. They were first inserted in the Order of Communion of 1548, and then in the book of 1549, and are peculiar to reformed liturgies, being taken (not verbally) from the English translation (1547) of the *Simplex ac pia deliberatio* of Hermann, Archbishop of Cologne (1545). This, however, does not contain the first of our present texts, and has, as well as the other three, John iii. 35, 36 (to *everlasting life*), and Acts x. 43. They were not, like ours, all to be used, but one only, at discretion.

Robert Nelson, in *The Great Duty of Frequenting the Christian Sacrifice* (1701) says:—"They are generally read with so great a pause between them that the communicants may have leisure to make some short reflections upon them." This is distinctly enjoined in an edition of the *Scotch Office* (1796) edited by William Abernethy-Drummond, Bishop of Edinburgh (1787–1805).

**Commandries.** [Military Orders.]

**Commemoration.**—A service in memory of some remarkable event or of some distinguished person. The festivals of the Church are, therefore, commemorations. The annual recollection of the benefactors of the colleges at Oxford is known as "Commemoration," comprising, as it does in intention, gratitude to God for their works, the declaration that we still hold communion with them through the one Church of Christ, and the prayers that we may be enabled to follow their good example, and, with them, be finally partakers of the Everlasting Kingdom.

**Commendam.**—A living or parish commended by the Crown to the care of a clergyman for the time being. Livings were formerly held *in commendam* by those bishops (and rarely by any one else) whose sees were of little value. Several sees in old times had very small incomes attached to them. When such bishop was translated to a richer see, the living which he had held *in commendam* returned to the Crown. "Commendams" were abolished by Act 6 and 7 William IV., cap. 18, the poorer bishoprics having been now augmented.

**Commendatory Letters.**—At the first Lambeth Conference, held in 1867, the following resolutions were passed:—

*Resolution I.* "That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees and appointment of new bishops be notified to all archbishops and metropolitans, and all presiding bishops of the Anglican Communion."

*Resolution II.* "That, having regard to the conditions under which the intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby declare it desirable:—

"(1) That forms of letters commendatory of clergymen visiting other dioceses be drawn up and agreed upon.

"(2) That a form of letters commendatory for lay members of the Church be in like manner prepared.

"(3) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms."

Archbishop Longley died before this could be carried out; but a form of commendatory letter was drawn up, and is given to families of the Church of England emigrating to America.

**Commendatory Prayer.**—The *Sarum Manual* contained an office for those at the point of death, which began with the rubric, "When a soul shall be seen to labour in its departure or in the dissolution of the body, a clapper shall be struck quickly and sharply, and then all the clerics shall run together with the greatest haste, and say the Creed." On this followed the seven Penitential Psalms and a Litany, and then the formal dismissal of the soul, pronounced by the

priest in words thus versified by a modern writer :—

" Go forth, O Christian soul, in peace departing,
Leaving this world, with all its sin and fear;
Go without terror, doubt, or any starting,
For the Lord God shall wipe off every tear.
Go in the Father's Name, who loved and made [thee,
Go in His Name who lived and died for thee,
Go in the Spirit's Name, who still shall aid thee,
And by His side thy place for ever be."

Substantially identical with the Sarum Office is the modern Roman one, which is doubtless well known to many from its use in Cardinal Newman's *Dream of Gerontius*.

This office, however, was removed from our Service-books at the Reformation, and till 1662 nothing whatever was provided in its place by the Church of England. Then the four prayers at the end of the Visitation Service were added, of which the third and best known is "A Commendatory Prayer for a Sick Person at the point of departure;" there is no rubric regulating their use, and they may be, and often are, said by any person. The Commendatory Prayer, in the opinion of some, is a poor substitute for the whole of the old office—or rather, for what this would have been had it been reformed like the rest of the Prayer Book; and such a want has been so generally felt, both before and since 1662, that some form of the old office has been very commonly used by the clergy. Thus the substance of it is in the *Disce Mori, Learne to Dye*, of Christopher Sutton (Prebendary of Lincoln and Westminster, *d.* 1629), as early as 1600, and much of it is also incorporated in the *Manual for the Sick* of Bishop Andrewes. The tendency of the next century and the early part of this appears to have been to follow the lead of the revisers of 1662, and be content with collects, of which more than one are found in Bishop Taylor's works, and others, in the sermon-like style of the period, in a forgotten book by William Dodwell (son of Henry Dodwell, the Nonjuror; Prebendary of Salisbury and Archdeacon of Berkshire, *d.* 1785), *The Sick Man's Companion* (1767). In 1848 Sir William Cope and Mr. Stretton reprinted the office from Sutton, with additions from the other sources named (except Dodwell), in their *Visitatio Infirmorum*, and the use either of this or of that in the *Priest's Prayer Book*, which is taken from the modern Roman form, is now common.

**Commination** is the denouncing of God's anger and judgments against sinners. This is the only office in the Prayer Book which has come down all but unaltered from 1549; in 1662 the wording of the sentences of cursing was slightly changed, and the final blessing added; otherwise, with the exception of the title and first rubric, there is no difference at all. In the title, however, there has been a noticeable variation, for between 1552 and 1662 the office was not enjoined on Ash Wednesday, nor, indeed, on any particular day; it was to be used "divers times in the year," at the discretion, that is, of the bishop or other ordinary. Archbishop Grindal of Canterbury in 1576 used this discretion by enjoining it on a Sunday immediately before Christmas, Easter, and Whitsunday. This was somewhat of a perversion of the Sunday feast; but the Archbishop was probably driven to it to obtain the use of the office at all.

A full account of the "godly discipline of penance" in the Primitive Church may be found in Bingham's *Origines Ecclesiasticæ*, books xviii., xix. Those who stood convicted of notorious sin were formally expelled the Church on Ash Wednesday, with an office in which the seven Penitential Psalms were said, and ashes, blessed and sprinkled with holy water, placed upon their heads; they were, if truly penitent, restored in an equally formal way on Maundy Thursday. Specimens of both offices may be found in Martene (*de Antiquis Ecclesiæ Ritibus*, iii. 48, 83). But at the time of the Reformation all this had sunk, in England, into mere conventionality, and the offices were used quite indiscriminately, and not as connected with penance; the Reformers, therefore, unable, as we have been ever since, to restore the ancient discipline, substituted for it the present Commination Service, discarding altogether the ceremony of the ashes, translating (from the 51st Psalm, inclusive*) such parts of the remainder of the Service as suited their purpose, and introducing in connection with the sentences of cursing the Scriptural homily. The cursing sentences were probably suggested by a somewhat similar custom which had been in use, of proclaiming four times a year the form of the Greater Excommunication (as given in Maskell's *Monumenta Ritualia*, ii. 286); their chief source is, as stated in the first address, Deut. xxvii.; the seventh is, but not *verbatim*, from Levit. xx. 10; the ninth from Jer. xvii. 5; the tenth and last is a more general summary of certain New Testament passages. The succeeding homily is, with a few lines of introduction and peroration, entirely made up of texts of Scripture, put together with striking skill (there are references to nearly twenty passages), and it quite supersedes any necessity for a sermon on the day. The prayer "Turn Thou us" is also an expansion of passages from Scripture, beginning with Lament. v. 21, and proceeding to the second chapter of Joel; many of its clauses had long been used in the Church.

The "reading-pew," where the office is to be begun, is that place where Morning and

* Till 1662 this only, out of the seven Penitential Psalms, remained in use on Ash Wednesday; but in that year the other six were resumed, and placed as "Proper Psalms."

Evening Prayer are said, either what is now called the "reading-desk" or the priest's choir-stall, but not, as has been sometimes said, the lectern where the lessons are read; the "pulpit," which is put as an alternative, and was the only place mentioned till 1662, was not what we now call the pulpit, which was rare in parish churches before the Reformation, but probably the Epistle and Gospel desk on the top of the chancel-screen; it has no corresponding place in modern churches. To begin the Commination Service, as has been advised, from the altar, by analogy with the modern use for the Epistle and Gospel, seems wrong: these were read from a separate place, more as lections than in their liturgical or eucharistical character, and the latter character is not at all that of the office we speak of. The proper place for the second part of the office is clear, viz. that where the Litany is usually said.

**Commissary.**—Generally, any one who holds a commission from another for the performance of special duties. Thus diocesan chancellors are frequently commissaries for instituting to livings, and in some cases the title is given in their patents; the more usual title, however, is neither chancellor nor commissary, but vicar-general. A special case is that of commissaries to execute episcopal jurisdiction within archdeaconries, either remote ones or those in the bishop's special archidiaconal jurisdiction (as the Isle of Ely still is). [*See* Burn's *Ecclesiastical Law*, s.v.] A patent of this kind may be seen in the *Report of the Ecclesiastical Courts Commission*, ii. 694; and on the general subject the whole collection of patents may be referred to. Collegiate churches also, as Westminster Abbey, in some cases appoint their commissary; and such an officer at Cambridge holds a court for those under the degree of M.A. But at present the most familiar use of the word is as applied to those clergy, or sometimes laymen, who act in England for colonial bishops in matters of business.

**Commission,** Ecclesiastical. [Ecclesiastical Commission.]

**Common Prayer,** Book of.—So called because it instructs us to pray for all men in common, "all sorts and conditions of men," and because it is designed for the use of all descriptions of worshippers, "high and low, rich and poor, one with another."

The English Book of Common Prayer is founded upon the ancient Service-books of the Catholic Church, of which there were many [Antiphonale; Breviary; Gradual; Manual; Missal; Ordinal; Pie; Sacramentary]; and the principles on which it is so founded are set forth in the preface to the book. The first beginnings of the English Prayer Book may be said to date from 1542, when it was decided in Convocation to remove the names of Popes and of Becket from the Missal, and also that a chapter of the Bible should be read in English at morning and evening services. In 1544 the revised Litany was put forth. The first Book of Common Prayer was issued in 1549. It was ordered to be first used on Whitsunday of that year. "The principal differences," says Mr. Procter in his history of the Common Prayer, "between the first Prayer Book of Edward VI. and that now in use are as follows:—*Matins and Evensong* began with the Lord's Prayer and ended with the third Collect; the *Litany* was placed after the Communion Office; in some early editions it was added as a separate sheet at the end of the volume; there was no rubric to direct its use as a part of the Morning Prayer; the address to the Virgin Mary, which had been retained in Henry's Litany, was omitted, together with the similar invocations of the angels and patriarchs. The *Communion Service* began with an Introit, or Psalm sung as the minister was proceeding to the altar; the Commandments were not read; the prayers differed from our present form, but chiefly in their arrangement; the name of the Virgin was especially mentioned in the praise offered for the saints; the Consecration included a prayer for the sanctification of the elements with the Holy Spirit and the Word; water was mixed with the wine; the words used in delivering the elements to the communicants were only the first clauses of those now used. The sign of the cross was retained twice in the consecration of the elements, as it was also in Confirmation and Matrimony, and in the Visitation of the Sick, if the sick person desired to be anointed; a form of exorcism, and anointing, and the trine immersion were still used in *Baptism;* the water in the font was ordered to be changed once a month at least; in the *Burial Service* prayer was offered for the deceased person, and an introit, collect, epistle and gospel were appointed for a communion at a burial." The original preface beginning "There was never anything by the wit of man," etc., forms the second preface in our present book. The treatise "Of Ceremonies" was at the end of the Prayer Book.

But this book, while it displeased the Roman Catholic party, headed by Bonner, also displeased the extreme Reformers, such as Hooper, who were more and more influenced by the foreign Reformers. The result was the *Second Book of Edward VI.*, published in 1552, a book much less like the old Service books, and more in accord with the views of the Continental Reformers. In this book were first added the introductory sentences in the Morning and Evening services, followed by the Exhortation, Confession, and Absolution. Some most important changes were made in the Communion Service. They will be best understood if we

give the order as it stands in the first Prayer Book:—

Collect for Purity.
Psalms appointed for Introit.
Kyrie Eleison.
Gloria in Excelsis.
Collect for the day.
———— the King.
Epistle, Gospel, Nicene Creed.
Sermon, Exhortation ("Ye that mind," etc.), Offertory.
Sursum Corda, Proper Preface, Sanctus.
Prayer for Church Militant, Consecration Prayer, Prayer of Self-Oblation (*i.e.* the first in the present book after the Communion).
Lord's Prayer, Pax Vobiscum.
"Ye that do truly," etc.
Confession, Absolution, Comfortable Words.
Prayer of Humble Access ("You do not presume," etc.).
Administration with the words as at present, but only as far as "everlasting life." (During this the "Agnus Dei" to be sung.)
A sentence of Holy Scripture. Pax Vobiscum.
The Collect of Thanksgiving, "Almighty and Everliving God, we most heartily thank thee," etc.
The Blessing.

In the second book the order was arranged as it is now. In the Administration the words "Take and eat this," etc., were substituted for those previously used. Certain ceremonies were omitted in Baptism, as were the prayers for the dead in the Burial Service. The treatise "Of Ceremonies" was transferred from the end of the Prayer Book to the beginning.

In the reign of Queen Mary the Roman Catholic service was restored; in that of Elizabeth, the second book of Edward again took its place (1559). In the Communion Service the *two* sentences of the first and second books of Edward were both restored, and ran as now. A few additions were made, *e.g.* the Occasional Prayers (q.v.) and some alterations in the Lectionary. [Lectionary.]

The next epoch in the history of the Prayer Book was the Hampton Court Conference, in 1604. The alterations made then will be found in the account of the Conference. In 1637 came Laud's unfortunate attempt to enforce the Prayer Book on Scotland. [Scotland.] In 1643 the English Prayer Book was abolished by Parliament [Directory], but restored in 1662, and once more revised at the Savoy Conference. The present preface, "It hath been the wisdom," etc., was added then. This is the last revision which has taken effect until the alteration of the Lectionary in 1871. An attempt was made in the beginning of the reign of William and Mary to harmonise the book with the views of Baxter and his friends, and a new book was prepared, but was rejected by the Lower House of Convocation. [Revision of the Liturgy.]

**Commoner.**—A pupil at a college, not on the foundation.

**Common Life,** Brethren of the. [Friends of God.]

**Common of Saints** signifies an Office suited for several saints' days, and not proper to one in particular. A hymn written specially for St. Peter's Day would not be suitable for St. John's Day, but that beginning "The eternal gifts of Christ the King" would do equally well for either. If a saint's day has no special office of its own, the "Common of Saints" is used, the name of the saint being inserted in certain places.

**Communio.**—The name given in primitive times to a hymn sung during the administration of Holy Communion. In the fourth century the verse "O taste and see" was a favourite *communio*.

**Communio Laica.**—A penance inflicted on clergy, by which they are forbidden to receive the Communion except as laymen.

**Communion of Saints.**—The Greek word *koinōnia* is translated "fellowship" in the English Bible in Acts ii. 42; 1 Cor. i. 9; 2 Cor. viii. 4; Gal. ii. 9; Phil. i. 5, ii. 1, iii. 10; 1 John i. 3, 6, 7; also in the Revised Version, in Philemon 6. It expresses the spirit of union and community of feeling which ought to exist between believers in the same Lord and Saviour. In 1 Cor. x. 16; 2 Cor. vi. 14, xiii. 14, it is rendered "communion," as expressing union not merely of Christians with each other, but with God. "The communion of the blood of Christ" expresses our union with each other only through union with Christ. Here, then, we have the twofold idea of common participation in the benefits and privileges received from Christ, and of union of all Christians with each other.

This twofold meaning of the word is brought out in the expression so common among Christian people—"the Communion of Saints," and "the Holy Communion." The Communion of Saints has from the earliest times formed one of the Articles of the Christian Creed. It signifies that all Christians everywhere have fellowship with God, with each other on earth, with the saints at rest. Christ, whose life they have within them, is the Lord both of the living and of the dead; and, as Bishop Pearson writes, "If I have communion with a saint of God as such while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death." [Unity of the Church.]

**Communion,** Holy.—One of the names given to the highest of all Christian services. The essential form is that used at the original institution, when the Lord "took bread, and blessed it, and brake it, and gave it to the disciples, saying, *Take, eat, this is My Body, which is given for you. Do this in remembrance of Me.* Likewise also He took the cup, and when He

had given thanks, He gave it to them, saying, *Drink ye all of this; for this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of Me.*"

The notices which we have in Holy Scripture show the Holy Communion in two aspects. There is the sacrificial aspect, the perpetual memorial of Christ's death, and there is also the festal aspect, the participation in a sacred banquet. Thus the Holy Communion has been said to be "a Feast upon a Sacrifice."

The other names by which this service has been known—Liturgy, Eucharist, Lord's Supper, Mass—will be noticed under their respective heads: the object of the present article is to give some account of the service itself as we find it in the Prayer Book. It is based mainly on the old Sarum Use, but with some modifications, which will be noticed in their place. It is preceded by four rubrics. The first was intended partly to indicate to the priest how much bread and wine he should prepare, partly with a view to the exclusion of all improper persons. This rubric has, however, all but fallen into disuse. The second and third relate to the exclusion of notorious evil-livers and of persons living in open enmity. The fourth regulates the position and preparation of the Lord's Table. The name Table is that used by St. Paul [1 Cor. x. 21], and has been constantly in use ever since. [Altar.] The "fair white linen cloth" has a double symbolism, representing both the grave-clothes in which the Lord was laid, and also the shining garments in which He appeared transfigured.

The service itself is divided into three parts:—

I. The Ante-Communion.—(1) The Lord's Prayer and Collect for Purity. This collect is a Prayer of Preparation, answering to the "O Lord, open Thou our lips" in the Morning Prayer. It asks that the fear arising from conscious pollution being cast out [1 John iv. 18], we may "perfectly love" God, and so "worthily magnify" Him. (2) The recital of the Commandments, and Prayer for Pardon for the breach of them. This is in place of the old "Confession," and is intended to remind us of the first great requisite to a worthy communion, namely repentance. In the Scottish Communion Office the Summary of the Decalogue given by Christ [Matt. xxii. 34–40] is allowed to be substituted for the Ten Commandments, and occasionally in week-day services in English churches, where busy men have little time, the same substitution is heard. (3) The Prayer for the Queen, and the Collect, Epistle, and Gospel. The reading of these last is in accordance with ancient use. [Liturgy.] The use of the words before the Gospel, "Glory be to Thee, O Lord," has dropped out of the rubric, but has universally remained in custom. Less frequently a thanksgiving is used after the Gospel, "Thanks be to Thee, O Lord" (or "O Christ"). (4) The Nicene Creed. (5) The Sermon and (occasionally) Exhortation to Communicants. (6) The Offertory.

II. The Communion Service Proper.—(1) Oblation of the Elements and Prayer for the whole state of Christ's Church Militant here on earth; consisting, first, of the offering of our "Alms and Oblations;" secondly, of the commemoration of the living, including (*a*) the Universal Church; (*b*) civil rulers; (*c*) the clergy; (*d*) the congregations; (*e*) those in sickness or sorrow; and thirdly, the commemoration of the departed, the prayer that we may follow their good example, and may, with them, be partakers of God's Everlasting Kingdom. (2) The Exhortation, Invitation, Confession, Absolution, and "Comfortable Words." This portion comprises the special preparation of the communicants. (3) The *Sursum Corda*, Preface, and *Sanctus*. [See under each.] This portion is found in every form of Communion from the beginning. (4) The Prayer of Humble Access, "We do not presume," etc. (5) The Prayer of Consecration, consisting of three parts: (*a*) Introduction, the recital of the work of Christ's redemption, and of His command for its perpetual commemoration; (*b*) The invocation of God's blessing upon our service and acts; (*c*) The recital of the words of institution, accompanied by the prescribed manual acts. (6) The reception by celebrant and people. The rubric prescribing that the celebrant, after communicating himself, shall procced to administer first to the clergy, then to the rest, only applies to those clergy present officially and vested. Those who are in the congregation are as laity.

III. Post-Communion Service.—(1) Prayer of Oblation. This prayer in the Old Liturgies, as in the present Scottish and American services, forms part of the Consecration Prayer. The Thanksgiving Prayer, which is placed as an alternative, is from the Eastern Liturgy. It is best used in the service after a second celebration only, or may be used in the vestry, or privately afterwards. (2) *Gloria in Excelsis*. The hymn also known as the "Angelic Hymn," or the Great Doxology. It was placed here probably in memory of the record, "when they had sung a hymn," etc. [Matt. xxvi. 30]. [Gloria in Excelsis.] (3) The Blessing. It is founded partly on Phil. iv. 7, partly on the ancient form of blessing in the name of the Holy Trinity.

The service is followed by several rubrics. Some of these (2, 3, 4) are directed against Solitary Communions. The 5th has been made a subject of controversy of late years, arising out of the interpretation of the words, "It shall suffice." Some have urged that this means "if there be no fine or unleavened bread," such as was in use when the rubric was written, the usual bread shall suffice.

This was the interpretation placed on the words by Archbishop Parker, 1559. But others hold that it means, "Let it be sufficient to say that common bread only shall be used." And this is the view taken in the last legal judgment of the Privy Council. But as some hold that this is a mistaken interpretation, the practice of using wafers, or unleavened cakes, is still maintained by some, on the ground that such cakes were used by our Lord at the institution. The 6th rubric forbids reservation of the elements. The 7th, 8th, and 9th give details as to the due provision of Divine worship, and the use of the alms. Then follows the declaration concerning kneeling, with respect to which see BLACK RUBRIC.

**Communion of the Pre-sanctified** is the reception on Good Friday, in the Roman Catholic and Greek Churches, of the pre-sanctified host consecrated on Maundy Thursday. Such reception is barred in the Church of England, inasmuch as Reservation of the Sacrament is forbidden. Consequently, there has arisen much controversy as to the correctness or otherwise of a Good Friday Communion Service. The advocates point to the Collects, Epistle, and Gospel in the Prayer Book, but the opponents, who hold that whilst the Passion itself is, so to speak, before us, the memorial is out of place, reply that the portions of Scripture referred to are intended for an Ante-Communion Service, and for the complete reading of the Scriptural account of the Passion. There is no authoritative dictum on the subject, but common practice is largely against the Good Friday Communion.

**Communion of the Sick.**—A special service in the Common Prayer Book for the use of those who are unable through sickness to communicate in church.

**Communion Table.** [ALTAR.]

**Communism.** [SOCIALISM.]

**Commutation.** [TITHES.]

**Compactata.** [BOHEMIA.]

**Competentes.** [CATECHISM.]

**Compline,** or **Completorium,** is the last of the canonical hours for Common Prayer. [HOURS.]

**Compostella.** [MILITARY ORDERS.]

**Comprovincial.**—The style of a bishop of any one province in relation to the other bishops of the same.

**Comte.** [POSITIVISM.]

**Conception of the Virgin Mary.**—It had long been a "pious opinion" in the Roman Church that the Blessed Virgin was conceived without sin. But that it was not the opinion of the Primitive Church appears from the fact that Tertullian in the second century, Origen in the third, St. Basil in the fourth, speak of her as wanting in faith; and St. Chrysostom, in the fifth, goes so far as to write of the "ambition, arrogance, and vainglory" which made her desire to speak with her Son [Matt. xii. 46]; but St. Augustine expresses himself guardedly. Though he does not deny that she was born in original sin, yet, as acknowledging her to be holy above all other women that ever lived, he holds it possible that God's grace had kept her from actual sin. St. Bernard, in the twelfth century, went farther still, and taught that though conceived in sin she was made free from it before her birth; and Duns Scotus, in the fourteenth, was the first to put forward the doctrine of the Immaculate Conception in the modern sense. From that time the doctrine and the cultus of the Virgin gradually gained ground, till they culminated in the Bull *Ineffabilis Deus* of Pius IX. (Dec. 8th, 1854), declaring the doctrine a dogma of faith, and in the "Mariolatry" of the modern Roman Church.

It is probable that the *Feast of the Conception* (Dec. 8th), still marked as a "black-letter day" in the English calendar, was at first in memory of the supposed *Immaculate* Conception rather than of the mere historical event; for though it was earlier observed in the East, in the West it is first found at the time of the rise of the doctrine. In the East, indeed, it occurs as early as the seventh century, and is there—singularly enough, as it seems at first sight—called the "Conception of St. Anne, the mother of the mother of God," * but that the event commemorated is the same is shown by the offices; the day is Dec. 9th, a day later than in the West. The first Western Office is found in 1493, and was almost identical with that for the Virgin's Nativity (Sept. 8th.)

In England the feast was first ordered throughout the province of Canterbury by Archbishop Simon Mepham, 1328, and inserted in the calendar for general observance by Archbishop Simon Islip, 1362; in 1549 the office was removed from the first reformed Prayer Book printed in that year, and the name of the feast expunged from the calendar. The name was not replaced in any Prayer Book till 1604, but it stands in Edward VI.'s Primer (1553), in Queen Elizabeth's Latin Prayer Book (1560), in her Orarium (1560), in her New Calendar (1561), and in her Preces Privatæ (1564).

The Epistle and Gospel of the Sarum Use were Ecclus. xxiv. 17–22; Matt. i. 1–16. The last verse of the Epistle has been thought to be curiously prophetic of modern Mariolatry.

**Conclave** (literally, a "place that may be locked with a key"). A name applied both

* This is accounted for by the different nature of the Greek and Latin words, both alike translated "conception;" the former refers to the mother alone, the latter may refer to the infant also.

to the place where the cardinals meet for the election of a new Pope, and also to the assembly itself. The election to the Papacy must take place in the city where the last pontiff's death occurred. As many deal cellules as there are cardinals are built, with lodges and places for the conclavists, *i.e.* personal attendants, who shut themselves in to wait on and serve the cardinals. These little chambers have each their number, and as the figures are drawn at hazard, it often happens that cardinals of different factions lodge near one another. The cellules are made up during the nine days of the ceremony of the Pope's funeral, during which time anybody may go into the conclave and see them; they are hung on the outside with green serge or camblet, and over each are the arms of the cardinal who lives in it. They all open on a corridor. The day after the Pope's burial—that is, the tenth after his death—the cardinals, having heard the Mass of the Holy Ghost, go in procession two by two to the conclave, there to remain shut out from the world until a Pope is elected. Strict precautions are taken that no communications shall pass between them and the outer world; the object of this confinement is that the election may be free and unbiassed. They all meet in the chapel every day, morning and evening, for a "scrutiny," which is done by writing their suffrages in little billets, and putting them in a chalice that stands upon the altar; when all are put in, two cardinals are chosen by the rest to read out the names, and keep an account of the number for each; and this is done until two-thirds join for the same person. Popes are usually chosen after this manner, but there are two other methods: *acclamation*, or quasi-inspiration, where all the cardinals cry out with one voice; *compromise*, where the election is entrusted to a small committee. On one occasion, in 1799, at the election of Pius VII., the conclave was confined six months before the election was completed. During the conclave each cardinal is allowed but two servants, or three at most, and this extension is only permitted to princes, or as a particular privilege.

**Concordat.**—A treaty between the Pope and a temporal sovereign, settling the relations of Church and State. There have been several such concordats, but the name first came into use in the fifteenth century. That was the period when modern nations had become consolidated and organised. The popes could no longer, as in the days of Hildebrand, drive emperors and kings to extremities; they had themselves to make concessions. The first concordats, so called, arose out of the Papal schism and the councils which resulted from it. The nations were resolved upon reforms in the Church, and Pope Martin V., on his election after the Council of Constance, was forced to promise them. Concordats were made with France, Germany, and England. The number of cardinals was limited, appeals to the Pope were restricted, Papal demands for money were checked, and rules were made against simony. The concordat with France was adopted by the French Church under the name of the Pragmatic Sanction (A.D. 1438), and incorporated with the law of the country. But it did not work easily; both sides were fretted by it, and a fresh concordat was made by Leo X. and Francis I. in 1516. It was strongly opposed by the Parliament, the clergy, and the university, but in the end was complied with.

In 1564, Pope Pius IV. sent several bulls to Charles IX., by virtue of which he suspended and took away the right which several churches and monasteries had to elect their prelates, and empowered the king to nominate to these promotions. The French clergy, at their assembly in 1579, and again in 1585, fruitlessly petitioned King Henry III. to revive the Pragmatic Sanction. By the Revolution of 1789 the Church was disestablished in France, but was re-established by a concordat (July, 1801) between Pius VII. and Napoleon. The number of bishops was reduced from one hundred and fifty-eight to sixty, and the right of nomination was vested in the First Consul. The clergy were to be paid at a fixed rate, all landed property going to the State. At the Bourbon Restoration this Concordat was abolished, but in 1830 it was restored again, and it still forms the basis of agreement between Rome and the Gallican Church. There have been several concordats with the German States, of which one claims mention. This was the concordat with Austria in 1855, which was altogether reactionary. It seemed to restore mediævalism, so entirely did it place everything in the power of the Papal Curia. The result was that Austria immediately began to be ostracised by the other states, and the battle of Sadowa, in 1866, resulted in cutting her off from Germany. The concordat was now powerless even in Austria, and on the declaration of Papal Infallibility, in 1870, was formally abolished.

**Concurrence of Holy-days.**—In ecclesiastical language, there is a difference between CONCURRENCE and OCCURRENCE; the latter term is used when two fall on the same day, as a saint's day or other holy-day on a Sunday; the former, when they fall on two days running, as when the eve of a saint's day or other holy-day is on a Sunday, or *vice versâ*. The only way in the English Church services to observe the eve of any feast is by the use at Evening Prayer of the collect of that feast; and this Evening Prayer is technically called the "first vespers" of that feast, the Evening Prayer said on the feast itself being the "second vespers." But a second vespers always, without exception, takes precedence

of a first; thus, in both the cases above-mentioned the collect of the day itself will be said first, and will be followed by that of the next day.

In 1878, the report of the Committee of Convocation on the Table of Lessons provided, in their amended tables, proper lessons for the Eves of Advent, Whit, and Trinity Sundays. These, if adopted, would be subject to rules of the same kind; they would be used, for instance, where the eve was an ordinary week-day, but would give way to the lessons of St. Andrew's Day, or St. Barnabas'.

**Condignity** and **Congruity.**—Terms used by the schoolmen to express their peculiar opinions relative to human merit and deserving.

The *Scotists* maintained that it is possible for man in his natural state so to live as to *deserve* the grace of God, by which he may be enabled to obtain salvation, this natural *fitness* (*congruitas*) for grace being such as to oblige the Deity to grant it. Such is the *merit of congruity*.

The *Thomists*, on the other hand, contended that man, by the Divine assistance, is capable of so living as to *merit* eternal life, to be *worthy* (*condignus*) of it in the sight of God. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy* is not introduced. This is the *merit of condignity*.

**Conditional Immortality.** — The Association calling itself "The Conditional Immortality Association" was founded in 1878. Its fundamental principles are, first, that "the Scriptures are *Inspired of God, and the Rule of Faith and Life;* and *Immortality* and *Eternal Life* are only obtainable through Personal Union with the Lord Jesus Christ, viz. that 'The Wages of Sin is Death, but the gift of God is Eternal Life in Jesus Christ our Lord.' [Rom. vi. 23.]

"By consequence it follows that the soul is not created immortal, but that the faithful receive immortality as a free gift, that at the coming of Christ the wicked shall be utterly destroyed, and "be as though they had not been.'

"The death of the wicked is spoken of as their '*end*'—their '*perishing*'—their being '*destroyed as natural brute beasts*'—their being '*burnt up, as chaff*'—'*cut off*'—'*blotted out of the book of life*'—all conveying the idea of the final termination of existence. But, though God's awful justice will be fully displayed in the doom of the ungodly, in their many or their few stripes, an *immortality of suffering* is nowhere taught in Scripture." (*Paper issued by the Association.*)

**Conference.**—This word is used to express (1) a meeting to discuss differences of opinion; (2) clerical meetings, divided into pastoral conferences, where clergy meet of their own free choice, and chapter or episcopal conferences, called by constituted authority; (3) sermons in defence of the Faith; (4) the annual meetings of the Wesleyans, and some other bodies.

Under the first head, there have been two remarkable conferences in England, the HAMPTON COURT and the SAVOY, which are described under their respective heads. To these may be added the two held at Lambeth in 1867 and 1868. [LAMBETH CONFERENCES.]

**Confession of Sin** has always been considered a very important sign, concomitant, or part of true penitence.

It may be addressed (1) to God alone, in the strict privacy of personal devotions; or

(2) Publicly, in the face of the congregation, as was the primitive practice of the Church for those penitents who had been guilty of open, or less often of secret, sins; and here a spontaneous confession usually obtained some shortening of the period, or alleviation of the rigour, of the inflicted penance.

(3) Of a similar nature to this is (*a*) that public general confession uttered by the whole congregation, morning and evening, in the daily offices of the English Church: a practice which (for Matins) is at least as early as the fourth century; and (*b*) the precisely parallel confession in the Communion Office of the same Church, which again is consonant with, and indeed derived from, the ancient liturgies, both Eastern and Western, and the modern Roman Use. In most of these the priest and his ministers make some sort of confession of guilt and unworthiness before the celebration of the Eucharist. Especially interesting is it to note the form in the Roman *Ordo Missal* still in use, where the priest and the ministers (representing the people) in turn make a humble confession the one to the other, and in turn pray for God's forgiveness and absolution the one for the other.

(4) Confessions were, in the early Church, also made to the bishop with his body of presbyters, especially of crimes which implicated others. But this practice would seem to have been superseded quite early in the East by the appointment of the *pœnitentiarius* (q.v.), and somewhat later in the West, when (5) the habit of private and so-called auricular confession to a priest began to spring up. This habit no doubt had its origin in the desire of resorting for advice and comfort to one whose vocation and ministry rendered him the fittest person to consult. This kind of confession is not required from members of the Church of England, but its use is contemplated, and even recommended, in special cases, as will be seen from the two following extracts from the Prayer Book. The first is from the Exhortation in the Communion Service:—

"And because it is requisite that no man

should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience: therefore, if there be any of you who by this means cannot quiet his own conscience therein, but requireth further comfort or counsel, let him come to me, or to some other learned and discreet minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The second is a rubric in the Service for the Visitation of the Sick:—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it)."

General confession was all that was required in the Primitive Church, but from the beginning private confession was sometimes used, apparently under the circumstances spoken of in the rubrics which we have quoted. [See James v. 6, and Bingham's *Ant.*, Book xv. c. 8, § 6.].

In the Roman and Greek Churches, auricular confession is obligatory before Communion. Probably this obligation took its origin in the cloister.

Pope Leo the Great was the first to make private confession a legal institution, but it was not made compulsory till the eighth or ninth century. The Synod of Liége in 710 ordered that every person should confess once a year to the priest of the parish, and the Lateran Council in 1215 confirmed this decree.

The three creeds are the recognised confessions of the Church of England. [Creeds.] The Greek Church has an authorised "Orthodox Confession of the Catholic and Apostolic Greek Church." But the word in this sense is commonly applied to the standards put forth by the Protestant Communions. [Protestant Confessions.]

**Confessional.**—(1) A seat in which a priest sits to hear confessions. (2) Sometimes applied to the system of auricular confession.

**Confessor.**—A title which has had many connotations in ecclesiastical usage, retaining, however, more or less prominently throughout, one essential notion: that, namely, of free confession of belief in Christ.

Thus, (1) in the earliest times the term *confessor* meant one who confessed Christ by suffering death for Him, being in this sense synonymous with *martyr* (q.v.). Very soon, however, these two terms were more carefully distinguished, and so, (2) while *martyr* served to denominate one who suffered actual death for Christ, *confessor* meant one who endured any suffering short of death for Him; and in St. Cyprian's time (about 250 A.D.) such extraordinary, and often excessive, respect was shown for such a confessor's wishes and recommendations, that any lapsed person who held a certificate of penitence (*libellus pacis*, as it was called) written by him was often straightway re-admitted into full communion with the Church, without further investigation or period of probation—a mistake in Church discipline which St. Cyprian struggled hard, and at length successfully, to stop. But (3) *confessor* might also mean simply one who by his pacific, good, and upright walk, confesses Christ in every-day life, a sense in which all believers may prove worthy of the appellation; hence (4) it was applied to pre-eminent examples of this Christ-like holiness and purity of life even after a peaceful death. Thus, for instance, in the calendar of the English Church, such men as Augustine and Jerome are styled *confessors*. (5) Another less common use of the word seems to have been to denote singing-men, or choristers, an inferior grade of clerics, who confessed Christ with their voices in Church worship.

Again, (6) the title was transferred from one who confesses Christ to one who more especially confesses his sins and shortcomings, and so denotes a monk who, giving up the world, devotes himself to a life of penitence and self-mortification; and, (7) lastly, from one who himself makes confession it was transferred to the priest (in the Roman Church) who receives the confessions of others, but whose proper name in Latin is *confessarius*, or *pœnitentiarius* (q.v.), rather than *confessor*.

**Confirmation.**—That rite, according to the teaching of the Church of England, through which the fuller gifts of the Holy Ghost are received by those who have been baptised. The theory concerning it is that as the fulness of Christian baptism was not instituted by our Lord till the time of His Ascension, we can expect to find no formal institution by Him of a rite which must succeed it. Still, since His earliest teaching had been, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," it is contended that anticipatory instructions concerning confirmation had been among the "things pertaining to the Kingdom of God" whereof in His last forty days He spoke with His Apostles. And as a fact, we find them almost instantly using a rite of this nature for the giving of the Holy Ghost [Acts viii. 17]; the confirmation by them of those Samaritans baptised by Philip the Deacon shows us that this gift was not received as an invariable and inseparable part of baptism; therefore, it is argued, it is a safe conclusion that when the Apostles promised this gift [Acts ii. 38], as well as baptism, to the 3,000 converts at Pentecost,

they conferred it after the manner of confirmation, having first [ver. 41] baptised them. The next recorded confirmation is that of the Ephesian disciples in Acts xix. 6, and the rite is referred to in Heb. vi. 2, "the doctrine of baptism and of laying on of hands." Tertullian (150–220), Cyprian (200–258), Cyril of Jerusalem (315–386), all describe and explain the nature of confirmation as the giving of the Holy Ghost; and the earliest remaining Confirmation Office is of the date of 472, scarcely more than a century after the last date. This is in the Sacramentary of Pope Gelasius; another is in that of Pope St. Gregory the Great, 590; and after little more than another century (700), we have one for the diocese of York in the pontifical of Archbishop Egbert of York; this was first published by the Surtees Society in 1853: it is probably the same as was used by St. Cuthbert. In primitive times confirmation immediately followed baptism, both rites being administered by the bishop; and when, later, the giving of baptism fell to the priest, confirmation was differently dealt with in the East and in the West: in the former it was allowed to be given, as it still is, by the priest with episcopally consecrated chrism; in the latter it was separated from baptism. This separation was widely established by the end of the twelfth century: the age of the confirmed then and later varied from seven to twelve: the postponement of the rite to fifteen or sixteen is comparatively late. Confirmation, being thus the complement (not the completion, baptism being in itself complete) of baptism, must necessarily contain a renewal of baptismal vows, and it did so virtually in the old ministration of the rite to infants, more formally in the present usage. And since, by the nature of the case, the vows are consciously made by those who originally made them unconsciously through others, this view of the ordinance has become more and more prominent, and the form of the English Office has been modified in accordance with it. The old Sarum Use retained in full distinctness the view of the conferring of the grace of the Holy Ghost, and in all its essentials it was literally translated in 1549; but in 1552 this petition, "Send down . upon them Thy Holy Ghost" was changed into "Strengthen them with the Holy Ghost," and another was entirely omitted: "Confirm and strengthen them with the inward unction of the Holy Ghost." However, the ancient prayer for the Holy Ghost is still retained; and this is regarded as the essential part of the office—as, in fact, the office itself, the rest being subsidiary and, profitable as it may be, unessential.

The use of Chrism at confirmation, given up in 1549, has been already mentioned under that head; another and rather singular rite, placed in the Roman pontifical (where it still remains) about the thirteenth century, but never used in England, was the "alapa"—a slight blow on the cheek given by the bishop, said by some authorities to represent the imposition of hands, by others to typify the battle to be fought for Christ.

**Confirmation of a Bishop.**—The ratification by the archbishop of a dean and chapter's election to a vacant bishopric. This right, which before the Reformation was in the hands of the Pope, the archbishop received by 25 Hen. VIII., cap. 20, the Act now regulating the making of bishops; it was repealed by 1 Edw. VI., cap. 2 (for appointing bishops by letters patent), but revived by 1 Eliz., cap. 1. The provisions of the Act are that on the vacancy of a bishopric the dean and chapter are (1) to certify the same to the Crown and pray licence to elect; (2) the licence, or *congé d'élire*, being granted, and a cleric recommended by the Crown, they are (3) to proceed to elect; if they do not elect, or do not elect the recommended cleric, within twenty days, they are liable to a *præmunire*, *i.e.* forfeiture. (4) The recommended cleric, being elected and returned to the Crown, is to be (5) presented to the archbishop and two bishops, or (if elect to an archbishopric) to four bishops, for *confirmation*, and, unless he be already a bishop, for consecration. This *confirmation* is by old use performed in the Church of St. Mary-le-Bow, commonly called Bow Church; it is a very elaborate procedure, requiring the exhibition of no fewer than eleven deeds to prove categorically even the smallest step in the whole process. [*See* Brook's *Ecclesiastical Law*, s.v. "Bishop."] The most important one is the "citation of opposers;" these, of course, very seldom appear. There was a case in 1628, when objections were made to the confirmation of Richard Montagu, Bishop of Lichfield, but were overruled for want of legal form; and the cases of the bishoprics of Hereford in 1858, and Exeter in 1869, are still celebrated.* The last and formal sentence of confirmation pronounced by the archbishop or presiding bishop is that by which the spiritualities are restored; and (6) consecration, if necessary, following, completes with enthronisation (performed by the Archdeacon of Canterbury) the filling of the bishopric.

**Confraternity.**—An association, generally of laymen, having some religious or charitable object.

**Confucius.**—A famous Chinese philosopher, born B.C. 551, in the kingdom of Lu, now called the Province of Shantung, of an ancient and noble family. His father, Sholiam-hé, had a considerable office in the kingdom of Shum, but he died when his son was three

* In the Hereford case, when the confirmer refused to hear the objections, a mandamus was applied for in the Court of Queen's Bench to compel the hearing, but was refused, the four judges being equally divided.

years old. The widow, though very poor, encouraged her son in his love of reading, and his great ability and solid judgment got him considerable reputation from his very youth; and being mandarin, and employed in the government of the kingdom of Lu, he soon made it appear how important it was that the kings themselves should be philosophers, or make use of philosophers as their ministers. The knowledge of morals and politics, whereof he was a master, made him much esteemed in the government of the State and the establishment of laws; and young men came in crowds to hear his lectures. On his mother's death, when he was twenty-four, he retired for three years to mourn for her, and his example is still followed. Yet, notwithstanding his care, his prince's court was much disordered by several young ladies sent by the King of Shi to effeminate the monarch of Lu, and make him neglect the care of his kingdom. Confucius, finding the king would not listen to his advice, quitted his place and the Court, and retired to the kingdom of Shum, where he taught moral philosophy with such extraordinary applause that he soon had 3,000 scholars, and of these seventy-two surpassed the rest in learning and virtue; for the seventy-two the Chinese still cherish special veneration. He divided his doctrine into four parts, and his scholars into so many classes, or schools. The first order was of those who studied to acquire virtue; the second of those who learned eloquence and the art of reasoning; in the third the government of the State and the duty of magistrates were dealt with; the fourth was taken up wholly with noble discourses of all that concerned morals. This great man was extraordinarily modest, declaring openly that he was not the first inventor of this doctrine—that he only collected it out of his predecessors' writings, especially those of the kings of Yao and Shun, who lived above 500 years before his time; and he used to say there was a very holy man in the western lands, called Sifam Zen Shimguin. He died B.C. 478. His tomb at Shantung is held in deep respect. It is walled-in like a mediæval town. This philosopher has been held in such veneration in China for above 2,000 years that none can come to the quality of a mandarin without passing as doctor in the teaching of Confucius. Each town has a palace consecrated to his memory, and when any officers pass before it they quit their palanquin, and go some way afoot to show their honour for his memory. The fronts of these fine buildings have his great titles in golden letters, as *To the Great Master, the Famous, the Wise King of Learning;* and, in fact, the veneration amounts to worship.

The teaching of Confucius took for its ultimate end the promotion of tranquillity, and he taught that this was to be done through the faithful performance of all duties. He laid down laws for social intercourse, and made all government a paternal despotism. He was certainly one of the finest and noblest of heathen teachers—a man of practical wisdom rather than a solver of hard questions or a profound thinker. The intense conservatism of the Chinese character has hitherto refused to accept any other text-book than his writings, but probably, as the nation is, in spite of itself, forced to fall in with the other civilisations of the world, the influence of Confucius will wane.

**Congé d'Élire.**—The licence to elect a bishop granted by the Crown to a dean and chapter. [CONFIRMATION OF A BISHOP.] The phrase is one of the few survivals of the use of old Norman-French in legal formulæ; others are the forms of royal assent or refusal to Bills in Parliament.

**Congregation.**—In its widest sense this word designates the whole Church, but it is commonly used of those members of the Church who worship in a particular place.

In the Roman Church it is applied (1) to a community bound together by a common rule. Such are the Oratorians, the Lazarists, the Oblates of St. Charles, the Redemptorists, and Passionists. [See these under their respective heads.] (2) The various committees into which the cardinals are divided for the organisation of business. These congregations have plenary powers in their respective spheres, their decisions, when authenticated, being taken as though given by the Pope himself. But they may not *interpret*, nor go beyond the written law. The Congregations are those (*a*) of the Consistory; (*b*) of the Inquisition; (*c*) of the Index; (*d*) of the Propaganda; (*e*) of Rites; (*f*) of Relics; (*g*) of Indulgences; (*h*) of Explaining the Council of Trent; (*i*) of Immunities; (*j*) of Bishops and Regulars; (*k*) of Discipline; (*l*) of the Morals of Bishops; (*m*) of such Monasteries as are to be suppressed. Most of these are dealt with under their several heads. Concerning the rest, a few words only are needed. The Congregation for explaining the *Council of Trent* was appointed by Pope Pius IV., at the desire of the Council, for the purpose of explaining any questions of discipline or faith that may at any time arise out of the decrees of the Council. The Congregation of *Immunities* has before it all questions of asylum and clerical immunities. But as civil law has almost done away with such rights, this is now one of the least important of the congregations. That of *Bishops and Regulars* settles disputes which arise between bishops and monasteries, and that of *Discipline* enters into monastic management. That of the *Morals of Bishops* rigidly examines the character of persons recommended for ecclesiastical dignity. That which deals with suppressed monasteries is a sort of

Charity Commission. It not only takes cognisance of those monasteries which have no longer the means of support, but controls the bequests of founders and benefactors. There are smaller "Congregations," and occasionally they are constituted for special purposes.

**Congregationalists.**—A name taken of late years by the body formerly known as INDEPENDENTS (q.v.).

"The distinctive principle of Congregationalism," says an authoritative writer of this body, "is that a Church, composed of those who give evidence to each other of their being Christians, is complete in itself, and that all questions of faith, discipline, and membership are to be settled by its members when assembled for the purpose" (Dr. D. Russell). They elect their own officers, and recognise only two classes of officials: — (1) Pastors, elders, or bishops (which terms they hold to mean all the same thing), charged with the spiritual affairs of the Church; and (2) deacons, who manage the temporal business. Each church is independent of all others, and is its own supreme court. In cases of difficulty it may ask advice of other churches, but it is not bound by that advice. Congregationalists hold themselves different from Presbyterians on this point, inasmuch as the latter conduct their business by means of synods, at which delegates appear; no such synod is recognised by Congregationalists. These hold that "the New Testament contains, either in form of express statute, or in the example and practice of apostles and apostolic Churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian Churches; and that human traditions, fathers, councils, canons and creeds, possess no authority over the faith of Christians."

The *Congregational Union*, it will be thus seen, has no authority to control the faith or discipline of its component parts. The constitution of it opens with this "Fundamental Principle. The Union recognises the right of every individual Church to administer its affairs, free from external control, and shall not in any case assume legislative authority or become a court of appeal." The objects sought by the Union are, in the same document, declared to be "to uphold and extend Evangelical religion, primarily in connection with Churches of the Congregational order; to promote Scriptural views of Christian fellowship and organisation; to strengthen the fraternal relations of the Congregational Churches, and facilitate co-operation in everything affecting their common interests; to maintain correspondences with the Congregational Churches and other Christian communities throughout the world; to obtain statistics relating to Congregational Churches at home and abroad; to assist in procuring perfect religious equality for all British subjects, and in promoting reforms bearing on their moral and social condition." The *Congregational Year-Book* of 1885 gives a report of the 52nd annual meeting of the Union in May, 1884, under the presidency of Dr. Joseph Parker, from which it appears that the Congregational Churches are steadily increasing; that in London there were 252 churches, and 227 ministers in charge; throughout England and Wales, 4,347 churches; in Scotland, 102; and in Ireland, 29. The volume ends with a Declaration of Faith and Discipline, agreed to at the meeting of the Union in 1833.

**Congress,** CHURCH.—An annual meeting of clerical and lay members of the Church of England. Its objects, as well as its origin, are best described in the words of Archdeacon Emery, the original and present secretary:—"The first Church Congress was held in King's College Hall, Cambridge, in November, 1861. It was an effort originated by men who felt that the time had come for drawing more closely together the clergy and faithful laity of the Church of England to consult as to the best measures of Church defence and Church extension. In the original letter of invitation, dated Oct. 2nd, 1861, sent out in the name of the Committee of the Cambridge Church Defence Association, which was formed in 1859, it is stated: 'Our object in assembling this Congress is that we may bring together a number of earnest-minded men, well acquainted with the practical working of the Church of England, and, desirous of promoting its efficiency, to consult with representatives of the various Church Defence Associations throughout the country.' The first meeting was an experiment, but it was a successful one. Each year since has witnessed the assembling of a Congress, and not only have the varying schools of thought within the Church been brought into more friendly relations, and have learnt to give more respect to one another's opinions, but the possibility of working together as one in the attainment of the highest good for all has been more and more enforced and encouraged. The following are the most important rules:—'1. That points of theological doctrine and speculation be not selected as subjects for discussion. 2. That no question arising out of any paper read or subject treated at any general or sectional meeting be put to the vote. 3. That the several subjects selected for discussion be introduced by papers and prepared speeches (ordinarily not more than four), limited in length, at the discretion of the local committee, but that ample time be reserved in each session for free and open debate. 6. That the bishop of the diocese where the Congress is held be president; but in the event of the bishop not being able for any reason to preside, he be

requested to appoint a deputy. 7. That none but *bonâ fide* members of the Church of England, or of Churches in communion with her, be permitted to address the Congress.' "

The following are the places where the annual meetings have been successively held:—1861, Cambridge; 1862, Oxford; 1863, Manchester; 1864, Bristol; 1865, Norwich; 1866, York; 1867, Wolverhampton; 1868, Dublin; 1869, Liverpool; 1870, Southampton; 1871, Nottingham; 1872, Leeds; 1873, Bath; 1874, Brighton; 1875, Stoke-upon-Trent; 1876, Plymouth; 1877, Croydon; 1878, Sheffield; 1879, Swansea; 1880, Leicester; 1881, Newcastle; 1882, Derby; 1883, Reading; 1884, Carlisle; 1885, Portsmouth.

**Consanguinity.**—Alliance by blood, in contrast with AFFINITY (q.v.). The well-known Table of Kindred (*i.e.* Consanguinity) and Affinity, showing what marriages are forbidden by the Church, was drawn up by Archbishop Parker in 1563, and set forth by authority.

**Consecration.**—The act of setting apart things or persons for Divine uses. The Prayer Book has a service for the consecration of bishops. The law of the Church concerning such consecration is very fully set forth in the preface to the Ordination Services. [BISHOP.] A canon of the Council of Nicæa orders that three bishops shall take part in a consecration. This, however, is a measure of security. A consecration by one bishop would be valid, though uncanonical

There is no form authoritatively laid down for the consecration of churches or churchyards, and therefore each bishop has his own; but they are almost entirely alike, and are taken, with slight variations, from that drawn up by Bishop Andrewes for the consecration of Jesus Church, Southampton.

**Consecration Prayer** in the Communion Service.—The prayer in which the elements are solemnly blessed in the Holy Communion. It is so called in the rubric.

**Consistory.**—A meeting of official persons to transact business, the name itself being derived from classical times. The Roman Emperors sat in consistory. Every bishop has his Consistory Court, held before his chancellor or commissary. In the Roman Catholic Church the word is now confined to the Court of the Pope, his Ecclesiastical Senate, in which, presiding over the whole body of cardinals, he deliberates on ecclesiastical affairs. The congregation of the consistory prepares the business. An old Roman Catholic writer thus describes the meeting:—"It is held with the greatest splendour and solemnity. His Holiness presides on a throne covered with scarlet, and upon a chair of cloth of gold. The cardinal priests and bishops are placed on his right hand, and the cardinal deacons on his left. The Public Consistory is held in the great hall of St. Peter's Palace, where princes and ambassadors of crowned heads are received. The Pope is dressed in his pontifical habit. The other prelates, protonotaries, auditors of the *Rota*, and other officers, sit upon the steps of the State, the other courtiers sit upon the ground. Kings' ambassadors are seated on the Pope's right; the fiscal advocates, or lawyers for the exchequer and consistory, are ranged behind the cardinal bishops. In this consistory causes are pleaded before the Pope. The Secret Consistory is held in a private chamber, where the Pope's throne is only a seat two steps high. None are admitted here but the cardinals, whose votes are taken at every debate; and in this sense the Pope is said to hold a consistory. The bulls for bishoprics or abbeys are not despatched till they are passed the consistory."

**Constance,** COUNCIL OF. [PAPAL SCHISM.]

**Constantine the Great.** — Son of Constantius Cæsar and his wife Helena; born at York, Feb. 27th, 274. His father had been appointed by Diocletian as co-emperor with himself in the West, but was only called Cæsar, Diocletian's title being Augustus. In the East, Maximian was Augustus, and Galerius, Cæsar. Very little is known of Constantine's early years, except that when his father divorced Helena, and married Theodora, he was sent to the court of the Emperor Diocletian, under whom he served against the Germans, Goths, Sarmatians, and Persians. He was present at the promulgation of the edict of the last and fiercest of the persecutions against the Christians, in 303, at Nicomedia, soon after which the palace was struck by lightning, and the conjunction of events seems to have made a great impression on him. Constantius died in July, 306, and Constantine was proclaimed his successor. Galerius, however, only allowed him the title of Cæsar, giving that of Augustus to Severus, whilst it was also claimed by Maxentius, son of Maximian, who, with Diocletian, had retired from governing. Whilst these rivals were occupied in striving to make their claims good, Constantine spent his time in looking after his Western provinces, and his first act was to show favour to the Christians. Maxentius had called his father from his retirement to help him, expecting that he would be content with the name of Augustus without power; but they quarrelled, and the father allied himself to Constantine, who married his daughter Fausta. Maximian afterwards attempted to persuade Diocletian to resume the throne, but, failing in this, he returned to the Court of Constantine and plotted against his life. The attempt was found out, and he was put to death. In 311, Galerius, who found himself dying of agonising sickness, issued an edict of toleration to the Christians, giving them permission to resume

their worship and rebuild their churches, and in this he was joined by Constantine and Licinius, the latter of whom had been nominated by Galerius as one of the Augusti when Severus was killed. The death of Galerius brought on war. The four Emperors, Licinius and Maximian in the East, and Constantine and Maxentius in the West, had all acknowledged Galerius as lord paramount, but now there was no one over them. The two Western Emperors both wanted sole power. Constantine, with his army, crossed the Alps into Italy, where he met with little resistance, owing to the unpopularity of Maxentius. He took Turin, and at Milan issued a second edict in favour of the Christians, and marched southwards till within a mile of Rome, where Maxentius had prepared for battle. There, according to the well-known legend, during the afternoon before the battle (Oct. 26th, 312), he saw a cross in the sky with the inscription round it, "In this conquer," and in the night Christ came to him in a dream and told him to place His monogram on his standard. He had before been inwardly disposed towards Christianity, and from this time he accepted it, and his example was followed by the greater part of his family.

Next day Maxentius was killed, and his army routed, and Constantine entered Rome in triumph. He immediately issued a decree repealing all the edicts against Christianity made by Diocletian, and granting to the clergy immunity from taxation.

Soon afterwards Licinius also defeated his rival, Maximian, and the two victors for a while shared the government of the world together. Licinius married Constantia, sister to Constantine, but mutual jealousies arose which led to a new war. Licinius was defeated in Pannonia, and, by the cession of Illyricum, gained a peace which lasted nine years. During this campaign the Council of Arles had taken place, which Constantine attended. He spent the time of the peace in marching against the barbarians who threatened the frontiers of his empire, and gained several advantages over the Sarmatians and Goths. The war was renewed in consequence of the cruel and unjust conduct of Licinius towards the Christians; and as Constantine's army was vigorous and well disciplined through his wars with the barbarians, while that of his enemy consisted chiefly of raw levies, the battle of Adrianople, fought in July, 323, resulted in the complete defeat of Licinius. He was soon after put to death—an act for which Constantine cannot be acquitted of cruelty.

Constantine, being now sole Emperor, issued several edicts for the legal establishment of the Christian religion and the suppression of all idolatrous worship. On his return to Rome, he was so incensed by the remonstrances of the people, who were dissatisfied at the substitution of the simple rites of Christianity for the Pagan ceremonies, that he resolved to found a new capital.

After choosing and discarding many sites, he finally chose Byzantium, which had great natural advantages. He spent a large sum of money on its improvement, and called it, after his own name, Constantinople; and this, therefore, has a claim to be regarded as the first Christian city. While these things were in progress, events happened which show the dark side of Constantine's character. By his first wife, Minervina, he had had a son, Crispus, of whom and of Licinius, Constantine's nephew, Fausta was jealous, and she accused them of treason. In his rage, Constantine ordered them to be put to death without a trial. The falsehood of the accusation was discovered by Helena, Constantine's mother, and Fausta was suffocated in a hot bath, and her accomplices privately poisoned or publicly executed. At Easter, 337, the Emperor completed his Church to the Holy Apostles, and about a week later he was taken ill, and was baptised on his death-bed by Eusebius, the Arian Bishop of Nicomedia. From that time he wore only the white garment of the neophyte, and died on Whitsunday, in the fifty-first year of his reign.

**Constitutions,** Apostolical.—A collection in eight books of different dates, but none of them belonging to Apostolic times, though they profess to be written by St. Clement of Rome from the mouths of the Apostles. This by no means proves that the work is a forgery. In a most exhaustive treatise, Mr. B. Shaw has given reasons for believing that it is an accretion of documents upon an earlier one which may belong to the end of the first century (Smith's *Dictionary of Antiquities*, s.v.). They consist of discussions and exhortations, implying regulations of Church discipline, but for the most part not expressed in concise and clear-cut rules. Some deal with matters of private life; others with the liturgical forms of the Church, the sacraments, and the ministerial office. They are followed by the Apostolical Canons (q.v.). The first six of these books are evidently from Greek sources. The Greek original is lost, but there are several manuscript Syriac translations extant. An ancient Coptic version also exists, which has been translated by Archdeacon Tattam. These books deal successively with (1) the lives of the laity; (2) the duties of bishops; (3) widows of the clergy; (4) care of the poor, virginity, domestic life; (5) martyrs, and rules for feasts and fasts; (6) schismatics and heretics. The Apostles are frequently introduced as speakers. The tone of morality is strictly ascetic. The reading of heathen authors is forbidden, a severe style of personal habit is enjoined, and Christians are exhorted to assemble in church twice a day for prayer. The seventh book is

much more concise in style than its predecessors. It describes the two ways of life and of death, and then proceeds to give rules for the instruction of catechumens, and a list of bishops said to have been appointed by the Apostles. This book belongs to the third or fourth century—certainly to an earlier date than the Council of Nice. The eighth book consists mainly of two parts: one is called "Teaching of the Holy Apostles concerning Gifts;" the other, "Regulations of the same Apostles touching Ordination through Hippolytus." It appears to be a pontifical of some Eastern Church. But these Constitutions, though known in the Eastern Church, were hardly known in the Western until the sixteenth century. The book was printed at Venice in 1563, and included by Cotelerius in his *Patres Apostolici*, in 1672.

**Constitutions of Clarendon.** [Becket.]

**Constantinople.**—Built by Constantine the Great (q.v.) on the site of the ancient Byzantium. It had long been felt that such a city was needed for the more complete government of the vast eastern provinces which had been added to the Empire, and also for the defence of them against the foes who lay on the eastern border. Moreover, there were memories and traditions attaching to Rome which Constantine, as a Christian, desired to put as far as possible out of sight. The city thus founded was long called New Rome, and became the seat of empire, first side by side with Rome, while after the Empire of the West had fallen, it was still the seat of the Eastern Roman Empire. When Alaric sacked Rome, in the fifth century, he called himself the Lieutenant of the Empire, meaning thereby the Empire the seat of which was at Constantinople. When Charles the Great was crowned at Rome, in 800, it was as Emperor of the West, and he and his fellow-emperor exchanged courtesies, and recognised each other's imperial dignity. Later on the Eastern Empire came to be known as the *Greek* Empire; but Gibbon rightly treats the capture of Constantinople by the Turks, in 1453, as the final catastrophe of the Roman Empire. Since that date Constantinople has been the capital of the Mahometan world. The "Church of the Holy Wisdom" (St. Sophia), built by Constantine, is now a Turkish mosque. The future of the city is a question much agitating the minds of politicians at the present time, but everything seems to show that, whatever be its fate, it will soon cease to be a Mahometan city. For the Church Councils which have been held there, see Councils.

**Consubstantiation.** — The Lutheran doctrine that while the bread and wine in the Eucharist retain their natural substance, the Body and Blood of Christ are also present together with them. It seems difficult to see anything other than a contradiction in terms in this statement. Luther's explanation was drawn from the illustration of a bar of heated iron, which contains both iron and fire. "The Body of Christ is (the Bread still existing), in the Sacrament, as fire is in iron, the substance of the iron existing, and God in man the human nature existing—the substances in each case being so united, that each retains its own operation and proper nature, and yet they constitute one thing." This explanation, however, is not received as an authoritative one by his followers, who simply hold the doctrine as here stated, without attempting to define further. [Real Presence.]

**Contrition.**—Sorrow for sin, arising from the love of God. [Attrition.]

**Conventicle.**—In the Primitive Church, a place of assembly for worship before churches were built; a private assembly, or meeting, for the exercise of religion. The name was at first given, as an appellation of reproach, to the religious assemblies of Wicliffe, in the reigns of Edward III. and Richard II., and more recently has been applied in England to meetings of Nonconformists. The Conventicle Act of 1664 forbade any person over the age of sixteen to be present at any meeting, "under colour or pretence of any exercise of religion in other manner than is allowed by the liturgy or practice of the Church of England, where shall be more than five persons more than the household." For the first two acts of disobedience there were progressive fines; for the third, banishment for seven years; and a return was punishable with death. The Act was repealed in 1689.

**Convention.**—In the Protestant Episcopal Church of America this is the name for the Church Synod.

1. The *General* Convention meets once in three years. This consists of two houses—viz. the House of Bishops, which "when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts," etc. But in case of there not being three or more bishops, "any bishop attending a General Convention shall be a member *ex officio*, and shall not vote with the clerical deputies of the diocese to which he belongs. The other house is that of clerical and lay deputies, consisting of a representation of clergy and laity, not to exceed four of each for a diocese, chosen by the convention of the diocese they represent."

A *Special* General Convention may be called on urgent occasion "by the presiding bishop, or, in case of his death, by the bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, provided that the summons shall be with the consent, or on the requisition, of a majority of the bishops, expressed to him in writing."

2. *Diocesan* Conventions meet annually in each diocese, on business pertaining to their respective dioceses alone, unless in cases where, by the General Convention, their separate action is required on some point of wider interest. A Diocesan Convention consists of the bishop, with his clergy, and a lay representation from each parish in union with the convention. The qualifications required to entitle to a seat and vote in these conventions are regulated by the canons of the various dioceses, and differ according to the circumstances and usages of the dioceses enacting them.

**Conversion.**—This word is derived from the Latin *conversio*, a turning round, and is a translation in the Authorised Version of a Greek word having the same meaning. It means, therefore, a change of heart and life. In case of such a change occurring in a heathen or infidel, the term signifies an acceptance of the truth of Christianity. In a person already baptised into the Church of Christ, it is understood to mean a turning back into the forsaken path of righteousness. The expression is also used to denote a hearty instead of a merely formal acceptance of Christian truth.

**Conversion of St. Paul.**—A holy day set apart by the Church for the celebration of this event—Jan. 25th. "St. Paul is not commemorated, as the other Apostles are, by his death or martyrdom, but by his conversion, which was wonderful in itself, and highly beneficial to the Church of Christ. For while the other Apostles had their particular provinces, he had the care of all the Churches, and, by his indefatigable labours, contributed very much to the propagation of the Gospel throughout the world."

**Convocation.**—The convocation (or calling together) of the clergy is the English name of each of the two Provincial Councils of Canterbury and York. Each council consists, not only of bishops, but of representative clergy also, who form two houses (though in York the two sit together), which by a rough analogy may be said to answer to those of the Lords and Commons.

A Provincial Council is in its essence a council of bishops; and though the clergy may be, and have been, associated with the bishops from the earliest times (Bingham's *Origines Ecclesiasticæ*, II., xix. 8), they are by various Churches admitted in different numbers and on different footings. The peculiarity of English Provincial Councils is the systematic and regular representation of the presbyters which prevails. Besides the bishops,* who form the Upper House, the deans and archdeacons also appear in person in the Lower House; the cathedral chapters are represented each by an elected proctor from their body; the general mass of diocesan clergy in Canterbury by two proctors from each diocese; in York by two from each archdeaconry. This makes the numbers for the Convocation of the Province of Canterbury as follows:—Upper House, 23; Lower House (24 deans, 61 archdeacons, 23 proctors for cathedral chapters, 46 proctors for clergy), 154. In the Province of York the Upper House has 9 members; the Lower House (6 deans, 19 archdeacons, 7 proctors for chapters and 37 for archdeaconries), 69.

The conflict between the clerical and lay jurisdictions in the time of Henry II. has been described under BECKET. From this it came about that the prelates gave their attendance in Parliament—then, or very shortly afterwards, beginning to assume its present form—in respect of their lay fees alone (the origin of the present legal fiction of lay baronies), and the lower clergy claimed the right to be taxed as such of their own free will, or, as it is commonly called, to tax themselves. Thus brought together for this purpose, and regularly summoned by the archbishop, they joined these bishops in synod, according to early precedent; a system of representation was gradually introduced, and thus our present Convocation came into existence. Next the Episcopal Synod fell into disuse, simply because it could not do the temporal work for which the lower clergy had been summoned, and the Provincial Councils of the English Church became constituted as they now are. The right of the clergy to tax themselves lasted till 1664, when it was waived, but without any express enactment.

Convocation is elected, and assembles at the same time with Parliament, by royal writs directed to the archbishops; these have been issued since the time of Edward I., and by 25 Henry VIII., cap. 19, Convocation is not to assemble without them. By the same Act also the royal licence is necessary for the transaction of business. The archbishops, on receiving the writs, issue their mandates, on which the capitular proctors are elected by their chapters, and the diocesan proctors by a meeting of the clergy of each diocese (usually presided over by the chancellor, as representing the bishop).

These two Provincial Councils, or Convocations, of Canterbury and York, make, when acting in concert, the National Council of the English Church, called by the 139th canon the "Sacred Synod;" and it would seem that this concerted action may be either by bishops and proctors from York actually sitting in Canterbury, as was done in 1661 (Lathbury's *History of Convocation*, p. 286), or by the formal ratification by either Convocation of the other's resolutions.

The last work done by Convocation before its recent revival was the condemnation, in 1717, of a sermon on the *Nature of the Kingdom of Christ*, by Benjamin Hoadley, Bishop of

* That is, the diocesan bishops. Suffragans have no seats; and even in the Lower House they only sit in other capacities; at present as archdeacons.

Bangor. [Bangorian Controversy.] Hoadley and his opinions being in high favour at Court, this condemnation led to the refusal of the royal licence to proceed to business, which was never renewed till recent times. The writs were still issued, proctors were elected, and Convocation came together, but simply *pro formâ*, voting, for instance, congratulatory addresses to the Crown; and, very rarely, others, as one in 1775 (*Annual Register*, xviii. 87), on the "strange licentiousness" of the time. This, however, relates only to that of Canterbury; at York, though this also met, it was instantly dismissed, without even the ceremony of voting an address; and as late as 1856 a meeting is on record consisting of *one* member.

The extreme distress caused to many by the Gorham Judgment, in 1850, led to an active movement for the revival of Convocation on the part of many clergy and laity. Among the latter, the most honoured, so far as this question was concerned, was the late Mr. Henry Hoare. Much opposition, indeed, was made, and it was well known that the then Archbishop of Canterbury was entirely against the revival. The movement was so far successful in 1852, that at the meeting in April, which hitherto had been a hollow form, an animated debate took place on a motion to petition the Crown for licence to proceed to business. A reference to all the journals, friendly and unfriendly, will show that it was universally recognised that a great step was gained. In spite of the redoubled opposition, the advantage was pushed, and in 1853 regular sittings began, and have continued until the present time, the strength and influence of Convocation steadily increasing. Convocation has no power to try a clergyman for heresy or any other offence, but its expression of opinion is weighty. Thus a synodical judgment was pronounced on *Essays and Reviews*, on Ritual Extravagances, on the intrusion of Bishop Beckles into the Scottish dioceses. To the English Convocation, again, we owe the Revised Version of the Bible.

Of the *Irish Convocation*, which met but seldom, little is known, and few records are preserved; but its constitution resembled that of the English, and the four provinces of Armagh, Dublin, Cashel, and Tuam had in the same way their separate Convocations, though they seem to have often sat together in one synod. All, probably, that is known on the subject may be found in Bishop Mant's *History of the Irish Church*, ii. 159 *et seq.*, and in the *Journal of Convocation* (1858), ii. 328, from which it appears that the first regular Convocation of Ireland was held in 1615, in which Articles of Religion were passed differing from the English, and Calvinistic in tone. Other meetings were held in 1634, when these articles were superseded by those of the English Church [Bramhall]; and the clergy, as in England, taxed themselves in 1639 and in 1661. This last, which adopted the English Prayer Book of the last revision, continued its sittings till 1666, and after that date no other was held till 1703; here, and in other meetings in 1705 and 1709, some of the chief business was the printing of the Bible and Prayer Book in Irish. In 1711 Convocation assembled for the last time, and its latest act was the passing of certain canons relating to the Irish Ecclesiastial Courts, and of a Form of Prayer for the Visitation of Prisoners. In 1713 and 1728 the royal writ, though applied for, was not granted, and these eight occasions are therefore the only ones on which the Irish Convocation has ever sat. It has been regretted that on the disestablishment of the Church of Ireland, if not before, Convocation was not revived.

The synods of the *Scotch Church* have never assumed the peculiar form which would entitle them to the name of Convocation; the name, if used of them, as it occasionally is, must be taken simply in its etymological meaning. They do not, therefore, come under this article. An interesting series of papers on them, by the late Dean Torry of St. Andrews, may be found in *Synodalia* and the *Journal of Convocation* (1852–55).

**Convulsionists.**—A fanatical sect of Jansenists in the eighteenth century. An eager Jansenist, Dean François of Paris, of saintly life and great charity, having died, his fellow-religionists, borne down and oppressed by Dubois and Fleury and the Jesuits, took advantage of his great popularity, and pretended that miracles were wrought at his tomb. Crowds flocked thither in excitement, and fell down in convulsions, exclaiming against the Bull *Unigenitus*. [Jansenists.] Stories were multiplied of miracles wrought there, and the king ordered the cemetery to be closed. But the alleged miracles continued, and the Jesuits, in despair, declared that they were wrought by the devil. The mania lasted for many years—in fact, until internal dissensions broke up the party.

Among the excesses committed by this sect in the height of its fanaticism was the voluntary suffering by women of crucifixion. Dr. Andrew Wynter, in his *Borderland of Insanity*, gives an account of a melancholic who contrived to commit suicide by crucifying himself.

**Conybeare,** William John, son of Dean Conybeare of Llandaff, author, in conjunction with Dr. J. S. Howson, Dean of Chester, of *The Life and Epistles of St. Paul*, and of many essays. Of the latter, the most famous was that on *Church Parties*, which appeared in the *Edinburgh Review* in 1854. He died in 1857.

**Cope.**—An ecclesiastical vesture of a semicircular shape, worn over the surplice or alb, fastened at the neck by an ornamental

clasp, called a morse, otherwise open in the front, and reaching nearly to the feet: in this shape it is known from the earliest times. The material of the copes to be found in the inventories of ornaments made by Edward VI.'s commissioners in 1552 is very various, from cloth of gold down to simple serge. The colours varied according to the season of the Church's year: thus the Sarum Use appointed red in Advent, white at Easter, green on festal days.

The cope was widely used both at the altar and in the choir at Morning and Evening Prayer, but its altar use, strictly speaking, was confined to other offices than the celebration of the Holy Communion, although after a time it found its way into use as a Eucharistic dress: thus in our first Prayer Book (1549) the rubric before the Communion Service says:—"At the time appointed for the ministration of the Holy Communion, the priest . shall put upon him a white alb, plain, with a vestment [*i.e.* a chasuble] or cope;" at the same time the rubric which follows the service says, "Though there be none to communicate, . . the priest shall put upon him a plain alb or surplice, with a cope;" from which it is at any rate clear that though a cope might be used in which to celebrate, a chasuble was not to be used when there was no celebration. Again, the 24th Canon of 1603 provides that a cope shall be used as the Eucharistic vestment of the cathedrals, and the "Ridsdale Judgment" declared this to be the law of the Church, although very few bishops have hitherto obeyed the ruling.

**Copts.**—The name given to those Christians in Egypt who for more than eleven centuries have held the patriarchal chair of Alexandria, and have been the dominant sect. The term is a corruption of the name "Egypt," pronounced in Greek fashion. When the Arabs conquered that country they applied the name "Ghubt" to all the nations who strove to preserve their religion and nationality. The Coptic language is the old Egyptian written in Greek letters, and largely mixed with Greek. But it is no longer a vernacular tongue; the natives speak Arabic, and Coptic is only used, like Latin in the Roman Church, in the performance of Divine Worship. Out of the 5,000,000 population of Egypt at present, probably the Copts form a tenth.

They are directly descended from the Monophysites [MONOPHYSITE], through their founder, Jacob-el-Baradoi, whose zeal in preaching that doctrine was so overpowering that the condemnation of it at Chalcedon was not able to put it down in Egypt. The Emperor's edicts went forth against it, but the Monophysites nicknamed the orthodox *Melekites*, *i.e.* "disciples of the king," and were in turn called *Jacobites*, a name by which they are still known. So bitter was the hatred between the two sides that the Monophysites welcomed the Saracen invasion as a means of delivering them from persecution. The Arabs, in return, put them in possession of the Christian churches. But when the Moslems had gained full mastery of the country, and began, according to their wont, to proselytise vigorously, some of the Copts fell away from the faith, and the rest were, and have been since, much persecuted. Though comparatively few in numbers, they have a large body of clergy, elaborately organised. They have also many monasteries, some dating from the very earliest times. Their head is styled "Patriarch of Alexandria," and is regarded as the successor of St. Mark. He is always taken from among the monks. Next to him is the *abuna* of the Abyssinian Church, residing at Gondar. During the Abyssinian War of 1867, it was stated by one of the correspondents that this ecclesiastic appeared in camp with a basket, offering eggs for sale. The clergy, as a body, are very poor and very ignorant. Though they recite Coptic, most of them do not understand it, and their knowledge of the Bible is confined to the Gospels and a few Psalms. Many support themselves by begging, some by thieving, and they are much given to drinking.

Three liturgies are in use, that of St. Basil on fast days, of St. Cyril in Lent, and of St. Gregory on festivals. The service is very long and elaborate. As almost the whole of it is performed standing, the congregation are provided with crutches to lean upon. Most of the churches are dirty and dilapidated. There are four fasting seasons, which are observed with extreme strictness. One remarkable feature of the ritual is the practice of unction, which the priests administer not only, as in the Roman Catholic Church, to the dying, but also when giving absolution. They have adopted circumcision, probably in deference to Mahomet. The oldest church is at Cairo. It dates from the sixth century, and is built over a grotto in which our Lord is alleged to have been kept by His mother during their residence in Egypt. Much has been done of late years to raise the condition of the Coptic Church. Some have tried proselytism, others have taken measures for training Coptic preachers. The movement was one in which the late Archbishop Tait took much interest.

**Coquerel,** ATHANASE (1795–1868).—An eloquent French preacher, of Liberal Protestant views. He laboured hard to unite the discordant parties of French Protestantism, and published many works, among them eight volumes of *Sermons*.

**Cordeliers.**—Franciscan friars, so called from the cord which serves them for a cincture, or sash. The name of Cordelier is said to have been given them in the war of St. Louis against the infidels, wherein the friars minor having repulsed the barbarians,

and the king having inquired their name, it was answered that they were people *Cordeliés*, —"tied with ropes." They are professed Scotists. [Duns Scotus.]

**Corea,** Martyrs of.—Corea is a peninsula of China, and one of its dependencies, and a very strong hatred exists between the two. Except twice in the year, when an embassy from the King of Corea to the Emperor of China passes across the fifteen miles of neutral land lying between the two countries, they hold no intercourse, and the Coreans are extremely watchful that no stranger shall be admitted to their country. Notwithstanding these difficulties, the Roman Catholic Church has contrived to send missionaries in disguise. At the time of one of the embassies one of them was struck by the intelligence of a youth named Andrew Keemay Kim, took him back with him to China, and had him educated at Macao. When his education was completed, Kim set himself to facilitate the access of missionaries to his benighted brethren; he managed, in disguise, to pass back to Corea, but for some time after, to avoid discovery, he had to hide in the desert, and suffered great privations. In 1844 he wandered in the north of Corea, seeking an inlet for missionaries, and at length he met with some Christians, some of whom contrived with him to meet the Vicar Apostolic, Dr. Ferreol, at the southern boundary. Andrew was now a deacon, and Dr. Ferreol suggested that he should, if possible, purchase a junk, and go to Shanghai to fetch the bishop, and land him in Corea. Through immense difficulties, and in an unseaworthy craft, he reached Shanghai, and here he was ordained priest, and, with the bishop, again set sail for Corea, where they landed Oct. 12th, 1845. Andrew Kim was the first native priest. His usefulness was to be but of short duration. Endeavouring to communicate with some Chinese junks, in the hope of facilitating the transmission of some letters, he and his little band of followers were seized, and after enduring horrible tortures, he received the crown of martyrdom on Sept. 16th, 1846, in the twenty-sixth year of his age. Three days later eight men and four women were put to death by beating and strangling; the chief of the band, Charles Hiem, like Andrew Kim, having his head struck off with sabres.

**Cornish Saints.** — The saints whose names are preserved in Cornwall by the dedication of churches, and otherwise, are chiefly those of the Celtic calendar. Continental saints are few, and in some cases they seem to have silently taken the place of Celtic saints of similar names; English saints are hardly to be found at all; St. Werburg of Warbstow is perhaps the only instance in the county.

Some of the Cornish saints deserve the name in the fullest sense, as of Cornish birth and descent; thus St. Cuby was of the ancient royal stock; others came from Ireland or Wales in the fifth and sixth centuries, and have given their names to parishes and left enduring memorials behind them. The name of St. Piran, Bishop of Saighir, in Ireland, remains in Perranzabuloe, Perranuthnoe, Perranarworthal, and his oratory was discovered in 1835, when the sands shifted which had hidden it for centuries, but it was unfortunately not preserved, and is now again buried; St. Gwithian's name, who came from Ireland probably in the fifth century, is that of a parish near St. Ives; St. Uny and St. Ia, brother and sister, accompanied St. Gwithian (with others), and have given their names to parishes in the same neighbourhood—St. Uny Lelant and the town of St. Ives.*

As Cornwall received the mission of these saints from Ireland and Wales, ten missionaries in turn left that county for Brittany, first at the time of the Saxon invasion, about 450, and again later; St. Malo, or Machutus, commemorated in our present calendar on Nov. 15th, is a case in both points, for coming originally from Wales, he passed some years in Cornwall, and settling finally in Brittany, died at Archambrai, 564; the towns of St. Malo in France and St. Mawes in Cornwall both being named after him.

**Cornwall,** Bishopric of. — The early Church in Cornwall, as is indicated by ethnological probability, as well as by tradition, took its origin from Ireland and Wales; and the Celtic Church (that is, the Church as existing in the British Isles before Augustine came from Rome, A.D. 597) had in Cornwall one of its greatest strongholds both before and after the English invasion in the middle of the fifth century. Inscriptions show that Christianity existed in Cornwall as early as the fourth century—such are found at St. Clement's, near Truro, and at St. Just, in Penwith; but one of the first traces of Cornish bishops is at the consecration of St. Chad to York (664), when two British bishops assisted. These, it is said by Canon Stubbs [*Councils*, i. 124], can hardly have come from any other place than Cornwall. At this time Cornwall was to some extent both civilly and ecclesiastically independent; for a king of Cornwall,† though probably a vassal king, is found as late as 875, and it was not till the next, or tenth, century that the bishops

* The *v* in this name has found its way in from the town in Huntingdonshire. Leland spells "St. Ies," and the old pronunciation is shown in the legend on the loving cup of the corporation, of date 1640—

"If any discord 'twixt my friends arise
Within the borough of beloved St. Ies—"

† Dumgarth, Donierth, or Dyvnerth, drowned about that year, buried at St. Cleer, near Liskeard, where his monument, or part of it, remains.

submitted to Canterbury. One exception there is in Keustec, the first Cornish bishop whose name is known, whose letter, giving homage to Archbishop Ceolnoth (833–870) is at Canterbury [Haddan and Stubbs, *Councils*, i. 674]; but that this was not continued is shown by the foundation (909) of the see of Crediton, when three Cornish towns were attached to the see as missionary centres for the Bishop of Crediton to visit from.

This mission, and the arms of King Athelstan, finally attached Cornwall to the rest of the realm; and Conan, a Cornish bishop, signs undoubted charters from 931 to 934, and doubtful ones as late as 939 [Haddan and Stubbs, *Councils*, i. 676]. From this time the succession of bishops is fairly clear: Conan's successors were Athelgeard, about 950 (he witnesses the freeing of a serf, recorded in the Bodmin Gospels * in the British Museum); Comoree and Wulfsige, who witness similar manumissions (the latter signs a charter in 967); Ealdred and Aethelred, who sign charters 993–997, and 1001; and Burwold, on whose death, about 1045, the Cornubian see was united to the Damnonian one of Crediton under Lyving, Burwold's nephew, the bishop of the latter see. Lyving died in 1046, and was succeeded by Leofric, who transferred the see to Exeter, where the seat of the united bishopric remained for about eight hundred years. The efforts which, after Leofric, began to be made for the restoration of a bishop to Cornwall, were not successful till 1877, when Dr. Benson was consecrated to the see of Truro (q.v.), and being made Archbishop of Canterbury in 1882, was succeeded by Dr. Wilkinson.

The list thus given of the Cornish bishops must now be taken as the correct one on the authority of the documentary evidence furnished by Haddan and Stubbs; that given in Le Neve's *Fasti* (under Exeter) is from the *Catalogue of Bishops* (1601) of Francis Godwin, Bishop of Hereford; he took it from the list which John Hooker (uncle to the celebrated divine) contributed to *Holinshed's Chronicles* (1577), but its ultimate source is unknown.

The seat of the bishopric seems to have been first Bodmin, and then St. Germans; the manumissions above referred to were performed before the altar of the monastery of St. Petroc, in Bodmin, but this was destroyed by the Danes in the year 981, and probably the see was then transferred to St. Germans. The following is a list of the bishops, with the approximate dates of their accession:—

| | Accession. | | Accession. |
|---|---|---|---|
| Conan | 931 | Ealdred | 993 |
| Comoree | ? | Burwold | 1018 |
| Wulfry | 967 | Living | 1027 |

* This is a copy of the Vulgate Gospels of the ninth century, formerly belonging to the Bodmin Monastery. An exact *model* of the book, in form, colour, size, and (curiously enough) *weight*, may be seen in the museum at Bodmin.

**Coronation Service.**—That used for our monarchs is one of the oldest of English liturgical offices. It is based, with slight modifications made from time to time, upon the same office which was used for King Edward the Confessor. It consists mainly of these parts:—1. *The recognition.* The Archbishop of Canterbury—it is a relic of the ancient elective system—advancing to each corner of the sacrarium, asks the people for their recognition, and is answered by the acclamations of the multitude. 2. *The first oblation of the monarch.* 3. *The Litany.* 4. *The Holy Communion*, in the course of which come (*a*) the oath; (*b*) the anointing; (*c*) the presentation of the spurs and sword, and oblation of the same; (*d*) investiture with the royal robes and delivery of the orb and sceptre; (*e*) the investiture *per anulum et baculum*; (*f*) the putting on of the crown; (*g*) the presentation of the Bible. 5. *Enthronisation and homage.*

In this Service, says Mr. Palmer, "'there is an acknowledgment of the sovereignty of Christ over the whole world, and the derivation of all kingly power from Him. 'When you see this orb set under the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer. For He is the Prince of the kings of the earth, King of kings, and Lord of lords, so that no man can reign happily who derives not his authority from Him, and directs not all his actions according to His laws.' It is declared that Christian sovereigns, like the Jewish kings of old, are consecrated to the fulness of their office by the religious rite of unction, and that their function is not merely secular. 'Bless and sanctify thy chosen servant Victoria, who by our office and ministry is now to be anointed with this oil, and consecrated queen of this realm.' There is a strict recognition of the prerogative of the clergy, empowered as the ministers of Christ to assert the dominion of our Lord, who exalts her to her holy dignity. 'Stand firm and hold fast from henceforth the seat and the state of royal and imperial dignity which is this day delivered to you in the name and by the authority of Almighty God, and by the hands of us the bishops and servants of God, though unworthy; and as you see us to approach nearer to God's altar, so vouchsafe the more graciously to continue to us your royal favour and protection. And the Lord God Almighty, whose ministers we are, and the stewards of His mysteries, establish you therein in righteousness, that it may stand fast for evermore.'"

**Corporal.**—A small square white linen cloth laid upon the larger one which covers the Lord's Table: the elements of the bread and the wine are placed upon it for consecration. It is considered to be symbolical of the linen shroud of our Lord's body, the name, of course, being derived from the Latin *corpus*,

"a body," and the origin of its use was a primitive rule that consecration should only be performed on linen. If the altar, therefore, was not covered, or not covered with linen, a small linen cloth was used to consecrate upon; but as the universal use of the English Church is to cover the altar for the Holy Communion with linen, the corporal would appear to be, however decent and becoming, no longer necessary.

**Corporal Works of Mercy.**—Works of bodily kindness. The old divines reckoned seven:—(1) Feeding the hungry, (2) giving drink to the thirsty, (3) clothing the naked, (4) sheltering the homeless, (5) visiting the sick, (6) ransoming captives, (7) burying the dead.

**Corporation Act,** The, was passed in the reign of Charles II. (1662) to prevent Dissenters from holding office in corporate towns, by enacting that no person should be elected to any office relating to the government of any corporation unless he received the Holy Communion in the Church of England. The Act was repealed by 9 Geo. IV., cap. 17.

**Corpus Christi,** Feast of.—A festival of the Roman Catholic Church, in honour of the institution of the Holy Sacrament of the Body and Blood of Christ, held on the Thursday after Trinity Sunday, and removed from English calendars at the Reformation.

It was at first a local feast, peculiar to the Church of Liége, whose bishops instituted it in 1247, with the authority of Cardinal Hugo, legate of Pope Innocent IV. An office for the day was compiled by St. Juliana, a nun of Liége, and the feast remained local through the pontificates of Innocent IV. and his successor, Alexander IV.; but in 1261 Urban IV. became Pope, who had at one time been Archdeacon of Liége, and he shortly issued a rule (dated Sept. 8th, 1262) for the universal observance of the feast. A Service was drawn up at his command by St. Thomas Aquinas. The festival was not established without the intervention of "miracles." Thus St. Juliana, in 1230, while gazing at the full moon, saw a gap in it, and received a special revelation that the moon represented the Christian Church, and the gap the want of a festival for the adoration of the Sacrament. And in 1264, a priest of Bolsena, who did not believe in the recently declared doctrine of Transubstantiation, was saying the Consecration Prayer, when drops of blood fell on his robe, and as he endeavoured to conceal them by folding it, they made images of the Host! The wonderful garment is actually shown as a relic at Civita Vecchia. The special ceremony of the day consists in carrying the Sacrament in procession, with the singing of appropriate psalm and hymns, among them the *Pange lingua gloriosi Corporis mysterium*, known in *Hymns Ancient and Modern* as "Now, my tongue, the mystery telling."

The collect in the Office of the Liturgy is now tolerably familiar in Eucharistic devotion, being that which begins "O God, who in this Holy Sacrament hast left unto us a memorial of Thy passion;" the Epistle is 1 Cor. xi. 23–29; the Gospel John vi. 55–58; the Sequence (a hymn sung between the Epistle and Gospel) is known, from its first line, as the *Lauda, Sion, Salvatorem*:—

> "Laud, O Sion, Christ thy Saviour,
> Laud thy Shepherd and thy King,
> Unto Him thy voice exalting,
> Hymns and praises do thou sing."

It was translated (or rather imitated) in the seventeenth century by Richard Crashaw, in his *Steps to the Temple*.

**Cosin,** John, was born at Norwich in 1594, and educated at Caius College, Cambridge; he was at first a Prebendary of Durham, next Archdeacon of the East Riding of Yorkshire, and then Master of Peterhouse, Cambridge, and Vice-Chancellor of that University; afterwards Dean of Peterborough. At the breaking out of the Rebellion, being remarkably loyal, he was sequestered from all his benefices; during the supremacy of Cromwell and the Rump Parliament, he followed the king's fortunes, and lived in France, where he declined joining in communion with the French Protestants. Here he gained over several Roman Catholics to the Church of England. At the Restoration he was made Bishop of Durham, in 1660; he died at Westminster in 1671, and was buried at Bishop-Auckland, in his own diocese. He was a leader amongst the Anglo-Catholics. His works are his *Devotions*, and *A Scholastical History of the Canon of Scripture*. This he wrote at Paris; it is a learned justification of the Church of England on this point, disproving by the authority of the Fathers and Catholic tradition the extension of the canon by the Council of Trent. He founded out of his own estate a public library at Durham, where his works, both printed and manuscript, are now lodged.

**Cosmo** and **Damian,** Saints, brothers, were martyred in the persecution of Diocletian. Little is recorded concerning them, yet they were among the most popular saints of the Middle Ages, and seem to have been regarded as special patrons of physicians. Very many village churches in England before the Reformation had altars to them.

**Cotelerius,** John Baptist, Doctor of Divinity of the Sorbonne, and Royal Greek Professor, was born at Nîmes, in Languedoc, in 1628, the son of a Huguenot minister. He attained an extraordinary proficiency in languages when very young, for being at twelve years old brought into the hall of the General Assembly of the French clergy, he construed at sight the New Testament in

Greek and the Old in Hebrew, and at the same time disentangled several difficulties proposed with reference to the peculiar construction of the Hebrew language, and explained the text from customs practised amongst the Jews. After this he demonstrated several mathematical propositions. On coming of age, he declined to take Holy Orders, and spent his time wholly on ecclesiastical antiquity. He was commissioned, in conjunction with Du Cange, to review the catalogue and abstracts of the Greek manuscripts in the king's library. His great work is his *Collection of the Fathers*, 2 vols. folio, Paris, 1672. Afterwards he published *Monumenta Græcæ Ecclesiæ*, 3 vols. 4to, furnished from the libraries of the king and M. Colbert, with a translation and with critical notes which, though not so considerable, lie as much out of the common road as those in his great work. The first volume was printed in 1675, the second in 1681, and the third in 1686. This work was left incomplete through his death, which took place Aug. 12th, 1686. He was a man of probity and candour, surprisingly modest and unpretending, while his learning and critical skill were marvellous.

**Cotta.**—A short surplice.

**Council.**—In an ecclesiastical sense, an assembly of bishops, with clergy attendant on them, convened to decide questions belonging to religion and ecclesiastical discipline. A Council is called *General* when all the bishops of Christendom meet, if there be no lawful excuse for absence; it is also called *Œcumenical*, from the Greek *oikoumenē*, which signifies "the habitable earth." A *National* Council is the meeting of the prelates of a kingdom, or province, under a patriarch or primate. A *Provincial* Council is held by the bishops of that diocese, under a Metropolitan. The word *Synod*, which in Greek and Latin signifies "a council," is applied to the assemblies of the clergy of a diocese, under the authority of their bishop. The precedent for such assemblies is found in the fifteenth chapter of the Acts, where it is related that a council was convened about the question of keeping the Law. And though it may be said that this was an application of the newly converted Churches of the Gentiles to the Mother Church from whence their faith was derived, yet, inasmuch as not only the apostles, elders, and brethren at Jerusalem, but St. Paul and Barnabas, whose work lay in remote places, had a share in the discussion, it may properly be called a Council.

It was apparently by virtue of this precedent that the succeeding bishops looked upon all Christian Churches as one, and all bishoprics as constituted that every bishop had his respective share, which he was to govern in concert with the whole college, his jurisdiction being more particularly confined to a determinate extent of country, as St. Cyprian proves at large in his book, *de Unitate Ecclesiæ*. When the case of any particular church required a remedy, as many bishops as could, met together to deal with the emergency. At these assemblies, in the times of primitive piety, matters were transacted without any stated ceremonies or regulations; but afterwards, when experience proved the necessity of framing rules of order, some one noted for his learning, or for the greatness of the church or city over which he presided, or for some other valuable distinction, was chosen to draw up the form of proceeding and to collect the votes. After the Roman Emperors were converted, Councils were frequently called by those princes, who were sometimes present at the debate, and when they were not, they commonly sent some Ministers of State to prevent disorder in the discussions, but leaving the determination of matters of faith and ecclesiastical discipline to the bishops. That some of the laity were delegated by the Emperors on these occasions appears by the conference between the Catholics and Donatists held before Count Marcellinus. At the first Council of Ephesus Count Didianus was sent by the Emperor. At the General Council of Chalcedon the Emperor Marcian was present. At the Council of Constantinople *in Trullo*, Constantine Pogonatus appeared in the assembly, governing the order of the matter debated, and of the persons that were to speak. The Acts of the two first General Councils of Nice and Constantinople are lost, but we are informed by historians of those ages that the Emperors Constantine and Theodosius interposed much in the same manner. The votes, it is said, were collected by notaries, who, when a bishop spoke, and was not contradicted, did not write down his name, but instead of that recorded, "The holy synod says." When many prelates declared at the same time for the same thing, the notaries set down, "The bishops consented and affirmed," and the points unanimously agreed to were looked upon as decisions. When any bishops argued for the negative, their sense was taken in writing, with the names of the persons, and then the presidents pronounced according to the majority.

After the Eastern and Western Empires were divided, there still remained in the West some traces of the ancient Councils, many of which were held in France and Germany under Charles the Great, and several in Spain under the Gothic kings. When the Papal power grew in the Western Church, the Pope claimed a right to convene a Council of the whole Empire, made himself president when he was there, and when absent sent his legates to preside and govern the action. The synods, being no longer overawed by the secular princes, used to meet in great numbers, and, to carry on matters with a better order, began to digest and prepare things in private that they might

pass them with greater decency in the public meeting. This afterwards settled into a regular form, and thus the Councils, besides their sessions, had separate congregations, or committees, to draw up heads, and prepare them for the hearing of the whole Council. When the points or articles were many, the congregations were divided, and a committee assigned to each article. This precaution being insufficient to guard against all inconveniences, because those who were not present at the respective congregations, having different interests or opinions, used to object at the full meeting, and oppose the resolutions of the private committees, the congregations turned themselves into a general committee before the session, which general committee was in reality the conclusion of the Council, for the session which was held afterwards was nothing more than form and ceremony. In course of time private interests occasioned differences between the bishops of different nations; therefore, that the Churches of those countries which were remote from the Council might be fairly represented, and not outvoted by those who lived nearer, and were generally more numerous, it was found necessary for every nation to meet by itself and determine by the majority, and for the general decision to be formed by the majority or the plurality of nations, and not by the greatest number of votes of particular persons. This was the method observed in the Councils of Constance and Basle, but the Court of Rome having the greatest interest at the Council of Trent, this method was rejected, and the points both of faith and discipline were determined by a majority of persons. This will explain why it is that Roman Catholics and Protestants disagree concerning the number of General Councils. The latter reject all those held after Papal domination became an established fact. Thus, while Roman Catholics count twenty, Protestants allow but six General Councils. But even concerning these twenty there are divergences of opinion in the Roman Church, for while the Gallican Church accepts the whole of the Council of Constance, Rome only receives the last sessions. We have before us a list of Provincial Councils, numbering not less than 1,442. The twenty General Councils recognised by the Roman Church are the following. We note as shortly as possible the subjects of their deliberations:—

1. *Nice*, A.D. 325.—Called by Constantine to determine the Arian controversy, and attended by 318 bishops; it drew up the Nicene Creed. [CREEDS; HOMOÜSION; ATHANASIUS; ARIUS; NICÆA.] This Council declared that the Son was begotten of the Father from all eternity, and is of one substance with the Father. A vivid account of this great Council and of the principal members of it is given in Dean Stanley's *Eastern Church*.

2. *Constantinople*.—In his zeal against Arius, Apollinaris had denied that our Lord had a real human soul, asserting, in fact, that the Divinity supplied its place. [APOLLINARIANS.] And MACEDONIUS (q.v.) had carried Arianism on to a denial of the personality of the Holy Ghost. This Council was called in 381 by Theodosius the Great to examine these questions. It re-affirmed and enlarged the Nicene Creed [CREEDS], and declared "the true body and reasonable soul" of Christ. Constantinople was recognised as the second Metropolitan see, and arranged Oriental affairs without reference to the West. By the canons 2–6 of this Council the rights of Metropolitans were enlarged.

3. *Ephesus*.—Called to settle the Nestorian Controversy. [NESTORIANS; CYRIL.] About 200 bishops were present. The decision on the word THEOTOKOS (q.v.) was an affirmation of the truth that our Lord, being God and man, is "not two, but one Christ," that He is indivisible, and His two natures from His conception in the womb inseparable.

4. *Chalcedon*, A.D. 451.—Subject: the Eutychian controversy. [EUTYCHIANS.] The Council affirmed that Christ, being one Person, is yet of two distinct natures, inseparable, but unmixed. This Council sanctioned the Patriarchal and Metropolitan constitution of the Catholic Church. The legates of the Pope of Rome, Leo, had the presidency, but the Council declared Constantinople on an equality with Rome, in spite of Leo's protests.

5. *Second Council of Constantinople*, A.D. 553.—Called by the Emperor Justinian to put an end to the troubles and divisions occasioned by the "Three Chapters" [MONOPHYSITES], and also to the ORIGENISTIC CONTROVERSY.

6. *Third Council of Constantinople*, A.D. 680.—Known as the Council *in Trullo*, because held in the chamber called Trullus. [MONOTHELITES.]

7. *Second Council of Nice*, A.D. 787. [ICONOCLASTIC CONTROVERSY.]—This Council, besides its decision on the Iconoclast question, forbade the election of bishops by princes, and enjoined that candidates for bishoprics should be examined in the Psalms, Gospels, Pauline Epistles, and Canon Law.

8. *Fourth Council of Constantinople*.—We come here to a dispute between the Roman and Greek Churches, for there are really two Councils: the first, held in 869, is rejected by the Greek Church; the second, held in 879, is rejected by the Roman. [PHOTIUS; FILIOQUE CONTROVERSY.]

9. *First Lateran Council*.—So called because held in the Church of St. John Lateran, at Rome, A.D. 1122. By this time the Papal claims were at their height. The great question of the day was the INVESTITURES (q.v.). The Council decided it, and confirmed the Concordat of Worms.

10. *Second Lateran*, A.D. 1139, of one thousand bishops. An endeavour to restore the

unity of the Church, which was now broken by the schisms of East and West. Arnold of Brescia condemned. [Arnoldists.]

11. *Third Lateran*, 1179, enforced ecclesiastical discipline, and anathematised the Albigenses (q.v.).

12. *Fourth Lateran*, A.D. 1215, set forth and sanctioned the whole scheme of Papal doctrine and polity formulated by Innocent III., in seventy decrees. Permutation of Punishment, Indulgences, Works of Supererogation, and Transubstantiation were decreed; new Orders were forbidden, the extirpation of heretics was demanded, and fresh crusades were set on foot against the Moslems and Albigenses.

13. *Lyons*, A.D. 1245, to determine the quarrel between Pope Innocent IV. and the Emperor Frederick II. [Papal Power.] The Emperor, having been excommunicated by Pope Gregory IX. in 1239, had next year carried war to the gates of Rome. Innocent now demanded his dethronement, which was pronounced. In consequence, Louis IX. of France, and many French and other bishops, broke with the Pope, and this Council is not received by the Gallican Church.

14. *Second of Lyons*, A.D. 1274, passed decrees upon the election of the Pope by the Conclave of Cardinals; restricted the Mendicant Orders to four. The Greek Emperor, Michael Palæologus, sought for union with the Latin Church; the Council recognised the Primacy, but retained the Greek Creed and Liturgy. But the hope of union was defeated, and in 1282 both sides uttered fresh anathemas.

15. *Vienne* (Gaul), 1311.—Suppression of the Templars (q.v.).

16. *Constance*, 1414–18. [Papal Schism.]—More than 150 high dignitaries and 1,800 of the clergy attended. The last sessions, under Pope Martin V., are received as the sixteenth Council by Rome, the whole by France. Martyrdom of Huss (q.v.).

17. *Basle*, A.D. 1431.—Called to reconcile the Hussites, and to reform abuses. Re-affirmed the claim of the Council of Constance to be above the Pope. The first twenty-five sessions only are received by Rome. Pope Eugène IV. adjourned the Council to Ferrara, then to Florence, but the majority remained at Basle, and the Councils mutually excommunicated each other. Basle deposed Eugène and elected another Pope, but without avail, and the Council gradually died out. At Florence, fresh articles of re-union with the Greek Church were framed, but without avail.

18. *Fifth Lateran*, 1512–18. — Convoked by Julius II. Useless attempts at Church reform were made. A concordat between Pope Leo X. and Francis I. was adopted, repealing the Pragmatic Sanction. [Concordat.]

19. *Trent*, called by Paul III., May 22nd, 1542; after long delay, was at length formally opened on Dec. 13th, 1545. The first session ended Jan. 7th, 1546; it was transferred to Bologna from March 12th, 1547, to Sept. 17th, 1549; resumed at Trent May 1st, 1551, till April 28th, 1552, when it was suspended for ten years. The first Papal legates were Del Monte (afterwards Pope Julius III.), Corvinus, and Reginald Pole. The votes were taken, not by nations, as at Basle, but by numbers. The Protestants refused to join it; the Italian bishops were by far the most numerous, and were often violently opposed by the Spanish and French. The objects were declared to be discipline, peace, and the extermination of heresy. In 1546 the Decrees on the Canon on Tradition were passed. The next Decrees were on Original Sin, Justification, and the Sacraments (in 1547), the Eucharist, Penance, etc. (1551). The result was the triumph of the Ultramontane party. [Trent.]

20. *The Vatican*, called in December, 1869, and not yet concluded. [Papal Infallibility; Vatican.]

**Counsels of Perfection.**—A term of the mediæval casuists to express certain acts and habits which opened a way to perfect holiness, not attainable by all. These acts comprised:—1. *Voluntary poverty*, the discipline to correct the lust of the eye and the pride of life. 2. *Perpetual chastity*, in virginity or widowhood, based upon passages like Matt. xix. 11–21; 1 Cor. vii. 32; xix. 29; Rev. xiv. 5, 6. *Obedience*, not only to the laws of God, but to those of the Church and of an earthly superior.

**Courayeur,** Pierre François.—A French Roman Catholic writer, Canon of the Abbey of St. Geneviève, in Paris, who published at Brussels, in 1723, a treatise on English Orders, in which he declared that they were certainly valid. This raised such a storm of indignation among his co-religionists abroad, that he was forced to flee to England, where he died in 1776. He also published a French translation of Sarpi's *History of the Council of Trent*.

**Courts,** Ecclesiastical. [Ecclesiastical Courts.]

**Covenant; Covenanters.**—The important document known as the Solemn League and Covenant owes its origin to a Confession of Faith, drawn up by the General Assembly of Scotland in 1581, which condemned episcopal government (under the name of "hierarchy") as being not in accord with true Christian doctrine. [Melville, Andrew.] James VI., then a boy of fifteen, was compelled to sign it, and to enjoin it on his subjects. It was again subscribed in 1590 and 1596. The fatal attempt of Charles I., in 1637, to establish the liturgy in Scotland was followed by a riot, and an organisation was formed for the defence of the Presbyterian Confession, and thus was established the *National*

*Covenant*. A solemn fast was called, March 1st, 1638, and, at a vast assemblage in the Church of the Greyfriars, this Covenant was eagerly subscribed, and an oath was taken to maintain religion in the same state and form which it had in 1580. The king was compelled to agree to this in 1640, and there was peace for awhile. But on the outbreak of the Civil War in England, the English Parliament sent a message to the Scots that they desired to fraternise with them in religion, and accordingly the Scotch Parliament sent their Covenant to the Parliament of England. It was received and sworn to by both Houses of Parliament and by the City of London, and ordered to be read in all the churches throughout the kingdom. Many parish registers contain the entry of its having been so taken, and sometimes the names of parishioners are subscribed to the entry. After the Restoration, Parliament voted the whole proceeding illegal, and the Covenant was ordered to be burned by the hands of the common hangman.

In Scotland a bitter resistance was made to the Acts which thus treated the Covenant. The Scots had been friends of Charles II. after his father's execution, had supported him against Cromwell, and proclaimed him king. He, on his side, had sworn to the Covenant. It is no wonder that his tergiversation and treachery drove them almost to desperation. They found diocesan councils established everywhere; and in the West Country four hundred ministers resigned their charges rather than submit. They were forbidden to hold meetings of their own, on pain of death, and attendants upon their ministry were fined and imprisoned. Troops scoured the country, persecuting the Covenanters, as they were called, and they, on their side, took arms in their own defence. The struggle lasted until the accession of William III., when Presbyterianism was established in Scotland. For the further movements of the partisans of the Covenant, see CAMERONIANS.

**Coverdale,** MILES, was born in Yorkshire in 1487, and educated at Cambridge. He became an Augustinian monk. In 1514 he took Holy Orders. About the year 1526 the doctrines of the German Reformers excited great attention at Cambridge, and meetings were held to discuss them at a house in the neighbourhood of some of the principal colleges, which house was in consequence nicknamed *Germany*. One of the visitors was Coverdale, and as early as 1528 he spoke publicly against the mass, the worship of images, and confession to priests. He devoted himself at an early period to the translation of the Holy Scriptures, for he was well skilled in Hebrew. In 1530 he fled to the Low Countries to escape persecution, and while there, assisted Tyndall in his translation. Before Tyndall was put into prison, Coverdale appears to have removed to Germany, where he pursued his labour of translating the Bible, and the Elector Palatine gave him the living of Bergzabern, on the Rhine. Thence he seems to have gone to Zurich, as it is supposed his first edition of the whole Bible was printed there; on the last page it is stated to have been "printed in the year of our Lord 1535, and finished the 4th day of October." It was dedicated to King Henry VIII. Soon after its appearance in print Cromwell issued injunctions to the clergy, by the authority of the king, that every parish should provide a copy of the whole Bible, both in Latin and English, to be placed in the body of the church before the following 1st day of August, 1536, "for every man that will to looke and read therein." It is stated that the king gave this translation of the Bible to some of the bishops to peruse, who alleged that there were faults in it, but admitted that it maintained no heresies. "If there be no heresies," said the king, "let it go abroad among the people."

In 1538, a quarto New Testament in the Vulgate Latin, with Coverdale's English, was printed with the king's licence. At the end of this year he went abroad again on the business of a new edition of the Bible. Grafton, the printer, had obtained permission from the King of France, at the request of the King of England, to print a Bible at Paris, on account of the superior skill of the workmen, and the better quality and lower price of paper in that country. But notwithstanding the royal licence, the Inquisition interposed, and the printers and their employers, with Coverdale, who was the corrector for the press, were summoned before the Inquisition, the whole impression of 2,500 copies being seized and condemned to the flames. But the avarice of the officer who superintended the burning, induced him to sell some chests of them as waste paper, and thus many copies were preserved. Some of these were recovered by the English proprietors, and brought to London with the presses, types, and printers, by which means Grafton and Whitchurch were enabled to print, in 1539, Cranmer's, or the Great Bible, in which Coverdale again compared the former translations with the Hebrew, and made corrections in many places, he being the chief overseer of the work. Dr. Fulke, who was one of Coverdale's hearers at St. Paul's Cross, informs us that he took an opportunity in his sermon to defend his translation against some slanderous reports then raised against it, confessing "that he himself now saw some faults, which, if he might review the book once again, as he had done twice before, he doubted not he should amend; but for any heresy, he was sure there was none maintained in his translation." He was not molested during the later years of the reign of Henry VIII., although he hesitated not to defend the memory of Dr. Barnes, who had been his old tutor at Cambridge, and who

had been put to death. It is probable that he was held in estimation at court for his piety, for he was made almoner of Queen Catharine Parr, and he assisted in the translation of the paraphrase of Erasmus of the New Testament, which was carried forward under her influence. He wrote also a preface to the Epistle to the Romans. In 1547 he preached at St. Paul's Cross with such effect against certain Anabaptists that they are said to have recanted their opinions.

When Lord Russell was sent to quell the rebellion in Devonshire and the West of England, in 1549, Coverdale was appointed to attend him and preach to the people, which produced so great an impression that it was deemed desirable he should remain in that part of the country, and he was consequently made coadjutor to the Bishop of Exeter, and in August, 1551, was consecrated by Cranmer. In his licence of entry upon the bishopric, it was expressly stated that the king, Edward VI., had promoted him "on account of his extraordinary knowledge in divinity, and his unblemished character." At this time he was so poor that he was unable to pay the firstfruits which were due to the Crown, and the king, at the solicitation of the archbishop, remitted them. He exerted himself to promote religion in his diocese, preached every Sunday and holy-day, and delivered a divinity lecture twice a week in one or other of the churches of Exeter. On the accession of Mary, he was deprived of his bishopric, and thrown into prison for two years, but was at length released, at the earnest request of the King of Denmark, one of whose chaplains had been married to Coverdale's wife's sister, and had interested himself with that king in his favour. During his confinement he joined with Bishops Hooper, Farrar, and others, in publishing a Confession of Faith. On his release he went to Denmark, where the king desired him to remain; but as he was unable to preach in the Danish language, he proceeded to Geneva, where he collaborated with some other English exiles in translating and publishing what is usually termed the *Geneva Bible*. Of this translation it is said there were above thirty editions printed, mostly in England, between the years 1560 and 1616.

On the accession of Elizabeth, Coverdale returned to England, but at Geneva he had imbibed a dislike to ecclesiastical habits and ceremonies, which prevented his restoration to his bishopric, or the offer of any other preferment for some time. In 1559, however, he preached at St. Paul's Cross, the place at which the Court was then accustomed to attend public worship, and he assisted also at the consecration of Parker as Archbishop of Canterbury, but refused to put on the customary episcopal habits for the occasion, and wore only a black cloth gown. Grindal, Bishop of London, was much attached to him, and expressed his concern that he should be left without the means of support in his old age. Through his influence, the bishopric of Llandaff was offered to Coverdale in 1563, but he refused to accept it, on account of his age and infirmities. Grindal then presented him to the rectory of St. Magnus, London Bridge, but his poverty was such that he was unable to pay the fees of induction, and could not have taken possession had they not been remitted. He entered upon his charge, and officiated regularly for about two years, when he resigned it, but still continued to preach occasionally. In 1564 he published *Certain most godly, fruitful, and comfortable letters, of such true saints and holy martyrs of God as, in the late bloody persecution here within this realm, gave their lives for the defence of Christ's Holy Gospel: written in the time of their affliction and cruel imprisonment.* They were chiefly written by Cranmer, Ridley, Hooper, Taylor, Saunders, Philpot, Bradford, Whittell, and Careless, but a few were added from other persons. Coverdale lived to the age of eighty-one years, and was buried in the chancel of the church of St. Bartholomew, near the Exchange, London, on Feb. 19th, 1568. Coverdale was the last survivor of those who had been engaged in the translation of the Bible into the English language. Tyndall, Rogers, and Frith had all died in the flames—Tyndall, at Antwerp in 1536; Rogers, the first of the martyrs who were put to death in England under Mary, in April, 1555; Frith in the July following.

**Cowl** (Lat. *cuculla*).—The hood which the monk draws over his head, and which, by entirely covering all but his face, prevents him from seeing anything but what is in front of him. As the hood was thus the most characteristic part of the monk's dress, the phrase "taking the cowl" came to mean entering the monastic life.

**Cowper,** William (1731–1800).—One of the chief religious poets of England, friend of John Newton, and co-author with him of the *Olney Hymns*, some of which have won abiding popularity.

**Cramp Rings.**—The ancient claim of English royalty to cure scrofula (or "king's evil") by touch is pretty well remembered, but less is now known of the similar claims with regard to epilepsy and cramp. This, however, was not by touch, but by the blessing of certain finger-rings of gold or silver, which were then distributed to the patients; or in some cases persons would take a quantity, and distribute them as occasion arose. (See *Notes and Queries*, 5th Ser., ix. 514.)

The origin of the custom is contemporary with the Norman Conquest. Edward the Confessor bequeathed to the Abbot of Westminster a ring, which is said to have been brought by a pilgrim from Jerusalem, and to have been connected in some way with St. John the

Evangelist. This ring, being laid up in the Abbey, was, on account of the king's saintly character, resorted to for the cure of such diseases as cramp and epilepsy; and when it became an acknowledged doctrine that the Kings of England had inherited Edward's miraculous powers, they not unnaturally began to bless rings to serve the same purpose as his.

The rings were, in after times, annually blessed on Good Friday, and were made, as the household books of Henry IV. and Edward IV. show, of the gold and silver offered by the king to the Holy Cross.

The earliest Office now extant for blessing and consecrating these rings is a Latin form, used in the reign of Philip and Mary, A.D. 1554, and which will be found in Burnet's *History of the Reformation, Coll. of Records*, II., ii. 25, and in Wilkin's *Concilia*, iv. 103. It consists of the recital of the 67th and 103rd Psalms, with appropriate collects; after which the rings were consecrated by rubbing between the Sovereign's hands, with the following prayer:—

"Hallow, O Lord, these rings; sprinkle them in Thy goodness with the dew of Thy blessing, and consecrate them by the rubbing of our hands, which, for the manner of our ministry, Thou hast deigned to sanctify by the outward pouring of holy oil; that that which the nature of the metal cannot perform, by the greatness of Thy grace may be effected; through Jesus Christ our Lord."

Holy water was then poured on the rings, with prayer for a blessing on their work, and the service ended with a doxology.

Queen Mary was the last to perform the ceremony; about 1685 the office used by her was translated for James II., but never used. This was first printed in 1792, in a forgotten work called *The Literary Museum*, edited by Francis Godolphin Waldron (an actor); then in Pegge's *Curialia Miscellanea* (1818); and afterwards in Maskell's *Monumenta Ritualia* (1847), iii. 335, and Stephens' *Common Prayer with Notes* (1850), ii. 921; but as, unlike the Healing of the Evil, the ceremony was never used by our Protestant kings, the office was never added to the Prayer Book, as that for the healing was.

There is, or was, a superstition in some parts of England that these very diseases of cramp and epilepsy are to be cured by the wearing of certain silver rings; it may possibly be a survival of the belief in the old cramp rings. If so, however, it is not easy to account for the whimsical addition that the ring must be made of nine sixpences begged from nine young people of a sex opposite to the patient's.

**Cranmer,** Thomas, was born at Aslacton, near Nottingham, July 2nd, 1489, the second son of Thomas Cranmer, a gentleman of ancient descent, and his wife Agnes, daughter of Laurence Hatfield, of Willoughby, Notts. The eldest son was John of Aslacton, whose descendants were afterwards represented by the Chesters of Chicheley, extinct 1769; the third was Edmund, Archdeacon of Canterbury 1534, prebendary 1549, deprived 1554. Thomas Cranmer senior died in his son's early years; and after an early education at Aslacton, under a "rude parish clerk," the future archbishop was sent by his mother in 1503 to Jesus College, Cambridge. He was elected a Fellow of Jesus, but shortly married one of the domestics at a neighbouring inn, the "Dolphin," then opposite Jesus Lane; upon which he left college, and became a lecturer at Magdalen. His wife, however (with her child), died before his year of grace was out, and he therefore retained his fellowship; returning to Jesus College, he took holy orders about 1520, assumed his D.D. in 1523, became Divinity Lecturer and an Examiner of Theological Graduates, and in 1525 received the Archdeaconry of Taunton. In the same year a canonry of Christ Church was offered him by Wolsey, just then founding that college at Oxford, but this he declined.

In 1527, though it had been privately mentioned earlier, the divorce of Henry VIII. from Queen Catharine began to be publicly considered. Among the king's first steps was to consult six D.D.'s of Oxford and six of Cambridge, and after them the bishops, on the validity of the marriage. On the former of these committees it is said that Cranmer would have been placed, but he happened to be at the time out of residence, and thus his concern in the business was deferred. However, in 1528 and 1529, as is now shown by Mr. Brewer, Cranmer was chaplain to Viscount Rochford, Anne Boleyn's father; and in the latter year, having left Cambridge by reason of an outbreak of the plague, or sweat, he went down to the house of his niece, Mrs. Cressy, at Waltham, with two of her sons who were his pupils at Cambridge. The king, with Anne Boleyn, being near Waltham on a progress (on which he had started after the vain attempt to get his marriage annulled by the Papal legate), Edward Fox, his secretary, and Stephen Gardiner, his chaplain (afterwards Bishop of Winchester), were lodged at Mrs. Cressy's house. The divorce being discussed, Cranmer gave advice that the king should not only do as the bishops had advised before, obtain the opinions of the Universities of Europe, but follow this up by holding a court in England (Hook's *Life of Cranmer*, II., i. 438)—should, in fact, take matters into his own hands. Henry, on hearing this, made a remark which is variously given, either that "the man had the right sow by the ear," or "the sow by the right ear." Cranmer was sent for to Court, made a royal chaplain, and ordered to write a book in favour of the divorce. For this purpose he went down to the house of his first patron, Lord Rochford (now Earl of Wiltshire), who had lately been,

scandalously enough as Anne's father, ambassador to the Emperor Charles V on the divorce; the Emperor was Catharine's sister's son, and of course unfavourable to it. At the earl's house Cranmer compiled a treatise, which has never yet been printed, though Burnet has given the heads of chapters in the collection of records (ii. 36) attached to his *History of the Reformation*, and even by these heads a most important fact is demonstrated, and a very unfavourable light thrown on Cranmer's character—namely, that Henry had connected himself unlawfully with Anne's elder sister (this is proved also from other sources), and that Cranmer knew this, and deliberately set himself to prove that it did not affect the re-marriage of Henry with Anne! This book being written in pursuance of the resolve to obtain University opinion, Cranmer, Fox, and Gardiner went up to Cambridge to deal with the matter there, and on March 9th, 1530, a grace of the Senate was passed agreeing with the king's wishes. Oxford gave Henry much more trouble, and the M.A.'s would have beaten him after all if he had not obtained from Archbishop Warham, the Chancellor, an unconstitutional rescript excluding them from the Convocation. This being done, the D.D.'s and B.D.'s, on April 8th, obediently passed the desired decree. Cranmer, now thoroughly embarked in the matter, was despatched abroad, with the Earl of Wiltshire, "to dispute," as Strype says, "the matrimonial matters of his majesty at Paris, Rome, and other places." Such opinions as the king desired were obtained also from the Italian and French Universities, but in a less scrupulous way than in the case of Oxford and Cambridge, for there is evidence that bribery was in this case used [see *Christian Remembrancer*, April, 1868, "Report on Venetian Archives"]; and the next year (1531) Cranmer proceeded as sole ambassador to Charles V. on the subject; for this he had special letters patent, dated Jan. 24th. With the Emperor he, of course, met with no success, but with the minor German princes he had some. At Nuremberg, in 1532, he took to wife Anne (or Margaret), niece to the wife of Andreas Hosemann, now called Andrew Osiander, the Protestant Reformer; she followed him to England in 1534, but in 1539 returned to Germany when clerical celibacy was again enforced by the reactionary "Six Articles;" in 1547, when it became a second time legal, she came back to England; she survived Cranmer, and remarried first Edward Whitchurch the printer, and then one Bartholomew Scott.

On Aug. 23rd, 1532, Archbishop Warham died, and the king instantly resolved that Cranmer should be archbishop. Cranmer was loth to receive the archbishopric, as he must still do, from the Pope, but Henry insisting, he consented; the necessary bulls were obtained from the Pope, and he was consecrated at Westminster, March 30th, 1533, by the Bishops of Lincoln, Exeter, and St. Asaph. In taking the customary oaths to the Pope, he publicly protested that he understood nothing contrary to the laws of God or of the king. The probability is that his petition, dated April 11th, to exercise his office in bringing the divorce suit to an end, had been agreed on with Henry, who of course at once granted it. But Henry had married Anne Boleyn already, and Cranmer knew that he had done so. Henry and Catharine finally separated on July 14th, 1531, when the king publicly installed Anne in her place. In the last month of 1532 marriage became necessary at all risks; and it was therefore performed on Jan. 25th, 1533, Elizabeth being born on the 7th of the following September. The earlier date of Nov. 14th, 1532, assigned for the marriage by some writers, is out of the question.

Cranmer declared nullity of marriage between Henry and Catharine on May 23rd, 1533; on the 28th he confirmed that between Henry and Anne, and on June 1st (Whitsunday) he crowned Anne queen.

We may now turn to the pleasanter subject of what Cranmer did for the Reformation. For one of the chief of his services to this cause, his edition of the BIBLE, the reader is referred to that heading. Another thing greatly to his credit is his attempt to dissuade the Crown from annexing the monastic property, which he would have had remain in great measure to the Church for the establishment of Cathedral Schools of Divinity. The chief publications on which he was engaged during the remainder of Henry's reign were the *Ten Articles* of 1536, the *Institution of a Christian Man* of 1537, and its revision, the *Erudition of a Christian Man*, of 1543: all more or less copious expositions of doctrine, which were reprinted in one volume (1825), by Bishop Lloyd of Oxford, under the title *Formularies of Faith*. In these two last-mentioned years articles of heresy were prepared against Cranmer by his own chapter, and again even by the Privy Council, but were afterwards retracted, in consideration of his great favour with the king.

Henry VIII. died on Jan. 28th, 1547, and in his son's reign the Reformation proceeded rapidly by the successive publication of the *First Book of Homilies* (1547); the *Order of Communion* (1548); the two *Prayer Books* of 1549 and 1552; and the *Articles of Religion* of 1552, in all of which Cranmer had a hand; the "Articles" were founded to a considerable extent upon the "Thirteen," which he had drawn up some years before for an intended negotiation, not then carried out, with the foreign Reformers. In 1550 was published Cranmer's principal work, *A Defence of the True and Catholic Doctrine of the Sacrament*, which he followed up in the next year with a *Vindication* against

an answer which Bishop Gardiner of Winchester had put forth; in the same year he deprived this bishop for his anti-Reformation doctrines, as he had in 1549 deprived Bishop Bonner.

Before his death, on July 6th, 1553, Edward, by letters patent dated June 21st, 1553, had settled the crown on Lady Jane Grey, the next Protestant heir after the king's sister Elizabeth (who was considered as illegitimate), and her own mother, the Duchess of Suffolk; but afterwards the influence of John Dudley, Duke of Northumberland, the father of Lady Jane's husband, prevailed on the king to pass the duchess over. Lady Jane was proclaimed on July 10th, and Cranmer was on her side; but when, a few days after, it became clear that she had not the least chance of establishing herself, he transferred his allegiance to Mary. It is possible, however, that he might have been leniently dealt with, for though his name was down for trial for high treason, he was not actually tried till passion led him to use some words concerning the Mass which enraged the queen. He was then attainted by Act of Parliament (his see thus becoming legally vacant), committed to the Tower on Sept. 14th, and condemned for high treason on Nov. 13th. But his life was spared, in the hope that if he could be attached to Mary's party he might be of use in the re-conversion of England, and he remained a few months in the Tower. At length it was determined to proceed against him for heresy, and the name of a disputation was given to what was to be in fact a trial, since the disputers on the Romish side held a Royal Commission, enabling them to declare their opponent guilty of heresy. Cranmer, with Bishops Ridley and Latimer, was accordingly brought down to Oxford, March 7th–10th, 1554, and imprisoned in the north city-gate, commonly called Bocardo. (This was pulled down in 1771: see *Annual Register*, xiv. 133.) The commission being opened on April 14th, Cranmer was condemned of heresy on the 20th; but still the capital sentence was not executed, and he was detained at Oxford for a year and a half, during which time Ridley and Latimer were burnt (Oct. 16th, 1555).

Cranmer, as a Metropolitan, was re-tried by a Papal commission, Sept. 12th, 1555, and cited to Rome. Unable, of course, to appear there, he was yet pronounced contumacious for not doing so; was excommunicated at Rome, Dec. 4th, 1555, was degraded from his orders, was handed over to the secular arm on Feb. 14th, 1556, and was ordered, under the Great Seal, Feb. 24th, 1556, to be burnt as a "heretic and heresiarch." Cranmer's weakness during the next month is well known: he was removed to Christ Church Deanery, and here the love of life led him to sign recantation after recantation, each more absolute than the last, till he had altogether denied the Protestantism he had embraced. It does not, however, appear that even if he had not withdrawn his recantations they would have saved his life; his withdrawal of them at the stake is also well known, and how he first thrust his "unworthy right hand" into the fire. [See a curious discussion on this point in *Notes and Queries*, 1st Ser., ix. 392, 547, 590.] "In the greatness of the flame he gave up the ghost," as Foxe touchingly says, on March 21st, 1556.

Cranmer's works, of which the most important is the Sacramental treatise already mentioned, were edited by the Rev. H. Jenkyns, D.D., 4 vols., 1833, and (for the Parker Society) by the Rev. J. E. Cox, 2 vols., 1844–1846. Lives of him were written by Strype (1694); Gilpin (1784); Todd (1831); Le Bas (1833).

**Crashaw,** Richard.—Born in London, and educated at the Charterhouse. He gained a Fellowship at Pembroke Hall, Cambridge, in 1637. He was ordained in 1641, but refusing to take the Covenant, he was ejected from his Fellowship, and went to France, where he embraced the Roman Catholic religion. Through the influence of Queen Henrietta Maria, he obtained a secretaryship to one of the cardinals at Rome, and was made a canon of Loretto. He died in 1650. Crashaw is celebrated as a writer of devotional poetry, in a style reminding one of George Herbert. He published a volume of Latin poems in 1634, and in 1646 *Carmen Deo Nostro*, *Steps to the Temple*, and *The Delights of the Muses*.

**Credence Table.**—The small side-table in the sanctuary, where the bread and wine are placed at Holy Communion before their consecration. The word has nothing to do with the root from which *creed* is derived, but its root is that from which the word *ready* comes, while the first letter represents the prefix *ge*, familiar to German scholars. [Scudamore's *Notitia Eucharistica*, p. 383.]

The credence is confined to the Western Churches. In the East the elements are brought from the "chapel of *prothesis* (exposition)" with a special office, called the Office of the Greater Entrance; just as in England they have been, and sometimes are still, brought from the vestry or sacristy. Considered as a table, or a separate article of furniture of the nature of a table, the credence dates in England from after the Reformation. One ancient credence, indeed, of this time is said to remain at Salisbury Cathedral, but as a rule, that which answered the purpose of a credence appears to have been the recess of the piscina, or a shelf or bracket within it. In fact, hardly anything is known of separate credences before the time of Archbishop Laud and Bishop Andrewes; both these prelates used them in

their private chapels, and many were also placed in churches. A "*credentia*, or side-table," is complained of by the Puritan divines in 1641 [Cardwell's *History of Conferences*, page 273], and most of them disappeared in the civil wars. Some, however, still remain, as one at Chipping Warden, with the date 1627. Hickes, the Nonjuring bishop, recommends them in 1707, and they are now very commonly restored. As with many other "ornaments," the courts have given various judgments about them: in *Faulkner v. Lichfield* holding them illegal, but legal in the later case of *Westerton v. Liddell.*

**Crediton.** [EXETER.]

**Creeds.**—Formal confessions of faith, so called from *credo*, "I believe." References are not wanting in the New Testament to the existence of formal statements of the Christian faith. The *deposit* (*parathēkē*) which Timothy was bidden to guard, in preference to the "profane babblings and oppositions of the knowledge which is falsely so called:" *the good deposit*, which he was to guard through the indwelling Holy Spirit, and the *pattern of sound words* which he had heard from St. Paul, can hardly have been anything else than formal and concise statements of those things which were most surely believed in the Christian Church. [1 Tim. vi. 20; 2 Tim. i. 13, 14.] It may be that we have such "forms of sound words" in 1 Cor. xv. 3–9, 1 Tim. iii. 16, Hebrews vi. 1, 2.

Many of the early Fathers incidentally mention in their writings some articles of faith, without hinting at any definite form of words, but Irenæus, writing about A.D. 180, Origen, Tertullian, and others, give forms of Apostolic doctrine more or less resembling the creeds subsequently found in use in the early Christian Churches, such as those of Jerusalem, Cæsarea, Antioch, Alexandria, and Rome. All these creeds differ in length, and in the terms in which they are expressed. The Creed of the Church of Rome, commonly called the Apostles' Creed, as given by Rufinus, a priest of Aquileia, A.D. 390, runs thus:—"I believe in God the Father Almighty. And in Jesus Christ, His only Son, our Lord; Who was born by the Holy Ghost of the Virgin Mary; crucified under Pontius Pilate, and buried; the third day He rose again from the dead. He ascended into heaven; He sitteth at the right hand of the Father; thence He shall come to judge the quick and dead. And in the Holy Ghost; the Holy Church: the remission of sins; the resurrection of the flesh." The same writer gives also the creed in use in the Church of Aquileia, which differs from the above by adding, after the words Father Almighty, "invisible and impassable," by inserting the clause, "descended into hell," and by ending with the phrase, "the resurrection of *this* flesh." A copy of the Roman Creed, almost identical with that given by Rufinus, has been found written in Greek, but in Saxon characters, at the end of King Athelstan's Psalter, about the year 703. The form now in use in the whole Latin Church, as well as in the Church of England, can be traced back to the eighth century, and it is impossible to say how much older than that it may be, although there is certainly no reason for attributing it to the Apostles.

The *Nicene Creed* is so called because the greater part of it was put forth with the authority attaching to a General Council at Nicæa, A.D. 325. It is possible that the variety of forms observed in the earlier creeds may have been brought about in great measure through the necessity of meeting errors prevalent in this or that diocese by a definite statement of the contrary truth, and it was this necessity, arising from the doctrines of Arius, which induced the Council of Nicæa to adopt, with the addition of the phrase, "*of one substance with the Father*," the form of creed submitted to them by Eusebius, Bishop of Cæsarea, and of ancient use in his diocese, and to promulgate it as an authoritative *regula fidei*. A similar necessity, arising from the errors of Macedonius, led the second General Council of Constantinople (A.D. 381) to supplement the work of the Council of Nicæa with those clauses of the creed which follow the words, "and in the Holy Ghost." These clauses, however, were not all drawn up now for the first time. Several of them are found in creeds of a date earlier than that of Nicæa, and their omission in that document is owing to the absence of dispute about them at that time.

The creed promulgated at Constantinople differs from that commonly called the Nicene Creed in our Liturgy in two points only. It did not contain the phrase, "God of God," which had appeared in the Creed of Nicæa, and was subsequently restored in the Western Church; nor had it the words "and the Son" in the clause relating to the "procession of the Holy Ghost." [FILIOQUE CONTROVERSY.]

The Creed of St. Athanasius, although designated by this name in the proceedings of the Council of Antioch (A.D. 670), is almost certainly the work of a Latin, not a Greek, author. It is found in Latin as early as A.D. 570, but the first mention of a Greek copy does not occur before A.D. 1200. St. Hilary of Arles, who died A.D. 449, is thought, with some reason, to have been its author, while much may be said in favour of the idea that it was written by Victricius, Bishop of Rouen, at the end of the fourth century or the beginning of the fifth, and that the name of Athanasius was appended to it in mistake for that of Anastatius, who was Bishop of Rome at that time. [HERESIES.]

The use of creeds in the public services of

the Church was primarily confined to the occasion of baptism, when in some cases the catechumen repeated it as his confession of faith, and in others its various clauses were put to him in the shape of questions—"Dost thou believe?" etc. Subsequently the recitation of the creed in the daily offices of the Church became a recognised custom. The Nicene Creed was first so used in the Liturgy of the Greek Church about the middle of the fifth century, and in the Western Church about the year 589, but this custom was not admitted into the Roman Church till the beginning of the eleventh century.

The custom of turning to the east during the recitation of the creeds is probably to be traced to the connection between the east and the sun-rising. An ancient practice at baptism was that the catechumen, when making his vow of renunciation, turned towards the west, the region of darkness, and when professing his faith, looked towards the east, the quarter of light. In Poland it was formerly the custom for those who carried swords to draw them at the recitation of the creed, to signify that the faith was to be defended to the death.

**Crispin** and **Crispinian,** SAINTS, brothers, said to be of noble parentage. They came from Rome to Soissons about the middle of the third century, to preach Christianity; they made many converts, but after several years, on the coming of the Emperor into Gaul, their enemies laid accusations against them, and they were brought before the governor of Gaul, Rictius Varus, a most implacable enemy of the Christians. By him they were condemned, and perished by the sword about the year 287. St. Crispin is the patron saint of shoemakers, having worked at that trade for his own support. His festival is on Oct. 25th. A large church was built in Soissons in the sixth century in honour of the brothers.

**Critici Sacri.**—A collection of works on Biblical antiquities and interpretation by scholars of the sixteenth and seventeenth centuries. It was published by Cornelius Bee, a London bookseller, in 9 vols. folio, in 1660, as a supplement to Walton's *Polyglot* [WALTON], and has been reprinted twice since.

**Crosier.** [PASTORAL STAFF.]

**Cross.**—This word has so thoroughly acquired the meaning of two lines forming angles with each other, that it is difficult to realise that it does not mean this of necessity. The most ancient cross was a stake to which the malefactor was fastened; the arms and feet were either tied with cords or nailed to the wood, or he was impaled upon it. Sometimes, for despatch, persons were crucified on trees. There are several instances of this kind of execution: the Emperor Tiberius, when Proconsul in Africa, thus executed the priests of Saturn who crucified children. The other crosses, which were made of two pieces of wood, were of two sorts; one of them was like our **X**, or a saltire in heraldry, and was called *Crux Decussata*. It is that which we call St. Andrew's Cross. Another, *Crux Commissa*, sometimes known as St. Anthony's Cross, was made like a **T**, one of the pieces of wood being set upright, and another being joined crosswise to it upon the top. The third sort, *Crux Immissa*, had the cross-piece of wood somewhat below the top of that which stood perpendicularly, and this, according to the received belief of Christendom, was the kind of cross upon which the Saviour died for the sins of the world.

It was long before the cross became the formal and official sign of Christianity; but when crucifixion as a criminal punishment was abolished by Constantine, this gradually took place, and as such, the three forms of its use which have existed for many centuries, and exist now, are (1) the public (*i.e.* liturgical) or private marking of the cross with a manual gesture, or the impressing of it on dedicated objects, known as the *Sign of the Cross;* (2) the material cross of marble, stone, metal, or wood, used for devotional purposes, from the large churchyard cross or village or market cross, through the smaller ones of church altars and chancel screens, to the little "pectoral crosses," originally the mark of an ecclesiastic, but now worn indiscriminately; (3) the crucifix, being the same cross bearing the Divine Figure: this is dealt with in a separate article. Our second section may be briefly dismissed: from the earliest times the cross has been used in all such ways as have been described. Constantine, for instance, set up large crosses in the public places of Constantinople; nor are altar-crosses of much later date. The *Sign of the Cross*, however, requires a little notice. To begin with, it is of the most primitive antiquity. In the Church of England it is only prescribed to be used in Baptism, but it is used by some at Holy Communion, as well as privately, its object being "to remind a Christian of his profession." This custom is spoken of by Tertullian at the beginning of the third century (*de Cor. Mil.*, iii.), and his words show that it was then a perfectly familiar thing. Cyril, Chrysostom, Augustine, and our own Venerable Bede, all testify to the practice. When used simply for such a purpose, and not as a symbol of party, and therefore of division, the practice is defended by the words of Hooker, in the *Eccl. Polity*, V., lxv. 9, 10, 11. There are two black-letter Festivals of the Cross in the English Prayer Book:—(*a*) the Invention (Finding) of the Cross, May 3rd, on which is commemorated the alleged discovery of the true Cross, on the site of the Crucifixion, by the Empress Helena in 326. She came to Jerusalem, so runs the story, at the age of seventy, bent on

finding the site of the Passion, the heathens having done what they could to hide it by throwing stones and rubbish over it, as well as by building a temple to Venus on Calvary. But one aged Jew was found, an antiquary, who possessed some historical memoirs which his ancestors had left him, and by the help of these the site was found. It was a regular custom among the Jews to make a great hole on the site of an execution, and to cast into it everything connected with the act. Accordingly, the Empress had the whole spot excavated, and at a great depth the crosses were found. One of the most exhaustive dissertations on this story is that of Cardinal Newman, in his *Essays on Ecclesiastical Miracles;* it is, however, shown in the *Church Quarterly* for July, 1881 (xii. 560), that the legend is but a transfer, and that at second-hand, of an earlier myth. The festival dates from the eighth century, and is not generally observed on this day by the Eastern Church, which substitutes the Apparition of the Cross to Constantine, near Rome, in 312; the Coptic branch of this Church has the Invention on March 6th, and the Ethiopic on May 4th. In England, though it remains as a "black-letter day," its offices were discarded at the Reformation; the Sarum Epistle and Gospel were Gal. v. 10–12, vi. 12–14, and John iii. 1–15.

(*b*) The Exaltation of the Cross, or "Holy Cross Day," Sept. 14th. This is connected with the former feast, the Exaltation commemorated being at first that of the cross, when Constantine, in 335, dedicated the church which he built at Jerusalem in honour of the Invention, and the feast being found in the fifth century; but more attention was afterwards paid to the second Exaltation, in 629, of the same cross, when recovered from the hands of the Persian invaders.* The Eastern Church observes the Invention also on this day, and further commemorates the Apparition again. In England, the feast, like that of the Invention, was removed at the Reformation, and remains only as a "black-letter day." As such, with the Invention and most others, it first reappeared in Queen Elizabeth's Calendar of 1561, and King James's Prayer Book of 1604. The Sarum Epistle was the same as for the Invention, the Gospel John xii. 31–36.

**Crucifix; Crucifixion.**—The cross used for religious purposes, as mentioned under that article, was, after a time, followed by the Crucifix, or the addition to it of the Figure of our Saviour. This, like the simple cross, was of very various character; the earliest examples now known to exist, probably of the ninth century, are private and not public ones: such are the pectoral crucifix of the French Queen Theodolinda, engraved by Smith (*Christian Antiquities, s.v.*), and another in Mrs. Jameson's *History of Our Lord*, ii. 328. It was, however, earlier than this that crucifixes began to appear in churches, sometimes taking the place of the altar-cross, and, later still, making their way into the construction of the building as the central part of the reredos. To the crucifix, as that to the cross, succeeded in Christian art the Crucifixion: that is, the representation in painting or sculpture of the actual scene as an historical event. It is worth noting that it has never been held fitting to portray our Lord as dead. Death was swallowed up in victory, and the Saviour is shown as living. In the earliest examples there is not even any representation of suffering; the figure is simply extended on the cross, with head erect.

On this subject Canon Westcott's essay on *The Relation of Christianity to Art*, in his commentary on St. John's Epistles, may be consulted.

**Cruden,** Alexander (1701–1770).—A native of Aberdeen, who would have been ordained a minister of the Scotch Church but for the development of symptoms of the lunacy which never entirely left him. In 1732 he went to London, and became a corrector for the press, and in 1737 published his famous *Concordance*, which still holds its ground as the best. The anxieties and expense of publication brought on such a paroxysm of his malady that he had to be placed in temporary confinement, and though his condition improved, he was continually doing and writing strange things. But in the matter of his *Concordance* his judgment never deserted him. He had undertaken it from no motive but deep and sincere love for the Bible, and it is pleasant to have to record that it was, after delay, so successful as to secure him a competence for life. He was always a man of holy, humble, devout, and benevolent life; and he was found dead on his knees, in the act of prayer.

**Cruets.**—Small vessels containing wine or water for liturgical purposes. In the Primitive Church the wine used for the Holy Eucharist was offered by the worshippers, and brought in cruets or flasks. At Charlton, in Wiltshire, the ancient custom is said to have been retained until 1638. "Each inhabitant, or at least each householder, made their own provision of bread and wine, and brought the same in several (*i.e.* separate) parcels, or divers pottle pots." Modern cruets, made of glass more or less elaborately mounted, are in use in some

* Though the history of this identical cross can be traced for a few more years, it at last vanishes from sight; and while scattered notices are found of other crosses claiming to be the true Cross, or portions of it, no credence can be given either to them or to the so-called relics which exist under the name.

churches, and are to be identified with the "pot or stoup" of Canon 20.

**Crusades.**—The mediæval wars between the Christian nations of Western Europe and the Mahometans, and so called either as being Wars of the Cross (Lat. *crux;* Old Fr. *crois*) or because all who were engaged in them wore the badge of the Cross on their arms.

(1) The system of pilgrimages to the scenes of our Lord's life and death had been in existence almost, if not quite, from the beginning of Christianity, but especially so since the persecutions had ceased, and the Church had come into favour with the Imperial power of Rome. From that time Christians began to visit the holy places in large numbers, travelling together for the sake of safety and society. Pilgrim caravans were encouraged by some of the Emperors, such as Justinian, and provision was made for entertaining them hospitably at the public expense. They became so common that every large city in France and Italy provided itself with a hospital or hotel in Jerusalem or its neighbourhood for its own citizens when on their visits there. In A.D. 614 Chosroes I., the Persian invader of the Roman Empire in the East, took Jerusalem, and slaughtered its inhabitants. A few years later (A.D. 629), the Emperor Heraclius recovered it from the hands of the Persians; but it only remained seven years in those of the Christians, for the forces of Mahomet were now spreading themselves all over the East, and in A.D. 637 Jerusalem was compelled again to surrender to the Caliph Omar.

For about four centuries the caliphs and their successors kept possession of Judæa and Jerusalem. During that period pilgrimages still continued to be made, but under what restrictions there is no history to tell us. About the beginning of the eleventh century, however (A.D. 1010), Hakem, the founder of the Druses of the Lebanon, destroyed the churches, and endeavoured to destroy the Holy Sepulchre itself. He was a fierce persecutor of the Christians, and died a dark and mysterious death in the year 1021. Under his successor the Church of the Holy Sepulchre was once more rebuilt, but in A.D. 1077 the city itself passed into the possession of the Turks. This was the period when many influences combined to originate the crusades, among them the following:—

(1) There was a very widely diffused opinion, about the time when a thousand years had elapsed from our Lord's first advent, that He was on the eve of appearing a second time, and that the millennium was about to begin. In consequence of this opinion pilgrimages grew in number and frequency, although their danger had increased greatly under Turkish rule. Pilgrims were not admitted to the Holy City at all without the payment of a byzant (*i.e.* about twenty shillings) for each person; and very often, when the money had been paid, they were refused admission, unless some powerful European noble was among them to protect them. Some of the hardships which the Christians had thus to undergo are illustrated by the account given of the pilgrimage undertaken by Robert Duke of Normandy, the father of William the Conqueror, in A.D. 1035. He set off from home with a train of knights and barons, but walked barefoot as a pilgrim with a staff and wallet. For greater humiliation, he sent his attendants forward, and followed by himself in their path. But on his way through Asia Minor he was taken so ill that he was compelled to use a litter, on which he was carried by four Mahometans, who seem to have treated him with inhumanity, for he sent a message home by a returning pilgrim whom he met on the way in these words: "Tell my people thou hast met me where I was borne of devils to Paradise." On coming to the gates of Jerusalem, he found a great crowd of poor pilgrims unable to meet the expense of the fee exacted by the Mahometans for their entrance. For all of these he paid the byzant demanded, and then visited the holy places himself with devotion and reverence, dying shortly afterwards of poison at Nicæa, on his return to Europe.

(2) At this time also the Turks were exciting the fear as well as the hatred of Christians; for they were spreading their dominion in the most alarming manner. All over Asia and Africa the sign of the Crescent had supplanted the sign of the Cross; churches were destroyed, bishops murdered, and Christianity all but exterminated wherever they went. Having secured Cyprus, Candia, Sicily, and the southern coast of Italy, they extended their conquests to Spain, and even invaded the South of France. It seemed as if they would before long secure Rome itself, and found a Western Empire such as had been known under the Roman Emperors, but with the religion of Mahomet.

(3) There was one special pilgrimage which excited the commiseration of Christendom. The German Bishops of Mainz, Bamburg, Ratisbon, and Utrecht set off in 1064, followed by seven thousand persons of all ranks in society, and including, among others, Ingulph, English Secretary to William the Conqueror. In the following year two thousand survivors alone returned to their homes, reduced to poverty and misery by the cruelty of the Mahometans.

While these circumstances were all preparing the way for the Crusades, an individual arose capable of giving them point and application, and of taking the lead in avenging the wrongs of Christian pilgrims. A weakly, unimpressive-looking man made his appearance at Jerusalem as a pilgrim in 1094. He had been a soldier, but had retired from the army; and, seen to be leading a secluded life at Amiens, had become known among his

neighbours as Peter the Hermit. Arriving at Jerusalem at the time when the Turks were in full possession of the city, his spirit was roused within him at the sight of the sepulchre of Christ in the hands of Antichrist, and at seeing the Anti-Christian crescent raising its head where the cross had such claims to ascendancy. He found that extortion and cruelty were decimating the Christians who came to offer their penitence and their prayers, that the churches lately rebuilt were again despoiled, and that nothing but insult and violence could be expected from the infidels. He consulted the Patriarch of Jerusalem, and concerted with him a plan for securing the aid of European kings, bishops, and peoples. Then, with an eloquence which excited all Europe, not only to religious fervour, but to alarm, as the real power and character of the Mahometans were understood, he called all the countries of the West to the rescue, and vast armies of volunteers appeared, who styled themselves the armies of the Lord.

The first outburst which Peter's eloquent exhortations and his denunciations of Mahometanism aroused, resulted in an expedition of an impatient, and therefore disorganised, character. An army of eighty thousand men started under his leadership, but for want of proper arrangements it was reduced to one-third by death and desertion on its way through Hungary, and nearly the whole of the remainder perished under the walls of Nicæa. But this dear-bought experience led to a regular and efficient force being sent out, under the generalship of Godfrey of Boulogne; his brother Baldwin; Hugo the Great, brother of the King of France; and Robert, son of William the Conqueror. The number of their armies amounted to a hundred and fifty or two hundred thousand, and this is called the *First Crusade*. Nicæa, Laodicea, and Antioch were taken, Christian rule was established in several important places, and the Holy City was recovered. Godfrey was crowned King of Jerusalem, and at his death, a year afterwards, his brother Baldwin was elected to succeed him. But the kingdom of Jerusalem was a mere garrison in an enemy's country.

St. Bernard in 1147 endeavoured to arouse the spirit of Europe to support the Christian kingdom of Jerusalem, and a *second* expedition went forth. But treachery led to its failure, and only a small remnant returned to Europe. In 1187 the Holy City was given up to Saladin, and has never since been recovered from the Mahometans.

In the *Third Crusade* (A.D. 1187—92) our own Richard Cœur-de-Lion and Saladin were the most conspicuous personages. The Emperor of Germany, the King of France, and the King of England united their forces for the invasion of Palestine; but jealousies and divisions arose, and everything was ultimately left to Richard. If personal bravery could have effected the object in view, it would not have remained unaccomplished. As it was, however, the expedition ended in leaving the Holy City, as before, in the hands of the Mahometans.

Four other crusades were undertaken, in 1203, 1228, 1244, and 1270 respectively, the two last of which were led successively by the good and brave St. Louis and by Edward of England, afterwards Edward I. None after the first achieved any real triumph, and, as far as the direct object for which they were undertaken is concerned, all of them must be regarded as total and signal failures. On the other hand, it has been pointed out that if the Christian warriors had not taken their arms into Mahometan Asia, Christian Europe might have been brought under slavery. What the "Garden of the East" has become under the barbarous rule of Mahometanism is an indication of what our less fertile Europe would have become under the same deadening influence. The Crusaders were also the pioneers of commerce, since they opened up an extended intercourse between nation and nation. They helped to diffuse knowledge, and to make known those highways of travel which have proved so great an advantage to subsequent ages.

**Crutched Friars,** sometimes called Crouched Friars, an Order founded at Bologna in 1169. They wore a blue habit, and carried a staff surmounted by a cross; later they wore a cross of red cloth on their backs or breasts.

**Cuby,** ST.—Cuby, Cybi, or Kebi, was a Cornish saint of royal blood, living in the sixth century; his father was Selyf, King of Cornwall, and his mother Gwen, sister to Nonna, the mother of St. David, the patron saint of Wales. Cuby resigned the Cornish crown to his brother, took holy orders, and visited first Wales, and then Ireland; returning to Wales, he was present at the synod of Llandewi Brefi, held by St. David shortly before 569; and he founded the churches of Llangybi, in the diocese of St. David's, and Llangybi, in that of Bangor, while the old name of Holyhead, Caergybi, indicates his presence there also.

Four churches are dedicated to St. Cuby in Cornwall,* one of which has given the saint's name also to the parish: that, namely, in which Tregoney stands, and where the saint is said to have made his chief abode; the others are Duloe, near Liskeard; Kenwyn, which is now a suburb of Truro: and Kea, or St. Kea, near the same city.

**Cudworth,** RALPH, D.D., born at Aller, in Somersetshire, 1617, died at Cambridge,

* St. Kew, near Wadebridge, formerly said to have its name from St. Cuby, really takes it from St. Kywa, virgin.

1688. In 1630 he was entered at Emmanuel College, Cambridge, took his M.A. in 1639, and became Fellow and Tutor of his college. Amongst his pupils may be mentioned Sir William Temple. In 1641 he became rector of North Cadbury, in Somersetshire, and in 1644 (in which year he became B.D.) he was made Master of Clare Hall, and the following year Regius Professor of Hebrew, when he gave himself up to the study of Jewish antiquities. He took his D.D. in 1651, and for a time left Cambridge, but returned in 1654, and became Master of Christ's College. In 1662 he was presented by the Bishop of London to the vicarage of Ashwell, in Hertfordshire, and in 1678 was made a prebendary of Gloucester. Cudworth takes a high place as an English philosopher and theologian, a place mainly won by his great work entitled, *The True Intellectual System of the Universe.* The germ of it had been published in two Latin theses which he put forth on taking his B.D. degree. It is this work which has caused a foremost place to be assigned to Cudworth in the ranks of those divines who are known as Cambridge Platonists [WHICHCOTE; MORE, HENRY; SMITH, JOHN], and sometimes as Latitudinarians. They stand between the Romanising and Puritan theologians of their time, not as trimming between them, but as endeavouring to find a common basis by searching for an eternal and unchangeable Morality at the bottom of all that is good, truthful, sincere. Cudworth called his book the "True Intellectual" system, because it is distinguished from physical systems of the universe, such as the Ptolemaic or Copernican; because it asserts that there are facts which transcend the material facts, that the unseen is greater than the visible. Hobbes, who was the fashionable philosopher of the time in consequence of his theory in favour of despotic power, as well as because of his necessitarian views, which sanctioned the corrupt morals of courtiers, had put forth his view of the Divine Being as a mere power, a view which sensibly leavened with evil the theology both of Catholic and Puritan; Cudworth asserted against him that morality is immutable, that the Will of God is essentially righteous, and that power is only its attribute and accident. It is this which forms his true canonisation among English moralists; for his protest against the low morality of his time, which infected not only published books but the popular preachers, made itself felt, though neither he nor his friends were ever powerful in the pulpit. Moreover, the striking way in which he was able to show that the best of the heathen moralists were on his side—witnesses, amidst all confusions and idolatries, for the righteousness of God—gave him great influence in the university which he represented.

His book, though written in 1678, remained unpublished for several years, in consequence of Court opposition; the second and third parts he left in manuscript. The second part, a *Treatise on Eternal and Immutable Morality*, was published by Bishop Chandler in 1731. Cudworth also published a notable treatise on the *True Nature of the Lord's Supper*, and another, *The Union of Christ and the Church Shadowed.* Some of his manuscripts are in the British Museum; and it is to the discredit of his university that they have never been published. He died in 1688, in his seventy-first year, and is buried in Christ's College, Cambridge.

**Culdees.**—An ancient religious order in Ireland and North Britain. The etymology of the name is doubtful; some suppose it to come from the Gaelic *kill*, "a cell," and *dee*, "a house," and to imply that they were dwellers in a cell-house; but there is nothing in their habits to bear out this supposition. It is more likely to be derived from the Celtic *céle-dé*, servus Dei, Latinised into *colidei*. This appears to have been the earliest order of monks among the Celts of Britain, and the name was in course of time given to all, whether in Scotland, Ireland, or Wales, who gave up the secular life for the religious. The head of the original order was the Abbot of Iona, but he ceased to be so as the order spread far and wide over Great Britain. Dr. Hook says that they included also cathedral canons, who were frequently married, but lived near their cathedral, with an abbot or prior at their head. Some of the Scottish cathedrals, *e.g.* St. Andrew's and Dunblane, were entirely served by them. Though originally independent of Rome, they came in course of time to adopt Roman customs as the other monks did, under the centralising influence of the Middle Ages. All trace of them disappears after the thirteenth century. An interesting account of the Culdees will be found in Mr. Skene's *Celtic Scotland*, vol. ii.

**Cumberland Presbyterians.**—An American body of Christians, founded in Kentucky in 1797, in consequence of the earnest preaching of a Presbyterian revivalist, James MacGready. The demand made for ministers was so great that the Cumberland Presbytery ordained men who were not entirely capable of meeting the requirements of the Synod of Kentucky. That synod having, in consequence, dissolved the presbytery, and many attempts at reconciliation having failed, the presbytery declared itself an independent body. It has spread out into many branches, and now numbers some 1,400 ministers and 130,000 members.

**Cumming,** JOHN, D.D. (1810–1881).—A minister of the Established Church of Scotland, who in his time enjoyed great popularity as an interpreter of Biblical prophecy, and was the author of many other religious books, chiefly against the Church of Rome. For many years he was minister of the Presbyterian Church, Crown Court, London.

**Cummins,** GEORGE DAVID, D.D. (*b.* 1822, *d.* 1876).—The originator of a division in the Episcopal Church of America. He was educated as a Methodist, but in 1846 was ordained in the Episcopal Church, and after a twenty years' ministry, was elected assistant Bishop of Kentucky. He had long been regarded as the leader of the Evangelical party in the Church, and he now set before himself two objects—the revision of the Prayer Book, and union with other Evangelical bodies; but being disappointed in the hopes he had formed, and being called to account for receiving the Communion with other denominations, in a form not that of the Church to which he belonged (Oct., 1873), he wrote to his senior bishop, declaring that he had given up hope of his Church, and must retire from its ministry. He was declared deposed from his office, and thenceforward began the movement which resulted in the REFORMED EPISCOPAL CHURCH (q.v.).

**Curate.**—One to whom the cure of souls is given—that is to say, the incumbent of a parish; and in this, the correct and etymological sense, the word is used all through the Prayer Book and its rubrics: as "our Bishops and Curates, and all congregations committed to their charge." The incumbent of a French parish is still the *curé*, while his assistant, also with a correct etymology, is his *vicaire*, thus exactly reversing our familiar use of the same words in their English form.

The common modern use of the word "curate" is to describe, not the incumbent himself, but the cleric who is licensed to act under him; and, as such, it is a shortened expression for the term "assistant-curate," which is often, and should be always, used in the licences. [CURE OF SOULS.] Assistant-curates subdivide into two classes:—

(1) Assistant-curates where the incumbent is not resident. These are the only clerics of the kind really of old standing. They represent the mediæval "parish priests" [Johnson's *English Canons*, ii. 38], who took the duty of incumbents unable to officiate for themselves. One very frequent cause of this inability was the want of proper Orders, as appears even from the name given to the officiant, which, if the incumbent had been himself a priest, would not have become so common as it was. Thus it was with Dean Colet of St. Paul's, in his earlier days [COLET], and with John Chapel, the Rector of Ambrosden, near Bicester, who from 1303 to his death, in 1336, was never more than an ACOLYTE (q.v.). Now, however, by the Act of Uniformity, an incumbent must be a priest. The curates here spoken of were first statutably recognised by 13 Anne, c. 11, which ordered (in confirmation of canon 48) the bishop's licence and regulated their stipends. These were again, and are now, regulated by 1 and 2 Vict., c. 106.

(2) Assistant-curates to resident incumbents. These can hardly be said to have existed, except in London and other large towns, before about 1830. A return made to Parliament in 1831 showed that the number of assistant-curates was nearly the same as that of non-resident incumbents. The causes which have led to the increase of the former are chiefly the growth of population, and the increased work undertaken by the clergy from a deeper sense of their responsibilities.

For Stipendiary Curate see PERPETUAL CURATE.

**Cure of Souls.**—The cure of the souls of men is committed to every priest at his ordination, but this right is not exercised by every priest. The right itself is called "Habitual Jurisdiction;" the exercise of the right, "Actual Jurisdiction;" and the generic term for the granting of either is "Mission." Thus, the mission of a bishop for the cure of souls within his diocese is his confirmation and consecration, and that of a priest for the cure of souls within his parish is his institution to that parish by the bishop, who, having himself the ultimate cure of souls throughout his whole diocese, commits different portions of that one cure to different priests. As it is expressed in the deed of institution, "the cure and government of the souls of the parishioners of the said parish" is in this way committed to the instituted priest, who is then "the curate" in the proper sense. [CURATE.]

**Cureton,** WILLIAM, D.D. (*b.* 1808, *d.* 1864), a learned Syriac and Oriental scholar, for the last fifteen years of his life Canon of Westminster and Rector of St. Margaret's. He was born at Westbury, in Shropshire, educated at Newport, and at the age of eighteen went with a Careswell exhibition to Oxford, where he became a servitor to make up for the loss of income which was occasioned to the family by his father's death. He took his degree in 1830, was ordained deacon in 1831 and priest in 1832. He was made one of the Select Preachers of the University of Oxford in 1840. In 1847 he became Chaplain to the Queen, and in 1849 was appointed Canon of Westminster, Rural Dean, and Rector of St. Margaret's. He took the degrees of Bachelor and Doctor of Divinity in 1858. Since 1830 he had devoted much time to the study of Oriental languages, and for this reason was chosen in 1837 to be Assistant-Keeper of the Manuscripts at the British Museum, giving up for this the post he had hitherto held as Under-Librarian to the Bodleian Library. His duties at the British Museum consisted in compiling a descriptive catalogue of the Arabic works, the first part of which was published in 1846. He had also collected material for the second part, but resigned his post in 1850. To him the task was assigned of classifying the volumes of the "Nitrian Collection," MSS. brought by Dr. Tattam from the monastery

of St. Mary, Deipara, in 1841 and 1843. He published the letters of St. Ignatius, with a preface in which he expressed his opinion that this was the first instance in which they had been published in their original form, all previous editions having been much altered from the real works of St. Ignatius; and this preface was the cause of much controversy among students of theology. Other works edited by Dr. Cureton were :—*Fragments of the Iliad*, in 1851; *The Ecclesiastical History of John, Bishop of Ephesus*, in 1853; *The History of the Martyrs in Palestine*, by Eusebius of Cæsarea, in 1858. He also published, in 1855, his *Spicilegium Syriacum*. His knowledge of Oriental languages procured him memberships in various societies of which these were the study; at his death he was Foreign Associate of the Institute of France, Fellow of the Royal Society of London, and member of several other societies. In 1859 the Queen appointed him to be Crown Trustee of the British Museum. In May, 1863, he met with a railway accident, from the effects of which he died at Westminster, June 17th, 1864.

**Curia Romana.**—The body of officials which forms the Papal Court, consisting of the congregations of cardinals and the Cardinal Secretary of State, who is the Pope's Prime Minister, and through whom all communications are carried on between the Holy See and foreign Powers.

**Cursive.**—A term derived from the Latin *curso*, frequentative of *curro*, "to run," "to flow;" and applied to the later Greek and Latin manuscripts, which were written in a running hand, and in smaller characters than the earlier manuscripts, known as Uncials (q.v.). [Bible; Codex.]

**Cursor.**—In primitive times, when persecution was rife, and it was dangerous for Christians to make known the time and place of their meetings, the cursor was one who went from house to house to apprise the faithful of them.

**Cuthbert,** St., was born among the Picts in the Border country. He was of humble parentage, and his youth was spent in the occupation of a shepherd, but he afterwards received, it is said, a Divine vision, which induced him to apply for admission to the monastery of Melrose. This monastery was an offspring of Lindisfarne, but was now sending out branches of its own. In course of time Cuthbert became Prior of Melrose, and took much part in the question of the tonsure [Tonsure], a question which became important, as marking a distinction between the native monks and those who followed the Roman manner. Cuthbert seems to have favoured the national mode, but to have counselled acceptance of the Roman for the sake of peace. Accordingly, he went to the monastery of Lindisfarne to enforce this advice, and, having done so, he took up his abode at Lindisfarne for several years. For nine years, the ascetic disposition of his mind growing upon him, he was a hermit in one of the islands near Lindisfarne. In 684 he was elected Bishop of Hogulstad, but declined the office. However, the same year he accepted the bishopric of Lindisfarne, and held it two years, after which he returned to his lonely hermitage to die—an event which took place March 20th, 687. He lies buried in Durham Cathedral.

**Cyprian,** St., was born in or near Carthage, about the year 200, and became famous as a teacher of rhetoric in that city. He did not embrace Christianity until somewhat late in life. At his baptism, he took, in addition to his former name, Cyprian Thascius, that of Cæcilius, who had influenced his conversion, and who afterwards, on his death-bed, left his wife and children in Cyprian's charge. The latter was soon ordained to the offices of deacon and presbyter; and three years later, when the see of Carthage fell vacant, he was elected bishop unanimously by the people, though five presbyters were opposed to the election. Cyprian endeavoured, after his consecration, to reform abuses which had long existed within the diocese; but after two years the persecution under Decius forced him to take refuge at a place not far off, where he remained for fourteen months. During this time he kept up a constant communication with the Church, encouraging his people to hold fast their faith, and not to renounce it, as many did, with the prospect of being allowed, when the storm was over, to return to the Church.

Upon his return to the city, in 251, he summoned a council to decide the question as to the method of dealing with the penitent apostates known as "the Lapsed," and with *Libellatics*—those who by payment have obtained false certificates of having sacrificed to the gods. The most extreme views were taken. Some were for re-admitting them immediately, others for refusing them finally. Cyprian took a middle view, that of re-admission after a lengthened penance, and this view became eventually that of the whole Christian Church. Great disorders were at this time caused by the Novatian Schism (q.v.), against which Cyprian had to write much whilst he was fighting another evil that tormented his flock. For at this time the plague was raging throughout the Roman Empire, and Cyprian devoted himself to nursing the sick, burying the dead, and encouraging those who were faint-hearted. In 253 he was engaged in a controversy with the Bishops of Numidia concerning baptism by heretics, in which he maintained that the sacrament should be re-administered to those who had not been baptised by a member of the Church. Stephen, the Bishop of Rome, combated this opinion, and indeed

broke off communion with the African Church; but Cyprian held his ground, acknowledging the honour due to the bishop of so great a city as Rome, but not acknowledging any *power* of the bishop over himself. In 257 Valerian set on foot a persecution of the Christians, and Cyprian was brought before the Proconsul Paternus. He declared himself a Christian and a bishop, steadily refused to sacrifice, or to disclose the names of his clergy; whereupon he was banished with Pontius to Curubis, a place at some distance from Carthage. Here he remained for a year, in communication with his flock, until the arrival of a new proconsul, Galerius; he was then commanded to remain in his gardens near Carthage. Thence he was taken for his trial to a place about four miles from the city, on Sept. 13th, 258. He again refused to sacrifice, in spite of earnest entreaties from the magistrate, and was finally condemned as being "a ringleader in impiety against the gods of Rome, and having resisted the attempts made by the Emperors to reclaim him." He was condemned to be beheaded, and the sentence was carried out at once, in the presence of his sorrowing people. His works are published in Clark's *Ante-Nicene Christian Library*. They comprise about eighty *Epistles* and some *Discourses*, "On the Vanity of Idols," on "Virginity," "On the Lapsed," "On the Unity of the Church," "On the Lord's Prayer," "On Mortality," etc. etc. Lactantius calls him "the first eloquent Christian writer." His manner is formed on that of Tertullian, but is not so rough and violent. But his works are chiefly valuable for the light which they throw on the government and belief of the Church of his day.

**Cyril,** Bishop of Jerusalem, succeeded Maximus in that office in 350. He seems at first to have had Arian tendencies; but when he broke with the Arians they procured his banishment, and St. Jerome informs us that he had but eight years' peaceable possession of his see. He assisted at the second General Council of Constantinople in the year 381, and died in March, 386. His *Catecheses*, or Catechetical Lectures, are extant, and are valuable for the light they throw on the doctrines and practices of the ancient Church. Some other tracts which go under his name in the *Bibliotheca Patrum* are mostly spurious.

**Cyril,** St., Patriarch of Alexandria, was born in that city in the latter part of the fourth century. For some years he lived as a monk in the Nitrian mountains, but in 411 was called to succeed his mother's brother, Theophilus, in the Patriarchal Chair of Alexandria, and, like him, at once showed himself fierce against anything which appeared unorthodox or irregular. He was no sooner installed than he drove the Novatians out of the city, and deprived their bishop, Theopompus, of his personal property. Soon after, the Jews having insulted the Christians at Alexandria, he put himself at the head of the Christians, ousted the Jews from their synagogue, and suffered the Christians to plunder them. He also encouraged the tumult which led to the murder of the beautiful and chaste Hypatia, the heathen philosopher. These deeds brought him into collision with the Imperial Governor of Alexandria, Orestes; the city was split into two parties, and 500 monks, marching in a body against Orestes to revenge some slight, wounded him in his coach.

But the most important epoch in the life of Cyril is his controversy with Nestorius. [Nestorius.] The controversy, begun at Constantinople, reached Egypt, the party of Nestorius having conveyed his sermons thither; and some Egyptian monks having declared on that side, Cyril wrote in 429 a treatise against him. Both parties appealed to the Emperor (Theodosius II.), and to the Bishop of Rome, Celestine. The latter convoked a synod at Rome (Aug., 430), and here the doctrine of Nestorius was condemned, whereupon Celestine wrote to Cyril, authorising him to excommunicate and depose Nestorius, unless he should recant within ten days. Cyril thereupon convened a synod at Alexandria, and anathematised any who should deny to the Virgin Mary the title of "Mother of God." Nestorius replied with a counter-anathema, and as the contest had now gone to extremity, the Emperor gave notice (Nov. 19th, 430) for the assembling of the third Œcumenical Council, to meet on the Whitsuntide next ensuing. The meeting-place was to be Ephesus, that city being between Constantinople and Alexandria, and, moreover, being the place where the Virgin was believed to have died. [Ephesus, Council of.] John, Bishop of Antioch, and the other Eastern bishops, then held a synod of their own, and deposed Cyril, and the Emperor's Court for a while confirmed this deposition as well as that of Nestorius. But by the mediation of Paul, Bishop of Emesa, a reconciliation was effected between Cyril and the Eastern bishops. Nestorius was banished, and his writings publicly burnt. Cyril held his see till his death, A.D. 444. A lively description of the times of Cyril is found in Charles Kingsley's novel *Hypatia*.

The works of Cyril, with a Latin translation, were collected in 7 vols. by John Aubert, Canon of Laon, in 1638. The first contains his books concerning the worship of God in spirit and in truth, and his *Glaphyra*, an exposition of the Pentateuch. The second contains his Commentary on Isaiah, the third that on the minor prophets, and the fourth that on St. John; the fifth and sixth take in his *Thesaurus*, the Dialogues upon the Trinity and Incarnation, and his Homilies and Epistles. The last gives the Tracts against Nestorius,

against Julian and the Anthropomorphites, and a treatise on the Doctrine of the Trinity.

**Cyril** (Lucar), born in Candia in the sixteenth century, was made Patriarch of Alexandria in 1602, and of Constantinople in 1621. He published a *Confession of Faith* of the Greek Church, which agrees in most points with the principles of the Reformation. Pope Urban VIII., being informed of these proceedings, and of his sending some Greek priests into Holland, left no stone unturned to countermine him, and the Jesuits prevailed so far with the Turks as to bring him several times in danger of his life in 1628; at last they got him deposed and banished, Anastasius, a Candiot, a person of bad reputation, being put in his place. But this man's character became so notorious that Cyril was restored to his see. However, being still persecuted by his old enemies, he was put in prison, and strangled by order of the Sultan in 1638. His *Confession of Faith* was afterwards printed in England. There is no question that he was eager and sincere in his love for his Church, and desired to conform it to the primitive faith, and to bring it into closer union with the English Church. He entered into correspondence with its leading divines—*e.g.* with Abbot, Archbishop of Canterbury—sent youths to England to be educated, and started a printing-press. But unfortunately, no one was found to succeed him, and the only result of his work was the memory of his good example, of his purity of purpose, and of his dauntless courage. He is specially entitled to the gratitude of Englishmen for having presented to King Charles I. the famous Alexandrian Manuscript (Codex A), which is now in the British Museum.

**Cyril and Methodius.** [Methodius.]

## D

**Da Costa,** Isaac (*b.* 1798, *d.* 1860), a Jew—born in Holland, but of Portuguese family—of brilliant abilities and learning. He was converted to Christianity about the time of his majority, and became a powerful Christian apologist. His most important work is an answer to Strauss's *Life of Christ*, entitled *The Four Witnesses*. He was also a highly esteemed poet.

**Daillé,** Jean, a Protestant minister at Charenton, near Paris, born at Chatellerault, Jan. 6th, 1594. He was designed for secular employment, but his inclination led him otherwise. He studied at Poictiers and Saumur, and in 1619 travelled with the grandchildren of the Sieur Philip du Plessis Mornay into Italy, Germany, Holland, and England. He was much importuned by the famous Father Paul Sarpi to settle at Venice, but declined to do so, and in 1623 was received as a Protestant minister by the Sieur du Plessis, who shortly afterwards died in his arms, and whose memoirs Daillé next year edited. He was afterwards minister at Saumur, and then at Charenton, and died in Paris, April 15th, 1670, aged seventy-six. His greatest work is his *De Usu Patrum*, which was translated into English, and has lately been reprinted. He also wrote a treatise to prove St. Ignatius's epistles counterfeit, and was answered by Bishop Pearson in his *Vindiciæ*, etc.

**Daily Service.**—It was the intention of the Church of England, in the framing of the Prayer Book, that Divine Service should be performed on every day in the year. The Preface to the Prayer Book says:—"And all Priests and Deacons are to say Daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause. And the Curate that ministereth in every Parish Church or Chapel, being at home, and not otherwise reasonably hindered, shall say the same in the Parish Church where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." The Morning and Evening Services are called "Daily," and the Calendar appoints Daily Lessons. The custom had almost disappeared at the beginning of this century, except in cathedrals, and the revival was even objected to, on the ground that it "encouraged formalism." But so late as the early part of the eighteenth century it was very common, and it has now become the rule in most of our large towns and in many villages.

**Dalmatic.**—An ecclesiastical vestment—namely, the special tunicle worn by the Deacon, or Gospeller, but differing very little from that which the Sub-deacon, or Epistoler, wears. The general form of the vestment is that of a loose frock with large round sleeves (not pointed, like those of a surplice), and partly open at the lower part of the sides; it differs chiefly from the surplice in being somewhat more richly embroidered, and sometimes rather longer.

DALMATIC.

The name is said to be derived from Dalmatia, the clergy of which were the first to generally adopt it; and mention is found of it as early as the time of St. Cyprian, about A.D. 250. It was also worn at coronation by mediæval Sovereigns, in token of the ecclesiastical character which they were considered to bear. Thus Walsingham, in his account of Richard II.'s coronation,

mentions his investiture with "the dalmatic of St. Edward (the Confessor)," and even with a stole [Maskell, *Mon. Rit.*, iii., xxxii.]. When Edward I.'s tomb was opened in 1774, he was found to be vested in a red silk dalmatic, with a white stole crossed on the breast. [Maskell, iii., lxxv.] The old Emperors of Germany were considered to hold the order of sub-deacon, and Maximilian (grandfather of Charles V.) is said to have often officiated as such at mass.

"The *Tunicle*," says Palmer, "called *tunica, dalmatica, tunicella*, etc., in the West, was used in the earliest ages of the Christian Church. Originally it had no sleeves, and was then often called *Colobium*. The garment used by deacons in the Greek Church and all the East, and called *Sticharion*, seems to be the ancient *Colobium*. It is said that wide sleeves were added to the *Colobium* about the fourth century in the West, which thenceforth was often called *Dalmatic;* and when used by sub-deacons, *Tunicle*. But the shape of the garment was the same, by whomsoever it was worn. In the Middle Ages several distinctions were made relative to the use of the tunic by bishops and others; but the Greek and Eastern Churches do not use the sleeved tunic, and with them no such distinctions are in existence. The tunic was made of the same sort of materials, etc., as the cope and vestment; and the English Ritual directs it to be used by the assistant-ministers in the Holy Communion." [*Orig. Lit.*, ii. 403.]

**Damasus I.,** Pope of Rome, was a Spaniard. On the death of Pope Liberius, A.D. 366, the greater portion of the clergy and laity elected Damasus to succeed him, but Urcisimus, a deacon, was chosen Anti-Pope by a faction, and in the conflict one hundred and thirty-seven persons were murdered in a single day. Damasus was confirmed in the chair by the Emperor Valentinian, and the Anti-Pope was banished the city. However, he still had supporters, both at home and in the provinces, notably the Bishops of Puzzoli and Parma, who, other means failing, suborned witnesses to accuse Damasus of adultery, of which charge he was cleared in an assembly of forty-four bishops, and at length he obtained free possession of the see. He called councils against the Arians and against Apollinarius, summoning the Eastern bishops to this synod by the name of *sons*, but they wrote back to him, and the other bishops assembled there, giving him and them no other title than that of *brethren* and *colleagues*. In his time was held the second General Council of Constantinople. He is said to have introduced the singing of psalms into the Western Church. His great work was the reopening of the Roman Catacombs, which had been closed by the Christians in the days of persecution. Damasus removed the rubbish which blocked up the entrances, made easier passages from one part to another, and, having diligently sought out the resting-places of the martyrs, had inscriptions placed over them, hundreds of which still remain. St. Jerome was his attached friend and secretary. He died in 385. A few of his letters remain.

**Damiani,** Peter (*b.* 1007, *d.* 1072), Cardinal and Bishop of Ostia, was a very strict Benedictine, and exerted himself strongly against the scandalous vices of the age. His *Liber Gomorrhæus* was so full of frightful charges against the clergy of the time, that, though it was dedicated to Pope Leo IX., the next Pope, under pretence of getting it copied, obtained possession of the MS., and would not let Damiani have it again. It appears from Damiani's letters (*Ep.* 13, *Lib.* 5), that there were ecclesiastics in his time who held it lawful for priests to be married; and though these were less profligate than the rest, the fact does not seem to have even suggested to the stern Benedictine that a relaxation from the celibate rule might have been for good. He used the most extravagant language in praise of the Blessed Virgin, and was enthusiastic in his advocacy of flagellation as a penance. [See Roberts, *Ch. Hist.*, ii. 577.] In 1059, Pope Nicholas II. sent him as legate to Milan, to reform the simoniacal practices of that Church. Pope Alexander II. likewise sent him as legate into France, to take up the difference between the Bishop of Monte Casino and the Abbot of Cluny, concerning the privileges of that abbey. In 1068 he went as legate into Germany, to prevent the Emperor Henry's divorce from his wife Bertha. He died in 1072. His works are in 4 vols.; the first contains letters, the second sermons, the third *opuscula*, or small tracts; the fourth prayers, hymns, etc. He wrote with great ease, perspicuity, and force.

**Damnatory Clauses.**—An expression sometimes, but not very correctly, applied to the second and last verses of the Athanasian Creed. It would be more accurate to call them Minatory (warning), or Monitory (exhorting) clauses. It has been urged concerning them that they are intended to express the infinite importance to the soul of a right knowledge of God. "This is life eternal," said our Lord, "that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Those who thus defend the clauses in question urge that it is altogether false to say that it matters not what a man believes, provided his actions are honest; the very fact of a revelation of God indicating that the acceptance of that revelation in its entirety is for the soul's health. On the other hand, it is not denied that the clauses have given distress to many faithful sons of the Church, who have interpreted them as declaring that pious Unitarians and others, including men whom Christians of all denominations delight to honour, are outside the pale of salvation. To

meet such feelings as these, the Convocation of Canterbury in 1879 made the following declaration :—

"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared—

"(1) That the Confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

"(2) That, as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic faith, and the great peril of rejecting the same. Wherefore, the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings, even as His promises, in such-wise as they are generally set forth in Holy Writ. Moreover, *the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.*"

**Dancers.**—A sect of fanatics, which arose at Aix-la-Chapelle in 1373, whence they spread through the districts of Liége, Hainault, and other parts of Flanders. Persons of both sexes would suddenly commence dancing in the streets, houses, and even churches. Holding each other's hands, they would whirl round and round with extraordinary velocity, and continue hour after hour, till they dropped from sheer exhaustion and suffocation; they affirmed that during this violent agitation they were favoured with wonderful visions. These dancers wandered about from place to place, begging their subsistence, and they treated the priesthood, and worship, and rites of the Church with the utmost contempt, so that the ignorant clergy looked on this frenzy as the work of evil spirits, whom they endeavoured to exorcise by singing hymns, and by applying fumigations of incense during these mad performances, and they believed that their work was successful in vanquishing the devil. In the fifteenth century this religious dancing again made its appearance, but it was now looked upon as a malady which might be cured by the aid of the Church. When it appeared at Strasburg in 1418, the dancers were sent to St. Vitus's Chapel at Rotestein, where mass was celebrated for them; this circumstance was the origin of our name "St. Vitus's Dance," applied to an affection of the nerves.

**Daniel,** Bishop of Winchester, succeeded Bishop Hedda in 703. The death of the latter prelate was followed by the division of the see, the mother portion retaining the old name; the new division received the name of Sherborne, and in process of time became known as the diocese of Salisbury.

Bishop Daniel was one of the most learned of English prelates, his acquaintance with sacred literature being such that the Venerable Bede received great assistance from him, and acknowledged it in the preface to his History. Daniel himself wrote a *History of his Province*, *Deeds of the West Saxons*, a *History of the Isle of Wight*, and *Lives of Bishop Cedd and of Aldhelm*. But the only works of his surviving are some letters to the great St. Boniface, his pupil and friend, on the true method of converting the heathen. Daniel made a devout pilgrimage to Rome in 721, where he is said to have subscribed a declaration against any who marry "women consecrated to God." In 744 he resigned his see, "to the end," says the historian, "that he might conclude his long-lasting age in quiet repose." He became a monk of Malmesbury, where he died the next year.

**Dante Alighieri,** the first and greatest of Italian poets, claims a place in this volume, since not only was he a great author and politician, but he had also a profound effect upon mediæval theology. The nations which rose amid the ruins of ancient Europe emerged slowly out of barbarism into civilisation. Italy was well in advance of the other nations. The nobles lived in fortified castles, surrounded by villages of oppressed serfs; the bishops were territorial lords, but the people of the cities preserved much of the ancient Roman liberty and self-government. The Italian cities became rich, proud, enterprising, and powerful. The German Emperors called themselves, and indeed were, successors of the ancient Cæsars, and their dominion was known as the Holy Roman Empire. They were, further, *Kings* of Italy. But the Italians hated them as foreigners, and would have, early enough, become free of them, but that they were so frequently quarrelling with each other, and at such times the weaker party invited the aid of the Kaiser, and so the subjugation was perpetuated. This want of unity continued to be the bane of Italy right down to the nineteenth century. When Pope Gregory VII. began the struggle with the Emperors, which lasted in one form or another to the Reformation, the population of the cities, on the whole, took the side of the Pontiffs, whilst the feudal nobles generally declared themselves in favour of the Imperial cause. The partisans of the Emperors were called Ghibellines, those of the Popes Guelfs, both names being derived from two rival houses in Germany. And thus the Italian Republics became, some Guelf, some Ghibelline, and fierce quarrels over and over again turned fair fields and beautiful cities into scenes of blood. In 1282 Florence, then one of the largest cities of Italy, with a large army and a population of 100,000, formed for itself a

new constitution. It had two hundred cloth manufactories, and more than one hundred banks. The Florentines issued a new coin, called after them the *florin*, and its existence among us is a memorial, six hundred years later, of the ancient wealth of Florence. At the head of the new constitution were to be three Priors (chiefs); and at the age of thirty-five, in 1300, Dante was elected to one of these offices. He had been well educated, had lost his father at ten, had been brought up by keen politicians as a Guelf. The trials and excitements of his life belong to general biography; we have only to chronicle that his political conduct displeased his fellow-citizens, and in 1302 he was banished from Florence. In bitterness of spirit he went into a life of exile, and never returned to his native city. He had been a Guelf: he was now a zealous Ghibelline; and in 1310 he wrote to the Emperor Henry VII. urging him to turn his arms against Florence. The attempt was made, and failed. Dante went to Paris, probably to Oxford, to Avignon, to Ravenna, and at this last town he ended his life, on Sept. 14th, 1321, at the age of fifty-six. The Florentines had offered to take him back if he would appear among them in penitent's garb, but he rejected the offer with proud disdain. At Ravenna he wrote his *Paradiso*, as well as a devout treatise on the Psalms, a work of pious resignation and consolation, laying his cause before God for judgment, but confessing himself sinful and weak. The Florentines made several attempts to obtain his ashes, but Ravenna refused to part with the precious relic of her hospitality to the great exile. The Florentines have made him the best amends they could, by setting up a beautiful monument to him, although his bones lie elsewhere.

In his childhood Dante had seen a beautiful girl, Beatrice Portinari. Her image remained with him, the remembrance of her kept him virtuous, and in his dreams he beheld her radiant. His first poems were addressed to her. She died in 1290, but her memory still inspired his genius, and he represented her in his great poem as guiding him through the circles of heaven. That poem, the *Divina Commedia*, consists of one hundred cantos. The first is introductory; then come three times thirty-three, in allusion to the years of Our Lord's life on earth. These describe, separately, the three regions of Hell, Purgatory, and Paradise. First he descends into hell, under the guidance of Virgil, who is represented as almost a Christian, and who has such charms and power as to overawe the various demons and monsters that they meet. They descend through nine successive circles of horror, in each one finding criminals suffering for particular sins: in one covetousness, in others sacrilege, murder, treachery, ingratitude, and so on. The reality is brought out by the vision of one and another perpetrator of special deeds of horror recorded in history, and among them the poet fails not to recognise some of the Popes. The visitors emerge at length, and come to the mountain of Purgatory. This Purgatory is not—what popular Romanism at least has made it—a place of sordid traffic. It is a place such as Plato and Pythagoras imagined, where sinners, still capable of better things, can be purified from their evil. It has seven terraces, each adapted for the expiation of the seven great sins. The poet travels during the night, and in the morning reaches Paradise. But between it and himself rolls the river of Lethe; suddenly his lost Beatrice appears, and helps him to cross it. She reveals the future destiny of the Church, and darkly predicts some future events. The Paradise, the ideal of which is drawn from the Ptolemaic system, is divided into nine spheres wheeling round the earth. Beatrice conducts him through them all, and he holds converse with sainted spirits.

That Dante was an orthodox Catholic is clear; he followed closely the scholastic divinity. But he was also a vehement hater of the worldliness and corruption of the Church, and longed as earnestly as Savonarola for its Reformation. One Jesuit Father says that he might have been taken for a disciple of Wicliffe. As he walked about the streets of Ravenna, it is said that the children pointed at him with awe-struck faces, and whispered, "There goes the man that has been in hell."

**Darboy,** George, Archbishop of Paris, was born at Fayl-Billot, Haute-Marne, on Jan. 16th, 1813. He studied with great success at the Seminary of Langres, and took holy orders in 1836, when he was named Vicar of Saint Dizier. Three years later he was appointed to the Chair of Philosophy at Langres, and in 1841 to that also of Dogmatical Theology. In 1846, in consequence of the seminary being confided to a religious Order, M. Darboy left the diocese and went to Paris, where Archbishop Affre obtained for him the appointment of Almoner of the Collége Henri IV and Honorary Canon of Notre Dame. M. Sibour, the next Archbishop, charged him with the direction of the *Moniteur Catholique*, but he gave it up for a mission for the inspection of religious instruction in the colleges of the diocese. In November, 1854, he accompanied the Archbishop to Rome, and was presented to the Pope, who conferred upon him the title of Apostolical Protho-notary. In 1855 he was named titulary Vicar-General of Notre Dame, and in 1859 became Bishop of Nancy. In 1863 he succeeded Sibour as Archbishop of Paris. He endeavoured to suppress the Jesuits, and voted against the dogma of Papal Infallibility, though he afterwards submitted to it. During the Franco-Prussian War he was very energetic in carrying out schemes for the

relief of the sick and wounded. He was arrested by the Communists on April 4th, 1871, and kept as a hostage in the prison of La Roquette. Finding that the defeat of their insurrection was a certainty, these wretches, between seven and eight o'clock on the evening of Wednesday, May 24th, barbarously shot him, with the Curé of the Madeleine, and sixty other hostages. He died in the attitude of blessing his murderers. M. Darboy was the author of *The Women of the Bible*, *Holy Women*, and a translation of *de Imitatione Christi*, all illustrated, and marked with the stamp of a refined literary taste and great learning.

**Darbyites.** [Plymouth Brethren.]

**D'Aubigné,** Jean Henry Merle (*b.* at Geneva in 1794, *d.* 1872).—An eminent divine and Church historian. His father was Louis Merle, a merchant, whose grandfather having married a Mdlle. D'Aubigné, of a distinguished French Protestant family, that name was added, according to Swiss custom, to the original surname. D'Aubigné completed his education at Berlin, where he studied Church history under Neander, and he was chosen pastor to the French Church in Hamburg, whence he went to Brussels, where he became famous as a preacher. In 1830 came the Belgian Revolution, in consequence of which he returned to his native land; but, dissatisfied with the course things were taking in the national Genevese Church, he separated from it, and was chosen to fill the Chair of Church History in the college at Geneva founded by the Evangelical Society. In 1835 he published the first part of his great work, the *History of the Reformation of the Sixteenth Century*, which became very popular, especially in Britain and America. In Scotland there was an immense circulation of the book, and in 1856 the city of Edinburgh conferred on him its freedom. Two hundred thousand copies of the English translation are said to have been sold in Great Britain alone. He married an Irish lady in 1858. D'Aubigné also published *The Protector* (a vindication of the character of Cromwell), *Germany, England, and Scotland; or, Recollections of a Swiss Minister*, besides many tracts on ecclesiastical and theological matters. His history, though very frequently it is somewhat enthusiastic in its partisanship, is full of valuable information, and thoroughly in sympathy with the deep religious earnestness which unquestionably characterised the sixteenth century.

**Davenant,** John (*b.* 1572), Bishop of Salisbury, was educated at Queen's College, Cambridge, of which he was chosen a Fellow in 1597, and took his D.D. in 1609. About that time he was appointed Lady Margaret Professor of Divinity, and was one of the University Preachers in 1609 and 1612. In 1614 he was elected president of his college, which office he held till 1621. Having attracted the notice of James I., he was sent, in 1618, to the Synod of Dort, where he was a warm supporter of the supra-lapsarian doctrine. He was appointed Bishop of Salisbury in 1621. In Lent 1630–1, he preached before the King at Whitehall a sermon in which he advanced his Calvinistic notions about predestination—a subject into which, at the suggestion of Laud, the King had declared "all curious search should be laid aside." Davenant was in consequence summoned before the Privy Council, from which he was in the end dismissed, with a caution not to infringe again the royal mandate against the introduction of those errors into the pulpit, but he was never fully re-admitted into favour at court. He died in 1641. He left several benefactions to his college. His published works are:—*Expositio Epistolæ D. Pauli ad Colossenses; Prælectiones de duobus in Theol.; Controversis capitibus; de Judice Controversiarum, primo; de Justitia habituali et actuali, altero*, etc. (all of these being the substance of his lectures as Lady Margaret Professor); *Determinationes Quæstionum quarundam Theologicarum*, being the questions, forty-nine in number, on which he had disputed in the schools; and an *Exhortation to Brotherly Love among the Protestant Churches.*

**David,** St., was the son of Sandde, a descendant of Ceredig, who gave his name to the province of Cardigan, and of Nôn, or Nonna, the daughter of Gynyr of Caergawch. He was born about 446 at Hen Mynyw, near St. Bride's Bay, and baptised by Eloi, or Alveas, Bishop of Munster, at Porthclaes, where legend says that a spring was miraculously produced for the purpose. David was brought up at Hen Mynyw, where he was ordained priest, and he subsequently studied the Scriptures for ten years under Paulinus, at Whitland, in Caermarthenshire. He then began to preach, and travelling through Britain, he founded twelve monasteries, one of them being at Mynyw, his birthplace, where the Cathedral of St. David's now stands. Here he settled, was joined by many disciples, including St. Aidan, and devoted himself entirely to prayer and study, refusing to mix with the world on any but the most unavoidable occasions; and he hesitated for some time before consenting to attend the Synod at Brefi, which met in 519 to suppress the Pelagian heresy. St. David was summoned thither by Paulinus, his former teacher, and silenced the Pelagians by his eloquence; whereupon he was elected Archbishop of Caerleon, Dubricius having resigned in his favour. Legend says that while he was preaching, the ground upon which he stood rose under him, so as to elevate him above the heads of the people, and that at the same time a white dove descended from heaven and

sat upon his shoulder. At first he declined the primacy, but accepted it on the condition that the archiepiscopal Chair should be removed to Mynyw. St. David held a second Synod at Caerleon in 529, which succeeded in overcoming the Pelagian heresy, and was therefore called "The Synod of Victory." At this meeting the Canons of Brefi were confirmed, and a code of rules drawn up by St. David for the regulation of the British Church. After his elevation to the primacy he proved more vigorous and hard-working than might have been expected from his former quiet life. He was, as Giraldus says, "a doctrine to his hearers, a guide to the religious, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars; being made all things to all men, that he might bring all to God." His death, which took place on March 1st, is said to have been foretold by angels, and tradition also says that he died at the age of one hundred and forty-seven. The date of his birth seems very doubtful, as some declare that it took place in 446, and others in 462; but most authorities agree that he died in 544.

The cathedral of St. David stands on the westernmost point of Wales. It was formerly called "Ty Dewi," the House of David, and was held in great veneration, two pilgrimages to it being reckoned as equal to one to Rome. No trace is left of the cathedral begun in the sixth century by St. David; the foundation of the present building was laid by Peter de Leia in 1180. The lower part of the tower and the presbytery were reconstructed after the fall of the tower in 1220. Bishop Martyn built the Lady Chapel in the thirteenth century, and Bishop Gower made alterations and raised a rood-screen in the fourteenth century. Bishop Vaughan, in the sixteenth century, added a third stage to the tower in the Perpendicular style. It has been added to and improved much since then, the last restoration being carried out, after plans by Sir G. Scott, in 1862. The central tower was at that time in great danger, the supports having in many places completely crumbled away. In style, it is for the most part late Norman, and there are some specimens of Early English architecture. It is built of stone found in the neighbourhood, which, being of rich dark colours, gives a peculiarly warm look to the cathedral. The beautiful roof to the nave belongs to the sixteenth century, and was probably built by Owen Pole. It is a flat timber ceiling, with imaginary arches, from which hang pendants decorated with almost Arabian gorgeousness. [Account of Cathedral by Bishop Jones and Mr. E. A. Freeman.]

The cathedral was served by a monastery before the Reformation, but now the chapter consists of a dean and four canons residentiary.

List of Bishops.

| | Accession. |
|---|---|
| Bernard . . | 1115 |
| David Fitzgerald. | 1148 |
| Peter de Leia | 1176 |
| Geoffrey Henlaw. | 1203 |
| Gervas . | 1215 |
| Anselm le Gras . | 1231 |
| Thomas Wallensis | 1248 |
| Richard de Carew | 1256 |
| Thomas Bek. | 1280 |
| David Martin | 1296 |
| Henry Gower | 1328 |
| John Thoresby | 1347 |
| Reginald Brian . | 1350 |
| Thomas Fastolph | 1352 |
| Adam Houghton. | 1362 |
| John Gilbert | 1372 |
| Guy de Mohun | 1397 |
| Henry Chicheley | 1408 |
| John Catterick . | 1414 |
| Stephen Patrington | 1415 |
| Benedict Nicolls. | 1418 |
| Thomas Rudborne | 1434 |
| William Linwood | 1442 |
| John Langton | 1447 |
| John de la Bere | 1447 |
| Robert Tully | 1460 |
| Richard Martin | 1482 |
| Thomas Langton. | 1483 |
| Hugh Pavy | 1485 |
| John Morgan | 1496 |
| Robert Sherborn. | 1505 |
| Edward Vaughan | 1509 |
| Richard Rawlins. | 1523 |
| William Barlow | 1536 |
| Robert Ferrar | 1548 |
| Henry Morgan | 1554 |
| Thomas Young | 1560 |
| Richard Davies . | 1561 |
| Marmaduke Middleton . | 1579 |
| Antony Rudd | 1594 |
| Richard Milbourne | 1615 |
| William Laud . | 1621 |
| Theophilus Field. | 1627 |
| Roger Mainwaring | 1636 |
| William Lucy | 1660 |
| William Thomas. | 1678 |
| Laurence Womock | 1683 |
| John Lloyd . | 1686 |
| Thomas Watson | 1687 |
| George Bull. | 1705 |
| Philip Bisse. | 1710 |
| Adam Ottley | 1713 |
| Richard Smallbrooke | 1724 |
| Elias Sydall. | 1731 |
| Nicolas Claggett. | 1732 |
| Edward Willes | 1743 |
| Richard Trevor | 1744 |
| Antony Ellis | 1753 |
| Samuel Squire | 1761 |
| Robert Lowth | 1766 |
| Charles Moss | 1766 |
| James Yorke | 1774 |
| John Warren . | 1779 |
| Edward Smallwell | 1783 |
| Samuel Horsley | 1788 |
| William Stuart | 1794 |
| George Murray | 1801 |
| Thomas Burgess. | 1803 |
| John B. Jenkinson | 1825 |
| Connop Thirlwall. | 1840 |
| William B. Jones. | 1874 |

**Deacon** (Gr. *diaconos*, "follower or helper").—The word is used in the New Testament generally to signify some ministry of the Gospel, but is once applied to magistrates [Rom. xiii. 4], and St. Paul calls himself a deacon, using the word in its widest sense. The origin of this office is related in Acts vi. On account of some complaints of neglect in the distribution of the daily charities of the Church, the Apostles gave order that the disciples should select "seven men of honest report, full of the Holy Ghost and wisdom," whom they might "appoint over this business." Accordingly, seven were chosen, among whom were Philip and Stephen; and on being presented to the Apostles, they were ordained by the imposition of their hands. So far all Christians are agreed, but beyond this point there are two quite different schools of interpretation. The Anglican Church, following the Greek and Roman Churches, and holding that the ministry of the Gospel was confined to ordained persons, believes that the deacons were intended for a higher purpose than to look after the merely temporal affairs of the Church, and that the qualifications asked for imply this; moreover, the seven were not only chosen by the people, but solemnly ordained by the Apostles; and at least two of them were engaged immediately after in ministerial labours. Stephen is found preaching in the various synagogues of the foreign Jews; and we read that "they were not able to resist the wisdom and spirit by which he spake." According to

the chronology of our Bibles, this occurred in the *same year* in which he was ordained, if not directly upon the receiving of his official authority. The next year, Philip, another of the deacons, goes to Samaria, and preaches and baptises. Hence the term is used for the lowest of the three orders in the ministry. Those who maintain that in the practice of the ancient Church a broad distinction existed between the office of a deacon and that of a priest refer to the fact that in one of his epistles, Clement, Bishop of Rome, says that Isaiah had prophesied of bishops in the Christian Church as "overseers in righteousness," and of *deacons* as "their ministers in faith," adding that the Apostles established such officers. After this he continues that "the Apostles knew by our Lord Jesus Christ that there should contentions arise upon the account of the ministry." Ignatius, another of the Apostolic Fathers who flourished while some of the twelve were yet living, and was probably acquainted with them and their views respecting the constitution of the Church, in writing to the Magnesians, names bishops and presbyters, and adds, "and your deacons most dear to me being entrusted with the ministry of Jesus Christ." In another epistle he speaks of the sacred office of a deacon thus:—"The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all; for they are not the ministers of meat and drink, but of the Church of God." Polycarp, a disciple of St. John, says to the same purpose, "The deacons must be blameless before [God] as the ministers of God in Christ." The fourteenth canon of the Council of Nice ordered that deacons should be subject to priests, and allowed them not to sit upon the same bench. The number of seven continued a great while, and there being seven divisions, or wards, in Rome, there was a deacon allowed to each one of them. There were two degrees of deacons at Constantinople; six were of the upper distinction, and a hundred of the lower in the great Church. Heraclius increased the number to one hundred and fifty, retrenching the sub-deacons from ninety to sixty. A deacon was to be ordained by the bishop alone. On the other hand, those Nonconformists who believe that no ordination was, or is, necessary for the preaching of the Gospel, hold that the passage in Acts vi. is to be interpreted strictly as it stands; that the passages above cited from the early Fathers, when carefully considered, bear out this view; and that the work to be undertaken by the deacons is expressly spoken of as unworthy of the time of the higher Christian ministry. Accordingly, their deacons, elected by the church, attend to the temporal affairs of the church and assist the minister in his other avocations, very often preaching also in rural districts and subsidiary meetings. In some Presbyterian churches the office of deacon is merged in that of ruling elder; in others it remains distinct, and is then confined (as an office) to the distribution of alms.

**Deaconesses** were women in the Apostolic Church chosen to assist persons of their own sex at baptism; as a rule, they were widows, but this was not absolutely necessary. At their admission, they were presented, veiled, to the bishop, after which, apparently, they received laying-on of hands, though our knowledge on this subject must be confessed to be limited. At first they were not admitted to the office till they were sixty, but the Council of Chalcedon relaxed this rule, and allowed forty years to be sufficient. The office seems to have gradually fallen into disuse, so that by the fifth century it had entirely disappeared in the Western Church, though it continued till the twelfth in the Eastern.

Of late years, however, the office has been revived. The first instance in the present century was the female diaconate established on the Rhine by a German pastor in 1836. His object was to train nurses for the sick, and to combine a hospital and a place for training nurses, who should take certain vows. This institution was, in time, followed by similar ones in all parts of Europe, and in 1881 there were as many as fifty-three of them. The great need of women's work in poor districts is not only recognised everywhere, but the success which has already attended it is one of the most cheering signs of the times. The establishment of sisterhoods is another phase of the same devotion, but these have been for the most part started and endowed by private individuals. But they have been viewed with distrust by some members of the Church, on the ground that the bishop's power over them is circumscribed, and that they are chary of giving information concerning themselves and their rules. [SISTERHOODS.] It was largely owing to this distrust that a movement has been made of late years to extend the order of deaconesses. The Houses of Convocation, in their report on "Home and Foreign Missions," when recommending the wider and more systematic use of the services of Christian women, did not suggest the extension of sisterhoods. But they *have* recommended the revival of the "Apostolic Order of Deaconesses." "The challenge of the Church," said the Bishop of Winchester (July, 1883), "was that she had gone back to primitive doctrine and discipline. And if this was so, it did seem reasonable and right that they should return to the primitive system in this matter." The two Archbishops and bishops drew up certain principles and rules for their regulation, in which a deaconess is defined as "a woman set apart by a bishop, under that title, for service in the Church." To the late Dean Howson the honour is due, more than to any other man, of organising this movement. There are at present institutions

for training women, first in habits of devotion, self-control, and method; secondly, in teaching, nursing, and parochial visiting. One of the most carefully arranged Constitutions for such an institution is that of the Diocese of Rochester, and therefore we give a summary of its most important features:—

"The objects of the Deaconess Institution in the Diocese of Rochester shall be twofold:—(1) To train and send forth devout women for active ministrations under the parochial clergy in the Diocese of Rochester. (2) To provide a home of rest, to which those thus sent forth may periodically return. The Institution shall comprise Deaconesses, Probationers, and Associates, and shall be under the authority and direction of the Bishop of the Diocese, assisted by a Council of Clergy and Laity, which he shall appoint triennially, for its management.

"For the purposes of the Institution, suitable premises shall be provided in South London, or its suburbs. There shall be three trustees:—A member residentiary of the cathedral body, a parochial clergyman (both to be appointed by the Bishop), and a layman, chosen by the Council. A room shall be set apart in the Home of the Institution for daily prayer and private devotion. There shall be a Warden in Holy Orders and a Head Deaconess, both to be appointed by the Bishop. The appointment of Head Deaconess shall require the confirmation of the Bishop every three years. A Deaconess must be licensed by the Bishop to work in the parish for which she has been selected. She shall be under the direction of the Incumbent in her parochial work; but she must not be dismissed from it, nor resign it, without having received from him, or given him, three months' notice, unless the Bishop shall otherwise determine. The Deaconess shall wear the distinctive dress of the Institution while residing in the Home, or in the parish to which she has been licensed. Every candidate for the office of Deaconess must reside, as a visitor, in the house for three months, and if then approved by the Warden and Head Deaconess, shall be admitted as a PROBATIONER, to receive training for a period of at least one year. This period of probation, however, shall be terminable by the Bishop at his discretion. Candidates for probation must be communicants, and shall not be less than twenty-one years of age, nor more than forty. Before admission as probationers, candidates shall be required to declare in writing—

"(*a*) That they intend to serve for not less than three years from their admission as Deaconesses.

"(*b*) That they will obey the rules of the Institution, and dutifully submit to the control of the Warden and Head Deaconess.

"All residents in the Home of the Institution shall attend the services of the church which, for such purposes, may be approved by the Bishop."

**Dead, Baptism for the.**—The practice of vicarious baptism among some of the ancient heretics. When any convert had died unbaptised, they baptised a living man in his stead. It was practised by the MARCIONITES (q.v.), and even earlier by the Cerinthians. [CERINTHUS.] St. Chrysostom thus describes it:—"After a catechumen was dead, they hid a living man under the bed of the deceased; then coming to the bed of the dead man, they spake to him, and asked whether he would receive baptism, and he making no answer, the other replied in his stead, and so they baptised the 'living for the dead.'" The idea was that whatever benefit was gained by this sacrament might be transferred to the dead man by baptising a living person in his stead. They justified this practice by saying that St. Paul authorised it in 1 Cor. xv. 29, whereas the Apostle was only referring to the existence of such a practice, by way of enforcing the doctrine of the Resurrection, saying that to practise this vicarious baptism, and then deny the Resurrection, must be illogical. [See Bishop Ellicott's *New Testament Commentary* on the passage.]

**Dead, Communion of the.**—There was a superstitious practice in the African Churches of giving the Eucharist to those who had died suddenly, and thus been prevented from receiving the Communion. It was usual to celebrate the Eucharist at funerals, and there crept in a custom of placing a small piece of the bread in the mouth of the corpse. Later this was modified by laying it on the breast and burying it with the body. A canon was made at the Third Council of Carthage forbidding this, on the ground that our Lord said, "Take, eat," and that dead bodies could neither take nor eat. A similar canon was made at the Council of Auxerre, in France, in 578. It seems that there were traces of this error in the Greek Church in the days of St. Chrysostom, as he censures it very strongly, and the Council of Trullo repeats the prohibition almost in the same words as the Council of Carthage.

**Dead, Prayers for the.**—We are on totally different ground here from that on which our two preceding subjects rest. We may fairly assume that Onesiphorus was dead when St. Paul uttered the ejaculation, "The Lord grant unto him that he may find mercy of the Lord in that day" [2 Tim. iv. 19]. But this warrant, if we consider it one, is the only warrant in the Canonical Scriptures for prayer for the dead. The passage in 2 Maccabees xii. 46 belongs to a book which, according to the Sixth Article of the Church of England, "is not used to establish any doctrine," but it indicates that this practice prevailed among the Jews, and there is no question that such prayers were used in the ritual of the Synagogue in our Lord's time. And it is also found in Christian writers in very early times; *e.g.*, Tertullian (*circa* 190) writes: "We make oblations for the departed on one day in the year" (*de Cor.* 3). Again, Cyprian (250) says: "We never fail to offer sacrifices for them," *i.e.* the dead, "as often as we celebrate the passions and days of the martyrs by an annual commemoration." These oblations and sacrifices for the dead were partly acts of intercession on behalf of the departed, and partly acts of commemoration of their faith and virtue. After a time special masses, termed Missæ de Sanctis, were composed, containing examples of such prayers. So many abuses grew up in connection with this

practice, that in many places the primitive custom has ceased altogether.

It was formerly the custom to read out the names of eminent saints and martyrs who were to be commemorated during the Divine Office. The object of such prayers in the Primitive Church was not for the release of the soul from purgatory, but simply that God's mercy might rest upon the dead, that they "might rejoice for ever in the society of the saints" (336 A.D.). Again, these prayers were made on behalf especially of the most eminent saints, including the Blessed Virgin and the Apostles. It certainly was not held that these were in purgatory.

The general attitude of the Church of England on this subject seems clear. There is nothing said against such prayers, but there is no public use of them, though there have been always individual members of the Church, and those most loyal, who have used them, *e.g.* Dr. Johnson and Bishop Heber.

An important decision which was given in the Court of Arches in 1839, by Sir Herbert J. Fust, was that known as the Woolfrey case. A Mrs. Woolfrey put up a headstone to her husband's memory, with an inscription beginning "Pray for the soul of Thomas Woolfrey." The vicar prosecuted her, but the judge decided that there is nothing in the formularies of the Church with which this was at variance, and since then similar inscriptions are not unusual. A common epitaph of this character is, "Grant him, O Lord, eternal rest, and let perpetual light shine upon him."

**Deadly Sin.**—It would appear that the Sixteenth Article of the English Church, in which this expression occurs, was framed with a view to counteract an opinion originally held by the Novatians, and revived by some sects at the period of the Reformation. By maintaining that all sin after baptism was unpardonable, they not only set forth a dogma inconsistent with the tenor of Scripture, but reduced all moral offences to a level, as being equally heinous in the sight of God. The former notion is denied in the Article; and as respects the latter, while the Church teaches, in agreement with Scripture, that every sin is a grievous offence against the Majesty of Heaven, and that a curse rests on every one "that continueth not in all things that are written in the book of the Law to do them"—a curse from which there is no escape but by the blood of Christ—yet she also recognises different degrees of turpitude and guilt in the catalogue of sins. "We are far from the conceit of the Stoics," says Bishop Burnet, "who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace, which is either quite destroyed, or at least much eclipsed and clouded, by other sins that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word 'deadly' is used in the Article; for though, in the strictness of justice, every sin is 'deadly,' yet, in the dispensation of the Gospel, those sins only are deadly that do deeply wound the conscience and drive away grace."

**Dean.**—The derivation of this word is thus given by Bishop Kennet, in his *Parochial Antiquities*:—"As in England, for the better preservation of the peace and more easy administration of justice, every hundred consisted of ten districts, called *tithings*, every tithing of ten *friborgs*, or *free pledges*, and every free (or frank) pledge of *ten families*, and in every such tithing there was a constable or civil dean appointed for the subordinate administration of justice; so, in conformity to this secular method, the spiritual governors, the bishops, divided each diocese into deaneries (decennaries, or tithings), each of which was the district of *ten parishes* or churches; and over every such district they appointed a *dean*, who, in cities or large towns, was called the dean of the city or town, and in the country had the appellation of *rural dean*. The like office of dean began very early in the great monasteries, especially in those of the Benedictine Order, where the whole convent was divided into *decuries*, in which the dean, or tenth person, did preside over the other nine; took an account of all their manual operations; suffered none to leave their stations or to omit their particular duty without express leave; visited their cells or dormitories every night; attended them at table, to keep order and decorum at their meals; guided their conscience, directed their studies, and observed their conversation; and for this purpose held frequent chapters, wherein they took public cognisance of all irregular practices, and imposed some lesser penances, but submitted all their proceedings to the abbot or prelate, to whom they were accountable for their power, and for the abuse of it. And, in the larger houses, where the number amounted to several decuries, the senior dean had a special pre-eminence, and had sometimes the care of all devolved upon him alone."

"The institution of cathedral deans seems evidently to be owing to this practice. When, in episcopal sees, the bishops dispersed the body of their clergy by affixing them to parochial cures, they reserved a college of priests or secular canons for their counsel and assistance, and for the constant celebration of Divine offices in the mother or cathedral church—where the tenth person had an inspecting and presiding power, till the senior or principal dean swallowed up the office of all the inferior, and, in subordination to the bishop, was head or governor of the whole society. His office was to have authority over all the canons, presbyters, and vicars,

and to give possession to them when instituted by the bishop; to inspect their discharge of the cure of souls; to convene chapters and preside in them, there to hear and determine proper causes; and to visit all churches once in three years within the limits of their jurisdiction. The men of this dignity were called *Archi-presbyters*, because they had a superintendence or primacy over all their college of canonical priests; and were likewise called *Decani Christianitatis*, because their chapters were courts of Christianity or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the Church within their own precincts."

The above passage explains two uses of the word dean: namely, the Dean of a Cathedral Chapter and the Rural Dean. It should be added that with the first class—cathedral deans—must be placed the deans of collegiate churches, such as Westminster and Windsor, who yet have no connection with episcopal sees. As to the rural deans, though they have no absolute judicial power, they are a sort of arch-priests among the parochial clergy. On them devolves the duty, in the absence of the bishop, of inducting those clergy who have been instituted to livings; also of inspecting churches and churchyards, and reporting to the Archdeacon. To these two must be added a third and fourth class of dean. The *third* is a dean who has no chapter, and yet is representative and has cure of souls; he has a peculiar, and a court wherein he holds ecclesiastical jurisdiction; but he is not subject to a visitation of the bishop or ordinary; such is the Dean of Battle, in Sussex, whose deanery was founded by William the Conqueror, in memory of his conquest; and the dean there has cure of souls and has spiritual jurisdiction within the liberty of Battle. Deans of the *fourth* class are ecclesiastical also, but the deanery is not presentative, but donative, nor has the holder of it any cure of souls; he also has a court and a peculiar, in which he holds plea and jurisdiction of all such matters and things as are ecclesiastical, and which arise within his peculiar, which oftentimes extends over many parishes; such a dean, constituted by commission from the Metropolitan of the province, is the Dean of the Arches and the Dean of Bocking, in Essex; and of such deaneries there are many more.

The word *dean* is also applied to some secular functions. Thus the eldest member of a corporation is called dean in some places, and in this sense we are to understand the "Dean of the Sorbonne," and the "Dean of Faculty" at some Universities. In France, formerly, the rural dean had a right to the best horse and the best suit of clothes of a deceased *curé*, as those who were to see the dead buried were called *Deans;* they adjusted and settled the priest's privileges at funerals and other parts of Divine Service, assigning each of them that station and consideration which belonged to them.

**Dean and Chapter.**—The governing body of a cathedral. The chapter consists of a certain number of canons, or prebendaries, who are regarded as *capita ecclesiæ*, ("heads of the church"), as being the bishop's council and advisers in things spiritual. When originally formed by missionary bishops, they were his chaplains and attendants. He established himself in his seat *(cathedra)*, and from it they went forth into the neighbouring districts to preach the Gospel. They were meanwhile supported out of his revenues. In course of time parishes were formed, and resident clergy established in them. The chapter then became stationary as the bishop's resident committee; but forming a corporation, they obtained property, and ceased to depend on him for maintenance. And being the chief representatives of the clergy of the diocese, they obtained the privilege of electing the bishop on a vacancy of the see. It must be confessed that within the memory of living men the cathedral chapters had come to consist mainly of relatives of Prime Ministers and bishops, who lived in sloth and hoarded money. But this is an abuse which has well-nigh passed away, and the conviction has now become established that the cathedral chapter ought to present to the other clergy an example of work and of learning, and to be a centre of usefulness to the diocese.

**Deanery,** or **Deanry.**—The office or jurisdiction of a dean; also the house set apart for the residence of a dean. More strictly, *deanry* refers to the office, and *deanery* to the residence. By statute 3 and 4 Vict., c. 113, s. 24, the deanry of every cathedral and collegiate church upon the old foundation, excepting in Wales, is placed in the direct patronage of the Queen, who, upon the vacancy of any such deanry, can appoint, by letters patent, a "spiritual person" to be dean, who will thereupon be entitled to installation.

**Decalogue** (The Ten Commandments).—The introduction of these into the Anglican Liturgy dates from the year 1552. Before that date, though placed in the manuals drawn up by the Archbishop for the instruction of the people, they were not an established part of any public liturgy. Placed as they are, with the responses, in the opening portion of the Communion Service, they take the place of the old *Confiteor*, or confession of sins made before communicating, in accordance with the spirit which said, "I will wash mine hands in innocency, O Lord, and so will I go to Thine altar." They may be regarded as both a guide and a stimulus to the conscience, and a petition for mercy and acceptance.

It is also ordered by the canon that the Decalogue, with the Lord's Prayer and the Apostles' Creed, be placed on the wall at the

east end of the church, and it is to be regretted that this canon should have fallen of late years into abeyance. The need which led to the order has no doubt passed away, for it was unquestionably intended for the purpose of instruction at a time when books were scarce. But as a symbol there can be few nobler or truer. It is a standing witness, on the fabric of the Church, that faith, prayer, and good works are the marks of a Christian, and are means of union with the Head of the Church.

**Decani side** (of a choir).—In cathedrals the stall of the dean (*decani*) was on the right hand of one entering the choir: that is, on the south side; opposite was the stall of the chanter, or precentor, *cantoris* (*q.v.*). These names have been transferred to the two corresponding sides of the choir in all "places where they sing," or at least where they sing antiphonally.

**Decian Persecution** (249—250).—The Christian Church had enjoyed freedom from persecution for nearly forty years from the death of Septimius Severus; heathenism seemed to be hastening rapidly to decay, while Christianity numbered some of the profoundest scholars and philosophers of the day amongst its teachers and defenders. But this season of peace was not without bad effect on the Christians. True, they were able to spread their doctrines fearlessly, and to erect churches; and converts might be found in every walk of life—in the camp, the courts of justice, and even the Emperor's palace; but many were timid and wavering, and not prepared to come unscathed from a trial of their faith; there was no longer that marked difference between heathens and Christians in the performance of their moral and social duties which had once existed; marriages were contracted with heathens; there was a spirit of ostentation among the clergy, and even bishops neglected their flocks to engage in money-getting occupations. It was, so to speak, a respectable thing to be a Christian, and many embraced Christianity with no better motive. Cyprian, in his letters, draws a melancholy picture of this progress of corruption. Such was the state of things when Decius became Emperor, in July, 249. During his short reign he displayed many virtues, and was evidently anxious to restore the declining greatness of the Roman people by reviving ancient discipline. Probably this was one reason why he jumped to the conclusion that the Christians were obnoxious as religious innovators, and that their contempt for the heathen gods had made the Roman people atheists. The soothsayers, furious that their gains were dwindling, were always ready to inflame the minds of the unreasoning multitude, and, moreover, the hope of plunder formed no inconsiderable ingredient in the general excitement. It was known that many of the wealthy had joined the faith. At the end of 249 or beginning of 250, Decius issued an edict commanding Christians to sacrifice to the gods, and immediately there commenced the fiercest persecution the Church had yet known, and which raged over every part of the Empire. Contemporary writers draw horrible pictures of the terror and agony which the persecution caused, and yet, as has been truly said, they "shock rather than interest, rather confuse than inform us. The complicated struggles, the silent pangs of internal emotion, the sacrifice of everything which binds man to life, the sense of estranged love, the bursting of the ties of long friendship and close affection, the loss of worldly reputation—these are passed over almost untouched, while . . . all that can produce the most violent revulsion, the sword and fire, wild beasts, talons of steel, the wheel, red-hot iron chains—every varied torture, pass before us in rapid succession, and the sensation is oppressive and sickening. But, turning from scenes at the bare imagination of which the heart dies away, it is deeply interesting to mark the workings of human passion in those days of alarm and distress. Neighbour betrayed neighbour, and friend denounced friend. All feelings were deadened into apathy or absorbed into selfishness. Some, whose spirit recoiled from the task of dragging their victims before the magistrate, pointed them out with the finger; others, less scrupulous, sought them out in their place of refuge, or pursued them in their flight. The son brought information against his father, and the father against his son, and the brother exposed his brother to the horrors of the rack. Superstition had smothered the voice of nature. All was distrust and perplexity, consternation, and a sense of bitter wrong. Families were dissolved, houses were left empty, and the deserts peopled. The prisons could no longer contain the number of the accused, and most of the public buildings were converted into places of confinement. Day after day the work of carnage proceeded; it engrossed all conversation; it chased away all expression of gaiety from public and private assemblies; rank, or the infirmities of old age, or infancy, or the feebleness of the weaker sex, obtained no compassion, no mitigation of rigour." Alexander, Bishop of Jerusalem, and Babylas, Bishop of Antioch, were thrown into prison, and both died there. Origen was imprisoned, and remained thus till the death of Decius; his friend Gregory, Bishop of Neocæsarea, in Pontus, was obliged to fly. In Asia Minor, one bishop, Eudæmon of Smyrna, is said to have denied the faith; but many Christians here were imprisoned and put to death. Egypt became the scene of terrible cruelty and outrage. Many Christians took refuge in the mountains and deserts, and some remained there altogether, leading the life of hermits. One of them, named Paul, has acquired celebrity as being the first hermit.

The persecution was directed chiefly against the heads of the Church; Decius was jealous of them, and afraid of their power, which they owed to the love of their flocks, while his power came only from fear. In Rome the Christians numbered about fifty thousand; Fabian, who had been bishop about twelve years, was put to death, and many of his clergy imprisoned. St. Cyprian, Bishop of Carthage, was forced to fly for his life, but from his place of refuge he kept up communication by letter with his clergy, directing them on many important points.

Out of this persecution arose two terms:—The *Lapsed* were those who apostatised from the faith, the *Libellatici* those who, having avoided this so far as burning incense or offering sacrifices was concerned, purchased certificates from the magistrates, which declared that the persons holding them were not to be held suspect. In 251 the persecution had considerably abated, and in December of that year Decius was killed in battle.

**Decimes.**—A tax formerly levied by the French kings upon the ecclesiastics in their dominions, and intended originally to raise money for the completing of the Crusades. In 1226, Pope Honorius III. granted a *decime* to Charles of Anjou for the war against the Albigenses. Similar grants were made after the Sicilian Vespers, to fight Peter of Aragon. And by reciprocal courtesy the French kings sometimes gave the Popes leave to levy *decimes* on the clergy to raise means for fighting the German Emperors. Then the exigencies of the French Government were held a sufficient reason for such levies. In 1516 Leo X. gave Francis I. his consent for one to be expended on an expedition against the Turks, and this agreement remained permanent. From that date there were many taxes levied on the French clergy without Papal leave. The French Revolution put an end to all such arrangements, by placing the Church on a perfectly new footing.

**Decretals.**—The name given to the letters of Popes bearing an answer to questions proposed to them by some bishop or ecclesiastical judge, or even by particular persons, in which they determined business according as the case required. The original name was *decretale constitutum*, or *decretalis epistola*, afterwards *decretalis*. Gregory IX. caused to be collected the *Decretals* of divers Popes, from 1150, when Gratian published his *Decretalium*, to 1230. These decretals are divided into five books, to which Boniface VIII. added a sixth in 1298. No genuine decretals have been discovered earlier than those of Syricius, who acceded to the Pontifical chair in 385; but in the ninth century an earlier series appeared, purporting to give decretals from the time of Clement I., under the assumed signature of Isidore, a Spanish bishop of the sixth century. These were accepted and quoted in support of Papal claims for some centuries, but are now universally admitted to be forgeries.

**Dedication.**—Among the heathens, when a temple was built, it was dedicated to some divinity; the Consuls, Prætors, Censors, Vestal Virgins, High Priests, Decemviri, and Duumviri being concerned in the solemnity. The dedication was to be authorised by the Senate and people, and the College of the Priests were to give their consent to it. At the solemnity the *Pontifex Maximus*, or High Priest, having the *Ceremonial* in his hand, pronounced the form of consecration with an audible voice. Afterwards the Court of the Temple was consecrated by sacrifice, the entrails of the victim being laid upon an altar of green turf; then the consecrating person, entering the temple with the priests, took the statue of the god or goddess to whom the temple was consecrated, and anointing it with some rich unguent, laid it upon a couch of state. There were likewise, in process of time, plays, entertainments, and largesses given to the people upon such occasions. These dedication holy-days were anniversaries, such as the birthdays of princes and the commemoration of the building of towns.

Such ceremonies find their explanation in the religious instinct common to mankind—the inmost conviction that beneath all visible things lies an unseen and eternal foundation. That the heathen festivals were altogether mingled with error and superstition does not alter the fact that there was a feeling after God in what they did. They worshipped "they knew not what;" Christ came to teach them how to find Him whom they ignorantly worshipped. That their ceremonial of dedication came from a true instinct is proved to us by the fact that Solomon solemnly dedicated his temple to the Lord; that at its rebuilding it was again dedicated; that a festival of dedication was afterwards instituted, which our Lord sanctioned [John vii.]. There is no distinct date to be ascertained for the first dedication of Christian churches. Probably it dates from their first building. It is spoken of as customary in the time of Constantine. In course of time the anniversary feast of the saint to whose memory a church is dedicated came to be called the Feast of Dedication. [WAKE.]

**Defender**—An old office and title both in Church and State. Cassiodorus, lib. ix., cap. 25, says that those who were entrusted with the care of the public, and acquitted themselves well, had this title. The patriarchal Churches had likewise their *Defenders*, who were obliged by their office to see that the poor had no injustice done them, and to take care of the rights and interests belonging to the Church. This office of *Defender* of the Church began in 423, as we learn from the 42nd canon of an African council. Those were also called

*Defenders* of the patrimony of St. Peter who were sent by the Pope into the provinces, to take care of the dues and revenues belonging to the See of Rome, of which there is frequent mention in the epistles of Gregory the Great. This Pope made seven Regionary Defenders, *i.e.*, to take care of the seven wards or quarters of the city, in conformity to the seven regionary deacons and sub-deacons set up before. Afterwards every parish church had an officer of this kind, called a churchwarden. The Defenders of the Church were likewise called *Advocates*, the office being in some places hereditary and sometimes conferred by the prince. [*Can.* ix. *Concil. Carth.*] Thus the Romans made choice of Charlemagne for St. Peter's *Advocate*, against the King of the Lombards; and even to this day the Emperor at his coronation is called the Church's Advocate. The Kings of England have always been styled *Defenders of the Faith* since the title conferred by Pope Leo X. upon Henry VIII. for writing against Luther. Pope Leo's Bull is preserved in the British Museum, but in fact the title belonged of right to the King of England before that time. Several old charters are in existence which bear it, so that Pope Leo's Bull was merely the renewal of an old dignity.

**Defensor Matrimonii.**—An officer in the Roman Catholic Church employed in all matrimonial suits, to prevent, if possible, a divorce being obtained. His function is akin to that of the Queen's Proctor in the English Divorce Court. He is sworn to discharge his office faithfully, to keep himself well informed of every stage in the case, and to appeal against the first sentence declaring any marriage null. The law respecting these "defenders of the marriage" is laid down in Benedict XIV.'s bull *Dei Miseratione.*

**Degradation.**—The act of depriving a clergyman for ever of his dignity on account of crime or unworthiness. *Verbal* degradation was to depose a man from the exercise of his ministerial duties, though not actually to obliterate the spiritual powers conferred at his ordination. *Real* degradation stripped a man of his orders, and he might be then delivered over to the secular court for punishment. Often, however, rather than do this, the degraded priests were shut up in monasteries for the rest of their life. Degradation was performed only by bishops, and a form of ceremonial for this was drawn up by Boniface VIII. The bishop publicly stripped him of his clerical vestments, his head was shaved so as to obliterate the mark of the tonsure; and then the bishop addressed him in these words: "By the authority of God Almighty, Father, Son, and Holy Ghost, and by our own, we take away from thee the clerical habit, and depose, degrade, and deprive thee of all order, benefice, and clerical privilege."

**Degrees,** Academic. — Titles conferred on men who have shown proficiency in certain arts or sciences. The origin of them is traced to the legal school of Bologna, about the beginning of the twelfth century. The teachers were styled "doctors," and they formed themselves into a college, and conferred the same title on any of their pupils who satisfied them of proficiency by examination. Pope Eugenius III., in 1151, arranged for the conferring the same title on those who showed themselves skilled in canon law, making the three degrees of bachelor, licentiate, and doctor. Thus degrees were at first the privilege of adepts in civil or canon law, or both. The bachelor became such simply on proof that he had studied his subject for so long a time; on private examination he was made a licentiate; he could then wait, or proceed at once to the doctorate, for which he was required to hold in the cathedral a public disputation with learned students. This being done, he was publicly invested by the bishop or the archdeacon with the doctor's ring and cap, and seated in the doctor's chair. His title was then recognised throughout Christendom to teach with authority. Peter Lombard seems to have been the first to institute degrees for theology in the University of Paris, and in the course of time other faculties were included, as arts and medicine. "Bachelor" became an independent degree, given after examination; then in universities a man proceeded to the degree of "Master," the name originally signifying the magister of a cathedral school; then passing on to one appointed to give theological instruction in cathedral cities. Thus in foreign universities "Master" and "Doctor" became synonymous, and "Licentiate" continued to be a distinct degree. When a distinction was made, the title of "Master" was applied to theology and "Doctor" to other studies. The Doctorate of Philosophy is a modern degree. Formerly degrees were given in England in both canon and civil law; then, as the former ceased to be a separate study the title was given "*in utroque jure*" (*i.e.*, as combining both), and this title was LL.D., Doctor of Laws. This, however, is now only given by Cambridge and Dublin, Oxford and Durham having altogether dropped the double title for D.C.L., "Doctor of Civil Law." The three Universities confer degrees also in Music and Medicine. The degrees of "B.A." and "M.A." are given by the University of London by royal licence, and these degrees are held in as high respect as any, the possession of them indicating that the possessor has shown himself a well-read scholar. But there are also "bogus" degrees conferred by foreign and American universities, which are absolutely worthless. Thus a man styles himself "M.A., Univ. of ——," having received it on sending £5 to this "University." The title of Ph.D. may be had for about £15, and people are still found who

believe that it proves the possession of some knowledge.

It will thus be seen that Doctor of Divinity is the highest and most honourable degree which universities grant (in Latin, S.T.P., Professor of Sacred Theology), though the right conveyed in these words of all doctors to give public lectures on divinity within the limits of their University has been long in abeyance. The University of London does not confer Divinity degrees. When conferred elsewhere, they are, almost without exception, only given to persons in holy orders. This rule is invariable in most, if not all, English-speaking Universities; abroad, one or two instances of lay D.D.'s may be found, as Sir William Hamilton, Bart., the celebrated metaphysician (*d.* 1856), who was a D.D. of Leyden; Baron Bunsen (*d.* 1860) also held the degree. [See *Notes and Queries*, 4th S. ix. 55, 147.] At Cambridge, according to the lists in Fuller's history of the University, the last Doctor of Canon Law graduated in 1532, except one in 1556, during Queen Mary's restoration of Popery.

**Deification.**—The offering divine honours to a man. Pagans held that those mortals who had done great deeds on earth were enrolled among the gods. This word is sometimes applied by mediæval writers to the state of mortal man brought by holiness into perfect conformity to the Divine Will.

**Dei gratiâ** ("by the grace of God").—An expression added after the name of the Sovereign, to express that it is by God's will that kings reign. The phrase was first used by the Frankish emperors; and a proof of the value set upon it by the English people was given some years ago, when, florins being issued without the "D.G.," such disapprobation was shown that such coinage was recalled.

**Deists.**—Those who, while they confess their belief in a God, deny that He has made any revelation of Himself save by His works in nature. But they have of late years been subdivided into those who reject altogether the idea of His interference with the affairs of men, and those who believe in His continued providence. The latter class have been named Theists, though more recently, under the stress of the more fundamental controversy with Agnostics and Materialists, the word Theist has been commonly applied, as a more general one, to even Christian Apologists. Subdivisions of Deism, again, have been made, one class shading off into the other; but in all cases that which characterises them is the denial of the Divine authority and truth of the Scriptures. But there are Deists who profess to recognise in the Scriptures the highest morality which has ever been uttered by man, and others who impugn the character of Christ Himself, and deny the immortality of the soul.

The origin of Deism is to be sought in the great religious earthquake which accompanied the Reformation of the sixteenth century. That movement, in the minds of such men as Luther, Calvin, Latimer, Hooper, was the result of intense religious conviction. They revolted from the falsehoods, frauds, corruptions which defiled the Church, and raised their protest against them. The exposures which they made, and their demolition of much that had hitherto been accepted without inquiry, led on others to question the Divine authority, first of the Church, then of the Scriptures. Reactions, though necessary, inevitably bring evils in their train. The philosophy of Bacon, little as he intended it, led of necessity in the same direction. It was empirical; it demanded at every turn proofs of each opinion and doctrine, and this was applied to the statements of the miracles and other facts of the Bible, to the exclusion of the conscience, and the ignoring of the inward voice of God to men. England has been declared to be the birthplace of Deism, and its father to be Lord Herbert of Cherbury, the friend of Bacon and Casaubon. [Herbert of Cherbury.] Thomas Hobbes, also a friend of Bacon, a vigorous thinker, who sold his intellect to the service of arbitrary power, maintained that Christianity was an Oriental theory evolved out of the Grecian philosophy to be an instrument of national government; that there is no binding religion but such as the State enforces; that all knowledge is from sense-perception, and therefore that nothing can exist apart from the body. [Hobbes.] From his doctrines Charles Blount gathered the views which he put forth in his *Oracles of Reason*, denying the necessity of Atonement and Mediation. He committed suicide in 1693, because his sister-in-law refused to marry him. John Locke aimed at the re-uniting of the various sects into which Christianity had been broken, but by minimising differences he cut away some of the most distinctive doctrines of Christianity, and without any such purpose gave a great impulse to Deism. [Locke.] Lord Shaftesbury (1671-1713), advocating a religion of mere morality, in his *Characteristics*, mingled irony with apparent reverence for the Christian faith. John Toland (1661–1722), a vain but clever writer, made an assault upon the Jewish character of Christianity and the genuineness of the sacred records. [Toland.] Mandeville, in his *Fable of the Bees*, represented the passions and vices of men as necessary to the welfare of the State, and therefore denied the sacredness of morality. Anthony Collins (1676–1729) advanced beyond preceding Deists in his *Discourse of Freethinking* and his *Discourse on the Grounds and Reasons of Christian Religion*. He attacked the clergy as being "narrow-minded," accused them of forging the sacred writings, and ridiculed the idea of prophecy. The former of these works was answered by Bentley with terrible severity and astonishing acuteness,

and Collins's method of retreat was to re-publish an edition of his book in French, in which he altered the blots which Bentley had hit in such a way as to make it appear that Bentley was beside the mark. His second work was answered by Chandler (q.v.) and Sherlock (q.v.). Collins's works form a text-book of the French ENCYCLOPÆDISTS (q.v.). Woolston, in his *Discourse on the Miracles* (1727), treated them, especially the Lord's Resurrection, as idle tales, mere allegories, and was answered by Bishop Gibson in his *Pastoral Letters*, and by Sherlock in his *Trial of the Witnesses*. The effect of these works was to create a strong reaction against Deism, but it was revived by Matthew Tindal (1656–1733), perhaps the ablest Deist who had hitherto appeared. [TINDAL.] In a work entitled *Christianity as Old as the Creation*, he contended that the Scriptures were mere documents of natural religion, and that both miracles and ceremonials were additions of men for purposes of self-interest. He was answered by Bishop Gibson, by Waterland, and by Law. Morgan also, under the influence of motives which did him no credit (he was a dissenting preacher, who had been expelled from his pulpit), wandered through every variety of opinion, and ended in infidelity. He died in 1743. His works were *The Moral Philosopher* and *The Resurrection of Jesus*. The Apostles, he said, taught antagonistic Gospels, but St. Paul deserved respect because he was a freethinker and repudiator of the Law. It was *The Moral Philosopher* which called forth Warburton's *Divine Legation*. [WARBURTON.] Lord Bolingbroke (1675–1751), though more widely known as a politician, finds place among the Deistical writers of the seventeenth century. Having plotted in favour of the Pretender, he had to fly the country, and while in France made the acquaintance, and imbibed the opinions, of Voltaire. He applied the low and mean ideas which he had formed of national government to religion: that its root is selfishness, and that this is the mainspring of all human action. He accepted as truth the power of God, but treated His moral goodness as something beyond human cognisance, and pronounced the doctrine of immortality a useful doctrine by which to influence mankind, and a powerful aid to government, but for the enlightened natural religion was sufficient. He advocated polygamy as a means of population. Thomas Chubb (1679–1746), who was almost a contemporary of Bolingbroke, represented Deism among the lower class, as Bolingbroke in the upper. He was a glover and tallow-chandler at Salisbury, and was possessed of a good deal of readiness and fluency with the pen. [CHUBB.] He began as a writer with a Socinian treatise, *The Supremacy of God the Father Asserted*, and followed it with a vast number of pamphlets on *Faith*, *Mysteries*, *Origin of Evil*, *Virtue*, etc. His principal work, published in 1738, was *The True Gospel of Jesus Christ Asserted*, the substance of which was that the Gospel was the revelation of the moral law of nature, the violation of which was to be repented of, or punished at the final Judgment, but that the Apostles had misunderstood and misinterpreted it. Henry Dodwell, in his *Christianity not Founded on Argument* (1742), endeavoured to prove that by its very nature religious faith excluded the exercise of all thought. Thomas Paine's *Age of Reason* [PAINE] was published in 1794, and is still circulated by the Secularists among the masses. [SECULARISM.]

The numerous treatises written by the clergy against the Deists exhibited, no doubt, more learning, but some of them were by no means satisfactory. There were no appeals to the deepest qualities of man; they were cold and unsympathetic, and too often suggested doubts in circles where before none existed. Many apostasies took place from the Church, not so much into avowed unbelief as into indifference. The ablest representative of this class was David Hume (1711–1776), who, in the uncertainty at which he had arrived respecting all human affairs, concluded it best to be independent in all things. One of the greatest means which God raised up for the deliverance of the nation from Deism was the preaching of Wesley. A great revival of spirituality was seen among the people, and infidel treatises almost disappeared, to be revived in new forms in our own day.

But though the professed literature of unbelief was discontinued, its evil results continued to be seen in the scepticism which marked the age succeeding. Gibbon's great History—a wonderful monument of learning and industry, as well as of literary power and skill—is tainted by his dislike of Christianity, as well as by a too evident love of pruriency. The imitation of English customs and institutions in France which marked the period preceding the Revolution extended itself to infidel literature, and to English influence must be ascribed much of the evil which marked French philosophy.

Of the treatises in reply to the Deists we have named several in the course of this article. The other principal ones are the following:—Stillingfleet's *Letters to a Deist*. Baxter's *Reasons for the Christian Religion*, Cudworth's *Intellectual System*, Lord Lyttleton's *Observations on the Conversion of St. Paul*, Bishop Watson's *Apology for Christianity* in answer to Gibbon, and *Apology for the Bible* in answer to Thomas Paine's *Age of Reason;* Bishop Douglas's reply to Hume, Beattie's *Force of Truth*, Bishop Butler's *Analogy* (by far the greatest of all the works named), Leslie's *Short and Easy Method with a Deist*.

For the history of English Deism the following works may be consulted:—Leland's *View of the Principal Deistical Writers;* Farrar's *History of Free Thought;* Hunt's

*Religious Thought in England;* Dr. Stoughton's *Religion in England; Essays and Reviews, No. IV.: "Tendencies of Religious Thought in the Eighteenth Century;"* Abbey and Overton's *Essays on the Church of England in the Eighteenth Century.*

**Delegates.**—Literally, chosen deputies, appointed to act on behalf of others; thus, the delegates that compose the Diocesan Conference are elected by the clergy and laity of each diocese. They are, as a rule, elected for a term of three years.

The Court of Delegates was the final court of appeal in all ecclesiastical causes; the court was composed of judges selected by the Lord Chancellor, and commissioned under the Great Seal to act on behalf of the Crown. Up to 1534 the final court of appeal was the Pope, but by 25 Henry VIII. this Court of Delegates was set up, and all appeals to Rome forbidden. In William IV.'s reign the Court of Delegates was abolished, and the Judicial Committee of the Privy Council appointed in its place as the court of final appeal. A great defect in the Court of Delegates was the fact that its members were selected as each appeal was presented, and hence an opening was made for the appointment of prejudiced judges to try a particular appeal.

**Demetrius,** made Bishop of Alexandria in 189, which See he held for forty-three years, dying about 232. He was a man of imperious nature; he took an active interest in the catechetical school of Alexandria, and appointed Origen as its head on the departure of Clement in 203. He sent him on a successful mission to the Roman Governor of Arabia in 217. Their friendship was, however, interrupted. Demetrius was jealous of Origen's popularity, and specially angry that Alexander, Bishop of Jerusalem, and Theoclistus, Bishop of Cæsarea, had permitted Origen, while only a layman, to preach in their churches; it wounded his hierarchical pride. He recalled him to Alexandria, and for a time their friendly relations were restored; but in 228 Origen re-visited his friends in Palestine, and was ordained priest in Cæsarea. This Demetrius could not forgive, and he convened a synod, accused Origen of heresy, and excluded him from the communion of the Church.

**Demission.**—The term used in the Presbyterian Church of Scotland for the resignation of a minister.

**Demiurge.**—The name given by some of the Gnostic sects to the creator of the world, who, according to their opinions, was inferior to the Supreme Being. The word was a philosophical term derived from classical sources, its literal meaning being "a worker for the people," hence applied to the orderly disposer or regulator of the universe. The philosophers of the Neo-Platonic school, together with the Gnostics, felt a reluctance in bringing the Supreme Being into contact with the world of matter, and hence they held that the Demiurge was working out, but unconsciously, the plans of the Supreme Being. The Demiurge was also termed by them the "Soul of the Universe."

**Denarii de Caritate.** — Customary oblations, anciently made to cathedral churches about the time of Pentecost, when the parish priests and many of their parishioners went in procession to visit their mother church. They were afterwards changed into a settled due, and usually charged upon the parish priest, though at first it was but a gift of charity, or present, towards the support and ornament of the bishop's See.

**Denis,** St.—Said to be the Apostle of France and the first Bishop of Paris. There are many traditions concerning him, but it is difficult to arrive at any certain information. It is asserted by the Greek Church that he was Dionysius the Areopagite, and sent by Clement from Rome to preach the Gospel to the Gauls. A more probable account is that he came about 250, made many converts in Paris, and was afterwards brought, with two priests, before the Roman governor, by whose order they were cruelly tortured, and put to death in the reign of Aurelian in 272. Gregory of Tours and Sulpicius Severus say that the bodies of the martyrs were thrown into the Seine, but rescued by a pious woman, named Catulla, who buried them near the scene of their martyrdom, and built a chapel over their tomb. King Dagobert, about 638, founded an abbey on the spot to the memory of St. Denis, which grew to be one of the most important in the kingdom, and was for many ages the burial-place of the French kings. His festival is observed on October 9th.

**Denmark.**—The conversion of Denmark dates from the beginning of the ninth century. Whilst the Northmen were ravaging Christian Europe, brave men went forth into the dreary regions whence they came, in the hope of implanting Christian civilisation among the pine forests and by the ice-bound lakes. Charlemagne had hoped to establish a bishopric at Hamburg, but did not live long enough to carry out his design. After two or three unsuccessful attempts (801–865), Anskar, a native of a village near Amiens, undertook the Danish mission. He was joined by a brother monk, Autbert, but no one else could be found to go with them on so dangerous an expedition. After two years Autbert died, but they had succeeded in founding a school at Schleswig, and in converting the king. But the people were bitterly angry; a rebellion broke out, and Anskar, feeling that his work was at an end for the present, departed for Sweden (829).

He and his companions were robbed by pirates on their way, but before long had established the faith there. In 834 Anskar was consecrated Archbishop of Hamburg, with a general commission to superintend the northern missions, and the Swedish mission was committed to one Simon, as the coadjutor of Anskar. Just three years after, the fierce Norsemen attacked Hamburg, and burnt the church and monastery which Anskar had built. Driven from his church, he did not lose heart, but travelled about his See, to hear before long that owing to similar disasters the Swedish mission was crushed. But his patience and strength of hope had a gradual effect on the people, and things began to look brighter. He rebuilt his church, and presently went forth again himself to make another attempt in Sweden, and not unsuccessfully. One of the last acts of his life, on his return to Hamburg, was to boldly face some chiefs engaged in the slave trade, and to induce them to set their captives free. But many years were to pass before the fierce Vikings declared themselves subjects of the Cross. All through the tenth century the struggle went on, and it was not until the reign of Canute that a permanent conquest was made (1019–35). Even then the Church in Denmark was never so fully organised as in Southern Europe. The canon law would not fit in with the law of the land, free as this was from the Roman admixture which the other nations had received; and the Pope was far away, and but little heard of. When the Reformation came there was no spontaneous outburst of zeal as in other lands, but the Reformed doctrines were adopted from Germany, the Roman Church was abolished, its authority abrogated, its property seized. All the bishops, with one exception, acquiesced in the supremacy of the Crown being substituted for that of the Pope. The Church of Denmark thenceforward became known as "the Evangelical Lutheran Church of the Country." For a while no other religion was allowed, but the freer Constitution of 1849 gave greater freedom, and religious disqualifications were removed. The population at present comprises about two millions of the Established Church, 4,000 Jews, and perhaps as many Baptists.

**Dens,** Peter.—A Roman Catholic theologian, born 1690 at Boom, a small town not far from Antwerp. He was Reader in Theology at Malines for twelve years, and priest of St. Romwald's Church, and also president of the College at Malines for forty years. He died in 1775. The work which has rendered his name famous is *Theologia Moralis et Dogmatica;* it is a defence of every doctrine of the Romish Church, in the form of a catechism, and is very extensively used as a text-book in their colleges. Protestant moralists have severely condemned him for his casuistry.

**Deodand** (*Deo dandum*). — A personal chattel which was the immediate occasion of the death of any reasonable creature, was formerly forfeited to the Sovereign, to be applied to pious uses, or, as the name implies, "given to God." It was distributed in alms by the high almoner. According to Blackstone, it was originally designed as an expiation for the souls of such as were snatched away by sudden death, and for that purpose was given to the Church, in the same manner as the apparel of a stranger who was found dead was applied to purchase masses for the good of his soul. This may account for the rule of law, that no deodand was due when an infant under the age of discretion was killed by a fall from a cart or horse, or the like, not being in motion; whereas, if an adult person fell from thence and was killed, the thing was forfeited. The law of deodand was abolished in 1846.

**Deo Gratias** (Lat., "Thanks be to God").—In early times a mutual salutation by Christians. The word *ago*, or *agas* is understood—"I give," or "give." The theological use of the root from which this verb is derived is seen in the expressions, now familiar, of "an Act of Faith, or of Contrition;" though the English form of the phrase in question, "an Act of Grace," is not common by reason of the different meaning which the latter word has acquired. It is used in the offices of the Romish Church, and also in some English churches after the reading of the Gospel.

**D.G.**—These letters either stand for Deo Gratias, or, when used on coins, etc., for Dei Gratia, "by the grace of God."

**Deposition.** [Deprivation.]

**Depravity.** [Original Sin.]

**Deprecations.**—These form the second of the four portions into which the Litany appointed in the Prayer Book of the Church of England may be separated, viz.: Invocations, Deprecations, Intercessions, and Supplications. In this section certain fundamental sins are *deprecated*, and deliverance from them, and inferentially from their results, is prayed for. After the introductory prayer, in which sin is referred to in general as past, present, and future—both the sin of our fathers and also our own, with the vengeance it may incur in time to come—the Deprecations Proper begin, broken up into groups, five in number, each followed by the prayer, "Good Lord, deliver us." The first is for deliverance from sin, its innate evils, its author, its full results; the second is for help against inward sins of the heart; the third is for preservation from outward sins of the flesh and their sources, such sins being called "deadly," not with reference to the Roman distinction of mortal and venial sins, but because of their specially dangerous character; the fourth is for protection from bodily harm and accident

of various kinds, and from "sudden death;" while the fifth clause combines a wide petition against dangers—civil, ecclesiastical, and spiritual. In this last deprecation, the words "rebellion" and "schism" were added after the Restoration of King Charles II.—a prayer which the circumstances of the time explain. In the Prayer Book of Edward VI. also, after the mention of "privy conspiracy," were appended the words, "from the tyranny of the Bishop of Rome and all his detestable enormities," but they were struck out of the Prayer Book of Elizabeth.

The Deprecations close with three additional clauses addressed directly to Christ, containing a brief summary of the Gospel and its chief events from the Incarnation to the Ascension of Christ, and the presence of the Holy Ghost in the Church, on which is grounded the same pathetic cry for deliverance as before, both in the shadows and sunshine of man's mortal life, in the hour of death that closes it, and in the Day of Judgment that follows it.

**Deprivation.**—A sentence pronounced by the legally constituted authority, whereby any ecclesiastical officer is deprived of his preferment or office. There are two kinds of deprivation, viz., *deprivatio a beneficio*, and *deprivatio ab officio:* the former is when, for some due cause, a cleric is deprived of the preferment which he holds; the latter is when the clergyman is for ever debarred from exercising his sacred office; his orders are indelible, and cannot be taken away, but by this sentence he is deposed or degraded and forbidden to exercise his powers. This must be pronounced by the Bishop. The civil power may by an Act of Parliament deprive any ecclesiastic of his office; thus by the Public Worship Regulation Act an incumbent may be deprived after three years' resistance to the decrees of the Court established by that Act.

**Deputatus.**—The name for an ACOLYTE (q.v.) in the Greek Church.

**Deputies,** DISSENTING. — A committee elected every year by the congregations of Protestant Dissenters of London and the neighbourhood, for watching over matters affecting the rights and privileges of Dissenters. Each congregation within twelve miles appoints two deputies, who have been thus elected annually since 1737, the organisation having been determined upon at a general meeting held Nov. 9th, 1732. The Committee watch Bills introduced into Parliament, breaches of the law, and any matters, general or particular, which may affect for good or ill the civil and religious position of Nonconformists.

**Dervish.**—A kind of Mahometan monks, otherwise called *Mevelavites*, from their founder, *Mevelava*. The name *Dervish* is derived from a Persian word meaning a door-sill, and signifies that they live by begging from door to door (compare *Mendicants*). They have several monasteries, and are several thousands in number. The Sultan Othman I. took a special interest in them, and to show his respect for them made their general sit on his throne. They go about almost naked, and fast every Thursday till sunset, besides the ordinary Fast of Ramazan. Every Friday and Tuesday they meet before their Superior, on which occasion one plays upon the flute, while the rest turn round with a wonderful swiftness, and this ceremony is devoutly observed to imitate their founder, who, having turned thus for fourteen days together, fell into an ecstasy, and had revelations vouchsafed to him concerning the settlement of the Order. The flute is esteemed by them as sanctified by Jacob and other shepherds of the Old Testament. They profess poverty, chastity, and obedience, but under certain circumstances have leave to go out of the monastery and marry. Some play tricks to amuse the people, some practise witchcraft, and all drink much wine and brandy to excite mirth. The public services held by them are one of the "sights" to visitors to the East. Fanatical as they are, the people witness them with the deepest earnestness. A few years ago a fearful tumult was raised in Cairo, because in the middle of one of the services one of the Dervishes declared that one of the Europeans was laughing. The Dervishes are divided into two classes—the "dancers" and the "howlers." The former are many of them persons of high rank, and if they attain the full dignity they must do so by undergoing 1,001 days of a hard novitiate, after which they receive a woollen belt, with a magic stone, the tag (white cap), and the rosary, with the ninety-nine names of God. At their public service they prostrate themselves, then whirl round and round, ring within ring, not touching each other, their hands extended wide, their eyes fixed ecstatically. The howlers sway themselves backwards and forwards, shouting incessantly, "There is no God but God." They are said to hold in great reverence a saint named *Chederles*, who was, as they say, a valiant knight who killed dragons and venomous beasts, and is still invisibly alive, and gives power to charm serpents and to be delivered from shipwrecks. Some authors identify this Chederles with St. George, but probably the name comes from *Cheder Elias*, which name the Arabians give to the prophet Elijah. The Dervishes of Egypt have placed in heaven Chederles' horse, Mahomet's camel, and the Seven Sleepers' dog. In Thevenot's travels he mentions the prophet Saleh's camel, the ram sacrificed by Abraham, Moses's cow, Solomon's ant, the Queen of Sheba's parrot, Esdras's ass, Jonah's whale, the Seven Sleepers' dog, and Mahomet's camel, among the beasts which, according to Mahomet's opinion, are to go into Paradise.

**De Sales.** [Sales.]

**Descartes,** René.—A French philosopher (*b.* 1596, *d.* 1650), born at La Haye, in Touraine, educated by the Jesuits, afterwards for a while a soldier, then, always in pursuit of knowledge, a traveller in many countries. When he was yet a student he gave signs of eager inquiry after knowledge. While a boy of nineteen, he formed the determination of renouncing all books, making his mind a *tabula rasa*, and starting from the beginning. At length he established himself in Holland, and began to write; but threats of persecution arising, he accepted the invitation of Christina, Queen of Sweden, to settle in Stockholm. She treated him with marked distinction, and devoted herself to study under him. But, unfortunately, she would begin at five o'clock in the morning; his health, never robust, broke down under this severe regimen, and he died of pulmonary disease in his fifty-fourth year. As one who gave a powerful impulse to mathematical and philosophical inquiry, Descartes is one of the greatest names among philosophers. In mathematics, though he wrote little, he opened fresh fields of inquiry in all directions. But it is as a religious theorist that he finds place here. In pursuance of the principle we have already described, he started from the position that nothing is to be taken for granted; that the first certainty is consciousness—*Cogito, ergo sum* ("I think, therefore I am"). This is the point of unity between thought and being. In man, the soul and body touch each other in the pineal gland of the brain; animals have no such gland, therefore they are not immortal. His doctrines were very popular for a while in Paris, as being a protest against the hard materialism of the preceding generation. Many of the most celebrated divines of France were his enthusiastic admirers, among them Bossuet and Fénélon, the Oratorians and the Port-Royalists. The Jesuits stood aloof and tabooed his writings, which, however, exercised great influence for many years. The leading principles contained in them were adopted and developed by Leibnitz.

**Descent into Hell.**—The Greek name of this place of departed spirits is Hades, meaning "the unseen world;" and it is unfortunate that the Authorised Version of the New Testament has translated by the same word, Hell, which is used for Gehenna, the place of punishment to which souls are to be consigned after judgment. However, the difference is now better understood than formerly, and the Revised Version has reproduced the word Hades where the original is such, as in Acts ii. 31, where St. Peter speaks of our Lord's "descent into hell." "His soul was not left in Hades, neither His Flesh did see corruption."

**Desecration.**—The pollution of a church by any revolting crime, or by homicide, has been held to render it unfit for the performance of the sacred mysteries of the faith until it has been reconsecrated.

**Desk.**—In churches, the reading-desk (called in the Commination Service—the only place in the Prayer Book where it is spoken of—the reading-pew) is the place in which the officiating clergyman reads the morning and evening services. The custom of erecting a desk outside the chancel for reading the prayers is not an ancient one, and dates from the sixteenth century. It was thought necessary to have a desk in such a place that the clergyman might be more distinctly heard by the congregation. From the convenient size and arrangements, however, of most of our churches, a special reading-desk has been found unnecessary, and the prayers are usually read now from the chancel. The altar desk is a small stand placed on the communion-table for supporting the service-book.

**Destructionists** are people who hold that the eternal punishment spoken of in the New Testament consists of an entire annihilation of those who incur that punishment. Some of them hold, also, very materialistic views as to the torments that precede the extinction of the condemned; and, moreover, that these torments are inflicted in a greater or less degree, according to the guilt of the criminals. [Conditional Immortality.]

**Determinism.**—The assertion of the powerlessness of the human will, which is declared to be determined, bounded, by a power outside itself. Such assertion may take many forms. Calvinism declares that as the only will in the universe is the will of God, the doctrines of Election and Reprobation follow as a necessity. The determinism of Islamism bounds God Himself within the iron will of fatalism, and the Positivism of our own age pronounces all human action to be the result of the circumstances in which men are placed, and which, being out of their control, frees them from responsibility. The answer made to all these theories is based on the conscience of mankind, which, it is urged, recognises within itself a freedom of will, and refuses to acquiesce in its own irresponsibility. It confesses that God is "justified when He speaks, and clear when He judges."

**Deus misereatur.**—The first Latin words of the 67th Psalm, inserted in 1552 as a second Canticle at evening prayer alternative with the Song of Simeon, or *Nunc Dimittis*, but familiar also in the unreformed service-books, being one of the fixed psalms at Lauds on Sundays and Holy-days, and forming a portion of the (partly) vernacular Sunday service of Bidding Prayers, or Bidding the Bedes. Though a rubric, as has been said, authorised the use of this canticle in 1552, the words of the psalm were not actually printed before Queen Elizabeth's book of 1559, and in one edition of this book two

variations of reading are found: "Thou shalt judge *Thy* folk righteously," in verse 4; and "all the ends of the world shall *praise* Him," in the last verse. The version is, of course, the current one of the time, that of the "Great Bible," based upon Coverdale's. This, as is well known, is also our present "Prayer-Book version;" and the one difference is that whereas the Psalter reads "yea" in the third verse only, the canticle has it in the fifth also. The Scotch book of 1637, curiously enough, reads "yea" in the third verse only, like our Psalter, while otherwise following the Authorised Version, which has it in neither.

**Deutero-canonical.**—A word applied to those Books of the Bible which, in the words of the Sixth Article, "the Church doth use only for example of life and instruction of manners, but yet doth not apply them to establish any doctrine." [APOCRYPHA.]

**Development.**—A word applied theologically to the opinion that the faith of the Church was not fully revealed at the first, but was gradually evolved within the Church, like the principles and facts of science. When Dr. J. H. Newman left the English Church for that of Rome, in 1845, he put forth, in defence of that step, his celebrated *Essay on the Development of Christian Doctrine.* He begins this work by declaring that Christianity is a plain and admitted fact in the history of the world; that it has a continuous history; that unless it can be shown otherwise, we have a right to assume that the Christianity of the second, fourth, seventh, twelfth, and sixteenth centuries is identical with that which Christ taught His Apostles. If any man shall assert that a spurious Christianity has taken its place, the *onus probandi* is with him. Therefore, Protestantism is not historical Christianity. Protestantism broke with the Christianity of the sixteenth century, and appealed against it to early ages: that is, Protestantism declared that Christianity had grown corrupt, and needed to be re-stated. But this is an assumption which has to be proved, and the proof is not forthcoming. On the other hand, the doctrines which the Reformers accepted are not all definitely contained in the New Testament, *e.g.* the propositions of the Creed of St. Athanasius. And the difficulty is solved thus: "The increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect or heart, and has had any wide or extended dominion. From the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation" [p. 27]. The author then proceeds to distinguish between the true *development* of an idea and the *corruption* of an idea, and brings forward certain distinctive tests by which the difference may be known. These are (1) Preservation of type or idea. The following passage will illustrate this:—"There is a religious communion claiming a Divine commission, and calling all other religious bodies around it heretical or infidel; it is a well-organised, well-disciplined body; it is a sort of secret society, binding together its members by influences and by engagements which it is difficult for strangers to ascertain. It is spread over the known world; it may be weak or insignificant locally, but it is strong on the whole from its continuity; it may be smaller than other religious bodies together, but larger than each separately. It is a natural enemy to governments external to itself; it is intolerant and engrossing, and tends to a new modelling of society; it breaks laws, it divides families. It is a gross superstition; it is charged with the foulest crimes; it is despised by the intellect of the day; it is frightful to the imagination of the many. And there is but one communion such. Place this description before Pliny or Julian; place it before Frederick II. or Guizot—*Apparent diræ facies.* Each knows at once, without asking a question, who is meant by it" [p. 205]. (2) Continuity of Principles. "A development, to be faithful, must retain both the doctrine and the principle with which it started." (3) Power of assimilation. "In the physical world whatever has life is characterised by growth, so that in no respect to grow, is to cease to live. It grows by taking into its own substance external materials; and this absorption or assimilation is completed when the materials appropriated come to belong to it or enter into its unity. Two things cannot become one except there be a power of assimilation in one or the other" [p. 74]. (4) Early anticipation. (5) Logical sequence. (6) Preservative additions. "A true development may be described as one which is conservative of the course of development which went before it, which is that development and something besides; it is an addition which illustrates, not obscures, corroborates, not corrects, the body of thought from which it proceeds; and this is its characteristic as contrasted with a corruption" [p. 87]. (7) Chronic Continuance. "A corruption is distinguished from a development by its transitory character" [p. 92].

These are the seven tests, and the author proceeds to apply and illustrate them one by one, with the conclusion that, tried by them, the Roman Catholic religion is the Christianity of

its Divine Author developed according to His will and under His guidance.

The doctrine thus laid down was not the doctrine of previous Roman controversialists, who contended that the whole of Roman doctrine could be proved from the Scriptures. And more than one Roman Catholic writer has written against it, as have several eminent controversialists of the English Church. The following extracts are from an American writer, Dr. Richardson, in a work entitled *The Churchman's Reasons for his Faith and Practice*:—

"That truth which is of *faith* differs from that truth which is *matter of science* in almost every respect. It differs from it in its method of communication. It is revealed by the Spirit of God in its own fulness and perfection, and does not depend at all, therefore, for a knowledge of its objective reality upon the wisdom of man. Now, that God actually has made progressive developments of revealed truth, since the first faint promise given to our first parents, and that He may hereafter develop new features in the system of grace, cannot admit of doubt. But yet, in the very nature of the case, such truth cannot admit of development, except as God, its immediate Author, vouchsafes to make it. Its method of communication is such as completely to shut out the possibility of its being subjected to the fancied improvements and developments of the helpless beings whose ignorance it was designed to enlighten, and whose obedience and love it boldly challenges.

"But, on the other hand, that truth which is matter of science, differs in these respects from the truths of faith, and so differs as to admit of progressive development, and this in every one of its departments. In fact, every advance in human science is the result, not of a new revelation from God, as in matters of faith, but of the efforts of the human mind in search after truth.

"With this fundamental distinction between truths of faith and truths of science, we come to another important question:—What are those truths which are matters of faith, and which, as such, do not admit of development? They are those great doctrinal truths, or, more strictly, those great doctrinal facts, which in the early Church were as household words, and about which there was then no dispute. They were early embodied in the Apostles' Creed, and were carried, as the epitome of Gospel truth, by the Apostles and apostolic men, to the ends of the earth. They implied no metaphysical speculations; they were the naked facts of the Gospel, so simple that a child can grasp them, so mysterious that an archangel may not fathom them. They are such as these:—The adorable and ever-blessed Trinity—the Father who loved, the Incarnate Son who died and redeemed, and the Holy Ghost who sanctifies—the system and means of grace, Divinely appointed, perpetuated, and blessed, the forgiveness of sins, the communion of saints, the resurrection of the body, the final judgment, and the life everlasting. A few such simple facts as these were the mighty instruments with which the Apostles went forth, in the power of the Holy Ghost, to convert the world to Christ. In process of time, however, another tendency appeared—a tendency to overlook the simplicity of the truths of faith; in their stead to incorporate a system of metaphysical speculations, to elevate them into confessions of faith, and to make a reception of them indispensable to salvation. Most conspicuous in the exhibition of this tendency, at the first, were the labours of the Schoolmen, and the same tendency has spread far and wide, and been continued down to our own day. The modern doctrine of development has summoned to the bar of human reason and private judgment the awful and mysterious truths of Christian Faith. The original mistake was in elevating matters of *opinion* to a level with matters of *faith*. Let the principle of development be carried out to its legitimate results, and what forbids but that every truth of natural and revealed religion shall be denied, and even the personality and perfections of Jehovah be looked upon as figments of the Schoolmen, while men in their fancied wisdom are plunged into the awful blindness and guilt of atheism, or the folly of superstition?"

**Development Theory.** [Evolution.]

**Devil.** [Satan.]

**Devil's Advocate.**—The name given to the official whose duty it is, in the case of a proposed canonisation, to bring forth all the evidence he can find against it, and to prevent an error being made.

**Devotee.**—A bigot to his own opinion, or party, or pursuit, especially in matters connected with religion; the notion of error also being generally implied in the name.

Among the various meanings of the cognate verb *to devote*, the idea of consecrating or setting apart by vow is prominent; hence also follows the signification of addicting oneself to a study or sect. The Crusaders, for instance, who thought heaven nearer at Jerusalem than in Europe, and who left home and country to rescue the Holy Sepulchre from the hands of the infidels, were essentially devotees. A modern devotee runs the risk of imitating their blind passion without their self-sacrificing principle, and of becoming a man who, in his religious views and objects, thinks himself alone and altogether in the right, and all others who differ from him entirely wrong.

**Devotions.**—It is directed in a rubric in the Communion Service of the Church of England that "the deacons, churchwardens, and other fit persons appointed for that

purpose shall receive the alms for the poor and other Devotions of the people." Dr. Barry [*Teachers' Prayer Book*] identifies them with the "oblations" which we beseech God to accept with our alms in the Prayer for the Church Militant, and which may mean either the bread and wine just solemnly placed on the Holy Table, or the offerings of various kinds which it was customary to bring at the Communion for the relief of the poor, the maintenance of the clergy, or repairs of the church. This sense of the word *devotions* has now, however, passed away, and is generally used to represent the private or public prayers of the congregation.

**De Wette.** [WETTE.]

**Diaconate.** [DEACON.]

**Diaconicum.**—A name for the vestry or sacristy of a church in early times, where the deacons performed their duties of preparing the holy vessels, and vestments, and lighting the incense, or any other essential preparations for the celebration of the Eucharist. This diaconicum was usually at the south side of the sanctuary, and often terminated with an apsis, and always contained an altar, on which the sacred elements were placed till they were carried to the sanctuary. Generally there was an external door. No lower minister than a deacon was allowed to enter this vestry. The treasures of the church and relics were preserved here, and the priests used it to change their vestments. The word *diaconicum* is also applied to a book which contained instructions for the due performance of a deacon's duties, and also for certain prayers which were said by the deacon at intervals during the service.

**Diatessaron.**—A combination of the first four books of the Gospel, so as to make a consecutive narrative (from Gr. *dia*, "between, through;" *tessara*, "four"). The earliest of such books was compiled in the second century by Tatian. In modern times several English writers have compiled "Harmonies of the Gospels," with a view of giving a chronological list of the events in our Lord's life.

**Dick,** THOMAS, LL.D. (*b.* 1772, *d.* 1857), was brought up as a minister in the United Presbyterian Church of Scotland, but is best known as a popular writer on physical science. His works had great favour both in England and America, but brought him very little pecuniary return. Shortly before his death, Government bestowed on him a small pension in recognition of his literary services. He occasionally delivered popular scientific lectures. Some of his writings have been translated into foreign languages, one (*The Practical Astronomer*) into Chinese. His two best known books are *The Christian Philosopher*, and *The Philosophy of Religion*. Besides these he published *Improvement of Society by the Diffusion of Knowledge*, *The Mental Illumination of Mankind*, *The Philosophy of a Future State*, *Celestial Scenery*, a *Treatise on the Solar System*, *The Sidereal Heavens*, *The Practical Astronomer*, and an essay on *Christian Beneficence contrasted with Covetousness*. Dr. Dick was of an eminently unobtrusive character; his writings are simple and interesting, and attest the sincere piety of their author.

**Diderot,** DENIS (*b.* 1713, *d.* 1784).—A French writer, made famous in history by the great *Encyclopédie* of which, with D'Alembert, he was joint editor. It was begun in 1749, and he worked at it incessantly for thirty years. He was, unhappily, an atheist, sincere to fanaticism in his opinions, and he used the *Encyclopédie* as a vehicle for the indirect propagation of his views. [ENCYCLOPÆDISTS.]

**Didymus of Alexandria** (*b.* A.D. 308).—This erudite Father lost his sight at five years old, yet made such proficiency in classical and ecclesiastical learning, and even in mathematics, that he became the wonder of his age. He applied himself chiefly to the study of divinity, and was elected to the high honour of the Catechist's Chair in the Church of Alexandria. His great reputation brought him many pupils, of whom the most eminent were St. Jerome, St. Gregory Nazianzen, Ruffinus, Palladius, and Isidore. He wrote many Discourses, but none of them remains excepting his tract on the Holy Ghost, translated into Latin by St. Jerome, and inserted in that Father's works; and a Commentary upon the Canonical Epistles, printed in the *Bibliotheca Patrum*, to which may be added a considerable fragment of a book against the Manichæans. Didymus was pious no less than learned. He was living when St. Jerome wrote his *Catalogue of Ecclesiastical Writers*, *i.e.* in 392. He died, according to Palladius, A.D. 395, at the age of eighty-seven. His esteem for Origen's opinions (shown in his comment on his book of *Principles*) was the occasion of his being condemned by the Fifth General Council, and this censure was passed, notwithstanding that he had been zealous against the Arians and died in the communion of the Church. All the ancients, not excepting St. Jerome, extol him for his teaching as well as for his personal character.

**Diet.**—The name given to the Assembly of the States of the Holy Roman Empire, derived from the Latin *dies*, "a day." Besides the Diets of the Empire, there were also the Diets of each Circle. The principal Diets connected with the history of religion are the following:—

1. *Diet of Worms*, 1521.—Alexander, the Pope's nuncio, having charged Luther with heresy, the Duke of Saxony said that Luther ought to be heard, to which the Emperor assented, and sent him a safe-conduct, provided that he would not preach on his journey.

Luther, being at Worms, protested that he would not recant, except they should prove him to be in error from the Word of God alone, and not by the opinions of men; thereupon the Emperor ordered him to quit Worms, and a month after outlawed him before all the Princes of Germany.

2. *Nuremberg*, 1523.—Pope Adrian VI.'s nuncio demanding the execution of Leo X.'s Bull and of Charles V.'s edict, published at Worms against Luther, answer was made, that it was necessary to call a council in Germany to satisfy the nation about its grievances and claims, which aimed at the destruction of the Pope's authority and the discipline of the Roman Church. It was added, that in the interim the Lutherans should be commanded not to write against the Roman Catholics. All these things were brought into the form of an edict, published in the Emperor's name.

3. *Nuremberg*, 1524.—Cardinal Campeggio, Pope Clement VII.'s legate, entered *incognito* into the town for fear of exasperating the people. The Lutherans having the advantage there, it was decreed that, with the Emperor's consent, the Pope should call a council in Germany, but that in the meantime an assembly should be held at Spires, to determine what was to be believed and practised, and that, to obey the Emperor, the princes ought to order the observance of the Edict of Worms as strictly as was possible. Charles V., being angry at this, ordered the Edict of Worms to be scrupulously obeyed, and forbade the assembly at Spires.

4. *Spires*, 1526.—Charles V., being in Spain, named his brother, the Archduke Ferdinand, to preside in his stead. The Duke of Saxony and the Landgrave of Hesse demanded a free exercise of the Lutheran religion; and the servants of the Lutheran princes had these letters embroidered on their sleeves, *V.D.M.I.Æ.*, signifying *Verbum Domini manet in æternum*, to show publicly that they would follow nothing else but the *pure Word of God*. It was decreed that the Emperor should be desired to call a national council in Germany within a year, and that in the meanwhile everyone was to have liberty of conscience. Another subject of discussion was concerning help demanded by Lewis, King of Hungary, against the Turks; but whilst the Diet was still deliberating, the valiant King Lewis was defeated and killed at the battle of Mohatz.

5. *Spires*, 1529.—It was decreed "That in all places where the Edict of Worms against the Lutherans was received, it should be lawful to nobody to change his opinions; but in the countries where the new religion was received it should be lawful to continue in it till the next council, if the ancient religion could not be re-established there without sedition; nevertheless the mass was not to be abolished there, and no Roman Catholic was allowed to turn Lutheran. That the Sacramentarians should be banished out of the Empire, and the Anabaptists put to death, and that preachers should nowhere preach against the doctrine of the Church." Against this decree six Lutheran princes—viz., the Elector of Saxony, the Marquis of Brandenburg, the two Dukes of Lüneberg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen Imperial towns, protested in writing in the Assembly two days after. They declared that they would not obey it, as it was contrary to the Gospel, and they appealed to the General or National Council, to the Emperor, and to any other unprejudiced judge. From that solemn protestation came the famous name of *Protestants*, which the Lutherans took first, and the Calvinists and other Reformed Christians afterwards. The princes also protested that they would contribute nothing towards the war against the Turks till the exercise of their religion was free in all Germany. This protestation being presented to the Emperor, Charles V., he said that he would settle the affairs of Germany as soon as he had regulated those of Italy. Next year he called the Diet of Augsburg, hoping thus to re-unite the princes, and to induce them to join him in an expedition against the Turks.

6. *Augsburg*, 1530.—At this Diet the Emperor appeared with the greatest magnificence ever seen in Germany. The Elector of Saxony, followed by many princes, presented the Confession of Faith, called the *Confession of Augsburg*. The conference about matters of faith and discipline being concluded, the Emperor ended the Diet by a decree, that nothing should be altered in the doctrine and ceremonies of the Roman Church, till a Council should order otherwise.

7. *Ratisbon*, 1541.—The object of this Diet was to re-unite the Protestants with the Roman Catholics. On the Emperor's suggestion, three Roman Catholic divines met Melancthon, Bucer, and Ristorius to draw up articles of agreement, but after a disputation of a whole month, only five or six articles out of twenty-two could be accepted, whereupon the Emperor, to end the meeting, ordered that the decisions should be referred to a General Council, or to the National Council of all Germany, or to the next Diet eighteen months after, and that in the meanwhile, the Protestants should keep the articles agreed upon, forbidding them to solicit anybody to change the ancient religion, etc. But to please the Protestants he gave them leave to retain their Reformed faith.

8. *Ratisbon*, 1546.—None of the Protestant Confederate Princes appeared; nevertheless, it was decreed by a majority of votes that the Council of Trent was to be followed; the Protestant Deputies opposed, and from this a war resulted.

9. *Augsburg*, 1547.—The Electors being divided concerning the decisions of the Council of Trent, the Emperor demanded that the

management of the matter should be left to him, and it was resolved that everyone should conform to the Council's decisions.

10. *Augsburg*, 1548.—The Commissioners nominated to examine some memoranda about a Confession of Faith not agreeing together, the Emperor named three divines who drew the design of the famous *Interim*. [INTERIM.]

11. *Augsburg*, 1550.—The Emperor complained that the *Interim* was not observed, and demanded that all should submit to the Council which was to be renewed at Trent. Duke Maurice's deputies protested that their master submitted to the Council on this condition, that the Divines of the Confession of Augsburg should not only be heard there, but should also be allowed to vote. But by a majority of votes, submission to the Council was resolved upon.

12. *Ratisbon*, 1557.—The Assembly demanded a Conference between some famous doctors of both parties, and this was held at Worms in September between twelve Roman Catholic and twelve Lutheran divines, but was dissolved in consequence of the Lutherans' division among themselves.

**Digamy** (Gr. *digamia*, "a second marriage").—The practice of marrying a second time after the death or divorce of the first husband or wife. In early times second marriage was forbidden to all orders of clergy above the sub-diaconate, and many went so far as to say that it was a form of adultery, and unlawful for clergy and laity alike. It was, however, generally permitted to the laity, a distinction being drawn between second marriages after divorce or separation, and after death.

**Dignitary** is a bishop or other ecclesiastic who holds dignity—that is, an office which bestows jurisdiction. Strictly speaking, bishops, deans, archdeacons, are the only Church dignitaries, though the title is often applied to canons and prebendaries as well. In some cases, the chancellor and treasurer, together with the precentor and succentor, are also so called.

**Dilapidations,** ECCLESIASTICAL. — The pulling down, or suffering to go to waste, of a chancel or parsonage house. For such dilapidations an incumbent is liable when living, and his executors after his death. The Acts of 1871 and 1872 (34 and 35 Vict., cap. 43, and 35 and 36 Vict., cap. 96) provide that a local surveyor shall be appointed for each diocese by the archdeacons and rural deans, whose business it is to examine and report to the bishop. The incumbent is not bound during his lifetime to request such examination, but he may do so, and having executed such repairs as the surveyor shall have directed, he receives a certificate which frees him and his executors for five years from date. Where this certificate is not held the surveyor examines at his death, and the repairs as before are charged on his estate. An incumbent may, by consent of the bishop and patron, borrow from QUEEN ANNE'S BOUNTY (q.v.) the necessary funds for repairs, but the amount so borrowed may not exceed three years' net income of the benefice. The incumbent is in every case bound to insure against fire, on pain of sequestration.

**Dimærites.**—The followers of Apollinaris, the name (from Gr. *dimoiria* "two-thirds") being given in scorn, because whilst they admitted the human body and life of Christ, they denied that He had a reasonable human spirit, alleging that its place was taken by the Divine Logos within Him.

**Dimissory Letters.**—The permission granted by a bishop to a candidate for holy orders of deacon or priest to receive them from some other bishop. It is an irregularity for a bishop to ordain, without such permission, any who are not of his own diocese, *i.e.*, those (according to the old definition) not born, resident, or holding a title in it; and orders so given, in ancient times, exposed the ordaining bishop to suspension, and required a dispensation to establish them. Therefore, if a candidate wishes to be ordained by any bishop except the one in whose diocese he is to officiate, Letters Dimissory are addressed by the one bishop to the other, permitting and requesting the ordination; although at present a mere private arrangement is sometimes substituted for the formal procedure. Those ordained on college titles are, however, exempt by canon 34 from this rule.

**Diocese** (Gr. *dioikēsis*).—The name originally of the great divisions of the Roman Empire. Constantine the Great divided the Empire into four dioceses, each diocese consisting of several provinces. The term diocese was then adopted to denote the great patriarchal divisions of the Church, each patriarchal division containing several single bishoprics. About the beginning of the fourth century the word passed into its present use, of denotting each single bishopric; the term province (for example, the provinces of Canterbury and York) being restricted to the greater divisions. For the first three centuries, a diocese, as we now understand the word, was called a *parochia*. The Church, in forming her provinces and dioceses, followed very closely the model of the Empire; thus, in the civil organisation, the Oriental diocese was composed of fifteen provinces; so, in the ecclesiastical system, the same diocese under the Patriarch of Antioch was composed of fifteen single bishoprics, the provinces and bishoprics corresponding with each other; hence arose the difference in size and dignity of the single dioceses. For, as one city or province was larger or more influential than another, so one diocese differed from another. In the

middle ages, the single dioceses had increased in number to a very great extent; thus there were 300 single dioceses in Italy, many of them being confined to the walls of small cities. At the beginning of the fourth century there had been but seventeen, corresponding to the seventeen civil provinces.

In England there were, in the early days of the Heptarchy, but seven dioceses, corresponding in some measure to the seven kingdoms; but at the Council of Hertford (673), under Archbishop Theodore of Canterbury, it was decreed that this number should be increased. The first step taken was to divide the diocese of the East Angles into two parts, Elmham and Dunwich; these two, however, were subsequently re-united, and the see removed to Thetford, and thence to Norwich. In Northumberland there were at first only two dioceses, York and Lindisfarne, but in 678 four or five new sees were formed, which are now extinct. In Mercia, which contained seventeen counties and part of another, there was at first but one diocese, that of Lichfield; in 678, however, a see was formed at Sidnachester, in Lincolnshire, and another, shortly afterwards, at Dorchester, in Oxfordshire: these two were subsequently united, and the see was removed to Lincoln. Later on, again, the dioceses of Worcester and Hereford were taken out of Lichfield, and Ely out of Lincoln; and at the Reformation, Chester, Peterborough, Oxford, and Gloucester were formed out of the same diocese of Lichfield. Lichfield and Lincoln have been further subdivided within the last few years by the formation of the new diocese of Southwell.

The diocese of Winchester at first corresponded with the kingdom of the West Saxons; it was, however, divided in 705 into Winchester and Sherborne; the latter has been subdivided into the dioceses of Exeter, Wells, Salisbury, and Bristol. In recent years, among others, Truro has been formed out of Exeter, Newcastle out of Durham, Manchester out of Chester, St. Albans out of London and Rochester. There are proposals on foot to still further subdivide the larger dioceses, in order that they may be reduced to a manageable size, and that the work of the Church may be more efficiently carried on. For particulars as to the various dioceses, see their respective heads.

**Diocesan Conferences.**—These were resumed in the English Church, after having for many years fallen into desuetude, in 1850. The revival was, no doubt, due mainly to the "Gorham judgment" in that year. A conviction possessed the minds of Churchmen—not only of those who disliked Mr. Gorham's views—but of men of the most moderate and non-party views, that the Church was "muzzled," and unable to express her opinions. To the late Bishop of Exeter is due the praise of having led the way in removing this disability by opening a Diocesan Synod. He was very severely criticised at the time, but persevered, and was soon followed in the dioceses of Chichester, Bath and Wells, and Oxford. At present such conferences are the rule in every diocese in England except Worcester. In 1879 the Convocation of Canterbury appointed a committee "to receive official reports of the several Diocesan Conferences of the Province, and to make such reports from time to time as may be deemed desirable." This Committee's sixth annual report, published in 1884, is full of information and practical suggestions, arranged under four heads—viz., Religious, Educational, Ecclesiastical, Parliamentary, and Social. The Constitution of the Canterbury Conference is here given, as being that of the Metropolitical See:—

The Conference shall consist of the following members. Members, being communicants:—(I.) Ex-officio, (II.) Nominated, and (III.) Elected.

I.—EX-OFFICIO CLERICAL MEMBERS.

The Dean and Canons, Residentiary and Non-Residentiary, and the Six Preachers.
The Archdeacons.
The Rural Deans.
The Proctors in Convocation.
The Warden of St. Augustine's College.
The Archbishop's Inspector of Training Colleges.
The Diocesan Inspectors of Schools.

EX-OFFICIO LAY MEMBERS.

The Lord Lieutenant of the County of Kent.
The High Sheriff of the County of Kent.
The Chairman of General and Quarter Sessions of the County of Kent.
Members of either House of Parliament, resident or representing constituencies in the diocese.
Mayors of corporate towns in the diocese.
The Registrar of the diocese.
The Archbishop's legal secretary.
The Commissary of the diocese.
The Archdeacon's registrars.

EX-OFFICIO MEMBERS, LAY OR CLERICAL.

H.M. Inspectors of Schools in the diocese.
The secretaries of the Conference.
The secretaries of committees appointed by the Conference.
The secretaries and treasurers of the diocesan Church Building Society.
The secretaries and treasurers of the diocesan Education Society.
The principal editor of the diocesan kalendar.

II.—NOMINATED MEMBERS, LAY OR CLERICAL.

Twelve members to be nominated by the Archbishop.
Speakers (not more than three) invited by the Standing Committee.

III.—ELECTED MEMBERS.

Clerical and lay delegates from the clergy and communicant laity of the several rural deaneries of the diocese.
All members shall be nominated or elected triennially about the second week in October.

MODE OF ELECTION.

I.—Clerical Delegates.

N.B.—In sending out lists of names for the election of delegates, lay or clerical, the Rural Dean shall

indicate any already ex-officio or nominated members of the Conference.

(1) The clerical delegates shall be elected by and out of the beneficed and licensed clergy of each rural deanery.

(2) The number of clerical delegates for each rural deanery shall be, as near as possible, one-fourth of the number of beneficed and licensed clergy therein.

(3) For the purpose of electing clerical delegates, the Rural Dean shall enclose to each clergyman a schedule of the names of the beneficed and licensed clergy of the rural deanery, with a request that he will mark the names of those for whom he votes, and send the schedule to the rural dean or bring it to the Ruridecanal Chapter, or Ruridecanal Conference of Clergy and Laity, where the election is to take place.

(4) Each clergyman shall give his vote for the full number of clerical delegates to be elected. The majority of the votes thus given shall determine the election; in cases of equality of votes the election shall be determined by lot.

II.—Lay Delegates.

(1) The lay delegates shall be elected for each rural deanery by and out of lay representatives to be appointed for each parish or ecclesiastical district of the rural deanery in manner hereinafter described.

(2) The number of lay delegates for each rural deanery shall be the same as that of clerical delegates therein.

(3) For the purpose of electing lay delegates the rural dean shall enclose to each lay representative a schedule of the names of all lay representatives of the rural deanery, with a request that he will mark the names of those for whom he votes, and send the schedule to the Rural Dean or bring it to the Ruridecanal Conference of Clergy and Laity, where the election is to take place.

(4) Each lay representative shall give his vote for the full number of lay delegates to be elected. The majority of the votes thus given shall determine the election; in case of equality of votes, the election shall be determined by lot.

(5) If any delegate, lay or clerical, on his election being notified to him by the Rural Dean, decline to act, the next name, lay or clerical, according to the nature of the vacancy, in order of majority of votes in the schedules of that deanery, shall be substituted. The same provision shall apply in the case of a vacancy caused by death, removal, or resignation, the Rural Dean immediately making the necessary notification in each case to the Archbishop.

III.—Lay Representatives.

(1) The Lay Representatives, being adult male Communicants, and having local connection with the rural deanery, shall be elected for each parish or ecclesiastical district by the communicants thereof, above eighteen years of age.

(2) One such lay representative shall be elected in respect of a population not exceeding 2,000, and one for each additional 2,000, or fractional part thereof.

(3) For the purpose of electing lay representatives, a meeting of the communicants of the parish or ecclesiastical district, to be presided over by the incumbent or his deputy, shall be convened by notice, read in church, and affixed to the church doors at least seven days before. The secretaries shall send to each Rural Dean two copies of the notice for this purpose for each incumbent in his rural deanery. The result of the election shall be at once notified to the Rural Dean.

(4) Lay representatives shall be summoned to all meetings of lay and clerical conferences for their rural deanery.

(5) If the same lay representative is returned for more than one parish or district, the Rural Dean shall request him to state for which he will act, and shall then send notice to the other parish or parishes to proceed to a new election.

(6) The lay representatives shall be elected triennially about the first week in October.

**Diocletian Persecution.** — Diocletian became Emperor about 284. During the first sixteen years of his reign, the Christians were unmolested, and it was not till the beginning of the fourth century that he began a bitter persecution. It first began in the army, orders being given that all who would not do sacrifice should be deprived of their dignity; and, in order to test the soldiers, festivals in honour of the gods were appointed. Marcellus, a centurion at Tangier, refused to comply, and threw down his arms, declaring he would rather quit the Emperor's service; he was beheaded. This was sufficient to show the feeling of the court, but the Church was unprepared for its danger; many of her ministers, as well as her people, were worldly and slothful, and there lacked the piety, wisdom, and zeal of the early martyrs to arouse them. Galerius (who, with Constantius, held the rank of Cæsar under Diocletian and Maximian as the two Augusti) was the chief instigator of the persecution; he had been trained by his mother in a bigoted adherence to paganism, and furious hatred of Christianity. Diocletian held his winter court in Nicomedia, and thither Galerius repaired in order to stir him up against the Church. He found him not wanting in desire to see Christianity extirpated, but disposed to try to do it by fraud rather than violence; but the furious disposition of Galerius prevailed, and Nicomedia was the first scene of their endeavour. On the Feast of Terminalia (Feb. 23rd, 303), a party of soldiers entered the church, plundered it, burned the sacred writings, and in a few hours levelled the building to the ground. On the following day this edict was issued:—"Men of the Christian religion, of whatever rank or degree, are deprived of all honours and dignities, are exposed to torture; every one may have justice against them, while they are debarred the benefit of the laws in all cases whatever." This was followed up by the placing of altars in the courts of justice, at which plaintiffs were obliged to sacrifice before their cases could be heard. Twice the Emperor's palace was set on fire, and the charge laid to the Christians; and by this and similar means Diocletian was roused to as high a pitch of rage as his partner. The ministers of the Church, when discovered, were put to instant death, and others, without regard to rank, sex, or age, were burned or otherwise destroyed. Peter, one of the Emperor's own household, was accused and scourged in his master's presence till his bones were laid bare; he was then rubbed with salt and bathed in vinegar, and still refusing to do sacrifice, was burnt in a slow fire. The Emperor's wife and daughters, being suspected of showing favour to the Christians, were compelled to do honour to the gods. Although many, struck with terror, apostatised, the greater number remained faithful to their Lord, and suffered martyrdom.

Orders were sent into all provinces of the Empire to exterminate the Christians, and in most places the orders were carried out with horrible faithfulness. In one instance a city known to be chiefly inhabited by Christians was surrounded by soldiers, and then set on fire in various places so as to destroy them all. Some were made to face the gladiators and the wild beasts as a sport before the Emperors; some were banished to the deserts to die of famine, and others were condemned to the mines. Some Christians saved their lives by giving up copies of the Holy Scriptures. They were known as *Traditors*. Galerius, anxious to become himself the chief in power, contrived at length to procure the resignation of Diocletian and Maximian; but Constantius, who ruled over Gaul and Britain, never carried on the persecution so hotly as his colleagues; indeed, he secretly favoured the Christians. His son Constantine was a hostage in the court of Galerius, but foreseeing the danger to which he was thus exposed, escaped and joined his father at York. Constantius dying immediately after, Constantine was proclaimed Emperor in 306, and at once protected the Christians in his own division. The cessation of persecution in the other parts of the Empire was accelerated by a dreadful and loathsome disease which fell on Galerius, under the agonies of which he issued an edict permitting the Christians to resume their worship in tranquillity, and requesting them to supplicate their God for his health. He died in 311. The persecution had lasted ten years. Gibbon computes those who had perished under it at 2,000. It was vainly hoped that Christianity was destroyed, but in the succeeding reign of Constantine it was made the national religion of the Empire.

**Diodati,** JOHN, a minister at Geneva, translated the Bible into Italian, and published it, with some annotations, in 1607. The distinguishing mark of his version was, that he studied clearness of expression and the smoothing away, somewhat too much, of ruggedness and difficulties. He translated the Bible also into French, and gave the first French translation of Father Paul's *History of the Council of Trent*.

**Diodorus,** priest in the Church of Antioch, lived in the fourth century. During the banishment of Miletius, in the reign of Valens, he took care of the people in Antioch, preserved the Catholic faith, and introduced the custom of singing the Psalms alternately. Diodorus was consecrated Bishop of Tarsus, the metropolis of Cilicia, in 378. He assisted afterwards at the Council of Constantinople in 381, and was one of those chosen specially to watch over the Eastern Church, and guard against the various branches of heterodoxy. He died in 394, and about fifty years after his death he was charged with having led the way to the Nestorian heresy. Cyril of Alexandria accuses him of having, in his controversy with Apollinaris, developed a false theory with regard to the two natures of Christ, and makes him distinguish the Word born of God, from the Son of Mary. Cyril succeeded in getting the works of Diodorus and his pupil Theodore of Mopsuestia condemned in 499. But, on the other hand, Athanasius, Basil, and Chrysostom, who had been his pupils, give him the character of a most holy bishop and a noble champion of the Catholic faith, and it is certain that the Council of Constantinople greatly commended him, and had full reliance on his sentiments. He made the Scriptures a special study, and wrote an exposition on almost all the canonical books. He is one of the earliest commentators who were content with the literal sense, apart from allegorical conjectures. He also wrote several tracts against heretics, and a discourse on Destiny.

**Diognetus.**—The recipient of a very beautiful Christian letter in the second century, of whose history nothing is known, nor is even the name of the author of the letter. A faded manuscript of this letter was discovered in the sixteenth century by H. Stephens, and transcribed and printed by him. The copy perished at Strasburg in the siege of 1870. The letter is deservedly included in Hefele's edition of the *Apostolic Fathers*. Stephens supposed that the writer was Justin Martyr, but some fragments brought to light by Dr. Cureton ascribe the letter to one "Ambrosius, a chief man of Greece;" and other research has made it sufficiently clear that this Ambrosius lived in the time of the Antonines. The Epistle to Diognetus consists of *responsa* to queries which Diognetus had put to the author. The latter has written a former treatise *To Greeks*, explaining why he has given up his faith in the Greek mythology. Thereupon Diognetus asks him in what God Christians trust, seeing that they look above the universe and fear not death, and yet believe not in the gods of the Greeks nor observe any superstition of the Jews. He replies that they believe in the one God of the Jews, and also that He sent His Son into the world to teach a religion of purity and love, and that He will send Him yet again. In answer to the second question of Diognetus, respecting the nature of Christian love, he shows that it has its origin in the Son of God; and amplifies this statement into an exposition of Christian doctrine. And lastly, in answer to the question why this new faith was revealed no earlier, he replies that it had been in course of revelation through the ages, gradually unfolded, until the time of appearing came, and the glory of God shone forth upon the world.

**Dionysius the Areopagite,** of Acts xvii., claims mention here, as being the

reputed author of some treatises on *The Heavenly and Ecclesiastical Hierarchies*, and on *The Names of God*, which were quoted against the Severians in 533. Critical examination, however, has shown that they must be of much later date than the first century. Dr. Westcott thinks them not earlier than the sixth. They were printed in 2 vols. at Antwerp in 1634. There are various legends about Dionysius, of no historical value, and he has been attempted to be identified with St. Denis of France. [Denis.]

**Dionysius,** Bishop of Corinth, one of the greatest men of his time for piety, learning, and eloquence. He flourished about the year 170, and not only governed his own diocese well, but wrote letters of great value to foreign churches. It is from them that we learn that St. Peter suffered martyrdom at Rome; he also says that Dionysius the Areopagite was Bishop of Athens. His letters also furnish much information concerning discipline and morality. Thus, in the letter to the Gnossians he advises the Bishop Pynitus not to put restraints upon the clergy with respect to marriage. In that to the Romans he mentions St. Clement's Epistle to the Corinthians, and takes notice that it is used on Sundays in his church. He likewise mentions that heretics have interpolated and maimed some of his letters. The Greek *Menœon* represents him as a martyr, and says that he was beheaded with the sword on Nov. 29th, probably in 178. None of his epistles are extant, but a catalogue of them, with extracts, is preserved by Eusebius; they were written to the Lacedæmonians, Athenians, Amastrians in Pontus, Gnossians in Crete, and to the Romans.

**Dionysius,** Patriarch of Alexandria in 248, was so zealous in maintaining the orthodox religion that he wrote against Origen, his own master. During the persecution of Decius he escaped into Libya, and having returned thence, he wrote against Sabellius; but maintaining the distinction between the Divine Persons, he seemed to divide the substance, and therefore was believed to have gone to the verge of heresy. Basil writes that he laid the foundation of Arius's heresy in one of his epistles, though not intentionally; in fact, he afterwards wrote to guard against the danger he had unwittingly caused. He wrote against the Millenarians and Paul of Samosata, and opposed Nepos, who supported them, saying that though he had a great value for his merit and person, yet he honoured truth more. The part which he took in the Novatian controversy was that of a peace-maker. He was invited, in 263, to the Synod of Antioch, assembled against Paul of Samosata. Besides his epistles to Paul of Samosata, which are in the *Bibliotheca Patrum*, he wrote upon the Resurrection of Christ, and also made some collections of Canon Law. He died in 265.



**Dionysius Exiguus,** a Scythian by birth, abbot of a monastery at Rome; called *Exiguus*, on account of the littleness of his stature, or, as some hold, of the meanness of his birth; died about 556. He was one of the most learned men that the Church has ever had. His works are: *Collectio sive Codex Canonum Ecclesiasticorum*, a translation into Latin of the first fifty apostolical canons, and the canons of the Councils of Nice, Constantinople, Chalcedon, Sardica, and some others held in Africa; *Collectio Decretorum Pontificum Romanorum a Siricio ad Anastasium ii.*, *Epistola Synodica S. Cyrilli & Consilii Alexandrini adversus Nestorium*, translated into Latin; *Epistola Paschalis Proterii ad Leonem Latine versa, una cum Epistolis duabus ipsius Exigui Paschalibus, ad Petronium & Bonifacium; Cyclus Paschalis.* This last is the most celebrated work of Dionysius, for in this Cycle he computes from the Incarnation of Christ, without mentioning Olympiads, Consulates, or any other era, and was the first who began the Christian method of chronology.

**Dioscorus.** [Ephesus, Robber Council of.]

**Diptycha.**—The equivalent of this word (*diptucha*) is found in the ancient Greek liturgies, and signifies two tablets, or tablets joining together like the tables of Moses, on which the names of deceased persons to be commemorated in the Church were written—sometimes also of the living; chiefly of bishops, who had the first place on the tablets. It was the office of the deacon to recite these names during the liturgy, and this became the custom in the Latin as well as the Eastern Church. The time of recital varied with different churches, the primary custom being to read them after the oblation of the bread and wine (this is in a measure retained at the close of the Prayer for the Church Militant); in the Roman liturgy the commemoration of the living is made before the consecration, and that of the dead after it.

**Director.**—In the Roman Church, one who directs or advises others who consult him in spiritual matters. Shipley defines direction as the "ghostly counsel and advice" of the Prayer Book. In the Roman Church the Director is always a priest, and usually the confessor of the person seeking direction, a term which is generally used of advice sought on special occasion, as in the choice of a vocation, or with reference to the higher spiritual life.

**Directory.**—A regulation for religious worship, drawn up by the Parliament, January 3rd, 1645, when they forbade the use of the Book of Common Prayer. It was a manual of directions rather than a form of devotion, and was designed to give the minister suggestions so that he might not be

at a loss in leading the public devotions of his congregation. General heads were mapped out which might be filled in at discretion, for the Directory prescribed no form of prayer, no circumstances of external worship, nor did it oblige the people to make any response beyond Amen. This work is called, *A Directory for the Public Worship of God throughout the Three Kingdoms of England, Scotland, and Ireland. Together with an Ordinance of Parliament for the taking away of the Book of Common Prayer, and the Establishing and Observing of this present Directory throughout the Kingdom of England and Dominion of Wales.* This Directory, when finished by the Assembly, was enforced by an ordinance of the Lords and Commons at Westminster, and on August 23rd this was followed by another injunction, "*For the more effectual putting in execution the Directory*," etc., in which there was an order for dispersing and publishing the Directory in all *Parishes, Chapelries, Donatives*, etc. In opposition to this injunction of the rebels, the King sent forth a proclamation at Oxford, November 13th, 1645, *enjoining the use of the Common Prayer according to Law, notwithstanding the pretended ordinances for the New Directory.*

**Dirge.**—A hymn of mourning for the dead. The word is derived from *Dirige, Domine, nos*, the opening words of the antiphon in the Roman Catholic service for the dead.

**Discalceati.** [Capuchins.]

**Disciples of Christ.**—The name of a sect founded by Mr. Thomas Campbell, an Irish Presbyterian minister of the "Secession" party, who, having gone to the United States, set himself the task of bringing about a union of all Christians. His idea was that the numerous divisions of Christians, unscriptural and pernicious as they were, would disappear with the growth of brotherly union and concord. He began in 1810 with a congregation at Brush Run, Pennsylvania, to whom he laid down the principle that the Bible is the authorised bond of union, as well as the rule of faith and practice. For a time things went well; then a controversy began about infant baptism, and this led to a split, Mr. Campbell being against the baptism of infants. He joined the Baptist body, but here divergencies again showed themselves, which caused a fresh separation. Since then the body has grown in America; the name which they adopted is a memorial of the idea with which they started, namely, the rejection of "sectarian" names. There are ten congregations of them in Great Britain. They are sometimes known as Campbellites, after their founder.

**Disciplina Arcani.**—The *Discipline of the Secret*, a name given by theological writers to a system pursued for some time by the early Church, by which the most important and mysterious doctrines and solemn rites of Christianity were concealed from the catechumens or unbaptised, and fully developed only to those who had been admitted to the Holy Communion. Thus it appears that the administration of baptism, confirmation, and the eucharist, the ordination of priests, as well as the mystery of the Trinity, the Creed, and the Lord's Prayer, were concealed, or held more or less in reserve, till the catechumens were sufficiently advanced in elementary instruction and in position as recognised members of the Church, to render it expedient and safe to reveal to them the higher mysteries of the faith. There is abundant testimony that certain classes of catechumens were forbidden to be present in church when the prayers of the "faithful" were offered, though they were allowed to hear prayers for themselves, and also to hear sermons of a certain kind, or portions of Scripture for their instruction. St. Chrysostom remarks that they were not permitted to use the Lord's Prayer, because they had not yet liberty or confidence enough to pray for themselves, but needed the help of those who were already initiated; for "they stand without the royal gates, and at a distance from the holy rails." They were as yet considered as nothing more than foreigners and aliens, and were always dismissed from the public assemblies at an early part of the communion office. They were allowed, however, to read some portions of Holy Scripture, chiefly the moral and historical books, including some which are now classed as apocryphal. On this point, St. Athanasius says, though these latter "were not canonical books, as the rest of the books of the Old and New Testament, yet they were such as were appointed to be read by those who were new proselytes, and desirous of being instructed in the way of godliness; such were the Wisdom of Solomon, Esther, Judith, and Tobit." St. Cyril of Jerusalem, however, appears to allow them more liberty, and charges them to read all the canonical books, excepting only the Revelation of St. John; and Bede asserts that they were obliged to get some of the Holy Scriptures by heart as part of their exercise and discipline before they were baptised.

Gieseler remarks that the Disciplina Arcani reached its highest development in the fourth century, but afterwards gradually disappeared, as heathenism ceased; and he accounts for its existence, not on grounds of prudence and Scriptural example, but because Christians were too ready to find a reason for this secrecy in the nature of their holy transactions, by virtue of which they must be kept secret as *mysteries* from all unbaptised persons—an idea which arose out of, and was fostered by, the example of heathen mysteries. Others urge that it is more charitable to say that the primitive Church was accustomed to make some trial

of the candidates for baptism, causing them to pass through a course of instruction in which they were led by certain steps from the elementary to the complete knowledge of their duties, preparatory to that initiatory sacrament. [RESERVE, DOCTRINE OF.]

**Discipline.** — This word has several meanings, which we shall endeavour to distinguish. The word signifies first *instruction*. "He had charge of my discipline to frame," writes Spenser. Hence it came to mean that which is taught, *e.g.* science, hence a system of doctrine. Hence, in its religious sense, discipline means (1) Laws which bind conduct, as distinct from dogmatic decrees which regulate faith. Such laws may be of Divine institution, as, for example, the moral law of the Decalogue. Other laws may be altered, from time to time, according to circumstances, *e.g.*, the Roman Church has seen fit to forbid the marriage of the clergy, but does not pretend that the law of the Church was always thus. [CELIBACY.] The Twentieth Article declares the teaching of the Church of England on this subject. (2) In the Commination Service of the Church of England the putting "to open penance such persons as stood convicted of notorious sin" is called "a godly discipline," and the hope is expressed that such discipline will be restored again. This is according to the original meaning of the expression "Ecclesiastical discipline." It is still sometimes exercised in cases of flagrant immorality, so far as to the exclusion from Holy Communion, amongst nearly all Christian bodies. [See further in the article on EXCOMMUNICATION.] (3) The word is sometimes applied to acts of external mortification and self-imposed punishment. "The love of God makes a man chaste without the laborious acts of fasting and exterior *discipline*," says Jeremy Taylor. (4) It is applied in monastic houses to the scourge with which such mortifications were inflicted. (5) In the days of Queen Elizabeth the word was applied to certain books issued by the ultra-Calvinist party. First in order comes the *Book of Discipline*, drawn up by John Knox and four other ministers in 1560, the same year as the *Confession of Faith* was put forth. This book laid down laws for the election of ministers by the congregation, and their examination by the ministers and elders, but was mostly occupied with the maintenance of order and the punishment of offences. The second *Book of Discipline*, drawn up by a Committee of the General Assembly, was adopted in 1578, and is regarded as the most authoritative statement of Scottish Presbyterianism.

The fate of the *Book of Discipline* put forth by the English Ultra-Calvinists was very different. Unlike the clergy of Scotland, they were in a minority in England. They outwardly conformed to the Established Order, but strove to substitute for it the Presbyterian "discipline" established at Geneva. First they objected to the clerical dress, then to the whole Church ceremonial, then to the Episcopal framework of the Church. Those churches which had not the "Discipline" they pronounced to be Antichrist; ministers episcopally ordained might be profitably re-ordained according to the Discipline. The *Book of Discipline* had been drawn up by Cartwright and Travers on the Geneva model, and Travers had given practical proof of his conviction by submitting to be "called to the ministry" by a congregation at Antwerp, though he was already B.D. of Cambridge. The plan of the Discipline was that a *classis* or conference of godly ministers should be formed, to whom all who desired the ministry were first to apply. If approved by the *classis* and "called," they were practically ordained, but were to apply to the bishop for legal admission. Questions of ceremonial were to be settled by the *classis*. The *classis* of each neighbourhood might be grouped into a provincial synod, and the provincial synods into a national synod, which might meet in London with advantage at the time of the meeting of Parliament. It was against this party that Hooker wrote his *Ecclesiastical Polity*. [HOOKER.] In 1584 the Puritans pressed this *Book of Discipline* on Parliament, the acceptance of which would have been the abolition of the *Book of Common Prayer*, and the substitution of a Directory, but the proposal was rejected by the House of Commons. Two years later they tried again, but were more summarily defeated. Thereupon those who favoured it determined to uphold it by a mutual bond. Twenty-four ministers of Warwick and Northampton subscribed the *Book of Discipline* as binding upon them, and five hundred others are said to have joined them. But their influence in the country was small, and only revived when the mischievous policy of the Stuarts identified them with the cause of liberty.

**Dispensation.** — A privilege granted under peculiar circumstances by ecclesiastical authority, by which persons may be exempted from a strict compliance with certain requirements of the canons. In primitive times bishops might dispense with the length of the penance enjoined by the canons; difficult cases, such as marriage questions, were taken to Rome, and the Pope thus not only acquired great power, but found the right of dispensation a fruitful source of revenue. By a statute of 25 Henry VIII., this power was taken from the Pope, and handed over to the Archbishop of Canterbury, to be used only so far as may be done without breaking the laws of God, while all greater matters must have the King's consent in Chancery.

**Dispensing Power.** — The Kings of England, by virtue of their prerogative, have

the privilege of *dispensing* with some Acts of Parliament to particular persons. The case of pardoning in regard to a prisoner is in point. "The king," says Coke, "may dispense with any particular person so far as to shelter him from incurring the penalty of the statute, though it be an Act made *pro bono publico*," and this right of relaxing is a trust and confidence inseparably annexed to the royal person of the king. But there is a difference between a dispensation and a pardon, arising out of the difference of crime. Thus it is a crime to coin money, as being contrary to the statutes of the realm. Before the statute was made, it was no crime at all. But murder and adultery were always crimes. The one is known to casuists as *malum prohibitum*, the other as *malum in se*. The king cannot dispense with *mala in se*, though he can pardon them when committed. But he can make the thing prohibited merely by statute lawful to particular persons. His power was admitted by the Houses of Parliament on several occasions. But in the great struggle between Charles I. and his Parliament, the House of Commons found it necessary to declare that this power was limited. On May 13th, 1628, at a full committee of the two Houses, Mr. Glanvill thus addressed the House of Lords as spokesman of the Commons: "There is a trust inseparably reposed in the persons of the Kings of England, but that trust is regulated by law; for example, when statutes are made to prohibit things not *mala in se*, but only *mala quia prohibita*, under certain forfeitures and penalties to accrue to the king, and to the informers that shall sue for the breach of them: the Commons must and ever will acknowledge a regal and sovereign prerogative in the king touching such statutes; that it is in his Majesty's absolute and undoubted power to grant dispensations to particular persons, with the clauses of *non obstante*, to do as they might have done before those statutes, wherein his Majesty conferring grace and favour upon some, doth not do wrong to others; but there is a difference between those statutes and the laws and statutes whereon the petition is grounded: by those statutes the subject has no interest in the penalties, which are all the fruit such statutes can produce (that is, to such informer) until, by suit or information commenced, he become entitled to the particular forfeitures; whereas the laws and statutes mentioned in our petition are of another nature; there shall your Lordships find us to rely upon the good old statute called Magna Charta, which declareth and confirmeth the ancient common laws of the liberties of England. There shall your Lordships also find us to insist upon divers other most material statutes, made in the time of King Edward III. and King Edward IV. and other famous kings, for explanation and ratification of the lawful rights and privileges belonging to the subjects of this realm; laws not inflicting penalties upon offenders in *malis prohibitis*, but laws declarative or positive, conferring or confirming, *ipso facto*, an inherent right and interest of liberty and freedom in the subjects of this realm, as their birthrights and inheritances descendible to their heirs and posterity; statutes incorporate into the body of the common law, over which (with reverence be it spoken) there is no trust in the king's sovereign power or prerogative royal to enable him to dispense with them, or to take from his subjects that birthright or inheritance which they have in their liberties, by virtue of the common law and of these statutes." Here then the Commons expressly acknowledged that the king has an undoubted power of dispensing with laws that are made for the public in general, but they also denied his right to dispense with Magna Charta, or any other laws by which the lives, liberties, and interests of the subject are secured. For these laws, being made for the good of each several member of the community, are beyond the compass of the prerogative. This question came to a most serious issue when James II. claimed the right to dispense with the whole body of statutes against Roman Catholics. This claim resulted, after his dethronement, in the abolition of the dispensing power by the Bill of Rights (1689).

**Dissenter.**—A name applied in England to any one who departs from the doctrine or practice of the Established Church, and therefore including Roman Catholics, all Protestants save those who recognise Episcopal ordination, and Jews. In Scotland, where the national religion is Presbyterianism, it will include the members of the Church of England. The name, however, is generally applied to Protestant Nonconformists, and the history of the word accounts for this. Up to the time of the Revolution of 1688 non-members of the Church of England were called non-conformists, but an Act passed in that year (1 William and Mary, c. 18) calls them "their Maiesties' Protestant subjects dissenting from the Church of England." The following passage from the official report furnished by Mr. Horace Mann to the Registrar-General in 1851 gives a list of the principal religious bodies in England:—

"There are in England and Wales thirty-five different religious communities, or sects, twenty-seven native and indigenous, nine foreign.* The following arrangement shows them, under certain obvious considerable and minor classes, in the order of historical formation.

* These include all the bodies which have assumed any formal organisation. There are, in addition, many isolated congregations of religious worshippers adopting various appellations, but it does not appear that any of them is sufficiently numerous and consolidated to be called a "sect."

PROTESTANT CHURCHES:
BRITISH.
Church of England and Ireland
Scottish Presbyterian:
*Church of Scotland.*
*United Presbyterian Synod.*
*Presbyterian Church in England.*
Independents, or Congregationalists.
Baptists:
*General.*
*Particular.*
*Seventh Day.*
*Scotch.*
*New Connexion General.*
Society of Friends.
Unitarians.
Moravians, or United Brethren.
Wesleyan Methodists:
*Original Connexion.*
*New Connexion.*
*Primitive Methodists.*
*Bible Christians.*
*Wesleyan Association.*
*Independent Methodists.*
*Wesleyan Methodists.*
*Wesleyan Reformers.*
Calvinistic Methodists:
*Welsh Calvinistic Methodists.*
*Countess of Huntingdon's Connexion.*
Sandemanians, or Glassites.
New Church.
Brethren.

OTHER CHRISTIAN CHURCHES:
Roman Catholics.
Greek Church.
German Catholics.
Italian Reformers.
Catholic and Apostolic Church.
Latter-Day Saints, or Mormons.

JEWS.

All the above will be found in this Dictionary under their respective names, but as Mr. Mann has not named the small sects, we have compiled from the return of Places Registered for Religious Worship in 1882, and other sources, the following:—Of the *Christadelphians* there are about 185 congregations in Great Britain; of the *United Christian Army*, 6; *Christian Pioneers*, 1; *Christian Mission Worshippers*, 6; *Christian Free Gospel Mission*, 8; *Christian Free Union*, 3; *United Christians*, 15; *Free Church of England*, 42; *Reformed Church of England*, 11; *Members of the Church of England protesting against Rome*, 1; *Church of England, but not Sectarian*, 1; *Evangelical Protestants*, 3; *Disciples of Jesus the Christ*, 7; *Disciples of Christ*, 4; *Theistic Church*, 1; *Glory Band*, 4; *Gospel Band*, 2; *Hallelujah Band*, 6; *Inghamites*, 5; *Lutherans*, 8; *Pædo-baptists*, 4; *Peculiar People*, 12; *Revival Band*, 4; *Salvation Army*, 134; *Spiritualists*, 10; *Southcottians*, 1; *Union Churchmen*, 3; *Protestant Churchmen*, 1; *Protestant Nonconformists*, 5; *Protestants Unsectarian*, 1; *Protestant Trinitarian Dissenters*, 3. In addition to these there are some congregations which refuse to be designated at all, one of them calling itself "Bound by no creed or confession of faith." Others are named after the towns where they meet.

**Distaff Day.**—The day after the Epiphany, so called because on that day weaving was resumed after the close of the Christmas Festival.

**Divination.**—The art of foretelling future events by special signs or tokens, through which the Deity was supposed to reveal His purpose. It was more of a business than a religion, founded on traditional routine. Various modes of divination were current among the ancients. Tentative sacrifices were offered, and the victim's approach to the altar, especially whether it was silent or uttered a cry, whether it resisted or was passive, was carefully noted. The entrails, too, were afterwards inspected for favourable or unfavourable indications; and even the very curl of the smoke, its density or rarity, and other minor details, were all considered significant and prophetic. The flight and voices of birds, again, as the word *auspice* indicates—derived from the Latin words *avis-spicio*, signifying the inspection of birds—were regarded as full of divine meaning. Some birds, also, were thought to be lucky, others unlucky; and when the beholder faced the north, a bird on the right hand, or east, was a favourable omen; on the left hand, or west, an unfavourable one. The phenomena, too, in heaven and earth, were likewise regarded as prophetic, and even some of the commonest occurrences of ordinary life. In Holy Scripture we read of Balak's messengers with the *rewards of divination* in their hands. Probably, therefore, the seven altars with their seven sacrifices, offered according to Balaam's desire, were part and parcel of his divining art, by which he exercised his skill, and through which he expected some sign in response. A mode of divination by arrows is alluded to by Ezekiel, and it is mentioned also by Homer. Three arrows were chosen, one of which was marked as affirmative, the second as negative, the third was left blank as neutral. These were shaken together in a vessel, and according as one or the other fell out, the will of the Deity was ascertained. If the neutral arrow was thrown out, the process was repeated till a decisive answer was returned. Similar superstitions, with modifications, have come down to modern times. The grouping of coffee-grounds or tea-leaves in a cup; the use of the hazel wand—a forked branch being specially chosen—in order to discover by its dip downwards, as held in the hand, the existence of springs or metals in the soil underneath; the ancient custom of opening the works of Virgil and Homer, or even the Scriptures, at random, as affording a clue to

one's lot or destiny in the first words that met the eye, are instances in point. Astrology, too, by which we read our fate in the stars; palmistry, by which we decipher it in the lines of the opened hand; even the act of sneezing, itching fingers, burning ears, all were regarded as significant to those skilled in their interpretation: nor have such superstitions altogether died out even yet in some quarters.

**Divorce.**—The separation between man and wife was at one time a rare thing with the ancient Romans. It was only allowed apparently on account of unfaithfulness, and there were strict formalities to be observed, showing how sacred the law of marriage was regarded. But with the growth of luxury came laxity of principle, and divorce for frivolous reasons became common. It seems that it was even thus among the Jews. Though Moses, for the hardness of their hearts, allowed the husband to give "a writing of divorcement," there is no actual mention of such instruments being used before the days of Isaiah. In Jeremiah, and also in Malachi, they are spoken of as not uncommon. Our Saviour disallowed them all except on the score of adultery. But a question has arisen in the Christian Church whether even in this case a full divorce is warrantable. That a separation as to living together is allowable is plain, but it is not so plain whether, when a husband has parted from his wife for unfaithfulness, she is at liberty to marry again. St. Augustine confesses that the question is not clearly determined by the words of our Saviour. The Greek Church allows this, and it has been allowed by the laws of Christian Emperors (*e.g.* Constantine), nor did the Council of Florence, though the Roman Canon Law is different, regard this difference as a sufficient reason to hinder the coalition of the Eastern and Western Churches. The Roman Church, however, is most strict in its rules: the very fact that marriage is made a sacrament necessitates such strictness, and the broad principle is laid down that "no human power can dissolve the bond of marriage when ratified and consummated between baptised persons." If two unbaptised persons have married, and one afterwards become Christian, and the other refuses to live peaceably and without insult to the Christian religion, this marriage may be dissolved. So may that contracted by persons who afterwards agree to take up the monastic life.

In Protestant countries, where the religious bodies have come more under the civil powers, these powers claimed the right of regulating marriage and divorce. In England the old law remained for a long time; in other lands legislation on this subject soon began. Then in England, about a century and a half after the Reformation, the law was altered so that divorce for proved adultery was to be granted by Act of Parliament in each separate case, while judicial separations were pronounced by the ecclesiastical courts. But this law was felt to be unsatisfactory, for by making divorce possible only through the spending of a very large sum of money it was permissible to the rich and not to the poor. A celebrated sentence of Justice Maule, in which he bitterly satirised the existing law, had a great effect on public opinion, and in 1857 a new Divorce Court was established, with jurisdiction over all such matters. Divorce was made possible for adultery of the wife, and for adultery, with certain other offences, of the husband, and judicial separation was allowed for cruelty or two years' desertion. Divorce might be followed by re-marriage. In other countries facilities for divorce are much greater; incompatibility of temper, and even mutual consent are held to be admissible grounds. The result has been to lower the moral tone to such a terrible extent as to create a reaction towards better things. In some of the United States it is said that divorces have multiplied to a ratio of one to ten marriages. The Divorce Reform League was formed in consequence, and has been joined by many Christians of all denominations [See further under MARRIAGE.]

**Docetæ** (Gr. δοκεῖν, "to appear," or "seem"). This name was applied to that branch of the Gnostics (q.v.) who believed that the body of Jesus was a mere phantom, which only appeared to perform the functions of a man, and had no reality. The Crucifixion they averred to be only an appearance, and they denied the Resurrection and Ascension; indeed, their belief entirely destroyed the doctrine of the Atonement. This heresy arose chiefly out of the Greeks philosophising on the essential impurity of matter, and therefore they said that Jesus could not have a real substantial body, as a divine and heavenly being would never unite himself to what was earthly and material.

**Doctor.**—An account of this title will be found under Degrees. Some specific epithets were added to the title of doctor on its first coming into use; such as Doctor Angelicus, Doctor Seraphicus, etc. In the Eastern Church the word *didaskalos* is used instead of doctor, being the word used in the New Testament for "master" or "teacher;" but this is only given to teachers of the Scriptures. There are several sorts. In the church at Constantinople, for instance, the explainer of the Gospels was called "Didaskalos of the Gospels," while "the Apostle's doctor" meant the expounder of St. Paul's Epistles. In that Church the degree of Didaskalos is conferred by the laying on of hands.

The four great doctors of the Greek Church are Athanasius, the Defender of the Catholic

Faith; Basil the Great, the patron of Monasticism; Gregory of Nazianzus, the profound divine; Chrysostom, the eloquent.

Those of the Latin Church are Jerome, the translator of the Scriptures into the vulgar tongue; Ambrose, Augustine of Hippo, Gregory the Great.

**Doctors' Commons** is a college for the professors of the Civil and Canon Law, situate upon St. Bennet's Hill, near Paul's Wharf. It was purchased for the ecclesiastical lawyers about the beginning of Queen Elizabeth's reign by Henry Harvey, Doctor of Civil and Canon Laws, Master of Trinity Hall, Cambridge, Prebendary of Ely, and Dean of the Arches, a person noted alike for his learning and piety. Before this time the *civilians* and *canonists* were lodged in Paternoster Row, in a less convenient house, afterwards the Queen's Head Tavern. Lord Mountjoy had previously inhabited this new college, and Doctor Harvey procured a lease of a hundred years of it from the Dean and Chapter of St. Paul's at an annual rental of five marks. The original building was burnt down in the great fire of London, but afterwards rebuilt. Doctors' Commons consisted originally of six courts—the Court of Arches, the Court of Audience, the Court of Prerogative, the Court of Faculty and Dispensation, the Court of Delegates, and the High Court of Admiralty. Here also lived the Vicar-General, the Chancellors of the Archbishop of Canterbury and the Bishop of London, the Doctors of Civil Law, and the Proctors, commonly called Licentiates, or Bachelors, who were the practisers in these courts. The only courts which now exercise their functions in this quarter are the Archdeacon's Court, the Faculty Court, and the Court of Admiralty. The Prerogative Court is now merged in the Probate Court, and the Court of Delegates is transferred to the Judicial Committee of the Privy Council.

**Doctrine.** [Theology.]

**Doddridge,** Philip.—An eminent Dissenting minister, born in London June 26th, 1702; died near Lisbon, Oct. 26th, 1751. At his birth he seemed more dead than alive, and was regarded as still-born; but a servant thought otherwise, and through her exertions his life was prolonged. His mother gave him his first lessons in religion from the Dutch tiles in the chimney-place of their room, in which were pictured scenes from the Old and New Testaments; and the impressions thus made were never afterwards forgotten. Left an orphan in 1715, after some hesitation and various plans, he became pastor to the congregation at Kibworth, in Leicestershire, where he devoted himself to study. As he says himself, "I live almost like a tortoise, shut up in its shell, almost always in the same town, the same house, the same chamber." From Kibworth he removed to Market Harborough in 1725, though still keeping up his connection with the former place. A vacancy occurring at Hertford, he was recommended for the pastorate there, and two members of the congregation were deputed to hear him preach. Their report on that occasion was almost humorous, for they objected to him as a *legal* preacher, because the ten commandments were written on the chapel-walls, and because there was a clerk who said the Amen at the end of each prayer. In 1728 he settled at Nottingham, where, in addition to his ministerial duties, he conducted a Theological Academy, and with marked success. In 1736 the University of Aberdeen conferred on him the degree of Doctor of Divinity. Among his many publications, the following alone call for special notice:—*The Family Expositor: a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section.* Of these several parts of the work, the Paraphrase has the disadvantage of being side by side with the original narrative in parallel columns: to use a phrase lately coined, his "elongated" version of the Gospel shows but ill in close proximity with the plain unvarnished story itself. But the fault is not so much in the author, as in the very nature of his attempt. The Critical Notes are now mostly obsolete; while the Practical Improvement, appended to each section, abounds with much piety and common sense. His next great work, *The Rise and Progress of Religion in the Soul*, still maintains a place in religious literature; yet it has one flaw, inasmuch as it seems to take for granted that every man's personal experience must advance through the same stages, and run in the same channels. As for his hymns, though somewhat rugged in style, and without the copious sweetness of Dr. Watts at his best, they are never defaced by familiarities of address bordering on irreverence. As a specimen of his verse, his celebrated epigram, considered by Dr. Johnson the best in our literature, is subjoined—

"Live, while you live," the Epicure would say,
"And seize the pleasures of the passing day:"
"Live, while you live," the sacred preacher cries,
"And give to God each moment as it flies;"
Lord, in my view let both united be:
I live in pleasure while I live to Thee.

In 1747 Dr. Doddridge published a book called *Some Remarkable Passages in the Life of the Hon. Colonel James Gardiner*, who fell at Prestonpans. It narrates that soldier's extraordinary conversion by means of a dream. Dr. Doddridge married in 1730 Mrs. Mary Maris, of Worcester, who long survived him.

**Dodwell,** Henry (*b.* in Dublin, 1642).—His father had property in Ireland, but lost it in the Rebellion, and in 1648 he brought his family to England and settled in York. Henry spent five years at the York Free School, and while there lost his parents, and was left in a state of penury; but in 1654 his maternal uncle adopted him, and in 1656 sent him to

Trinity College, Dublin; here he gained a fellowship, which, however, he relinquished in 1666 on account of conscientious scruples about taking holy orders. After residing some years at Oxford, he returned to Ireland in 1672 and introduced himself to public notice by publishing a theological tract entitled *De Obstinatione*, by his college tutor, Dr. Stearne, to which he wrote a learned preface. In 1674 he settled in London, and from this time till his death led a life of busy authorship. Many of his publications were on Popish and Nonconformist controversies; they exhibit a minute learning, and both in his writings and actions he showed a perfect conscientiousness and utter disregard for personal consequences. Dodwell was chosen in 1688 Camden Professor of History by the University of Oxford, but in 1691 had to relinquish the post, as he refused to take the oath of allegiance to William and Mary. He defended the Nonjuring bishops, and declared those to be "schismatics" who submitted, and he left the Church of England, but afterwards returned to it. He retired to Cookham, in Berkshire, and afterwards went to Shottesbrooke, where he spent the rest of his days. The works for which he is remembered were all written in the latter part of his life; among them are some chronological essays, drawn up with great ability. His principal work is considered to be *De Veteribus Græcorum Romanorumque Cyclis, Obiterque de Cyclo Judæorum ac Ætate Christi, Dissertationes*, 4to, Oxford, 1701. In 1706 he published *An Epistolary Discourse, proving from the Scriptures and the first Fathers that the Soul is a Principle naturally mortal, but immortalised actually by the pleasure of God, to punishment or to reward, by its union with the Divine baptismal Spirit, where it is proved that none have the power of giving this Divine immortalising Spirit since the Apostles, but only the Bishops.* This extravagant doctrine raised a great outcry against the writer. Henry Dodwell died at Shottesbrooke, June 7th, 1711. His eldest son, Henry, a barrister, published a tract called *Christianity not founded on Argument*, which we have noticed in the article *Deists*; and another son, William, a clergyman, distinguished himself by some pamphlets on miracles in the controversy with Dr. Conyers Middleton.

**Dogma.** — The history of the present application of this word is curious. It is derived from the Greek δοκεῖν, "to seem," and therefore signifies that which seems true to anyone—an *opinion*. It thus becomes applied to philosophic opinions, *placita;* and as the opinions of philosophers were held in respect, it came to signify opinions delivered with authority, something like "counsel's opinion" now. Hence it passed to the sense of authoritative decrees [Plato and Xenophon, *apud* Liddell and Scott], and is applied both in the LXX. and New Testament to decrees issued by the State [Dan. ii. 13, iii. 10, Luke ii. 1] and in Acts xvi. 4 to the decrees issued by the Christian Church. Bishop Martensen writes, "A dogma is not a δόξα, not a subjective human opinion, not an indefinite, vague notion, nor is it a mere truth of reason, whose universal validity can be made clear with mathematical or logical certainty; it is a truth of *faith*, derived from the authority of the Word and Revelation of God; a positive truth, therefore—positive not merely by virtue of the positiveness with which it is laid down, but also by virtue of the authority by which it is sealed. Dogmatics is the science which presents and proves the Christian doctrines, regarded as forming a connected system." Hence it follows that Christian dogmatics cannot be regarded as matters of opinion, nor can they be viewed from without by a Christian teacher. He assumes at the outset the truth of Christianity, independently of all speculation. He does not investigate in order to ascertain whether what he holds is true, but in order that he may gain a deeper and firmer knowledge of the truth which he already accepts. He starts, not from doubt, but from faith, hence his province is different from that of philosophical or historical criticism. He is not wandering about in search of a faith, but stands in the midst of one; and that faith he accepts on the ground of its being *revealed* by God to man. This revelation was given through and by means of the Christian Church. But at this point we enter into the region of controversy. For the Roman Catholic Church claims to possess a living apostolate, with an abiding inspiration, whereby the decisions of councils and the authoritative utterances of the Pope have an authority as infallible as that of the first Apostles. The Protestant theology, on the other hand, declares that only that religion is genuine which can be shown to be Apostolic. Protestantism regards Christianity as a gospel of free grace offered to all men alike; the Roman Catholic theology regards it as a new law, an authoritative external authority to which all must bow, with a hierarchy endowed with power to settle once and for all the precepts of the faith. It makes no appeal to inward conviction, but rests all on the external canon. It therefore supplements the teaching of the New Testa- by *tradition*, *i.e.*, the handing down through all time of the manner in which succeeding ages received the Gospel, and the form in which they held it. The Protestant replies that there is nothing which can prove that the original form has been preserved, and further that it can be shown that it has *not* been preserved. It is clear that the inspiration which produced the New Testament was not continued in the post-Apostolic age, that an apocryphal literature grew up, and that the oral traditions of the Apostles were exposed

very early to disfigurement. But the Scriptures remained like a rock against which the ever-changing waves ceased not to toss. They have shown themselves sufficient to teach us what the dogmas of the Apostles were; these dogmas are complete. Without the Scriptures we should have had no firm hold, and it was by the light of the Scriptures that the reformers were able to cast out the corruptions and impostures which long ages had foisted upon the Church. They fell back upon the creeds which the Church had drawn up before it was divided, but rested their acceptance of them, not upon tradition at all, but upon the Scriptures of truth. To these creeds, then, and the interpretation of them, belongs the province of dogmatic theology. It treats the parts of them separately, and also regards them as a whole, setting forth their relation to each other, proves them from Scripture, examines their position with respect to philosophy and science, and states the theological results which spring from them. [Theology.]

**Dominic**, St., born in 1170 at Calarnega, a small town in the diocese of Osma, in Old Castile. At six years of age he began his education under his uncle, the Arch-priest of Gamiel de Ystan, and at the age of thirteen proceeded to the University of Palencia, where he remained for six years, devoting himself to religious austerities, and being so successful in the conversion of sinners and heretics that he attracted the attention of the Bishop of Osma, who made him a canon in 1194, and afterwards ordained him priest and made him sub-prior of the chapter. He was then sent to preach as a missionary in the provinces, and in 1204 the Bishop Diego de Azevedo, being sent as ambassador into Southern France, took Dominic with him; in their journey they came into contact with the Albigenses, revolters against the faith and authority of Rome, and obtained permission from Pope Innocent III. to remain for some time in that country labouring for the conversion of these heretics. It was in consequence of the danger which seemed to threaten the whole Church that Dominic resolved to carry out a plan he had long formed of founding a religious order, whose chief business it should be to preach the Gospel, convert heretics, defend the faith, and disseminate Christianity. Some account of the fierce persecution which was raised against them, and of which Dominic, to a great extent, was the instigator, will be found in the article Albigenses. [Dominicans.] He died at Bologna, Aug. 4th, 1221, and was canonised by Pope Gregory IX., July 13th, 1234.

**Dominica in Albis.**— In primitive times baptism was administered (see that article) on Easter eve, and the white garments worn by the baptised they continued to wear for a week and a day, till the first Sunday after Easter. On this day they very often, if not invariably, received confirmation, and laid the white robes aside: hence the day was called the *Dominica in albis depositis*, the Sunday of Deposition of the Albs. This custom lasted to the thirteenth century, when confirmation began to be separated, in the nature of the modern fashion, from baptism.

**Dominical Letter.**—The Calendar of Pagan Rome was marked throughout with a series of the first *eight* letters of the alphabet, which was so far identical with ours; thus showing the recurrence of the ninth day, or in our reckoning the eighth. These days were the "nundinæ," or days of public business, originally simply market days (Smith's *Dict. of Class. Antiq.*, s.v. "Calendarium," "Nundinæ"). This plan was adapted to Christian purposes by dropping one letter and so using exactly in the same way the first *seven*, answering in number to the seven days of the week: each recurrence of the same letter marks, therefore, the same day of the week; and from the principal use of the system to ascertain the Sundays they have acquired the general name of *Dominical* or Sunday letters.

But to this rule there is an exception in leap-year, every fourth year, since the intercalary day in such years, the 29th of February, is not lettered; thus these years have *two* Sunday letters, that from March onwards being one behind the former in order, G being reckoned as "behind" A. Again, since no year contains an exact number of weeks, common years having one day over and leap-years two, when (1) one common year follows another, the letter of the second year is one behind that of the first; when (2) a common year follows a leap-year, the letter of the second year is one behind the first's second letter and two behind its first; and (3) when a leap-year follows a common year, the first letter of the second year is one behind that of the first, and its second letter is two behind. From this it follows that, though if the year contained an exact number of weeks the Sunday letter would be always the same, and if leap-years did not exist would renew every *seventh* year; as things are, the actual letter itself recurs every *sixth* year as a whole-year letter, or as a ten months' and whole-year letter, and every *fifth* year as a two-months' and whole-year letter, and so far the days of the month and week coincide; but at the same time, taking into account the different conjunctions of letters in the leap-years, they can only recur as an entire cycle in the same order, every ($4 \times 7 =$) twenty-eight years; during which cycles the week-days and month-days coincide accurately through their whole length.

Since a month also does not contain (except the ordinary February) an exact number of weeks, the first letter in each month must differ; as the old-fashioned memorial couplet will show, where each word begins with the

letter which marks the first day of the corresponding month—

"At Dover Dwelt George Brown Esquire,
Good Christopher Finch And David Fryer."

Thus a man knowing these lines, and the Sunday letter of the year, may be to some extent independent of almanacks; the letter his prayer-book will tell him how to find. But since some men have not got prayer-books, some who have them do not read the tables in them, and some who read the tables do not understand them, it may here be stated that to find the Sunday letter for the rest of this nineteenth century, we are to add to the year its fourth part, without fractions, and to divide the sum by 7; the remainder gives the letter thus, 0—A, 1—G, 2—F, 3—E, 4—D, 5—C, 6—B. For the next, the twentieth century, we are to add, besides the fourth part, the number 6, and to proceed as before. In leap-years, *i.e.*, years (except 1900, which is a common year) divisible by 4 without remainder, the letter thus found will be the second: the first, as above, will be that next in order of the alphabet.

**Dominicale.**—Either a linen veil formerly worn on the head by women in communicating, or a fair linen cloth in which they received the bread, instead of in the bare palm of their hand; probably the term is more correctly applied to the former custom, as it is still to be seen in use in the north of Italy.

**Dominicans.**—The first order of *Preaching Friars*, founded by St. Dominic, and approved by Pope Innocent III. at the Council of Lateran in 1215, and confirmed the following year by his successor, Honorius III. Their founder at first adopted the rule of the Augustinian Canons, but in 1220 altered the constitution, enjoining absolute poverty and great austerities. The first monastery was established at Toulouse, through the bounty of the bishop of that diocese and Simon, Earl of Montfort. In 1218 was founded the Dominican monastery in Paris, in the Rue St. Jacques, whence they were afterwards called Jacobins. They made wonderful progress in Europe and elsewhere; indeed, the number of monasteries was so great that the order was divided into forty-five provinces, having spread into all parts of the world. "By Dominic," says Dean Milman, "Christendom was at once overspread with a host of zealous, active, devoted men, whose function was popular instruction. They were gathered from every country, and spoke, therefore, every language and dialect. In a few years, from the sierras of Spain to the steppes of Russia, from the Tiber to the Thames, the Trent, the Baltic Sea, the old faith, in its fullest mediæval, imaginative, inflexible rigour, was preached in almost every town and hamlet. The Dominicans did not confine themselves to popular teaching; the more dangerous of as yet not absolutely disloyal seats of the new learning, of inquiry, of intellectual movement—the universities, Bologna, Paris, Oxford—are invaded, and compelled to admit these stern apostles of unswerving orthodoxy; their zeal soon overleaped the pale of Christendom; they plunge fearlessly into the remote darkness of heathen and Mohammedan lands, from whence come back rumours, which are constantly stirring the minds of their votaries, of wonderful conversions, and not less wonderful martyrdoms." This order has furnished a great number of eminent writers, amongst them St. Thomas Aquinas, Savonarola, Las Casas, Albertus Magnus, St. Raymond of Pennafort, St. Peter Martyr, Cardinal Cajetan, Dominicus Soto, etc. It has also produced three Popes, sixty cardinals, three-and-twenty patriarchs, one hundred and fifty archbishops, eight hundred bishops, forty-three nuncios or legates, sixty-nine masters of the Sacred Palace, eighty-four confessors to the Kings of Spain, Castile, or Aragon, fifteen confessors to the Kings of Portugal, sixteen to the Kings of France, six to the Kings of England, and twenty-one to the Kings of Poland. St. Dominic also established an order of *nuns*, who followed the same strict Dominican rule as the monks. In 1221 St. Dominic sent Gilbert du Fresney with twelve brothers into England, where they founded their first house at Oxford. They founded a house in London soon after, and in 1276 the Lord Mayor and Aldermen granted them two streets near the Thames, where they erected a large monastery; hence that part is still called Blackfriars, this name being given from the colour of their dress. Their numbers increased so much during the following two hundred years that at the dissolution of the monasteries they had forty-three houses in England. [MENDICANT FRIARS.]

**Dominis,** MARCUS ANTONIUS DE, born in 1566, of an ancient family, at Arba, on the coast of Dalmatia. He was educated first in the Jesuit College at Loretto, then in the University of Padua. Here, while passing his novitiate for the order of Jesuits, he taught mathematics, physics, and eloquence, and wrote a work on optics, in which he pointed out that in the rainbow the light undergoes in each raindrop two refractions, and an intermediate reflection. On the recommendation of the Emperor Rodolphus, he was made Bishop of Segni in 1596, and two years later Archbishop of Spalatro, but he quarrelled with the Pope (Paul V.) on the question of the endowment of certain ecclesiastical establishments in the Venetian Republic. Being suspected of a leaning towards the Reformed Church, he thought it best to resign his archbishopric and retire to Venice in 1615, and the following year he came to England, where he was favourably

received by James I., who made him Dean of Windsor. He now wrote his *De Republicâ Ecclesiasticâ*, to show that the Pope had no supremacy over other bishops. De Dominis, however, was restless and inconstant, and in 1622 we find him in Brussels, returned to the Roman Church, and praying forgiveness from the Pope (Gregory XV.). But some intercepted letters indicated that his recantation was not sincere; and on his arrival in Rome he was arrested, confined in the Castle of St. Angelo, and brought before the Inquisition. He died in September, 1624, before the final sentence had been given; and being convicted of heresy, his body was disinterred and burnt, and his ashes thrown into the Tiber.

**Dominus Vobiscum** ("The Lord be with you").—The salutation of the people by the priest.

**Domitian,** Persecution of. — This is supposed to have been the second of the so-called ten persecutions of the early Christians, the first having taken place under Nero, after the conflagration at Rome, and was confined to Rome. The persecution under Domitian, which, according to Gibbon, hardly deserves such a name, was marked not so much by the free use of the sword of the executioner as by frequent sentences of banishment. Victorinus and Jerome both declare that St. John was exiled and sent to Patmos during this persecution; and the latter states also that he was liberated at the accession of Nerva. The Christians were often confounded with the Jews, and from this arose many of their troubles. When Titus destroyed Jerusalem, he ordered that the Jews should pay to Rome the tribute they had been hitherto accustomed to pay to the Temple. Domitian rigidly enforced this tax, and many Christians were obliged to pay it. But the chief thing of which the Christians were accused was atheism. The heathens would not understand that religious adoration could be confined to one God, and the fact that the Christians had no temples, nor images, nor outward mysteries in their worship, encouraged the idea that they were atheists. The doctrines which they taught influenced the heart, and wherever they made way, the national paganism fled, so that the heathen priests, fearing the loss of their livelihood, circulated many calumnies against the Christians, and among them this of atheism. Acilius Glabrio was put to death on this charge in the fifteenth year of Domitian; the consul Flavius Clemens, a relative of the Emperor, also suffered, and his wife, Domitilla, was banished. Another accusation was want of loyalty, because they refused to treat Domitian as a god. Domitian reigned from A.D. 81 to 96, and this persecution took place towards the close of that period.

**Domnus I.,** a Bishop of Antioch, lived in the third century. He was elected by a council of bishops, who met at Antioch in 269, in the room of Paul of Samosata, who was deposed on account of his heretical opinions and irregularity of life. Domnus was the son of Demetrianus, the predecessor of Paul. He did not get possession of the see till 272, as Paul, relying on the support of Zenobia, retained the episcopal residence and church belonging to it; but when the Emperor Aurelian regained Antioch from Zenobia, he confirmed the sentence of the bishops, and Paul was ejected. The episcopate of Domnus was not a long one; he died in 274.

**Domnus II.,** Patriarch of Antioch, succeeded his uncle John in 411. He was brought up by Euthymius, the famous anchorite of Palestine. His uncle being entangled in the Nestorian heresy, Domnus besought that he might be allowed to go and extricate him, but Euthymius, knowing the weakness of his character, tried to deter him, foretelling that, in the event of his being chosen successor to his uncle, knaves would take advantage of the easiness of his temper, and get him deposed. This prediction was justified by the event. He set himself to inquire into the orthodoxy of various bishops, and was the first to impeach Eutyches about 447. Charges of heresy were laid against him, and he was deposed by Dioscorus at "the Council of Robbers" held at Ephesus in 449, and Maximus was put in his place, Pope Leo I. confirming his election. Domnus was the only bishop then deposed and banished who was not reinstated after the Council of Chalcedon. He retired to his monastery, and there ended his days in discipline and regrets at his own weakness of character.

**Donaldson,** John William, D.D. (*b.* 1812, *d.* 1861), a learned classical and Hebrew scholar, who first became favourably known by some very able and lucid educational works. But in 1854 he published a work called *Jashar; Fragmenta Archetypa Carminum Hebraicorum in Masorethico Veteris Testamenti textu passim tessellata*, the substance of which was this: There are allusions in two places of the Old Testament to the Book of Jashar. This book is lost, but fragments of it remain in the songs and traditions preserved in the Old Testament, and these he professed to have gathered out and arranged. The book is intensely rationalistic. Thus he considered that the Deluge was a poetical variation of the escape from Egypt, and identified Esau with Lamech. There is a very interesting account of the book in Smith's *Dictionary of the Bible*, s.v. "Jashar." Its vagaries were exposed by Dr. Perowne, the present Dean of Peterborough.

**Donation of Constantine.** — The legend runs that Constantine the Great, suffering from leprosy, was healed and afterwards baptised by Pope Sylvester, and that out of gratitude he bestowed on the Papacy the grant of Italy and the provinces of the West. In this way, it is alleged, the temporal monarchy of the Popes originated. The document that contains this story is known by the name of *The Donation of Constantine*; but it was forged at Rome about the middle of the eighth century, and was used first to extort from Pepin le Bref the Exarchate of Ravenna, along with twenty towns, in order to supply with oil the lamps of the Roman churches, a plea often put forth to cover the covetousness of the Papacy; it was afterwards employed in the year 777, by Pope Hadrian I., in a letter he addressed to Charlemagne, Pepin's son, in which Italy and the West were claimed, not as a gift, but as an act of restitution; and in order to show more fully the subjection of the Empire to the Papacy, of the temporal power to the spiritual, Constantine in this forgery is made to relate how he acted as the Pope's groom, and led his horse for him on one occasion.

The accredited author of this forgery was Isidore, who also composed the *False Decretals*, a condensed summary of the supposed decrees of previous Popes; by them the spiritual dominion of the Popes was ratified, as by the forged *Donation of Constantine* their temporal monarchy was affirmed. The illiterate age and warlike courts of Pepin and Charlemagne easily swallowed without investigation the imposture; which was afterwards maintained, in spite of ample exposure, because it was both mixed up with the prejudices and passions of the multitude, and with the interests of the Papacy itself. In the year 1440 Laurentius Valla powerfully exposed its falsehood; Guicciardini, the historian, followed suit; Ariosto, the poet, in his mocking vein, makes the Paladin Astolpho find it in the moon among the things lost on earth; while, with exquisite inconsistency, Pope Leo X. approved of the poem in question in a Bull that he issued. The historian Gibbon thus sums up the matter: "The Popes themselves have indulged a smile at the credulity of the vulgar; but a false and obsolete title still sanctifies their reign; and, by the same fortune which has attended the Decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined. [*Decline and Fall of Roman Empire*, xlix.]

**Donatists.** — The Church of North Africa, the metropolis of which was Carthage, was, as Dean Milman notes, the first of all the Latin Churches. But from the beginning it was constantly disturbed by schisms. The first of its great writers, Tertullian, was a Montanist. Here the Novatian sect in part derived its origin. But the Donatist controversy, next to the Arian, was the most important and the most lasting of all the schisms of the ancient Church.

The origin of it is first of all to be traced in what took place during the persecution of Diocletian. There were some who endeavoured to become martyrs, by ostentatiously proclaiming their Christianity; some, perhaps, who having led abandoned lives, hoped by this to atone for them by the "baptism of blood." Amongst those who opposed this course by refusing to acknowledge such persons as martyrs, were Mensurius, Bishop of Carthage, and his Archdeacon, Cæcilian. Mensurius dying in 311, Cæcilian was chosen as his successor, and consecrated by Felix, Bishop of Aptunge. Thereupon, Botrus and Celusius, priests of the same church, who had sought the episcopate, projected a schism in disgust. When Cæcilian called for the Church plate, which had been hidden away during the persecution, the holders, who supposed that their possession was not known, refused to give it up, and the malcontents encouraged them, alleging that the episcopate of Cæcilian was void, because his consecrator, Felix, was a Traditor. [Traditor.] They were supported by Lucilla, a lady of wealth and influence, whom Cæcilian had offended by reproving her for kissing the bones of a martyr before receiving the Sacrament. The Numidian bishops, seventy in number, met at Carthage, and summoned Cæcilian before them. He refused to appear, saying that if they had any charge to bring against him they ought to attend and make it good; that if they objected to his consecration, they might, if they pleased, give him a new consecration. Thereupon they pronounced sentence against him on three grounds:—(1) Contumacy; (2) Consecration by a Traditor; (3) Preventing provisions being carried to the martyrs in prison. They consecrated Majorinus, Lucilla's chaplain, in his place, and sent a circular letter against him to all the African bishops. Some supported them, and some Cæcilian, and thus began a manifest schism.

In 313 Constantine, who had just become Emperor, owned Cæcilian as bishop, by formally sending him charity money and official documents. The malcontents thereupon waited on Annulinus, proconsul of Africa, who sent their petition to Constantine, praying that some bishops of Gaul might be appointed to try the cause. Constantine chose the Bishops of Cologne, Autun, Arles, and Rome, at the same time despatching an order to Annulinus to convey Cæcilian to Rome with ten bishops of his party, and the same number of his adversaries. They came accordingly (Oct. 2nd, 313), Donatus, Bishop of Casæ Nigræ appearing at the head of Majorinus's party. Cæcilian was acquitted, but it was decreed that where two bishops had been consecrated to the same see, the senior bishop was to retain his

post, and the other to be provided with a new see, provided always that the bishop of the Majorinus party should abandon the schism. It was hoped that this would put an end to the trouble, but the hope was vain. The malcontents petitioned the Emperor for a rehearing, alleging that the bishops in the council at Rome had not thoroughly examined all the articles of the impeachment. The Emperor accordingly summoned a more numerous council at Arles in 314. Cæcilian was again acquitted, and some canons were drawn up with a view of preventing further difficulties of the kind. Those who had been traditors of the Scriptures, of sacred vessels, or of the names of the faithful, were to be deposed if convicted on clear testimony, but mere hearsay evidence was to be rejected. False accusers were to be excommunicated, and not to be readmitted save on the near approach of death. A man of unblemished character, ordained by a traditor, was ordained lawfully. Still the enemies of Cæcilian were not satisfied. They appealed to the Emperor against the decision of the synod, and he, though reluctantly, heard the case himself, at Milan (Nov. 8th, 316). He reaffirmed Cæcilian's acquittal, and issued severe edicts against the schismatics. From thenceforward Cæcilian's episcopate was admitted by the Church. He lived until 341. Majorinus had died in 315, but his supporters continued the schism by setting Donatus in his place—not the Bishop of Casæ Nigræ before mentioned, but a namesake. He was a man of abilities and regular life, but of a haughty temper. However, by the strength of his character, and the vigour of his conduct, he kept up his party, and reinforced the schism in Africa, and is said to have requested his followers to renounce the name of Christians and to call themselves after him. They had a great number of bishops and laity in their interest, some of whom distinguished themselves unhappily in outraging the Catholics; but perceiving that all the rest of Christendom adhered to Cæcilian's commission, they declared that the true Church was everywhere sunk and extinguished, excepting in the small remainder among themselves in Africa. They likewise revived the old doctrine of the African bishops, that baptism and the other sacraments administered out of the Church were null and to no purpose. Thus they rebaptised all those who deserted from the Catholic Church to their party; they abhorred the Eucharist of the Catholics, and trampled upon the consecrated elements; defaced and burnt their altars, broke their chalices, washed the walls and pavement of their churches, and had no regard to the consecrations of bishops performed in the Catholic Church. This practice obliged the champions of the Church (having first wiped off the imputations thrown upon Felix and Cæcilian) to prove against the Donatists that baptism administered by schismatics was valid, and that they had made themselves deeply guilty by re-baptising those baptised by the Catholics. The Donatists, fancying that the Church was nowhere but amongst themselves, endeavoured to form a party at Rome, for which purpose they sent an African bishop thither, who drew a little congregation into a cave, which occasioned their being called *Montenses, Campitæ, Rupitæ;* and this bishop had his succession continued for some time by others of the same persuasion, who called themselves Bishops of Rome; they likewise sent off more of the same character into Spain and other places, but they grew to no considerable numbers, excepting in Africa, where they became the stronger party. They are said to have had at one time 400 bishops. The Emperor, perceiving that against such fanaticism force was no remedy, wrote to the Catholic bishops, exhorting them to gentleness towards the schismatics, and the latter in return told him that they would have nothing to do with his "fool of a bishop." The Emperor Constans despatched Paulus and Macarius to Africa, who patched up a union for some time, but Julian the Apostate declaring for liberty of conscience, the schism recommenced and continued. The Donatists, divided from the Church, proceeded to split into parties amongst themselves. The most remarkable subdivision was that of the Circumcellians; they were persons of the poorest class, who went round the cells (hence their name) of country people, begging, declaring themselves the Lord's champions, plundering Catholic churches, and robbing and murdering all who refused to acknowledge them. They carried no swords, because of our Lord's words to St. Peter (Matt. xxvi. 52), but they had heavy clubs instead, with which they beat their victims to death. For years they were a terror to the whole country around. In 410 the Emperor Honorius ordered a conference at Carthage; it was held before Count Marcellinus; a great many bishops of each party appeared, and seven on both sides were chosen to manage the dispute. After the controversy was gone through, Marcellinus gave sentence in favour of the Catholics, and forbade the Donatists' meetings. This award was confirmed by Honorius. The Donatists remained turbulent, but the instructions the people received from the Catholic bishops, and the impracticability of keeping up the schismatical meetings, made the party dwindle and decrease. Those who remained when the Vandals seized Africa had their share of suffering with the Catholics, and were almost all expelled from the country. There were, however, some of them still there in Gregory the Great's time, *i.e.*, in the sixth and seventh centuries.

**Donatives.** — Certain incumbencies, of which a few still remain in England, where

the patron appoints the incumbent by a simple deed under his hand and seal; no presentation to the bishop, no institution and induction by him, is required, and the patron himself is also sole ordinary and visitor. The incumbent is, however, required to be a priest, and to qualify himself by subscription and "reading-in" like other clerks, but he resigns to his patron, and may also be deprived by him. A donative is not subject to lapse, and the bishop can only compel the patron to fill it by spiritual censures. It is extinguished (by Act of Parliament) if augmented by Queen Anne's Bounty, and also (though different decisions have been given on this point) if the patron, of his free will, present his clerk to the bishop for institution.

The origin of donatives is not by any means clear; they must be supposed to have arisen in early times by leave of the bishop to certain lords of manors or others, or, possibly, by neglect of the bishop to enforce his rights, till a prescription was gradually created. Their existence at the present time is not well to be defended, and it is stated by Mr. J. B. Lee, the well-known episcopal secretary (*Report on Sale of Livings*, 1880, p. 52) that it was by an oversight they were not abolished at the same time with peculiars. The same report (pp. 22—25) may be consulted for an account of a particular donative in the diocese of Winchester, and also (pp. 12, 13, 86) for the bad use which may be made of them.

**Donne,** JOHN (*b.* 1573, *d.* 1631).—His father, an ironmonger in London, was of an old Welsh family; his mother was the daughter of Heywood, well known for his epigrams; both parents were Roman Catholics.

Donne's father dying when he was two years of age, his education devolved on his mother, a descendant of Sir Thomas More, who, being a strict devotee herself, had him carefully instructed in her own religious persuasion. At the age of twelve years he was sent to Hart Hall, Oxford, whence, according to Walton, he was soon transplanted to Trinity College, Cambridge. This latter point, however, is disputed, and what adds to the difficulty of deciphering his exact movements at this time is the fact that, while we are told he went to Oxford in 1584, and Walton says he continued at Cambridge till his seventeenth year, some of his verses found after his death speak of his being with Prince Maurice in the Low Countries in the year 1587.

Travels in France, Spain, and Italy occupied some years, and on his return home, in 1591, he set himself to consider dispassionately the differences between the Reformed and Roman Churches—a course of study which ended in his joining the English Church. About this time, too, he was admitted to Lincoln's Inn as a student of law, though he did not neglect his favourite pursuit, theology, besides occasionally composing poems and satires. His verse, though rough and deformed by the current conceits of the time, was often original and vigorous, though somewhat obscure from its ultra-metaphysical complexion. His satires especially were stinging and sharp, containing vivid pictures of contemporary life and manners, but often too coarse and immoral to be read with pleasure. A great similarity, indeed, has been more than once remarked between Dr. Donne and the great St. Augustine of Hippo. Both were flagrantly immoral in their youth, ardent in natural temperament, keenly logical in insight, and both became deeply penitent and eminent for sanctity in their mature age.

Donne, having been appointed secretary to the Lord Chancellor, made the great false step of his life by his secret marriage with the niece of the Chancellor, a daughter of Sir George More. The discovery lost him his post, alienated his wife's relations, and incensed Queen Elizabeth, who never, if she could, let "the course of true love run smoothly." Donne himself was thrown into prison, separated from his wife, who was taken from him by force, and who was only recovered to him afterwards by a troublesome suit at law.

Henceforth, for many years, Donne's life was made up of poverty, hard study, vain solicitations for employment, and the kindness and hospitality of friends. When pressed to enter the priesthood he was held back by conscientious scruples because of his former life, and for fear lest his old boon-companions should misinterpret his motives, and also from a modest feeling of unfitness for the office. All this shows how true and tender he was, even at his worst.

About the year 1609, Donne's great learning and reputation introduced him to James I. Admitted to share in the conversation at the king's private meals, his theological acumen and depth so exactly hit that monarch's fancy, that when, after the Gunpowder Plot, a new oath of supremacy and allegiance was in contemplation, he received the royal orders to write on the subject, and within six weeks he produced his work, called the *Pseudo-Martyr*, which was printed in the next year. After this time he was much urged by the king, who, from the first, with great sagacity, had gauged the real bent of his talents, to take holy orders. But Donne, notwithstanding his poverty, his sickly wife and large family, still nursed his scruples, hoping against hope for some secular employment, which the king as resolutely refused. At last, after much study, thought, and prayer, he believed that he had a call from Heaven, and made up his mind for the priesthood. The exact date of his ordination is uncertain; it was probably in 1615. In the previous year, standing, as he felt himself to be, on the very threshold of the Church, he composed his *Essays in Divinity*, founded on the opening words of the Book of Genesis, the threshold of all Revelation.

So great, however, was his modesty, that at first he would only officiate in places lying round London. Paddington, then a mere village, was privileged to hear his first sermon. But the king soon sent for him to Whitehall, where he preached, and exceeded the expectations formed of him. In 1615 the University of Cambridge conferred on him the degree of Doctor of Divinity at the king's own request. Several preferments were offered him in the country, but his love for London, his birthplace and long home, made him decline all. He was first Chaplain-in-Ordinary to the king, afterwards, in 1616, he was elected Preacher of Lincoln's Inn, and in 1621 he was appointed Dean of St. Paul's, to which was soon added the vicarage of St. Dunstan's in the West.

The loss of his wife, soon after he was ordained, caused him to promise his children never to marry again. Henceforth his sacred profession became his sole object. He preached regularly one sermon a week at one and another of the churches under his charge, or before the Court. Sickness nigh unto death on one occasion, continued ill health, and visibly declining strength, were the clouds that hung round his glory as a preacher, but his lustre remained unabated to the last, and he has been well called the "great poet-preacher" of the Church of England.

His last sermon was at Whitehall, the first Friday in Lent, 1631. His text was, "To God the Lord belong the issues of death." So worn and emaciated was he that he seemed like a living skeleton delivering his own funeral oration; and then he went to his home, to realise his own expressed wish, either to die *in* the pulpit or *of* the pulpit." Izaak Walton's account of his death-bed is so full and touching that nothing can be added to it nor taken from it.

**Donnellan Lectures.**—Six lectures delivered annually in the Chapel of Trinity College, Dublin, according to the will of Mrs. Donnellan, who in the last century bequeathed £1,243 for the good of the college, appointing the provost and senior Fellows as trustees. The subject of the lectures is chosen by the trustees, and the regulations are similar to those of the Bampton Lectures at Oxford. Since 1794, when the first set were delivered, many famous works have been the result of the legacy; among others were Dr. Graves's Lectures on the Pentateuch, Archbishop Magee on Prophecy, etc.

**Doorkeepers,** OR OSTIARII.—The lowest of the five orders which are said by the Church of Rome to be of apostolical institution; but they are not mentioned by Cyprian or Tertullian, though in the fourth century Greek writers speak of them among the orders of clergy; no author, however, tells what sort of ordination they had in the Greek Church, and in the Latin it was no more than the bishop's commission, with the ceremony of delivering the keys of the Church into their hands with the words, "Behave thyself as one that must give an account to God of the things that are kept locked under these keys." Their office consisted in taking care of the doors of the church during divine service, and some say in making a distinction between the faithful and excommunicated persons, and any that were to be excluded from the church; but it is probable that this power did not belong to them, as even heretics were permitted to hear the first part of the church service, and it would seem that their office and station was little more than that of our clerks and sextons. They had to give notice of the times of prayer and church assemblies; and as in times of persecution it was necessary to do this by a private signal, this was not improbably the origin of the first institution of this order in the Church of Rome.

**Dorcas Society.**—The name comes from one of the earliest Christians, mentioned in Acts ix. 36, a benefactress of the poor, who was restored to life by St. Peter. It is a common thing amongst nearly all denominations to have periodical meetings to make clothing for the poorer members of the congregation, and these working parties are often called Dorcas Societies.

**Dorchester.**—A village in Oxfordshire, six miles south of Abingdon, the seat of the first bishopric in the kingdom of Wessex, founded by Birinus A.D. 633. [BIRINUS.] This place was chosen in preference to the capital, Winchester, with a view of affording a better station from which to carry the Gospel inland into Mercia, which was still heathen. But the King of Wessex, Kynegils, was very anxious to have the "bishop's stool" at Winchester, and began to build a grand church there. In the next reign, this church being now finished, the King chose a monk belonging to it, named Wina, and sent him to France to be consecrated as Bishop of Winchester, assigning as his diocese the south part of his kingdom, while the north part was to remain under the See of Dorchester. The Bishop of Dorchester, Agilbert, successor to Birinus, was justly angered at this high-handed proceeding, and resigned his see. Before long Wina offended the King, and was driven away, and thus Wessex instead of two bishops had none. Presently the King invited Agilbert, who had gone to Paris, to return. He excused himself on the ground of infirmity and age, but sent his nephew, Eleutherius, who was consecrated in 670. After him came Hedda, who was canonised. He finally removed the bishop's stool to Winchester.

Dorchester did not, however, cease to be a see, for it became that of the diocese of Mercia. At one time this see was moved to

Leicester, at another to Lichfield. [LEICESTER, LICHFIELD, LINCOLN.] Bishop Stubbs, in his invaluable *Registrum*, gives the following list of Bishops of Dorchester, after the removal to Winchester.

| | | | |
|---|---|---|---|
| Cuthwin | 680 | Winsy | ? 926 |
| Wilfred | 692 | Oskytel | 950 |
| (*See removed to Lichfield in* 705.) | | Leofwin | [?] |
| | | Ednoth | 975 |
| Torthelus | 737 | Escwy | 979 |
| Edbert | 764 | Alfhelm | 1002 |
| Unwona | ? 785 | Ednoth | 1006 |
| Werenbert | 802 | Ethelric | 1016 |
| Hrethun | 816 | Ednoth | 1034 |
| Aldred | | Ulf | 1050 |
| Ceoldred | 840 | Wulfwy | 1053 |
| Alherd | | Remigius | 1067 |
| Cedwulf | 909 | | |

**Dorothea.**—(1) A martyr in the persecution of Diocletian. Refusing to sacrifice to idols when commanded by the Governor of Cappadocia, she was put under the care of two women who had renounced the Christian religion, and who devoted their whole life to persuading others to follow their example. They were quite unsuccessful; in fact, were so touched by her earnestness and piety that they joined the Church again, and were put to death, in consequence, in Dorothea's presence. A few days after, she was tortured on the rack and beheaded. The beautiful legend of her death forms the subject of Massinger's fine play of *The Virgin Martyr*. (2) A Prussian lady, who, after having borne nine children, betook herself to an ascetic life, and died in 1404. In consequence of alleged miracles at her grave, the Teutonic knights desired her canonisation; but on investigation it came out that Dorothea had denounced the order and foretold its downfall; consequently no further steps were taken. But she was still popularly regarded as the patron saint of Prussia.

**Dort,** SYNOD OF.—The first general Synod of Protestants, next to the Westminster Assembly the most important, held at Dort, date 1618 and 1619, convened to consider the doctrines of the Arminians and Calvinists; but it is a misnomer to call it a Conference, for the Calvinists assumed the part of judges, the Arminians being simply put on their trial. In the conflict of parties, the only moderating element was the influence of the English delegates sent thither by James I. These were Carleton, Bishop of Llandaff; Davenant and Hall, afterwards Bishops of Salisbury and Norwich; Balcanwhall, a Scottish chaplain of the King; and Ward, professor of Divinity at Cambridge. Deputies also were present from the United Provinces, and from the Churches of Hessen, Switzerland, Bremen, and the Palatinate. Those chosen from the Reformed Church of France were forbidden by the King to attend. The Arminian views may be briefly stated under five heads: 1. That God decreed from all eternity to save those whom He foreknew as believers, and to damn those who should persist as unbelievers. Hence election was conditional, not arbitrary; and reprobation the result of men's own conduct, and not attributable to God. 2. That Christ died and made atonement for all men in general, and for every man in particular, but that only those who believed would be partakers of the benefit. 3. That faith in man cannot proceed only from the exercise of his own free will and natural faculties, because he has become corrupt through the Fall; in order, therefore, to his conversion, he stands in absolute need of the special grace of the Holy Ghost given him through Christ. 4. That all that is good in man is the immediate and only work of the Holy Ghost, from beginning to end; and, therefore, the merit is not man's, but the praise is God's alone. At the same time this grace of God, which is offered to all, does not force but only persuades men: it may therefore be resisted by the human will. 5. That sufficient grace is bestowed by God on those who are truly regenerate for their final preservation. At the same time it was at first considered an open question if such could actually fall from grace received, and relapse into a state of sin, so as to die in it; but afterwards it was agreed that such could be the case. [ARMINIANS.] On the other hand, the Calvinistic views were comprised in the following "five points," as they were called: 1. Particular Election: That God from all eternity chose the elect to be finally saved through Christ, not on the condition of their personal holiness, but by a purely arbitrary decree; while all the rest of mankind were only vessels of wrath, doomed to destruction. 2. Particular Redemption: That Christ, by His death and passion, made atonement only for the sins of the elect, not for the sins of the whole world. 3. Man's utter spiritual inability in his fallen condition to help to right himself in the least degree, so that, having inherited Adam's personal guilt, and also a corrupt nature of his own, he can but sin more and more if left to himself, and becomes subject to all sin's penalties, temporal, spiritual, and eternal. 4. Irresistible grace, by which those whom God from all Eternity elected to save, He also effectually calls in time out of their state by nature into a state of grace, not by persuasion, but by compulsion. 5. Final perseverance, in which it is maintained that those who were eternally elected, and have once been effectually called and sanctified, can never finally fall away, but must eventually be saved. The real bone of contention was whether God, by an absolute and arbitrary decree before men were born, had placed the greater part of mankind under a fatal necessity of sinning, and of being lost for ever in consequence. As corollaries, it was disputed whether Christ died for all men, or only for a few; whether man's will has any part or place in accepting God's grace or not;

whether that grace could be resisted or not; whether a final falling away after regeneration was possible or impossible. In this controversy, the Arminians were condemned almost unheard: the Calvinists triumphed for a time, not by show of reason on their side, but by sheer force. At the 136th session the canons were passed, though some of the delegates (including all those from England) strove earnestly for a modification of them, and against the condemnation of the "Remonstrants," as the Arminians were called. As Bishop Short remarks, "The decisions of this synod are far too peremptory, inasmuch as they define beyond what the revealed Word of God has declared." To which statement it may be added that the decrees of this synod are by no means regarded as binding by the Calvinistic bodies themselves; and that the points therein mooted call for the greatest sobriety of mind and the widest charity of heart.

**Dositheus.** — An impostor who lived about the time of Christ, and claimed to be the Messiah. He was a Samaritan. He is often falsely called a *heretic:* he was more properly a rival of our Saviour, and the sect he founded was a Jewish rather than a Christian one. He appears never to have had a large following, but for a long time the sect had a local existence. One of the chief doctrines of Dositheus was an over-scrupulous observance of the Sabbath. He is mentioned by Origen and Jerome, but they differ as to whether he appeared before or after Christ; and by Theophilus, a Persian writer against the sect in the fourth century; and it is noticed as late as the sixth century. Some say that Dositheus and Simon Magus were disciples of St. John, and that they quarrelled on his death as to who should be chief of their party, and then that each founded a separate sect; but the various accounts are so conflicting that it is impossible to arrive at any certainty.

**Dossal.**—The name given to the hanging of embroidered cloth behind the altar. It comes from the French *dossier*, meaning a back-panel, covered with stuff. The term is also applied to the hood of a cope and the back of a chasuble.

**Douai,** English Seminary at.—When the violent conduct of the Popes had destroyed any remaining hope of the reunion of England with Rome under Queen Elizabeth, the leaders of the Roman party determined to establish seminaries for the purpose of training young men who should become missionaries in England to bring the people back to the faith. The first of these was founded at Douai by William Allen, a Fellow of Oriel, and afterwards a cardinal. He established others at Rome and in Spain. From Douai a stream of proselytisers was poured into England, many a one of whom perished as a traitor, not, however, because he held Roman doctrines, but because he promulgated the Pope's Bull of excommunication and deposition against the Queen. [Recusants.] The English seminary at Douai still flourishes, a branch of the Benedictines. [Douai Version; Bible.]

**Doxology.**—A hymn of glorification to God—*Glory be to the Father, and to the Son, and to the Holy Ghost*—commonly used after each Psalm to declare belief in the Unity of the Godhead in the Trinity, making public acknowledgment that the glory and majesty of each Person of the Trinity is equal. Another doxology is that at the close of the Communion Service—*Glory to God in the highest*, etc.—called in the Greek Church the Greater Doxology, or Angelic Hymn. It is usual to sing a metrical doxology after a hymn. St. Basil says that it was an old custom amongst the Christians to use the Gloria Patri at candle-lighting in acknowledgment of thankfulness for the benefit of light after the sun was set. This doxology was continued in the Church to preserve the Nicene faith against the Arian heresy, for the Arians, who refused to pay the same adoration to the Son and Holy Ghost as they did to the Father, altered the form of the doxology thus: *To Thee, O Father, be honour and glory, by, or for, Thy only begotten Son, in the Holy Spirit.* It is told of Leontius, an Arian Bishop of Antioch, that in order to conceal his heterodoxy he used to pronounce the doxology softly, except the last words, *world without end*, which he spoke aloud so as to be heard by those who were near him. The use of the doxology in the Church of Rome is said to have been introduced by St. Jerome. Origen, in his tract concerning prayer, observes that the ancient Christians began with a sort of doxology, the next part of their devotions being Eucharistical, then Confessionary, after that Petitionary, and concluding with a repetition of the doxology.

**D'Oyly,** George, D.D. (*b.* in London, Oct. 31st, 1778; *d.* Jan. 8th, 1846), was educated at Benet College, Cambridge, of which he was chosen a Fellow, and afterwards became Moderator of the University, and "Christian Advocate." He was made chaplain-in-ordinary to George III. in 1810, and three years later domestic chaplain to the Archbishop of Canterbury (Manners Sutton), and at length rector of Lambeth and of Sundridge, in Kent. He wrote much in connection with religious movements and societies, but his chief literary work was the commentary on the Bible written in conjunction with Bishop Mant, and known as *D'Oyly and Mant's Bible.* He was the person who first suggested to Sir Robert Peel the foundation of King's College, London, in which religious and secular knowledge should be combined. He wrote a *Life of Archbishop Sancroft*, which he published in 1821.

**Drontheim.**—The seat of the first Christian bishopric in Norway. In the Cathedral of Christ Church, which was never finished, and which is partly in ruins, the body of St. Olaf, the patron saint of Norway, was preserved in a costly shrine. [NORWAY MISSIONS.]

**Druids.**—The ministers of religion among the ancient Gauls and Britons. The derivation of the name is a disputed point. It has generally been supposed to come from a Greek word signifying an oak, because that tree was considered sacred; Pliny, too, says that the Druids never sacrificed except under an oak tree. On the other hand, an objection to this derivation of the name has been raised on the ground that we have no reason to suppose that the ancient Britons were acquainted with the Greek tongue. Yet in Cæsar's *Commentaries* we are told of the Druids, that though they did not think it lawful to commit their lessons to writing, but handed them down by memory only, at the same time, in almost all other matters, both in public and private transactions, they employed Greek letters. This fact does away with the objection stated. Supreme in all matters of religion, the Druids intervened with authority in all public and private differences; made, expounded, and executed the laws; were exempt from military service and payment of taxes; while their persons were considered inviolable and sacred. Whoever did not abide by their decisions was put under their interdict; could not be present at the sacrifices offered; was regarded as peculiarly impious and wicked; was shut out from the company and converse of his fellows, and could enjoy no share in the honours of the State. There was always one chief Druid, endowed with supreme authority. When he died, he was succeeded in his office by the next best man, but if none such existed, and there were several found with equal qualifications, the choice was decided by vote; in some cases by an appeal to arms. The Druidical religion, according to Cæsar, originated in Britain, and was imported thence into Gaul. Tacitus tells us that its headquarters were at Mona, the modern Anglesea; where he also states that they had groves consecrated to a savage superstition, inasmuch as they thought it right to besmear their altars with the blood of their captives, and to consult their gods by inspecting the entrails of the men thus slain. As, however, it was unlawful to commit their tenets to writing, but little can be positively known concerning them. The immortality of the soul, and its transmigration after death, were part of their creed. In their schools, too, which were much frequented by the youth, and at which some continued as scholars for twenty years together, all the natural sciences, as then known, were taught. Cæsar tells us that astronomy, geography, the theory of the universe, and the existence and authority of the gods, were among the reasonings and traditions of these "Men of the Oak."

**Druses,** THE.—A Syrian sect. Their founder was Hakem, the third of the Fatimite Caliphs, a madman and a tyrant, born at Cairo, A.D. 985. He was about eleven years of age at his accession to the throne. In the year A.D. 1000 Hakem began openly his mad career. Women were ordered to keep to their houses after dark, and shops were forbidden to remain open. Ridiculous regulations, under pain of death, were issued, as to the dress of men in the public baths; Jews and Christians had to wear a fantastic habit to distinguish them from Moslems; no one was to be seen in the streets after sunset; wine, when discovered, was to be poured out in the streets, and the vessels containing it to be broken; and on one occasion all the dogs in Cairo were killed by his orders because one of them had yelped at the Caliph's horse. In the earlier part of his reign Hakem had been a strict believer, endowing and adorning mosques and colleges, and favoured the Shiah sect while he persecuted the Sunnis. In his zeal, too, against Christians, he razed to the ground the Church of the Holy Sepulchre at Jerusalem, and also made the attempt, without success, to destroy the cavern-tomb of the Saviour. His plea was the disgraceful scenes that attended the imposture of the Holy Fire at Easter. Soon, however, Hakem became ambitious of divine honours, and of founding a new religion. Accordingly, he proclaimed himself the Deity Incarnate; numbered at one time sixteen thousand followers; and instituted religious services in his own worship. In these absurd pretensions he was assisted by two Persians, Ed Darazi—whence the name of Druses is derived—and Hamza, their chief instructor in doctrine. Hakem was assassinated in A.D. 1021, at the instigation of his own sister. In matters of doctrine the Druses recognise only one God, and hence style themselves Unitarians. They regard His nature as incomprehensible, neither to be grasped by the mind nor expressed in words. The Deity, according to their creed, has appeared in human form at nine previous epochs; and the last of all, the Avatar to close the series, was Hakem himself. His death in A.D. 1021 they regard only as a mysterious disappearance; and they confidently look for his return in power and victory. Universal Intellect, according to them, is the first creation of God. Hakem was that Intellect Incarnate, and is still the source and channel of all knowledge and grace. At the second Advent it will be his prerogative to distribute rewards and punishments. One of their peculiar notions is that there is always the same number of men living in the world: a sort of debit and credit account being kept between Life

and Death. They also hold the doctrine of the transmigration of souls, and believe that all previous religions were but types of the one true faith, viz., their own — were allegories, in fact, whilst theirs is the substance. The Druses still are found in the ranges of Lebanon, and are at hereditary feud with the Maronites, a Christian sect in the same region.

**Drusius,** JOHANNES (*b.* 1550, *d.* 1616).—A native of the Netherlands, whose father, being banished for his religious opinions, came to England; and thus his son came to be educated here, and became Hebrew Professor at Oxford in 1572. But in 1576 he returned to his native country, and was made Hebrew Professor at Leyden. His annotations on the Old Testament found a place in the *Critica Sacra.*

**Dualism.**—The theory held by the Manichæans of the existence of two principles contrary to each other, as good and evil, God and the world, spirit and matter, soul and body. It establishes these contrarieties as eternal principles, and its disciples believe in the election of some few people to happiness, and the condemnation of all others.

**Dudith,** ANDREAS (*b.* at Buda, 1533; *d.* at Breslau, 1589), was one of the most learned and eminent men in the sixteenth century. He studied in the most famous universities, and travelled through almost all the countries of Europe. He accompanied Cardinal Pole to England on the accession of Queen Mary in 1553, and on his return to his country was made Bishop of Tinia, and one of the Emperor Ferdinand's privy councillors. He was sent to the Council of Trent in the name of the Emperor and the Hungarian clergy, and he there spoke with so much energy against several abuses of the Church of Rome that the Pope requested the Emperor to recall him. Ferdinand complied, but, nevertheless, promoted Dudith to the bishopric of Chonat. He afterwards married one of the maids of honour of the Queen of Hungary, and resigned his bishopric. The Pope excommunicated him, but Dudith treated the sentence with contempt. He retired to Cracow, and after a time embraced the Protestant religion. Some say that he became a Socinian, but others deny it. He was well versed in philosophy, mathematics, physics, history, theology, and the civil law; and he was an enthusiastic admirer of Cicero.

**Duff,** ALEXANDER, D.D., born at Pitlochry, in Perthshire, in 1808, and educated at St. Andrews, under Dr. Chalmers. In 1829 he resolved to go out to India as a missionary from the Church of Scotland, and set sail from Portsmouth in October. He was shipwrecked near the Cape of Good Hope, but after a voyage of eight months reached his destination, Calcutta, in May, 1830. Here he laboured till 1843 to promote the moral and spiritual welfare of the people of India, making one journey home to kindle a deeper interest in his native land with regard to the Indian missions. Several of his addresses have been published. In 1837 he received the degree of D.D. in recognition of his valuable labours. At the disruption of the Scottish Church in 1843, it was found necessary that her foreign missionaries should decide to which branch they would attach themselves. Dr. Duff resolved to cast in his lot with the Free Church; and as the property of the mission belonged to the Established Church, he had to start afresh; but in this he was eminently successful. He founded schools, which were attended by hundreds of pupils; asylums for orphans, and colleges for the more intelligent Hindoos. In 1850 he paid another visit home, and was appointed Moderator of the General Assembly of the Free Church, which met in Edinburgh in May, 1851. He was instrumental in establishing the *Calcutta Review*, a quarterly periodical of great ability. His health at last giving way, he was obliged in 1864 to leave India permanently: he returned to Scotland, and became the manager of the foreign work of the Free Church. He took a deep interest in South Africa, and specially in the Livingstone mission. In 1867 he became Professor of Theology in the Free Church. He was for some time President of the Scotch Colportage Society. He died at Edinburgh in 1878. He was the author of many works on Missions:—*Missions the Chief End of the Christian Church; India and Indian Missions; Missionary Addresses; The Indian Rebellion, its Causes and Results; The Jesuits, their Origin*, etc.

**Dulcinists.** [APOSTOLICALS.]

**Dulia.**—One of the three grades of worship allowed by the Roman Catholic Church. *Dulia* is the homage paid to saints and angels; *hyper-dulia* is the veneration due to the Blessed Virgin alone; and *latria*, that due to each Person of the Trinity.

**Du Moulin,** PIERRE (*b.* 1568, *d.* 1658), the most brilliant controversialist of the French Reformed Church. He was educated at Paris, at Cambridge, and at Leyden, and in 1599 became pastor of Charenton and chaplain to Catharine of Bourbon. The Pope was very anxious to gain this princess to the Roman Catholic faith, and for this purpose employed the most subtle and learned of his clergy, especially Du Perron, then Bishop of Evreux, and Father Cotton. With them Du Moulin had many encounters, of which he gives some account in a book entitled *The Novelty of Popery opposed to the Antiquity of True Christianity.* The most celebrated of his disputations was with Palma Cayet. It began May 28th, 1602, and the conference lasted for a fortnight. The questions agitated were propounded by Cayet himself: *Of the*

*Sacrifice of the Mass, of the Adoration of the Pope, and of the Veneration of Images.* Du Moulin gained a complete victory; and the doctors of the Sorbonne, perceiving that their cause was discredited, contrived to break up the conference. For many years he was intimately connected with James I. of England, and when that king published his *Confession of Faith*, which was attacked by Coeffeteau, Du Moulin wrote a French book in his defence, *Défense de la Foy pour Jacques I.*, and another in Latin, *De Monarchia Pontificis Romani.* Another controversy took place about 1609 between Du Moulin and Father Gontier, a Jesuit, on the doctrine of transubstantiation, and Gontier, having declared that he had confuted him in divers points held by the Protestants, Du Moulin published a report of the whole conference, entitled *Véritable Narré de la Conférence entre les Sieurs Du Moulin et Gontier.* When Ravaillac murdered Henry IV. many accused the Jesuits of having employed him, and in support of this view Du Moulin put forth a famous book called *Anticoton*, in which he fathered the King's death on Cotton in this anagram: PIERRE COTON, PERCÉ TON ROI; to which the Jesuits replied with an anagram on his name: PETRUS DU MOULIN, ERIT MUNDO LUPUS. He was pressed by several universities, especially Leyden, where he had studied for a time, to occupy their Chair of Theology, but he would not give up the church of Paris. After the death of Henry he had a bitter controversy with Tilenus, Professor of Theology at Sedan, about the effects of the union of the two natures of Christ. In 1615 James I. invited Du Moulin to England to help him in a plan he had formed of uniting all the Reformed Churches in Christendom. During this visit he was made a D.D. at Cambridge. On his return to France, the Jesuit Arnoux, court preacher and confessor to the King, attacked the Confession of the Reformed Church; Du Moulin replied to him, and wrote his masterpiece of controversy, *Bouclier de la Foy.* He was chosen, with four others, by the Protestant Church to go to the Council of Trent, but they were forbidden by the Council of State, on pain of death, to leave France. In 1620 he was sent to the Protestant Synod of Alaix, in Languedoc, of which he was made President. Hearing that it would be dangerous for him to return to Paris, he went to Sedan in 1621, and succeeded Tilenus in the Chair of Divinity. From here he wrote a long letter to the Protestants at Rochelle, counselling them not to fight against the King; but they disregarded his advice. James I. once more invited him to England to write a defence against Du Perron, now Cardinal. He went in March, 1624, and on James's death returned to Sedan, where he lived for thirty-three years in comparative retirement, though he never quite gave up religious controversy.

**Dunkers.**—A Baptist sect, founded in 1724, in Philadelphia, by a German named Conrad Peysel, or Beissel. Their chief settlement is called Euphrata, in allusion to the lament of the Hebrew captives. They practise great austerities, and wear a peculiar dress resembling that of the Dominican friars. They are also called *Tunkers* and *Dippers.*

**Duns Scotus,** JOHN, was born about 1265, died about 1308. England, Scotland, and Ireland have each claimed him for a countryman; it is, however, supposed that while Scotus indicates his Scottish descent, he was chiefly educated in England. The first elements of learning were imparted to him by some Franciscan monks who had been struck with the boy's intelligence while tending his father's cows. He was then sent by them to Merton College, Oxford, where in due time he became a Fellow, and entered the order of Franciscans. He was very learned in theology, law, mathematics, logic and metaphysics, astronomy, and natural philosophy. In 1301 he became professor of theology in succession to his master, William de Varro. His prelections were attended by crowds, the students at Oxford then exceeding 30,000. In 1305 he obtained the degree of doctor, and removed to Paris, where he greatly distinguished himself by a public defence of the doctrine of the Immaculate Conception of the Virgin Mary against St. Thomas Aquinas. He is said to have confuted two hundred objections to the doctrine, and to have brought a cloud of proof to establish it. The result was the conversion of the whole University, and the passing of a rule that none hereafter should be admitted to a degree there who did not swear to uphold this doctrine. He was called the Subtle Doctor, on account of his metaphysical acumen, by which epithet he is generally known amongst the Schoolmen. In 1308 he was called to Cologne to oppose the heresies of the Beguins, and to found a new university. He was received in the city with acclamation, but his career was cut short, for he died the same year, of apoplexy. Scotus has been esteemed the glory of the Franciscans, as Aquinas was of the Dominicans, and from their controversy arose the schools of the Scotists and Thomists, whose disputes lasted for so long. As regards his scholastic teaching, he was an advocate of Realism against the opposite system of Nominalism. As such, he contended that Universals, as distinguished from Particulars or Individual Things, had an objective or external reality, and that logic, therefore, was conversant about things and realities; while the Nominalists declared that Universals had but a subjective existence only, and that logic in consequence was conversant only about words and names. In maintaining these views, Scotus carried Materialism to the most transcendental length, discovering the existence of Matter not only

in angels and spirits, but even in the Deity Himself. The works ascribed to Duns Scotus are very numerous. The most famous, next to his commentaries on the Bible and Aristotle, is his commentary on the sentences of Peter Lombard, called the *Opus Oxoniense*, of which the *Opus Parisiense* is an abridgment. In 1639, his works were collected and published at Lyons (12 vols., folio), by Luke Wadding, under the title, *R. P. F. Joannis Duns Scoti, Doctoris Subtilis, Ordinis Minorum, Opera omnia quæ hujusque reperiri potuerunt, collecta, recognita, notis scholiis, et commentariis illustrata*, etc. This does not, however, contain all the works of Scotus, and a complete copy of this edition is exceedingly scarce.

**Dunstan,** St.—No man was more honoured by the generation in which he lived, and for many following generations, than St. Dunstan. On the other hand, no man has been more charged with fraud, imposture, and cruelty by the writers of later ages. Dunstan was born of a noble family in the west of England, not far from Glastonbury, in A.D. 925, the year in which Athelstan succeeded to the throne. He showed in childhood such an extraordinary love for books and music, that his parents determined to give him all the educational advantages in their power, and he was sent to Canterbury to be under his uncle Æthelm, the Archbishop, who introduced him into the court of King Athelstan. That king became so attached to him, and promoted him so rapidly, that he was regarded with bitter jealousy by his fellows, and retired from court, and went for a while to the monastery of Fleury, near Rouen, in France. On his return, King Edmund appointed him one of his chaplains, and, though he was then not more than about twenty-one years of age, gave him the ruined abbey of Glastonbury to restore, and to assemble a society of monks under the rule of discipline which he had learnt abroad. The sudden and violent death of Edmund, immediately after, prevented Dunstan from at once proceeding with this work, to which he might also have thought his own age unequal. He continued to live for some years longer at the court of King Edred, with whom he was in great favour; and it was not till A.D. 954 that his foundation of Glastonbury was finished. Among the first monks who joined his society was Ethelwold, who afterwards became Bishop of Winchester, and for his great zeal in the same cause was called "the Father of Monks." Another was Oswald, who was made Bishop of Worcester, and Archbishop of York. Through Dunstan's influence the King now restored the Abbey of Abingdon, which was put under the charge of Ethelwold, and continued one of the most famous Benedictine abbeys till the time of Henry VIII. While, however, these three friends were planning great things, King Edred died, in 955, and was succeeded by Edwy, the eldest son of Edmund, a weak and vicious youth, so much so that before long the men of Mercia and Northumberland revolted against him, and placed his brother Edgar on the northern throne. Edwy was no friend to monkhood; and in the year following his accession, he banished Dunstan beyond the sea. It is said that on his coming to the throne he gave a feast to his nobles. The Danes had brought in an ill custom of drinking to great excess, and this custom the Saxons unfortunately learnt from them. Even Alfred is said to have suffered all his life afterwards from the excesses he was obliged to submit to at his coronation-feast; and Edred, at the foundation of Abingdon Abbey, remained all day drinking mead with his nobles. Edwy withdrew from this heavy-headed revel; but only that he might pay a visit to a married woman, Elgiva, with whom he was too intimate. His departure gave great offence to his nobles, and they deputed Dunstan to go and remonstrate with him and bring him back. He did so; and finding him in the company of the woman and her daughter, Dunstan, using something between force and persuasion, led him back to the banqueting hall. For this Edwy took occasion in the following year to banish Dunstan. He also took back the lands which Edmund and Edred had given to Glastonbury and Abingdon, and broke up those establishments; and in the third year of his reign he married Elgiva, who appears to have been his cousin. The Roman Church, from the time of Pope Gregory, had disapproved of marriages between persons so related; and in the laws of some of the Saxon kings it was forbidden. By degrees the following Popes carried it further, and by forbidding marriages among cousins in very remote degrees, turned the law to great abuse. At that time, however, the opinion in England being that marriage of first cousins at least was unlawful, this match of King Edwy was a new offence; and Archbishop Odo, who then presided at Canterbury, and had the authority of the law to interfere in such cases, obliged the newly-married couple to separate from each other. There are some strange stories of cruelty, invented by the writers of legends in later ages—as that Odo caused Elgiva to be branded in the forehead, and, on her attempting to join the King, to have the tendons of her legs severed; and, finally, that he had her put to death. But as it is certain that the Saxon law gave no bishop any power to require anything from a culprit of any rank but the doing of penance, and as the earliest accounts contain nothing of the kind, and there is no authority for it but a legend written one hundred and fifty years afterwards, we may unhesitatingly pronounce this to be a fiction. Edwy was on bad terms with his people; some of them rose in rebellion against him; and a party of these are said to have slain Elgiva in a tumult at Gloucester. The King himself died at an

early age, in October, A.D. 959. On the death of Edwy, his brother Edgar became King of all England. Two years after his accession Odo died, and Dunstan, who had been before recalled from banishment, and was in great favour, was made archbishop. It seems that he had been entertained by Edgar before his brother's death, and had been made Bishop of Worcester and of London, which were both in the province of Mercia. Being now possessed of great power and influence, and aided by many powerful noblemen, as well as his two friends Oswald and Ethelwold, who held the two other most important Sees of York and Winchester, he had for nearly twenty years full scope for executing his great designs. The King, Edgar, was scarcely yet more than twenty-one, and in what regarded the Church suffered Dunstan to rule matters almost as he pleased. And then Dunstan's greatness came out. "Dunstan," says Mr. Green, "stands first in the line of ecclesiastical statesmen, who counted among them Lanfranc and Wolsey, and ended in Laud." "The noblest tribute to his work," says the same eloquent writer elsewhere, "lies in the silence of our chroniclers. His work indeed was a work of settlement, and such a work was best done by the simple enforcement of peace." It was by his justice to both sides that Northmen and Danes became friends instead of enemies. [*See* Green's *History of the English People*, i. 96.] In the course of Dunstan's administration about forty monasteries were built or restored, and most of them richly endowed. Among these were the old foundations of Ely, Peterborough, Tewkesbury, Malmesbury, Glastonbury, Evesham, Bath, and Abingdon; the new abbeys of Ramsey, Hunts; Tavistock and Milton Abbots, Devon; Cerne Abbots, Dorset; and many more. The rage for these new monasteries was so great that a change now took place at many of the cathedral churches. Here the bishops had formerly held a monastery in some places near the cathedral, where such priests as had taken the habit of monks lived with the other monks; but the other clergy, who were not under the rule, resided in private houses of their own, having an estate for their common maintenance, such as the deans and cathedral clergy have now. Thus, at Canterbury there were the secular clergy, who were in one society at the cathedral of Christ Church, and the monks, who were in another at St. Augustine's. Dunstan did not attempt to change this arrangement in his own See; but Oswald turned out all the clergy at Worcester who would not become monks; Ethelwold did the same at Winchester; and their example was followed by Elfric, after Dunstan's death, at Canterbury; by Wulfsine, Bishop of Sherborne, and other bishops. Dunstan died May 19th, 988. A small portion of his tomb is to be seen in Canterbury Cathedral, but a more interesting relic of him remains in the cathedral library—namely, a manuscript written by him, and his autograph in a beautiful hand.

**Dunwich.**—The first bishopric of East Anglia. For many years after the conversion of Kent by Augustine, the East Angles remained heathen. When King Ethelbert died in 616, Redwald, King of East Anglia, became Bretwalda. For reasons of State, however, when Ethelbert was dying, or dead, Redwald went to Kent and received baptism; but his wife remained a heathen, and he was but a half-hearted Christian. His son, Eorpwald, was prevented from receiving the faith by his nobles, but his half-brother, who succeeded him in 631, and who had been educated in France, was a Christian. At the beginning of his reign, Felix, a Burgundian monk, came into his kingdom, and was consecrated a bishop by Archbishop Honorius. His See was fixed at Dunwich, as being a flourishing sea-port, busy and populous. Bishop Felix presided over the See for seventeen years, and was a great preacher and evangeliser. He set up a school at Dunwich, which became famous, and as his episcopate lasted through the reign of several kings, his position became almost as royal in the eyes of the Angles. During the episcopate of Bisi, his third successor, Theodore of Tarsus began his memorable primacy [THEODORE OF TARSUS], and through his influence Bisi, who was grown old, was induced to resign, and Theodore divided the See into two, one for the *North Folk*, the other for the *South Folk*, fixing the "bishop's stool" for the former at Elmham, and keeping that of the latter at Dunwich (A.D. 673). Of the history of the two Sees in the years succeeding we know little, as, indeed, of the kingdom itself, for the fens and morasses on the west secluded it from the rest of the country almost as much as the sea shut it in on the east. But the coming of the Danes in the eighth century was followed by their permanent settlement in East Anglia in the ninth. It was their first settlement in this country. In the wars that ensued the brave East Anglian King Edmund was slain in 870 [EDMUND]; and the Danes set themselves so fiercely to root out the Christian faith that they destroyed the great religious houses which had sprung up in East Anglia—Peterborough, Crowland, Thorney, and Ely. The Peace of Wedmore, in 878, between King Alfred and the Danish chief Guthrun, brought brighter times; the Danes kept East Anglia, and became Christians. There are few records as yet of the progress of the Church in this part, but it was probably steady; Odo, the Archbishop of Canterbury in 942, was a Dane. Evil days, however, returned. Fresh Danes kept arriving, and the treacherous massacre of St. Brice's Day in 1004 was terribly avenged in East Anglia. The country was laid desolate.

churches were pillaged, clergy and monks massacred. The Abbey of Peterborough, which had risen from its ruins with fresh splendour, was again robbed. The accession of Cnut in 1014 brought peace to the Church. The troubles arising out of the struggle between Regulars and Seculars, which lasted till the Conquest, made themselves felt also here. The notorious Stigand thrust himself into the East Anglian See, as well as into those of Winchester and Canterbury. He was deposed from all by William the Conqueror. The See of Elmham was moved to Thetford in 1078, and to Norwich in 1094. [Norwich.] [See Dr. Jessop's admirable history of the *See of Norwich* (S.P.C.K.).] The following list of the Bishops of Dunwich, as far as they are known, is from the Bishop of Chester's *Registrum Sacrum Anglicanum* :—

| | Accession. | | Accession. |
|---|---|---|---|
| Felix | 630 | Aldberht | — |
| Thomas | 647 | Eglaf | — |
| Boniface. | 652 | Heardred | 781 |
| Bisi | 669 | Aelhun | 790 |
| Etti | ? 673 | Tidferth | 798 |
| Astwulf | — | Weremund | 824 |
| Eadulf | — | Wilred | 825 |
| Cuthwin. | — | Ethelwulf | — |

**Dupanloup,** Felix Antoine Philibert, Bishop of Orleans, an eloquent and eminent prelate, perhaps the most prominent of his generation, was born in Savoy, 1802; died at Laincy, in Loiret, October, 1878. He was ordained priest in 1825, became, in 1827, chaplain and confessor to the Comte de Chambord, and at the Revolution, in July, 1830, was almoner to the Dauphin. In 1841 he was nominated to one of the Chairs of Theology in the College of the Sorbonne, and in 1849 consecrated Bishop of Orleans, being decorated the following year with the insignia of the Legion of Honour. As a preacher Dupanloup stood in the foremost rank, and was the author of several works of importance, one of his best being *L'Éducation*. His literary attainments gained him admission to the French Academy. He opposed the doctrine of Papal Infallibility, and very severely censured the *Life of Jesus* of his old pupil Rénan.

**Dupin,** Louis Ellies (*b.* at Paris, 1657; *d.* 1719), was of Norman descent. He became doctor of the Sorbonne in 1684. He is celebrated as being the author of the *Bibliothèque universelle des Auteurs ecclésiastiques*, the first volume of which was published in 1686; this work, with supplements, mounts to sixty-one volumes. Dupin was a man of indomitable energy, undertaking much, and seemingly always able to carry through what he undertook. He was made Professor of Philosophy at the Royal College, but, when the Bull *Unigenitus* was published, he was banished as a Jesuit to Chatellerault by Louis XIV., but allowed afterwards to return to Paris, though not to resume his professorship. He was in communication with Wake, Archbishop of Canterbury, and also Peter the Great, with the object of a possible union being brought about between the French, English, and Greek Churches. He was the editor of the *Journal des Savants*, and also a contributor to Moreri's *Biographical Dictionary*.

**Duplessis-Mornay,** Philip (*b.* 1549, *d.* 1623).—A prominent leader of the French Protestants. His writings against the Spanish oppression in the Netherlands exposed him to the hatred of the Roman Catholics at Paris, and he barely escaped death in the Bartholomew massacre. He fled to England, where he spent several years. He wrote a book in French concerning the truth of the Christian religion, against *Atheists, Epicures, Paynims, Jews, Mahometans, and other Infidels.* This was in part translated into English by Sir Philip Sidney. He published a treatise containing the reasons why the Council of Trent could not be admitted in France. He was sent by the King of Navarre to the National Synod of Vitry, in Brittany, and he was also present at the General Assembly of the Protestants held at Montauban in 1584, by permission of the King, and drew up a form of their complaints against the violation of the edict for peace, which he presented to the King at Blois. He became Henry's most intimate adviser, and, in the civil wars for religion, did him and the Protestants many important services, both with his sword and pen, having answered a virulent book published by the League of the House of Guise against the King of Navarre, called the *English Catholic.* After the death of the Duke of Guise, he was instrumental in bringing about a reconciliation between Henry III. and Henry of Navarre, and was made Governor of Saumur. Here he built a church in 1590, and obtained a grant from the King to found a university there in 1593. By this time Henry had succeeded to the French throne, and had changed his religion. Duplessis wrote to him, expostulating on this sudden change, and desiring the continuance of his favour for the Protestants, and he succeeded in gaining for them some justice in the carrying out of edicts for their protection. In 1598 he published a book on the *Institution of the Lord's Supper*, and against the Mass. The Jesuits petitioned Parliament that it might be burned, and Du Perron, Bishop of Evreux, taxed Duplessis with having falsified many of his authorities; thereupon Duplessis requested that the King would have every passage in his book examined by commissioners. It was decided that there should be a conference between Duplessis and Du Perron. This was held at Fontainebleau in presence of the King, several bishops, Councillors of State, and other noblemen. After the first day Duplessis was taken so ill that

they could proceed no further; whereupon the King declared that "the diocese of Evreux hath vanquished that of Saumur." Duplessis called this decision "a spark of fire," and said that "the Bishop of Evreux's fly was made an elephant." He wrote in the latter part of his life a work called *The Mystery of Iniquity*, an attack on the Pope. In 1621, when the religious war commenced, he retired to his estates.

**Duplication.**—The ritual word describing the act of a priest who celebrates the Holy Communion twice in a day. The earliest notice of this is a canon of the Church of Armenia, ascribed to the fifth century, which reproves the practice very strongly—"May his lot be with the crucifiers." But there is some doubt of the genuineness of this; and at a later period it was allowed, and even enforced in the case of a priest having more churches than one [Canon of Council of Merida, A.D. 666]. At the same time, other authorities forbade it altogether, and some, on the other hand, ordered that a priest should not celebrate oftener than thrice a day [Canons of King Edgar, A.D. 960; Johnson's Collection, i. 420]. The use of the mediæval Church of England was not to forbid it altogether, but only to allow it in cases of necessity, as for the sick, or at a marriage. In some cases, a priest celebrating twice did not himself communicate more than once; but this was always condemned, as by the Council of Toledo, A.D. 681. The Apostolical Canons order every cleric present to receive, thus including the celebrant, and it is quite contrary to propriety for a priest to celebrate otherwise; still, the practice condemned at Toledo is occasionally used even in the Church of England; and in the Church of Sweden, according to Mr. Scudamore [*Notitia Eucharistica*, p. 693], the celebrant rarely communicates at all. A modified form of this prohibition was a canon of the Council of Auxerre, A.D. 578, which forbade a priest to celebrate twice in a day *at the same altar*. In the West there seem to be very few other traces of this, but in certain branches of the Eastern Church it is even now the use [Scudamore, p. 173].

**Durand,** WILLIAM, OF ST. POURÇAIN, Bishop of Purg-en-Velay, 1318, and of Meaux, 1326, died 1332. He was the most brilliant of the schoolmen of the fourteenth century. From his ardent contention that there is no human authority above the human reason he received the name of *Doctor Resolutissimus*. Starting from man as the centre, he built up his system of theology, so rejecting the teaching of Anselm and Aquinas, that theology is the science of God. He wrote a commentary on the *Sentences* of Peter Lombard, and a treatise on the subjection of the Clergy to the Civil Power, and is regarded as a pioneer of the Reformation.

**Durand,** WILLIAM, known as the "Speculator," from his book *Speculum Juris* (1230–96), was a learned writer on canon law. His *Rationale Divinorum Officiorum* was one of the first works ever printed, and one of the most splendid specimens of typography. There is a very fine copy in the Twysden Library, in the possession of Sir J. Sebright. The first part of this work was translated into English by the late Dr. J. M. Neale, under the title of *The Symbolism of Churches and Church Ornaments*. This sentence of Durand about the sacrament is sometimes quoted: "Verbum audimus, beneficium sentimus, modum nescimus, præsentiam credimus."

**Durham.**—The See of Durham was founded in 995 by Bishop Ealdhun, who removed thither from Chester-le-Street in that year. Lindisfarne was the most ancient representative of the See, having been founded by Oswald of Northumbria in 635. Aidan, its first bishop, was sent thither from Iona. From 665 to 678 the See was vacant, and then Eata became bishop both of Lindisfarne and Hexham; but in 685 he removed to the latter place, and was succeeded at Lindisfarne by the famous St. Cuthbert. [LINDISFARNE.] In 875 Bishop Eardulf and his monks fled from the island See on the approach of the Danes, carrying with them the body of St. Cuthbert, and after wandering about for seven years, settled at Cunegaceaster, or Chester-le-Street [q.v.]. This then became the seat of the bishopric till its removal to Dunholm,* or Durham, in 995, by Bishop Ealdlum, who had to fly from the Danes, like his predecessor of a century before. He built here a stone church, and placed in it the shrine of St. Cuthbert. The bishopric of Hexham was merged in this See in 820, but how is not explained. [HEXHAM.] During the episcopate of Walcher (1071–80), Durham Castle was founded by William the Conqueror, and the Prelate of Durham, a prince-bishop with a shadow of the sovereign power enjoyed by some of the German Sees. Mr. E. A. Freeman remarks that if all bishoprics had possessed the same rights England could never have remained a consolidated monarchy, but would have been disintegrated like mediæval

* This modern form, *Durham*, of the old *Dunholm*, is of French origin, being the Norman softening of the word into *Duresme*. Dunholm is derived from the Norse *dun*, "a hill fort," and *holm*, "a lake, or river island" [Taylor's *Words and Places*]. It is stated in *N. and Q.*, 1st S., ii. 108, "that the Bishops of Durham, down to the present day (1850), take alternately the Latin and French signatures *Duresm* and *Dunelm*." But this custom is now dropped, and the latter signature alone used. Both were, of course (like Cantuar, Ebor, and all such other signatures), abbreviations of the Latin adjectives ending in *ensis*, and agreeing with *episcopus*, "bishop," understood. This is a matter which, owing to its disuse by several bishops, is much forgotten, though perhaps it may be remembered how a newspaper once turned "A. W. Roffen," the Bishop of Rochester's signature, into "Mr. Roffen, the bishop's apparitor."

Germany. Its powers were much curtailed by Henry VIII. Surtees, in his *History of Durham*, gives, as the possessions of the See, the chief part of the country between the Tees and the Tyne, the districts of Bedlington, Norham, Holy Island, and Craike, together with Hexhamshire, the city of Carlisle, and a district in Teviotdale. Henry I., however, deprived the See of the latter possessions. Bishop Carileph, in 1093, commenced the present cathedral. It was not finished till 1480. The site of it is perhaps the most imposing in England, standing, as it does, sheer upon the face of the cliff above the river Wear. A famous monastery was attached to the See of Durham, which was resigned in 1540. Bede was one of its monks.

List of Bishops of Durham.

| | Accession. |
|---|---|
| Faldhun | 995 |
| Edmund | 1021 |
| Eadred | 1041 |
| Egelric | 1042 |
| Egelwin | 1056 |
| Walcher | 1071 |
| William of St. Carileph | 1080 |
| Ralph Flambard | 1099 |
| Geoffrey Rufus | 1133 |
| William de St. Barbara | 1143 |
| Hugh Pudsey | 1153 |
| Philip of Poitou | 1197 |
| Richard Marsh | 1217 |
| Richard le Poore | 1228 |
| Nicholas de Farnham | 1241 |
| Walter de Kirkham | 1249 |
| Robert de Stichill | 1260 |
| Robert de Insula | 1274 |
| Antony Bek | 1283 |
| Richard Kellaw | 1311 |
| Lewis de Beaumont | 1318 |
| Richard of Bury | 1333 |
| Thomas Hatfield | 1345 |
| John Fordham | 1382 |
| Walter Skirlaw | 1388 |
| Thomas Langley (Cardinal) | 1406 |
| Robert Neville | 1438 |
| Lawrence Booth | 1457 |
| William Dudley | 1476 |
| John Sherwood | 1485 |
| Richard Fox | 1494 |
| William Sever | 1502 |
| Christopher Bainbridge | 1507 |
| Thomas Ruthall | 1509 |
| Thomas Wolsey | 1523 |
| Cuthbert Tunstall | 1530 |
| James Pilkington | 1561 |
| Richard Barnes | 1577 |
| Matthew Hutton | 1589 |
| Tobias Matthew | 1595 |
| William James | 1606 |
| Richard Neile | 1617 |
| George Montaigne | 1628 |
| John Howson | 1628 |
| Thomas Morton | 1632 |
| John Cosin | 1660 |
| Nathaniel Crewe | 1674 |
| William Talbot | 1722 |
| Edward Chandler | 1730 |
| Joseph Butler | 1750 |
| Richard Trevor | 1752 |
| John Egerton | 1771 |
| Thomas Thurlow | 1787 |
| Shute Barrington | 1791 |
| William van Mildert | 1826 |
| Edward Maltby | 1836 |
| Charles T. Longley | 1856 |
| Henry M. Villiers | 1860 |
| Charles Baring | 1861 |
| Joseph Barber Lightfoot | 1879 |

**Durham,** University of.—The idea of founding a northern University in the ancient city of Durham was started in the reign of Henry VIII., but this came to nothing. The same idea was revived by Cromwell, who had taken some steps towards it, when his death put an end to the scheme. It was once more revived, and carried out, by the Dean and Chapter of Durham in the year 1833, and in the episcopate of Van Mildert. In the previous year an Act had been passed enabling the Dean and Chapter to appropriate an estate at South Shields for the endowment of a University, that estate being calculated to produce £3,000 per annum. By this Act, the Government of the University rested in the Dean and Chapter, the Bishop being Visitor. Bishop Van Mildert's scheme was to make provision for the Warden, and two Professors of Divinity and Greek, by annexing these posts to prebendal stalls in the Cathedral of Durham. In 1835, a statute was passed by the Dean and Chapter, with the sanction of the Bishop, entrusting the ordinary management of the University to the Warden, a Senate, and a Convocation; the Dean and Chapter reserving to themselves the office of Governors, and to the Bishop the office of Visitor. The Senate consists of the Warden, the Professors of Divinity, Greek, Mathematics, and Hebrew, the two Proctors, the heads of University College and Hatfield Hall (the latter named after Bishop Hatfield, of Durham, a liberal benefactor to Durham College, in Oxford; he died in 1381), and six other members of Convocation. The Convocation consisted originally of the Warden, and a certain number of Doctors and Masters of Divinity, Law, Medicine, and Arts, from the Universities of Oxford and Cambridge; at present, in addition to the original members, it consists of Doctors and Masters of the University of Durham, who conform to the regulations prescribed. The first work of the new Senate was to draw up a scheme for the regulation of the studies and general business of the University; this scheme was submitted to Convocation, and approved by it in 1836. In 1837, a Royal Charter was issued incorporating the University, and seven days after, viz., June 8th, 1837, the first degrees were confirmed. Owing to the appointment of the Ecclesiastical Commissioners, the intentions of Bishop van Mildert and the Dean and Chapter were not fully carried out. But the Commissioners dealt liberally with the University, and by an Order in Council of June 4th, 1841, the office of Warden was annexed to the Deanery of Durham; the Professorships of Divinity and Greek were attached to canonries in the cathedral. The Professor of Mathematics was made Professor of Astronomy also, with an increased salary. A new professorship of Hebrew and Oriental languages was established; and the six Fellowships already in existence were increased to twenty-four. The Commissioners, in order to provide funds for these appointments, assigned certain estates to the University which formerly belonged to the Dean and Chapter; grants of money have also been conferred on the University from time to time, under an Order of Council. At the same time that the University was opened, University College was established, for combining discipline and instruction after the manner of colleges in Oxford and Cambridge. At first several houses near the castle were used for the reception of students, but in 1837 the castle itself was assigned to the University, under an Order of the Queen in Council, and is held in trust by the Bishop of Durham. Bishop Hatfield's Hall was opened in 1846, and Bishop Cosin's Hall in 1851; the latter Hall, however, is not now in existence. It was named after Bishop Cosin, translated to Durham in 1660; he was a

great theologian and a munificent benefactor. In 1870 students were admitted without being attached to any college or hall. In the same year the Newcastle-upon-Tyne College of Medicine was taken into union with the University, and was henceforth called the Durham University College of Medicine. Particulars as to the courses of study may be seen in the *Durham University Calendar*. No religious test or subscription is required on matriculation, nor for degrees, scholarships, or Fellowships.

**Dutch Reformed Church.** — The course of the Reformation in the Netherlands led to the revolt of the nation from Spanish rule, and the establishment of its independence (1579). This was followed by the foundation of a Protestant University at Leyden, and the interdiction of the Roman Catholic religion. Protestantism at once assumed a strong Calvinistic aspect, owing to the French influence brought to bear upon it, and at the provincial Synod of Dort, in 1574, the Heidelberg catechism was adopted. Calvinism passed, as has been so commonly the case, into Rationalism, and the doctrine of many of the ministers of the present Dutch Church is but a modified Deism. At the time of the first colonisation of America, ministers were sent from Holland in response to the appeals of the Dutch settlers there, and as these settlers were mostly from Amsterdam, the ministers were placed under the Classis (Presbytery) of that city. But the difficulty and loss of time in communication caused this to be felt as a burden, and a bitter division took place in America between the *Coetus* and *Conferentie* parties. The former "were willing to yield a just tribute of gratitude, and a definite submission to the Church in fatherland. But they had deeply felt the inconvenience and serious difficulties, not to say degradations, of being placed in this implicit subordination and entire control, so inconsistent with the Christian liberty of presbytery. They had been deeply affected with the evils growing out of the mortifying necessity of sending all the cases of ecclesiastical controversy, and difficulties in discipline, to Holland, to be adjudicated there, where none of the parties could be on the spot to give testimony, or plead their own cause. And it was no small ground of complaint that parents must be subjected to the painful separation for years from their sons sent to Holland for education for the ministry, not to mention the burden of expense to which they were also subjected by sending abroad those who were educated here to be ordained in Holland to the holy ministry. In a word, the Conferentie party maintained the high importance of Holland education, and ventured to uphold the exclusive validity of Holland licence and Holland ordination. The Coetus party advocated the necessity of a home education, a home licence, and a home ordination. These, they said, were equally good for them, and equally valid for every purpose, as those in fatherland." This was the state of things in 1737, and for several years before. That year it was proposed not to renounce absolutely all dependence, but to form a home assembly for counsel. This was conceded, but it was found insufficient. It gave no home right to ordain, nor to try ecclesiastical cases. Consequently the question was reopened, and after much animosity had been spent, harmony was restored by the establishment of independence in 1772. The body thus established is still an important one in America.

**Duvergier.** [Port-Royalists.]

**D.V.**—*Deo Volente*, "God willing;" so St. Paul to the Ephesian Jews in the Vulgate of Acts xviii. 21: "I will return again unto you, *Deo volente.*"

**Dwight,** Timothy.—An American Presbyterian divine, born at Northampton, in Massachusetts, in 1752; died, 1817. His mother was the daughter of the celebrated theologian, Jonathan Edwards. At the early age of seventeen, having taken his B.A. at Yale College, Newhaven, he became master of the grammar school in that town, and one of the tutors at Yale before he was twenty. He was ordained in 1777; and the war having stopped the college courses, he became an army chaplain for the next year. Then, on the death of his father, he returned to Northampton, and in 1795 became President of Yale College, and Professor of Theology, which offices he held till his death. He was much esteemed, both as a tutor and a preacher. Over-study caused him to become nearly blind, and from the age of twenty-three he was never able to read for more than twenty minutes at a time. His preaching, therefore, was from concise notes, but his memory was remarkably good, so that he could afterwards dictate his sermons to an amanuensis. His chief work is his *Theology Explained and Defended*, a course of 173 sermons delivered in term time during four years (this work has gained popularity in Great Britain as well as America). He also wrote *The Conquest of Canaan*, finished when only twenty-one; and some volumes of religious poetry which are now forgotten.

**Dyce,** William, R.A., claims mention in this volume, both as a religious artist and author. He was born at Aberdeen in 1806, the son of a physician, who intended him for his own profession, but the youth, having taken his M.A. degree at Marischal College, showed such a passion for art that his father allowed him to follow it. After careful study and two visits to Italy, during which he imbibed those habits of reverent and solemn study of religious subjects which he retained

through life, he settled for awhile at Edinburgh, and gave himself to painting portraits, especially of children. In 1836 he exhibited his first picture in the Royal Academy of London, and in 1838 was made superintendent of the new Government School of Design at Somerset House. His picture of *Joash shooting the Arrow of Deliverance* secured for him the Associateship of the R.A. His picture of the *Baptism of King Ethelbert* adorns the House of Lords; and he continued to paint sacred pictures until within two years of his death. One of his best known works is the splendid series of frescoes in All Saints' church, Margaret Street, the most successful attempt which has been made at painting in an Anglican church. He was also an accomplished musician, one of the founders of the Motett Society, and a composer of anthems in the style of Palestrina. He was one of the principal revivers of Gregorian and Plain Song music in the Church of England, and in 1844 published a very handsome edition of the Common Prayer, with Plain Song music. He died in 1864.

**Eadie,** JOHN (1810–76), a celebrated Biblical critic and theologian, was born at Alva, in Stirlingshire. He was educated at Glasgow University, and then began to study for the ministry at the Divinity Hall of the Secession Church, since called the United Presbyterian. In 1835 he was ordained minister to the Cambridge Street church in Glasgow, and here he became popular as a preacher, specially for the power he had of making Biblical criticism attractive and intelligible. He was pressed to undertake important charges elsewhere, but he refused to leave Glasgow, and in 1863, he, with part of his congregation, formed a new church in Lansdowne Crescent, where he ministered till his death. His scholarship was very extensive, and as early as 1843 he was chosen by the Secession Church to be Professor of Biblical Literature and Hermeneutics in their Divinity Hall. In 1844 Glasgow University gave him the degree of LL.D., and that of D.D. was conferred on him by St. Andrews in 1850. Although preaching and lecturing must have occupied much of his time, he was a very prolific author. He published a *Biblical Cyclopædia*, an edition of *Cruden's Concordance*, an *Early Oriental History*, discourses on *The Divine Love*, and on *Paul the Preacher*, commentaries on the Greek text of St. Paul's Epistles, a *Life of Dr. Smith*, and lastly, a *History of the English Bible*. His wonderful knowledge of the various English versions, as well as his critical acquaintance with the original, caused him to be chosen to assist in the revision of the New Testament published in 1881.

**Eagle.**—It is a frequent custom to have the lectern, on which the Bible is placed in churches, in the form of an eagle. "Also ther was lowe downe in the Quere another Lettern of brasse, not so curiously wroughte [as one for the Epistle and Gospel], standing in the midst against the Stalls, a marveilous faire one, with an eagle on the heighte of it, and his winges spread abroad, whereon the Monkes did lay theire bookes when they sung theire legendes at mattins or at other times of service" [*Rites of the Church of Durham*, p. ii., quoted by Maskell]. Having been one of the Pagan objects of worship, the eagle was not used in Christian ornamentation until it was adopted to symbolise St. John. By some it has been spoken of as a symbol of our Lord; Aringhi mentions it with this signification, and Martigny quotes a passage from St. Ambrose where there is the same idea.

**East,** PRAYER TOWARDS THE.—This custom undoubtedly existed in the early Church, and is probably to be traced to the fact that the Sunrise, or "Dayspring" (*Oriens*) was consecrated in Christian minds as a perpetual symbol of Christ. "The East is the figure of Christ," writes Tertullian, "and therefore both our churches and our prayers are directed that way." And Clement of Alexandria: "They worshipped towards the East because the East is the image of our spiritual nativity, and hence the light first arises and shines out of darkness; and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance." And Augustine: "When we stand at our prayers we turn to the East, whence the light of heaven arises." In very many Western Christians there cannot but be a natural feeling of veneration for the land where Christ appeared in the flesh for our sakes; and so the simple and natural custom has been retained throughout the greater part of Christendom. [EASTWARD POSITION.]

**Easter.**—The greatest festival of the Christian Church. The Resurrection of Christ therein commemorated was the restoration of life to the world which sin had ruined, and it was the faith in this Resurrection which converted the world to Christianity. The name *Easter*, according to Bede, is derived from *Eostre*, a Saxon goddess, whose festival was the great Spring Festival; others derive it from *oster*, a Saxon word signifying "to rise." Its ancient name, both in East and West, was *Pascha* (*i.e.* Passover), the "Pascha of the Resurrection." This sacred festival has had existence from the very earliest ages of the Church; and indeed it is *the* great day of religious joy, celebrating the conquest over sin and death. It was an Eastern custom, still retained in the Russian and Greek Church, to hold a midnight service, and on the threshold of Easter Day Christians greeted each other with the salutation, "Christ is risen;" the Easter- or Pasch-egg

was the symbol of life out of what seemed dead. The freeing of slaves and captives at this time was customary; and, above all, it was the great day of Baptism and Holy Communion, and restoration of penitents to Church privileges.

There were great disputes in the early Church as to the day on which Easter should be kept; while it seemed naturally to be connected with the Lord's Day, some wished to celebrate it annually on the third day after the 14th Nisan, and thus continue its connection with the Jewish Passover; the Western Church took the former view, and the Eastern Church the latter. [QUARTODECIMANS.] At the Council of Nicæa, 325, it was finally settled that Easter Day should always be the Sunday nearest to the calculated anniversary of the actual Resurrection, being determined by the Paschal moon, the full moon next after or upon March 21st. The earliest date, therefore, for Easter Day is March 21st; and the latest, April 25th.

The festival of Easter begins with Easter *Even*. In the early Church the first part of that day was observed by the Church as a strict fast, the afternoon being one of the principal times for baptism. In the Anglican service the Epistle and Gospel both contemplate the Saviour with Body buried in the Grave, while His Spirit visits the Unseen World. Nevertheless, even the evening service is in part the anticipation of the coming festival. The Second Lesson (as does the Collect) sets forth our Baptism into Christ's Death as a spiritual Resurrection to newness of life.

The Service for Easter Day has one special feature, not occurring elsewhere in the Prayer Book, viz. the Anthems to be used instead of the *Venite*. They are placed before the Collect, Epistle, and Gospel. In the Prayer Book of 1549 they were directed to be said or sung before Matins, with a Collect, as an Introductory Service. In 1552 they were placed in their present position. Bishop Barry thus defines the spirit of these anthems:—"The anthems as they now stand dwell, first, on the sacrifice of the true Passover for us, and call us to keep the Feast of our Redemption in purity and truth, thus linking together the commemoration of Good Friday and the Easter Communion; next, on the spiritual Resurrection of the present, through unity with the Risen Lord; and lastly, on the Resurrection of the future, of which His Resurrection is the earnest and the ground." The Proper Psalms for the morning are typical of the kingly and priestly offices of Christ, and of His triumph over death and hell. The First Lessons are an account of the institution of the Passover, and of the victory of the Red Sea. The evening Psalms praise God for His glory and condescension, for the deliverance which that of the Red Sea prefigured, and for the glory bestowed on the Stone which men despised and refused.

The importance of the festival is marked by the appointment of its continuance on Monday and Tuesday.

**Eastern Church** represents that branch of the primitive historical Church which flourished in the eastern part of the Roman Empire. It can boast of a greater antiquity, a larger extent of territory, and a more powerful influence in the early history of the Christian Church, than can the Western. The foundation of the Church was in the East. The twelve Apostles were all Easterns; from Jerusalem and Judæa the Gospel spread to all nations. So that the Eastern is the Mother Church, and the Western the Daughter Church. The terms Church, Bishop, Priest, Deacon, Liturgy, Eucharist, Baptism, etc., are all of Greek or Eastern origin. The first great Councils of the Church—Nice, Constantinople, Ephesus, Chalcedon—were all held in the East; it was there that the great controversies of the faith raged so fiercely. Even in Rome itself, until Gregory the Great, the Popes were all Easterns. The Emperor Justinian went so far as to attempt to make Rome subject to Constantinople.

The immense extent of the Eastern Church, occupying the whole of Asia and large parts of Europe and Africa, was divided into four Patriarchates—viz., Constantinople, Alexandria, Antioch, and Jerusalem; after the separation of East and West, Moscow was made the fifth Patriarchate, to take the place of Rome.

The present population of the Orthodox Eastern Church has been reckoned to be upwards of seventy millions.

THE PATRIARCHATE OF CONSTANTINOPLE.—The city of Constantinople, named after its founder, the Emperor Constantine, having been created the capital of the Eastern Empire, its bishops soon began to increase in power. At first the bishopric was subject to the Exarch of Heraclea; but by the canons of the Second General Council it was enacted "that the Bishop of Constantinople have the prerogative of honour next after the Bishop of Rome, for Constantinople is new Rome." The Sees of Alexandria and Antioch were thus reduced in dignity to make way for Constantinople; so far, however, the dignity of Constantinople was simply honorary, but by degrees its bishops assumed authority over the dioceses of Thrace, Pontus, and Asia; and under Theodosius the Younger, Eastern Illyricum was added to its sway; and by the 28th Canon of Chalcedon (451) the Bishop of Constantinople first obtained the title of Patriarch; equal privileges with Rome were conferred on Constantinople, and her jurisdiction over Pontus, Asia, and Thrace was confirmed. The Popes of Rome stubbornly

resisted on all occasions the rising power of her rival in the East, but without success. In the time of Acacius, who held the See of Constantinople (471–489), the supremacy of the See became complete; and finally Pope Innocent III., in the Council of Lateran, yielded to the above canons, against which his predecessors had steadily protested. Meanwhile Russia and Bulgaria had yielded submission to Constantinople. In the sixth century the title of Œcumenical Patriarch was claimed by the occupants of the See, but the claim was vigorously opposed by Gregory the Great and other Popes of Rome; the title, however, remains attached to the See of Constantinople to this day.

In the seventh and eighth centuries Mohammedanism made great inroads into the Eastern Church, whole districts of the Patriarchate of Constantinople, as well as of the other Patriarchates, being subdued to the infidels. Meanwhile the jealousy existing between Rome and Constantinople was increasing in intensity, and events were tending towards an open rupture; thus Leo III., Emperor of the East, called "the Isaurian," by his decrees against images gave great offence in the West, and caused the connection between Eastern and Western Churches to be severed about A.D. 730. The interference of Rome in Bulgaria in the following century increased the existing ill-feeling. Another controversy of long standing between the two Churches was that of the Double Procession of the Holy Spirit. [Filioque Controversy.] It was probably only the rivalry and jealousy of the two Sees that prevented the question being amicably settled; the crisis came in 1053, Leo IX. being Pope of Rome, and Michael Cerularius Patriarch of Constantinople; each Church excommunicated the other, and the rupture became complete.

The encroachments of Rome into the jurisdiction of the Eastern Church were manifested by the setting up of a Latin Patriarchate at Jerusalem in 1099, and in Constantinople itself in 1204–61. The Emperor Michael Palæologus having succeeded in driving the Latins out of Constantinople, sought to effect a reunion of East and West in 1274; the attempt failed, for neither clergy nor people would submit to Rome. Again, in order to resist the Turks, John Palæologus (1341–91) and Manuel Palæologus (1391–25) sought reunion, but again without success. A final effort was made at the Council of Florence in 1439, when the Emperor John VII., together with the Patriarch of Constantinople and twenty-one Eastern bishops, signed a decree of union or submission to Rome, on condition of receiving aid against the Turks. The Eastern Church as a whole, however, entirely repudiated this agreement, and Constantinople, after a stubborn resistance, fell into the hands of the Turks in 1453. The Church of St. Sophia was turned into a mosque; but the Christians were tolerated, and their Patriarchs treated with considerable respect. The Sultan now appointed the Patriarch who had been nominated, and, unfortunately for the Church, the custom arose of bribing the Sultan to appoint a particular candidate. The Church in Constantinople gradually sank under the oppression of its Mohammedan rulers, but many held fast to their faith, and the Church, having passed through much affliction, has in the present century made much progress, and a brighter future seems before it. About twelve millions of Christians are subject to the Patriarch of Constantinople.

Offshoots of Constantinople.—*Russia.*—The conversion of Prince Vladimir (q.v.) in 992 gave the first great impetus to the spread of the Christian Church in Russia. The Metropolitans at first dwelt at Kieff, thence they moved to Vladimir, and in 1320 to Moscow. The Conquest of Constantinople by the Turks, the natural enemies of the Russians, made the subjection of the Russian Metropolitan to the Patriarch of Constantinople an embarrassing one, for the Metropolitan could not be consecrated without the consent of the Porte. In 1582 Jeremiah, Patriarch of Constantinople, raised Job, Metropolitan of Russia, to the dignity of Patriarch. The Czar of Russia, however, was displeased with the power of the Patriarchs of Moscow; accordingly, in 1721, a Holy Governing Synod was established to supply the place of the Patriarch. It consists of five or six bishops, one or two other ecclesiastics, and several laymen, all appointed by the Emperor.

For nearly 250 years the schism of the Uniats greatly troubled the Church in Russia; this schism was fostered by Rome, ever willing to weaken the power of the Eastern Church. It arose in 1590, from two dissolute Russian prelates, who joined the Roman Communion, and submitted themselves to the jurisdiction of the Pope. The number of Uniats rose to four or five millions; but in 1839 the remnant of them, about two millions in number, were received back into the Eastern Church. At present there are in Russia about 43,000 churches, 34,000 priests, 1,600 deacons; 435 monasteries, 113 convents, and about 60 bishops. The parish clergy never receive any tithe; their income being derived from Easter offerings, fees, and glebe. Catherine II. confiscated much of the property of the National Church, but the late Emperor did much to endow the poorer dioceses. In the election of bishops, the Holy Synod nominates three persons to the Emperor, who chooses one. The total number of Christians subject to Moscow is about fifty millions.

*Greece.*—Previous to the War of Freedom there were in Greece twenty Metropolitans, two archbishoprics, and nineteen bishoprics. In 1828 the newly established Government of Greece rejected the authority of the Patriarch

of Constantinople, but the Church was divided on the question; the matter was settled in 1833, when it was agreed by thirty-six Greek prelates that the Church of Greece, while remaining in full communion with the Eastern Church, is independent of all external authority; and that a permanent Synod be established, composed entirely of archbishops and bishops appointed by the king, after the model of the Russian Church. The country was divided into ten bishoprics: the Synod consists of a president and four members, all bishops, a secretary, royal commissioner, and supernumeraries.

*Armenia* is at present the most important Christian communion in the East, after the Russian. The Church was planted in Armenia by St. Gregory the Illuminator, towards the end of the third century, who was consecrated bishop in 302, after enduring much severe persecution. Originally the Church was subject to Cæsarea in Cappadocia: the Primate dwelt at Etchmiadzine, but afterwards removed to Tovin, and finally settled at Etchmiadzine. The Armenians rejected the Council of Chalcedon, and confirmed this rejection at their Synod of Tovin. On the subjection of Armenia to the Turks many abuses crept into the Church; simony was very prevalent. In addition the Church of Rome set up her communion, and attracted many adherents. The Armenian Church continued to grow more and more corrupt, coming to the lowest depths of degradation under Lazarus, her Primate, who died in 1751. By the treaty of 1828 Etchmiadzine was added to Russia, and under her influence the state of the Church was improved. The Armenian Church is recognised by the State, and retains its freedom and self-government. Proposals for union with the orthodox Eastern communion have been made in the present century, but so far without success. The Armenian Patriarch of Constantinople is supreme over all Armenians within the Turkish Empire. The Armenians are spread over Russia, Persia, and Turkey; they have sixty-seven bishops of all ranks. In Russia alone they number over 300,000 adherents, and possess 965 churches.

*Servia* has an independent National Church, in full communion with the Orthodox Eastern Church. It is governed by a Metropolitan at Belgrade, and has three other bishops. The people elect their own Metropolitan, but the election must be confirmed at Constantinople.

The *Georgian Church* in Asia Minor was at one time subject to the See of Constantinople, in communion with the Orthodox Eastern Church, but now under the Holy Synod of Moscow. It has a Metropolitan at Tiflis, and four other prelates.

*Patriarchate of Alexandria.*—Up to 381, Alexandria ranked next to Rome. In that year it had to give place to Constantinople. The Patriarch of Alexandria reigned supreme over Egypt and Ethiopia. St. Cyril was the most illustrious occupant of the See. The temporal and spiritual power of the Patriarch was excessive. St. Cyril first assumed the title of Patriarch; formerly the Bishop was termed Pope. The present title is Pope and Patriarch, and Œcumenical Judge; it was his province to proclaim every year the date of Easter to the whole Church. Formerly possessing 100 prelates, there is now only the Patriarch. The cause of this decline was, first of all, the setting up of the Coptic or Jacobite communion, which drew away many Orthodox; and secondly, the inroads of Mohammedanism.

The Jacobite or Coptic Church has thirteen bishops; their Patriarch resides at Cairo. Theirs is probably the only communion in which translations are forbidden in accordance with the Nicene Canon.

The Orthodox in Egypt have only three monasteries, the Copts have twenty-six.

*Patriarchate of Antioch*, consisting of Syria, Phœnicia, Arabia, Cilicia, and Cyprus.—Antioch, whose See is supposed to have been founded by St. Peter, was the earliest of the Patriarchal Sees. In the height of its glory it had 250 bishops; now it has less than twenty, and its Patriarch resides at Damascus. No part of the Church has suffered more from heresy and schism; first the Patriarch Paul of Samosata, then Arians, then Nestorians, then Monophysites, then Saracens, then Roman emissaries, conspired against her. About the year 1100, a Latin succession of Patriarchs was begun, and lasted till Antioch finally fell into the hands of the Turks; there are now only a few hundred Christians in the city. Formerly the whole of Chaldæa was subject to Antioch; but when Chaldæa embraced Nestorianism the union was severed. In Cyprus, which was formerly subject to Antioch, there is now an independent Church, subject to no external authority, but in communion with the Orthodox Easterns. The Archbishop of Cyprus is styled the "Most Blessed Despot." The number of Orthodox Easterns in the whole diocese is said to amount to 26,000 families.

The Bishop of Seleucia ruled as quasi-Patriarch over Chaldæa. The Church here soon fell into a wretched state. Nestorianism and simony were prevalent. The Nestorian Patriarchs moved to Bagdad, thence to Mosul, near Nineveh. At the beginning of the eleventh century there were twenty-five Metropolitans ruling, from China to the Tigris, and from Lake Baikal to Cape Comorin. The invasion of the Turks nearly caused the annihilation of the Nestorians; but they took refuge with their Patriarch in Kurdistan. There they suffered two massacres. About 1460, a Roman succession of bishops was started. In 1551 polygamy and divorce were prevalent for a time among these Nestorians. There are now about sixteen prelates.

*The Church in India*, supposed to have been founded by St. Thomas.—The Church was known as the Church of Malabar. Nestorianism made its way into this Church in the tenth century. The Christians here became so powerful that at one time they chose their own king. Ecclesiastically they were dependent on the Metropolitan of Persia; they had but one bishop, who was assisted by an archdeacon. In 1502 the Christians of Malabar put themselves under the protection of the Portuguese. Funchal, in Madeira, was made the seat of the Primate of All the Indies. Then Goa was made the seat of a Metropolitan and Archbishop. The attempts to bring the Church into subjection to Rome caused many Christians to resort to the Jacobite or Coptic Church; and Jacobites or Monophysites they still remain. The total number of Christians is about 200,000, but they are mostly Roman Catholics. The Jacobites in the diocese of Antioch at one time boasted of 123 prelates; at the end of the sixteenth century they were reduced to twenty. There is also a Roman succession of bishops dating from 1646. The Maronites, about Mount Lebanon, in communion with Rome, have nine prelates.

*Patriarchate of Jerusalem.*—At the destruction of Jerusalem, Cæsarea became the civil metropolis of Palestine, and, accordingly, the ecclesiastical metropolis was also fixed at Cæsarea; and from henceforth the Bishops of Jerusalem were known as the Bishops of Ælia Capitolina. A Gentile bishop, Mark, was the first occupant of the new See. A kind of honorary pre-eminence belonged to Ælia, as the canons of the first General Council expressly admit. By the end of the fourth century, however, Jerusalem had succeeded in asserting its equality, at least, with Cæsarea. Juvenal, Bishop of Jerusalem, at the beginning of the fifth century, advanced the dignity of the See to almost Patriarchal authority. Jerusalem suffered greatly from its capture by the Saracens; her bishop, Sophronius, unluckily appealed to Rome for aid, with the result that a rival communion of Latins was set up in his midst; the Latin schism being as harmful as the Saracen power. At the recapture of the city by the latter, the Greek Patriarchs, who had been driven out by the Latins, again became resident. They now live in Constantinople. The present number of Orthodox Christians is between fifteen and twenty thousand. There are about seventy parish priests, and about the same number of churches.

*Characteristic features of the Eastern Church.*—The one doctrinal test is the Nicene Creed, to which all the Eastern Churches are deeply attached. The insertion of the *filioque*, it will be remembered, was the chief cause of separation between East and West. The Apostles' Creed is entirely Western, and has no place in the East. The Athanasian Creed is found in their office-books, but is not used in public worship. They acknowledge seven sacraments. In baptism trine immersion is considered essential, and is followed immediately by baptismal unction administered by the priest, and corresponding to confirmation. Forty days subsequently, the child is admitted to infant communion in one kind. Leavened bread is used in Holy Communion. The cup is given to the laity, who, as a rule, communicate but once a year, confession being a necessary condition. The priests communicate daily. While the Eastern Church has held steadfastly to the Catholic faith, she has rejected the purely Roman doctrines of Purgatory, Supremacy of the Pope, the Immaculate Conception, and Indulgences. On the other hand, she agrees with Rome in holding the doctrine of "Invocation of Saints," and this is the essential point of difference between her and the Church of England. Parish priests must be married; but second marriages are forbidden. The bishops, being all taken from the monasteries, are unmarried. In their public worship the people stand during the prayers, and while communicating. The altar is entirely hidden by the Iconstasio, a solid screen, on which *icons* or sacred pictures are fixed.

Owing to the isolation of the Eastern Church, and her oppression by the Mohammedan power, she has not produced, in mediæval or modern times, such an array of great scholars as she boasted in earlier ages; she has produced no such giants as Chrysostom, Basil, Athanasius, Cyril; nor can she compare with the Western Church in scholars and divines; but, notwithstanding, there are names illustrious in the history of the Christian Church, such as Michael Psellus, a brilliant scholar, who died in 1105; Archbishop Theophylact, of Bulgaria, a commentator of lasting reputation (*d.* 1112); Euthymius Zigabenus (*d.* 1118); Nicetas Acominatus (*d.* 1206), Nicholas, Bishop of Methone (*d.* 1200). But the most eminent of all is Eustathius (*see* EUSTATHIUS), Archbishop of Thessalonica (*d.* 1198), a voluminous and learned commentator. On the other hand, the mass of Eastern ecclesiastics, from the difficult positions in which they are placed, have not the reputation of being well educated.

**Eastward Position.**—A question has arisen in the Anglican Church of late years, and been discussed with a good deal of earnest feeling, as to the position of the celebrant at the Lord's Supper. The question turns upon two things—(1) the rubrics, and (2) the leading principles of the Church Worship.

1. There are two rubrics bearing on the matter. The first (*a*) is that immediately preceding the Lord's Prayer at the beginning of the service, the second (*b*) that before the Consecration Prayer.

It has been contended by some that in (*a*)

by the north side is meant the north end of the western end, and that the priest is following the rubric by facing eastward, but standing at the northern end. But, as the judgment of the Privy Council very pertinently remarked, every square table has four sides, and therefore this interpretation could not be accepted. The circumstances under which the rubric was drawn up have to be taken into account. It first appeared in the second Prayer Book of Edward VI. (1552). In the first book the priest had been directed to stand "afore the Table," but betweenwhiles all altars had been demolished, and the name had been erased from the Prayer Book; the table was placed with ends east and west, and the longer sides north and south. The celebrant, therefore, in standing on the north side, was really taking his position "afore" or "at the middle of the table," and so far the celebrant who faces eastward is obeying the spirit of the rubric. The table was restored to its "altarwise" position by Laud, and it is contended by advocates of the Eastward Position that it was taken for granted that the celebrant would move with the table, and stand as aforetime in the middle. The controversy with respect to (*b*) turns on the words "before the table" and "before the people." As regards the former of these two phrases, there certainly seems *primâ facie* evidence that the Eastward Position must be intended, especially when the rubric before the words, "It is very meet," etc., is read in conjunction with it, "Then shall the priest *turn to the Lord's Table*," etc. With regard to the second expression, "break the bread before the people," does it mean that he is to turn so that the people may see him actually perform the manual acts, or see him as their representative? There is no doubt that in a church which has aisles he is more visible to the whole congregation standing "in the midst of the table" than at one side. The answer must be sought by inquiring into what we have called the second question. Framers of the Liturgy professed to follow, so far as they could, the use of primitive times. And the Commission to the Revisers of the Savoy Conference, which put forth our Prayer Book in its present shape, bade them "to review the Common Prayer, comparing the same with the most ancient Liturgies which have been used in the Church in the most primitive and purest times." Now, in the course of that revision, the Puritans took up this question, and argued that it is most convenient for the minister to turn himself to the people all through the ministration of public worship. To which the bishops replied, "The minister's turning to the people is *not* most convenient throughout the whole ministration. When he speaks to them in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God it is fit that they should all turn another way, as the ancient Church did."

It is on this answer that the defence of the "Eastward Position" is rested. The minister is the representative of the people. He speaks not to them, but to God. He makes himself one with them, and offers the memorial on their behalf. The Consecration Prayer, as any one may see by looking at it, is addressed not to the people, but to God. Standing before the people, then, means standing where they may all see him offering their prayer with his own.

The Eastward Position is the practice not only of the Church of Rome, but of all the Eastern Churches, of the Lutheran Churches of Scandinavia and Denmark, and of the Prussian Evangelical Church. The Folkestone judgment left the question open in the Church of England, and since that judgment was delivered it has become a very usual practice.

**Ebbo.**—In the year 822 Harold Klak visited the Court of Louis le Débonnaire, to implore his help against the inroads of Godfrey, King of Lethra. Louis granted this petition, and prepared a formidable army. Ebbo, who was Bishop of Rheims at the time, asked leave to organise a small band of missionaries which should accompany the army, and thereby insure comparative safety. At the end of three years Ebbo returned to France with Harold and all his family, whom he had converted, and whom he baptised at Mayence. Ebbo then determined to take great pains in seeking out a priest to go back to Denmark with the converts, who should constantly remind them of the profession they had made. His choice fell on a monk named Anskar, an account of whose work among the heathen Norsemen will be found under MISSIONS.

**Ebionites.**—Heretics of the first and second centuries. Some historians have stated them to be so named from their founder, Ebion, but this appears to be a mistake. There is no evidence whatever of the existence of Ebion; the name is probably from a Hebrew word signifying "a poor man," and to have been given to this sect because they declared themselves followers of the poor and despised Nazarene. They were a Jewish sect, who, laying hold of the humility of the Saviour, to the exclusion of all other truths concerning Him, denied His Divinity, and corrupted the Gospel into a Judaised theory. They are said to have called themselves disciples of St. James, to have accepted only the Gospel of St. Matthew, and to have eliminated the miraculous elements even of that. Whether or not the assertion of some early writers is true that this Gospel was originally written in Hebrew, they seem to have possessed some version of it in Hebrew, and it was known as "The Gospel according to the Hebrews," and sank into contempt and oblivion along with many other heretical writings of that age. Some of them held that

our Lord was the son of Joseph and Mary, others that He had an angelic nature. They taught to abstain from meats, and to observe Jewish rites; rejected the authority of St. Paul, whom they called an apostate; made Saturday and Sunday equal holy days; called their meetings synagogues, not churches; and celebrated their mysteries with unleavened bread. It has been thought by some that it was against this rising sect that the Epistle to the Hebrews was written. They gradually became merged in some of the obscure Gnostic sects of the second century.

**Ecclesiastical,** "relating to the Church."—The Greek word *ecclēsia*, from which this is derived, meaning something which is "called out," signified in classical Greek "an assembly of citizens summoned by the crier." Hence it came to be used in the New Testament as the name for the assembly of those whom God called forth to bear witness to His Truth and His eternal Son, the *Church*. Like that word, it is used to denote both the living body of Christians and also the buildings in which they meet. The derivations of the Greek word are the names common to all the languages of Southern Europe, derived as they are from the Latin.

**Ecclesiastical Commission.**—This was established by the Whig Government, with the sanction of Archbishop Howley, in 1835, and several subsequent Acts have added to its powers. Its object was thus set forth in the original draft of instructions:—"To consider the state of the several dioceses of England and Wales, with reference to the amount of their revenues, and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching by commendam to bishoprics benefices with cure of souls; to consider also the state of the several cathedral collegiate churches, with a view to rendering them more conducive to the efficiency of the Established Church; and to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy in their respective dioceses."

The Ecclesiastical Commission consists of all the bishops: the Deans of Canterbury, St. Paul's, and Westminster; five Cabinet Ministers, three judges, and twelve laymen, who must be Churchmen, of whom two are appointed by the Primate, and the rest by the Crown. The Commissioners began by lowering the incomes of seven of the richest Sees to the extent of £22,800, to be given to those which had hardly any endowment, abolishing several canonries, and other ecclesiastical preferments, and throwing the income into the common fund. This early proceeding brought them under the keen satire of Sydney Smith, whose letters to Archdeacon Singleton are among the wittiest of his writings. It is now universally agreed that some of the opening proceedings were more zealous than wise. Thus it would have been better to have left *no* cathedral canonries unless with a purpose of making them useful. The race is hardly yet extinct of cathedral canons whose only recognisable qualification is that they are relatives of bishops, and whose work is little or nothing. As has been pointed out by the Archbishop, and by Mr. Beresford-Hope, it was quite feasible to attach to each canonry some important duty, such as the supervision of education of the people, and also of candidates for orders, or preaching duties, and the like; such arrangement would have been a permanent strength to the Church. The Commissioners have power, with consent of the bishop, to rearrange archdeaconries and rural deaneries. But all arrangements must be approved by the Queen in Council. When any is so approved, it is gazetted, and then has the power of an Act of Parliament. By 19 and 20 Victoria the Church Building Commissioners were merged in the Ecclesiastical Commission, which has now in consequence acquired the further power of dividing or uniting existing parishes, and making new districts.

**Ecclesiastical Courts.**—The history of the courts which have exercised ecclesiastical jurisdiction in England may be divided into four periods:—[1] the Anglo-Saxon period up to the Norman Conquest; [2] from the Norman Conquest to the Reformation; [3] from the Reformation to 1832; [4] from 1832 to the present time. It is necessary, before beginning to trace the history of Ecclesiastical Courts in England, to bear in mind [i.] that the Church of England, in common with all other branches of the Church of Christ, has had from its beginning an organised system of self-government, both as to faith and morals, and [ii.] that the acceptance of the Church of England as the national religion has involved a recognition by the State of the ecclesiastical jurisdiction as an integral part of the Church system. Hence the judgments of the Ecclesiastical Courts have been enforced by the civil power of the State; and thus the connection between the civil and ecclesiastical jurisdictions had its beginning. It is quite evident that one of the two parties in this compact may possibly overstep its proper boundaries, and invade the rights of the other.

Anglo-Saxon Period.—It is clear, in the first place, that the source of legislative authority in the Church was distinct from the source of authority in the State; for the Church, in its origin, lay outside the State, and an important part of its ecclesiastical laws were the canons of the General Councils of the Universal Church, in which individual States had no voice.

The Courts during this period were:—*The Bishop's Court*, in which the bishop personally settled disputes which did not require legal decision. *The Metropolitan Court of the*

*Archbishop*, who exercised authority over all the dioceses in his province. His authority was recognised by the bishops and by the kings. *The Abbot's Court*, exercising jurisdiction over his own community. Then there were *Provincial Synods*, consisting of archbishops, bishops, abbots, and other clergy, to decide questions of importance affecting the interests of the Church. Occasionally the King or the great lords attended.

Ecclesiastical jurisdiction was often, but not always, exercised in the moots or assemblies of the men of the shire and hundred. Civil as well as ecclesiastical suits were decided at these assemblies. The sheriff, ealdorman, and bishop seem to have been the presiding officers. It is probable that the bishop sat as the guardian of the interests of the clergy, and the sheriff and ealdorman as representing lay interests; each seems to have respected the authority of the other. The decision at these moots was by the process of compurgation or by ordeal. The question of appeal from this court is very doubtful. If the ecclesiastical procedure followed the secular custom, it would be possible for the appellant to commence a new suit against the judges in the same court. There is no evidence of appeals to Rome, but probably, following the custom of other branches of the Church, there would be occasional appeals to the Metropolitan or to the Provincial Synod. Sentences decreed in the shire-moots would be carried out by the shire officers; sentences decreed in the purely ecclesiastical courts, by the archdeacon and his subordinates invested with civil authority to do so.

From the Norman Conquest to the Reformation.—During this period the Church was, as a general rule, permitted to make its own laws, though from time to time the Crown or Parliament interfered to restrain some particular Act or Acts relating to solely temporal affairs when it was thought that the Church was going beyond its province. William the Conqueror, in particular, exercised a strong controlling power over ecclesiastical legislation. It was by his means that the whole system of ecclesiastical jurisdiction was organised and enlarged. His first step was to take away ecclesiastical causes from the shire-moots, and to restrict them to purely ecclesiastical tribunals. Thus he enacted—

"That no bishop or archdeacon shall henceforth hold pleas touching ecclesiastical laws in the hundred-courts, nor draw to the judgment of secular men causes which pertain to the government of souls. Whoever, according to episcopal laws, is summoned for any cause or fault, is to come to the place chosen or named by the bishop, and there make his answer, and not according to the hundred, but according to the canons and episcopal laws, is to do right to God and his bishop."

The next step was to create *Archdeacons' Courts*. They had special control over the fabric and furniture of churches. Appeal was allowed from these courts to the Bishop's Court.

Soon afterwards a *Chancellor's Court* was created in each diocese. The chancellor, or chief official, was delegated by the bishop to exercise part of the bishop's own jurisdiction, the bishop reserving a certain part to himself. There was no appeal from the official to the bishop.

*Diocesan Courts* were held in each diocese under the Chancellor as official principal. They were courts of first instance, and appeals from Archdeacons' Courts were also heard. Appeals from the Diocesan Courts were carried to the Provincial Courts.

The Provincial Courts of Canterbury were four:—

[i.] The *Court of the Official Principal*, otherwise known as the *Court of Arches*, was the Consistory Court of the archbishop. It was held in St. Mary-le-Bow. This Court heard appeals on all ecclesiastical questions from the Diocesan Courts; the official principal was styled Dean of Arches, and sat as an independent judge, possessing all the judicial power of the archbishop.

[ii.] The *Court of Audience*, "the domestic and familiar court of the archbishop," held later at the Consistory Court at St. Paul's. The judge of this court was called the Vicar-General, and he sat as the delegate of the archbishop.

[iii.] The *Prerogative Court of Canterbury* exercised jurisdiction in testamentary matters. The Official Principal or Vicar-General must have had charge of this court originally; afterwards it was presided over by a judge with the title of master or commissary. The court was originally held in the archbishop's palace, but after the Reformation it moved to Doctors' Commons.

[iv.] The *Court of Peculiars*. The judge of this court was the Dean of Arches. He exercised jurisdiction over the thirteen parishes in the diocese of London, which, as Peculiars of the archbishop, were exempt from the Bishop of London's jurisdiction.

The Provincial Courts of York were the Prerogative Court and the Chancery Court, corresponding to the Prerogative and Arches Court of Canterbury.

In cases of heresy the accused was brought either before one of the above courts or before a special commission issued by the archbishop.

Laymen were not allowed to act as judges in any ecclesiastical court; but this rule was occasionally broken, as Archbishop Chichele testifies (about 1416).

The procedure in these courts was almost identical with that of the Roman law, and remains the same to this day. All the legal proceedings of the suits were carried out under the jurisdiction of the ecclesiastical

judge, it being a rule that "no matter touching the government of souls should be tried by a secular tribunal;" but, on the other hand, in order to enforce the sentences pronounced, it now became necessary to apply to the Crown for a writ of *significavit* to be issued to the sheriff to enforce them. As a rule, but not always, the application for a writ was a merely formal proceeding, and was granted readily.

Ecclesiastical jurisdiction was exercised over laity as well as over clergy, and took cognisance of questions of doctrine, morality, marriages, testaments, legitimacy, intestates' property, fiduciary and pledging contracts, promises and keeping of oaths, and libels. In cases of heresy, the case was always tried by the bishop or archbishop; the ecclesiastical sentence was excommunication; then, by the statute 5 Richard II., the chancellor was authorised to arrest the condemned on the bishop's certificate, and by 2 Henry IV the bishops themselves were allowed to arrest and imprison the offender, and if he proved obstinate he was, by 2 Henry V., to be handed over to the sheriff to be burnt.

*Appeals:* From the date of the Conquest, the system of appeals became developed. There was first of all the appeal *ex gravamine*, or *extra-judicial* appeal, by which a defendant, feeling that justice was denied him during his trial, might appeal to a higher ecclesiastical authority; as soon as notice of appeal was given, all further proceedings in the trial would be void. A great portion of the recorded appeals to Rome were of this character.

*Judicial appeals* were from a definite sentence of one court to the superior court, the final Court of Appeal being vested in the archbishop; but if the archbishop "failed to do justice," appeal was made to the king to stay all proceedings, or to order a re-hearing of the case by the archbishop.

By the leave of the king, up to the time of Henry I., appeals might be carried to Rome, but in Henry II.'s time appeals to Rome were possible without permission from the king; by the common law, however, the king could forbid any subject to leave the kingdom, and could prevent any papal or foreign sentence from being received in England. Again, by the Statutes of Præmunire, only such appeals to Rome were lawful as the secular tribunals of the kingdom were incompetent to deal with. None of these appeals had any reference to matters of doctrine, ritual, or morals, but were confined to debatable questions of marriage, testaments, disputed elections, etc.

*Prohibitions* became general in Henry III.'s reign, by which the king stayed all proceedings in ecclesiastical courts, when they were encroaching upon the province of the secular courts, or when "the rights of the subject" were interfered with. By 13 Edward I. such prohibitions could not be issued where "mere spiritual" matters were being tried.

THIRD PERIOD: FROM THE REFORMATION TO 1832.—Great changes were made at the Reformation both in ecclesiastical law and in the constitution of Ecclesiastical Courts.

Henry VIII in 1531 compelled the clergy to acknowledge him as supreme head of the Church of England, so far as is allowed by the law of Christ; and by the Act of Supremacy, 1535, this title is confirmed by Parliament. In 1533 the supremacy of the Crown in all cases whatsoever is enacted by Parliament, but the preamble of the same Act speaks "of the authority, fitness, and usage of the spirituality to administer the laws spiritual;" and "of the parallel authority of the temporality to administer the laws temporal;" and "of the alliance between these two jurisdictions." By the Act of Supremacy Henry recovered from the Papacy the authority properly belonging to the Church of England, but which had been usurped by the popes: henceforth the Crown becomes the usurper in ecclesiastical jurisdiction. Henceforth Convocation could only meet by the king's command, and the power of legislation was taken from it. The ancient Church courts were all preserved, but the bishops had to accept a commission from the king's Vicar-General, an entirely new official, before they could exercise their jurisdiction; thus yielding to the assumption that the king is the source of all ecclesiastical jurisdiction. Otherwise the constitution and procedure of the Church courts remained as before, with the exception that laymen might act as ecclesiastical judges.

A new court of appeal, called *The Court of Delegates*, was set up by Act of Parliament in 1534; it was abolished by Mary, but revived by Elizabeth in 1559. [DELEGATES.] Only seven appeals which in any way remotely affected doctrine are known to have come before this court, and in no one case did that court reverse the decision of the regular ecclesiastical courts in matters of doctrine. Owing to the fact that it was not a properly constituted Church court, it has been held by many that it was not intended for appeals in purely spiritual matters; in other branches of ecclesiastical law, such as marriage and testaments, its jurisdiction was complete and final. The court was abolished in 1832, and its jurisdiction handed over to *the Judicial* Committee of the Privy Council. The royal commissioners who advised this change of tribunal do not seem to have contemplated the possibility of appeals on matters of doctrine being brought before the Privy Council. "It was created for the consideration of a totally different class of cases" (Lord Brougham). But as questions of doctrine are decided now by that tribunal, the power of self-government in matters of faith and morals which the Church of England, in common with the rest of the Catholic Church, once enjoyed, and which is an essential part of her

constitution, is disputed and taken from her. The maintenance of this tribunal is also held by many to be a violation of the Reformation settlement, or at least to be no part of it.

*The Court of High Commission*, created in 1558 as a supreme court in ecclesiastical matters, had jurisdiction over "all manner of errors, heresies, schisms, abuses, offences," etc. The Crown appointed "such persons being natural born subjects as the Sovereign shall think meet" to exercise this jurisdiction. Elizabeth, in issuing her first commission, appointed eighteen persons, and this formed a precedent for subsequent ones. The court was open as a court of first instance. It proceeded on suspicion, information, or presentment. There was no appeal from its decisions (except for a short time in the reign of James I.). Important cases of doctrine were decided by this court; but it also took cognisance of almost every kind of ecclesiastical offence. After existing for over eighty years, it was abolished by the Long Parliament in 1641.

Fourth Period: since 1832.—Under the Church Discipline Act, 1840, the bishop may issue a Commission of Inquiry consisting of five persons, one being a clerical official of the diocese, in the case of a beneficed clerk accused of any grave offence; if a *primâ facie* case is made out against the accused, it rests with the bishop to take further proceedings; if the accused plead guilty, the bishop may pronounce sentence forthwith. Another course is for the bishop, assisted by three assessors, to judicially hear and determine the cause, and pronounce sentence if necessary. The third course is for the bishop to send the case to the Court of Arches, from which court appeal lies to the Judicial Committee of the Privy Council. Such archbishops and bishops as are members of the Privy Council are to be on the Judicial Committee for hearing such appeals; but, by the Appellate Jurisdiction Act of 1876, the archbishops and bishops are to act only as assessors.

*The Public Worship Regulation Act* [1874], 37 & 38 Vict., cap. 85, enables the archdeacon or either of the churchwardens, or three parishioners who shall declare themselves *bonâ fide* members of the Church of England, to lay a complaint before the bishop against an incumbent. Such complaint is limited to three points (1) alterations in the fabric; (2) unlawful ornaments or neglect of lawful ornaments or vestures; (3) neglect of rubrics, or alterations or additions to rubrics. Whereupon the bishop exercises his discretion whether further proceedings shall be taken. If the parties agree to leave the case in the bishop's hands, he decides the question, and there is no appeal. If the parties refuse to submit to the bishop's direction, he sends the case to the archbishop, who directs the judge, appointed by this Act, to hear and decide the case. If the case is proved, the judge issues a monition; if the monition is disobeyed, the penalty is inhibition from performing Divine Service in the diocese for a period not exceeding three months; if at the expiration of that time the incumbent does not in writing undertake to obey the monition, the inhibition remains in force for three years, after which the benefice of the defendant becomes vacant. Appeal from this court lies to the Judicial Committee of the Privy Council. The judge of the court constituted by this Act is to be either a barrister of ten years' standing, or an ex-judge of one of the Superior Courts, and is to be judge of the provincial courts of Canterbury and York. He is also to become Official Principal of each province, as the offices become vacant, and so be enabled to pronounce any ecclesiastical sentence.

The Royal Commission appointed in 1881, on the motion of Archbishop Tait, to inquire into the constitution and working of the Ecclesiastical Courts, made their report in 1884. Their recommendations were grouped under three heads:—[1] Procedure in cases of misconduct and neglect of duty; [2] in cases of heresy and breach of ritual; [3] general and miscellaneous. The Commissioners felt that the offences under the first two heads should be regarded under distinct aspects, the Church Discipline Act of 1840 having treated them all alike. The majority of the Commissioners were in favour of giving the bishop an absolute veto upon the proposal to prosecute a clerk, with a view of preventing frivolous or vexatious proceedings. The Commissioners also recommended a different constitution of the Diocesan Court for ritual questions from that for moral offences: in the latter case the bishop and chancellor or the chancellor alone; in the former, the bishop with a legal and theological assessor, the latter to be chosen by the bishop with the advice of his dean and chapter. An appeal to lie from the Diocesan to the Provincial Court, the latter to consist (at the discretion of the archbishop) of the official principal alone, or of the archbishop with the official principal as assessor, and any number of theological assessors, not exceeding five, who are to be either bishops or university professors. An appeal to lie from the Provincial Court to the Crown, which shall appoint a permanent body of lay judges learned in the law, five being summoned for each case in rotation, who are to declare themselves members of the Church of England.

Such is a short summary of a laborious and learned document, which, it is needless to say, has been subjected to the most minute and careful criticism since its promulgation. It is a large volume, full of the most valuable historical information. The late lamented Archbishop Tait was largely responsible for the rough draft of it, and his death before the labours of the Commissioners were completed was undoubtedly a very serious blow. The report has been debated in Convocation, as

well as by learned adepts in law and ecclesiastical history, and the impression has, we believe, grown ever stronger within the Church itself, that it would be, on the whole, a wise and just arrangement. Among what is known as the "High Church" party the lay judges of the final appeal seem to be viewed with most disfavour. Had Archbishop Tait lived, in all probability the report would by this time, with whatever modifications, have become law. At present it has considerable moral influence on the minds of those who wish well to the Church in its controversies, but no attempt has been made to make it law.

**Eck,** Johann Maier von, born in Swabia, November, 1486. His father was a peasant, but the boy was educated by his uncle, Martin Maier, a priest. Johann studied at Tübingen (where he took the degree of Master of Arts in 1501) and Cologne, and afterwards went to Freiburg to study and teach. In 1510 he became professor of theology at Ingolstadt, where he lived until his death in 1543. In 1518 he opened a dispute with Luther at Leipzig, which he began by criticising Luther's theses, and in which they debated about the Pope's supremacy, indulgences, penance, and purgatory. Eck was conquered before George, Duke of Saxony, in 1519; but in January, 1520, he appealed to the Pope, Leo X., who entrusted him with the publication of the Bull *Exsurge Domine*. It was received with such indignation in the places where he attempted to publish it, that he escaped with difficulty, and was scarcely able to publish it in Ingolstadt. He had in 1519 been engaged in a controversy with Carolostadius concerning free will. In 1525 Eck published the *Enchiridion Locorum Communium adversus Lutherum*, a series of tracts on most of the subjects contested between Papists and Protestants, which, though it caused much excitement, failed to produce any lasting result. In 1526, a meeting was arranged between Eck and Zwingli, the Swiss Reformer, at Baden, in Aargau, which resulted in the strengthening of Zwingli's cause. At the Diet of Augsburg, in 1530, Eck argued against the Protestant Confession, and in 1541 assisted at a Conference at Ratisbon, where he dissented from Pflug and Groppe with reference to the Union Articles. A tract which he wrote on the subject was published in Paris in 1543. Among his other works were two discourses on the Sacrifice of the Mass, and various controversial pamphlets.

**Eclectics** [Gr. *eclegō*, "to select"].—A school of philosophers, which arose about the beginning of the third century at Alexandria. They took their origin from the heathens. Potamon of Alexandria, who lived in the days of Augustus and Tiberius, is received as their founder. Tired of the negations of the Pyrrhonists, he attempted to gather out of the mythologies something which the understanding could lean upon. The Eclectics professed to be seekers after truth, and, for the purpose of finding it, they refused to accept indiscriminately the authority of others without first proving it themselves. They selected truths from the teaching of different philosophers, and blended them together so that each man formed his own theology. Eclecticism arose from the prevailing discontent with definite schools of thought, all of which were found in some way unsatisfactory. The germs of the principle are found in the writings of Clement of Alexandria and others, but it was formed into a definite system by Ammonius Saccas (A.D. 193–242), his contemporary, a sack porter to the corn-ships of Alexandria. The aim of the original Eclectics was to reconcile part of the doctrines of Pythagoras, Plato, and Aristotle with those of Christianity, and the Emperor Alexander Severus symbolised the idea by setting up statues of Orpheus, Pythagoras, and our Lord upon the same level. They succeeded in accomplishing their purpose to a certain extent, but only by means of taking away from Christianity all its most important truths, doing away with the doctrines of inspiration, miracles, etc. Out of Eclecticism came the doctrine of Neo-Platonism, which was started by Ammonius, and developed by Plotinus and Porphyry. Although neither of these systems has much in common with Christianity, the study of them led the Eclectics to a closer acquaintance with its truths, which had before been passed over as unworthy of the notice of philosophers, and by this means some were brought to adopt Christianity as a whole.

The name has been applied in our own time to some members of the Broad Church school, who are unwilling to hold absolutely the opinions of any party, but prefer to be guided by their own conscience and common sense.

**Edhemites.**—A sect of the Mohammedans, founded by Ibrahim Edhem, who devote themselves to an ascetic life.

**Edmer,** or **Eadmer.**—An English Benedictine of St. Saviour's monastery in Canterbury, afterwards Abbot of St. Albans, and lastly Bishop of St. Andrews. He lived in the reign of Henry I., about 1120. He wrote the history of his time, in six books, from 1066 to 1122; this work he calls *Historia Novorum*, and reports at length the disputes between Henry I. and Anselm. Edmer also wrote the *Lives* of St. Anselm and St. Wilfrid, and several tracts.

**Edmund,** St., King and Martyr [*b.* 841, *d.* 870]. He was the son of the King of Saxony, and was chosen by Offa, King of East Anglia, to succeed him. He landed in England in 856, near Hunstanton, and there is a ruined chapel in the little village of St.

Edmunds, close by, which is said to have been founded by him. He was crowned on Christmas Day by Humbert, Bishop of the East Angles, and reigned peaceably for fifteen years, when his kingdom was invaded by the Danes, headed by two brothers, Hingwar and Hubba. They spent the winter of 866 in England, and fortified themselves at Thetford. King Edmund made a gallant fight against them, but was overpowered by superior numbers, and retreated to Eglesdene, now Hoxne, in the northern part of Suffolk. Thither he was pursued by his enemies, and made prisoner. They offered him life and liberty if he would abjure his faith and rule under them. On his steadfast refusal they beat him with clubs, and afterwards bound him to a tree and shot him to death, after which they cut off his head and threw it into the wood. Legend says that when his people took down his body from the tree, they sought for his head, and at length found it guarded between the paws of a wolf, who gave up his treasure and then retreated with doleful mourning. This story is often represented in mural paintings and on carved wood screens in East Anglian churches. Until 1849 there stood in the park at Hoxne a very ancient oak, twenty feet in circumference, and it was always regarded with especial interest because old tradition had declared that this was the tree at which St. Edmund was slain. That year it fell, and in the course of its breaking up an arrow-head was found imbedded in the trunk, and the old tradition seemed to be confirmed. He was buried at Hoxne, and a little wooden chapel was built over his grave, on the site of what is now called the Abbey. Thirty-three years later his remains were removed to Beadricesworth, where Sibert, the founder of Westminster Abbey, had built a beautiful church. During a Danish war in 1010 St. Edmund's body was conveyed to London, and legend says that as the bones passed through Cripplegate "the lame were restored to the use of their limbs." In 1013 it was carried back to Beadricesworth, and under the church of St. Mary it still rests; but the name has been changed from Beadricesworth to Bury (*i.e.*, "town") St. Edmunds. Cnut founded a splendid monastery in memory of the martyred king, which became the chief religious centre of Eastern England. The shrine of St. Edmund was visited by many royal persons, and is memorable in history as the place where the English barons banded themselves together to obtain the Great Charter from King John. This saint is commemorated on Nov. 20th.

**Education.**—This word is derived either from *educare*, "to bring up," or from *educere*, "to bring out"—probably the former. The consideration of what man is will show what requires to be maintained and developed in him. He has to do his duty in this world, he has both a physical frame and intellectual faculties, which need nourishment. He is a citizen of his country, and he is an immortal being. He has a soul. To all these points it is needful, therefore, that his education should be directed. But the Church of Christ was set up in the world for the purpose of turning all these faculties to the highest and noblest ends, and so far as the Church has been faithful to her trust, she has followed this aim. The history of Christianity is a history partly of noble works done, partly of high ideals not yet fulfilled. Consequently, we recognise that education which is true to the nature of man should aim at his eternal and his bodily health, and his social usefulness.

In the early days of Christianity there were schools held by the Jewish Rabbis in Palestine, and those of the pagan teachers throughout the Roman Empire, for those who could afford to pay [*Hor. Pat.*, i. 73]. But these pagan schools were eschewed by Christians. The first Christian school of which we have any mention is the great Catechetical School of Alexandria [see a very spirited account of it in Kingsley's *Alexandria and her Schools*], founded by PANTÆNUS (q.v.), and the example was gradually followed in the great monasteries which sprang up in Christendom. The greatest name in the history of mediæval education is Charles the Great (Charlemagne), who made it his aim to refound the educational institutions which the overthrow of the Roman Empire had cast down. He invited Alcuin from England to take charge of the schools in his empire. Another great movement was made by the highly civilised and refined Norman race, after their permanent settlement in Northern France. The Norman school of Bec, founded by Herluin, had among its presidents Lanfranc and Anselm. The rise of the University of Paris marks a new epoch, and this example was followed with brilliant success in England. The great public schools of England, beginning with Winchester, were at first connected with the idea of the University. [WINCHESTER; ETON.]

The Reformation saw an active movement on behalf of the education of the people; several of the noblest of English schools being connected with the name of Edward VI., notably the Bluecoat School in London and King Edward's at Birmingham. The bequests of the seventeenth and eighteenth centuries are full of gifts for parochial schools, as visitors to old churches, who see the notice boards in the vestries or on the inside of the tower walls, will remember. But in nearly all these cases the bequest was limited to *so many* poor children, the idea evidently being that the trustees were to look out promising subjects, who might be trusted to become useful members of the commonwealth. There was no systematic effort made on behalf of all.

The systematic endeavour to educate the whole people is connected with the honoured

names of Andrew Bell [1752–1832] and Joseph Lancaster [1771–1838], men of different religious views, and who must be regarded as honourable rivals in a noble aim. Bell, though educated as a Presbyterian, became an English clergyman and an Indian chaplain. On his return to England he put forth a scheme for the education of the poor [1797]. It attracted little attention until the next year, when Mr. Lancaster, a Quaker, put the scheme into action by opening a school for neglected children near his father's house in the Borough Road, Southwark. It was so successful that other schools rose, and Dr. Bell was backed by leading members of the Church, who felt that here was a duty which the Church had long neglected, and that education should have a religious guidance. This led to the foundation of the National Society in 1812, while the Nonconformists formed another, called the British and Foreign School Society; the distinguishing feature of the latter being that the Bible only should be used in their schools, and no Church formularies.

The foundation in 1839 of the *Committee of Council on Education* was a recognition by the State of its duty in this respect. The principle on which it proceeded was that of fostering and encouraging existing schools, inspectors being appointed who should be of the same religious opinions as those taught in the schools they visited. In 1846 fresh help was offered to existing schools, though differences arose between the National Society and the Government about management, the latter claiming more authority than the former was willing to concede. The differences were never satisfactorily settled, though in spite of them the schools flourished. Then came the *Conscience Clause*, which allowed any child to be withdrawn by its parent from any religious lesson. It was, however, but seldom used: the writer of this article for five years was manager of a school in a parish where there were many Roman Catholics as well as Dissenters, and not one child was so withdrawn.

The Act of 1870 for the first time made education compulsory, and provided that where there was no school such as met the requirements of the Education Department, a *Board* should be formed, which should be required to build a school. In Board Schools the Bible may be read or not, at the discretion of the Board, but no religious formularies must be taught. The present conspectus of the state of education in England is gathered from the *Official Year-Book of the Church of England*. In 1870 there was an average attendance in Church of England Schools of 844,334 children, 9,841 pupil-teachers, 944 assistant teachers, 9,631 certificated teachers; whereas in 1883 the average attendance of children was 1,562,507, the pupil-teachers numbered 12,462, assistant teachers 5,884, certificated teachers 19,201. The progress made by Roman Catholic schools during the same period is as follows:—In 1870 they had an average attendance of 66,066 children; in 1883 this was increased to 162,310. The Protestant Dissenters had in 1870 an average attendance of 241,989 children, and in 1883 an average of 373,493. The voluntary contributions towards the maintenance of Church of England schools from 1870–83 amounted to £7,269,837; those of Roman Catholics and Protestant Dissenters combined, during the same period, to £1,905,976. The Board Schools in 1883 had an average attendance of 1,028,904 children.

For the training of masters and mistresses for Church of England schools there are twenty-nine training colleges, in different parts of the country.

**Edward,** St., King and Martyr.—Edward was the son of King Edgar, born about 962, and baptised by St. Dunstan, Archbishop of Canterbury. He was about thirteen years of age at the death of his father, and was chosen to succeed him by the chief of the nobility. His mother-in-law, Elfrida, the late king's widow, opposed his succession, and formed a party in favour of her own son Ethelred. Edward was, however, crowned, and under the guidance of Dunstan ruled well, but only for three years. He was fond of hunting, and one day, being in the neighbourhood of Corfe Castle in Dorsetshire, Elfrida's residence, he stopped there for some refreshment, and while drinking he was treacherously stabbed, it is said by order of his mother-in-law. She had him buried without any royal honours at Wareham. It is asserted that many miracles were performed at his grave, and two years later his body was removed, with much pomp, to King Alfred's minster at Shaftesbury. The name Martyr has been given to him more on account of his unjust and cruel murder than for anything which he specially achieved in defence of the Christian faith, but he was held in high estimation for the favour which he showed to Monasticism.

**Edward the Confessor** [*b.* about 1004, *d.* 1066], the younger son of Ethelred the Unready, was brought up in Normandy at the court of Richard the Good. He succeeded his half-brother, Hardicanute, on the English throne in 1042, in spite of some opposition on behalf of Sweyn, Canute's nephew; but Edward's claims were supported and established by Earl Godwin, whose daughter, Edith, he married soon after his accession. Edward removed the Danish Tax, which had oppressed the land for thirty-eight years, but destroyed the popularity which this would have gained for him by the favour which he showed to foreigners, among whom he had been educated, and whom he nominated to all the high ecclesiastical appointments in the kingdom. In 1051 he rejected the proposals of Earl Godwin and the Canterbury monks

for the appointment to the See of Canterbury, and nominated one of his foreign friends instead; and added to the earl's anger by requiring him to take vengeance on the citizens of Canterbury for insults offered to Baldwin, Count of Flanders. Godwin and his son Harold crossed to Flanders, and returned in the following year at the head of considerable forces. A reconciliation took place, and Harold was entrusted, after his father's death, with the task of fighting the Welsh, who had invaded England under their king Gruffydd. The invaders were beaten back for the time, but reappeared in 1062, when Harold and Tostig united their forces, defeated them, and sent their leader's head to the king. In 1065 the Northumbrians rose in rebellion against the tyranny of their earl, Tostig. Edward was disposed to take summary vengeance, but on the representation of the Oxford gemote that there was justice in the claims of the rebels, he promised that they should have a renewal of Canute's laws, and banished Tostig. In 1065 Westminster Abbey was consecrated, which had been begun by Edward in 1049. He was the first to be buried in the Abbey, as he died the year after its consecration. Much of Edward's life was devoted to prayer and meditation, and he was content to leave the government practically in the hands of others. He was of too yielding a disposition to be well fitted for his position, though he was much respected by the people for his piety and virtue. A full account of the principal events of his reign would be out of place here, but will be found in Cassell's *Dictionary of English History*.

**Edwin,** King of Deira [585–633].—One of the most powerful of the Old English monarchs. He extended his conquests to the Forth, and it is said that the city of Edinburgh is named after him. The chief event of his reign, however, as far as this work is concerned, is the history of his conversion to Christianity, a full account of which will be found in the article Paulinus. His glorious reign ended in defeat and disaster, for he was slain in battle against the heathen Penda. But before long the seed which he had sown brought forth fruit, Christianity everywhere spread itself over the north, and the kingdom renewed its vigour.

**Egede,** Hans, the missionary to the Greenlanders, was born in the north of Norway in 1686. He studied at Copenhagen, and in 1707 was ordained priest of Vaagen. He had read a description of the heathen state of Greenland, and wrote to the Bishops of Bergen and Trondhjem, proposing to form an expedition for its conversion, which was approved of; so in 1717 he threw up his living and went to Bergen, where he learnt the Greenland language, and formed a company to trade with that country, in which he was assisted by King Frederick IV. of Denmark. He finally sailed with his family in 1721. They encountered many difficulties. The settlers were entirely dependent for food on the provisions sent annually from Denmark, and when these were delayed they were almost starved. In 1728 the Danish Government determined to found a colony there, but when the soldiers arrived they mutinied, and Egede and his family were in great danger; but in 1731 Christian VI., who had succeeded Frederick, recalled all but those who chose to remain. This last colony returned to Denmark. In 1734, Egede, finding that his health was failing, applied for leave to return home, which was granted, and, after a delay caused by the illness and death of his wife, he reached Copenhagen at the beginning of 1736. A seminary for the Greenland mission was formed there in 1740, and Egede was appointed superintendent, with the title of bishop. He remained here till 1747, and died in 1758. He was the author of two works, *Omstaendelig Relation angaaende den Gronlandske Missions Begyndelse*, which was a history of his mission, and *Den gambe Gronlands nye Perlustration*, translated into English under the title of "A Description of Greenland."

**Eicetæ.**—A body who appeared in the seventh century, and led a monastic life. Their worship consisted in singing and dancing, in imitation of Moses before the Ark.

**Eichhorn,** Johann Gottfried [*b.* 1752, *d.* 1827], one of the most distinguished scholars of Germany, was born at Dorrenzimmern, in the principality of Hohenlohe-Oehringen, and studied at Göttingen; he first became rector of the school at Ohrdruff, in the duchy of Gotha, and in 1775 professor of Oriental languages in the University of Jena. In 1788 he succeeded Michaëlis in a similar professorship at Göttingen, which he held with great reputation till his death. His scholarship may be said to be almost universal, embracing classical and Scriptural antiquities, philosophy, and a complete knowledge of ancient and modern literature of all nations. He was made a D.D. in 1811, became director of the Royal Scientific Society, and pro-rector of the University of Göttingen in 1813, and privy-councillor of justice for Hanover in 1819. In this country Eichhorn is chiefly known as a Biblical critic, and a chief of the so-called *Rationalistic* school. His critical writings display extensive and accurate learning. His great knowledge of Oriental antiquities and his bold method of thought led him into much learned and philosophical scepticism. He held that all miraculous appearances related in the Bible were explainable by the laws of nature; he denied that the Hebrew prophets received any supernatural revelations, and looked on them merely as clever people who could foretell events. He denies

the authenticity of several books in the Old Testament and some of the Epistles in the New, and regarded the canonical Gospels as compilations from anterior documents. He was a voluminous writer, and he has left works on Oriental literature, Biblical criticism and philology, histories of arts and sciences, of general literature, both ancient and modern, of ancient Greece and ancient Rome, and lastly a research into the history of the House of Guelph, in which he traces back the ancestors of the present royal family of England to the middle of the fifth century.

**Elchasaites.**—A sect of heretics, of whom we find the first mention in the pontificate of Callistus [A.D. 219–224]. They held that plenary remission of sins was to be gained by a second baptism by believers in a book called Elchasai. This book declared that the Son of God had manifested Himself many times in the world in the persons of good men, the last manifestation being in that of Jesus Christ. They observed the Law of Moses, except with regard to sacrifices, which they thought were especially hateful to God, who had sent Christ on earth in order to put an end to them. It was believed by the followers of the sect that the book had been delivered to a certain Elchasai, in the third year of Trajan [A.D. 100], by an angel ninety-six miles high, accompanied by a female form of the same height, and that these were the Son of God and the Holy Spirit. The Elchasaites hated St. Paul, and thought it lawful to renounce their faith if it were necessary for their own safety, and to invoke salt, water, earth, bread, sky, air, and winds. Some amongst them held that Adam was the Christ, created before all things; that his spirit was superior to the angels; that he descended into Adam's body, and appeared to the patriarchs; and that at last he came again in the body of Adam, and was crucified. Many of their opinions were adopted by other sects, especially by the Essenes and the Ebionites. The Elchasaites settled in Palestine, beyond Jordan. They had a great veneration for the founder of the sect, Elchasai, and his descendants; in the reign of Valens, two sisters, Marthus and Marthana, were highly reverenced as belonging to the family. The sect is mentioned in the writings of Epiphanius, Eusebius, and St. Augustine, and is strongly attacked by Origen.

**Elder.** [PRESBYTERIANISM.]

**Election.**—The doctrine described under this name involves some deep mysteries, such as God's eternal immutable decrees, and the freedom of the human will; and without entering into minute details and minor subdivisions, it will perhaps be best considered from a double point of view—its source or *terminus a quo*, and its object or *terminus ad quem*.

The first point—its source or *terminus a quo*—may be briefly stated. God must have had some distinct purpose in view when He made man, and that purpose is in Christian theology generally supposed to have been the establishment of intimate communion between him and his Creator. Sin, however, stepped in and destroyed that communion in its infancy, and grace was provided to restore and enlarge it. The Supralapsarian view that God intended Adam to fall, even before He made him, has no direct Scriptural warrant. On the other hand, we are authoritatively told that God "sent His Son to seek and to save that which was lost," and as the whole human race may be considered as lost in its natural condition, God's evident purpose in the gift of His Son, "the Lamb slain from the foundation of the world," was to seek and to save the whole human race. The moving cause, then, of the Gospel, in all its parts, is in God alone; and whatever Election may mean, it proceeds entirely and only from Him.

In the next point to be considered, the object of Election, or its *terminus ad quem*, a variety of opinions at once crop up. The three chief are the Calvinist view, the Arminian, and the National or Ecclesiastical.

The Calvinist view, taking human nature as wholly corrupt and unable to respond of itself to the call of grace, considers that God, by the exercise of an arbitrary eternal decree, determined that a certain number of men should answer His call and be eternally saved, while He left the vast bulk of mankind to neglect that call when heard, or not even to hear it at all, and so to be eternally lost. Hence arise the co-ordinate theories of irresistible grace and of final perseverance, and the certainty beforehand of ultimate salvation to the elect.

On the other hand, the Arminian view, maintaining that there is in man some remnant of his original likeness to God, defaced indeed but not destroyed, some latent power for good still left in his perverted will, conceives that, while God ordains some to eternal life, and others not, yet He did so, not unconditionally, but because He foresaw the faith of the elect, and also the unbelief of the non-elect. In this way an attempt is made to preserve inviolate the fundamental doctrine of man's responsibility. At the same time both Calvinist and Arminian alike hold that the *terminus ad quem* of God's election is the realisation of eternal life.

The third view of Election, called the National or Ecclesiastical—for both run into each other and blend—presents a totally distinct object aimed at by God's decrees; or rather it reaches the same goal by another road. According to it, God, for reasons known only to Himself, elected nations or individuals, not to the absolute certainty of eternal life beforehand, but to the possession of privileges which would lead, when properly

used, to the attainment of it. He bestowed by election the means that would conduce, in their use, to such an end. Such an Election to privileges only, not results—the results depending entirely on the use or abuse of the privileges—fully preserves and even emphasises the doctrine of human responsibility, so often and so strongly insisted on in Scripture, and so immutably fixed as a natural instinct in every man's individual consciousness.

Perhaps the best way to describe this latter view of Election, is to compare the language of the Old Testament on the point with that of the New Testament. The words, "choice" and "chosen," in the Old Testament, have their exact counterpart in the words "election" and "elect" of the New Testament. The Israelites were God's "choice" or "chosen people" of old, the Church of Christ is God's "election" or "elect people" in modern times. The two are in the Epistles often expressly compared as such. If, then, the first were elected only to peculiar privileges, it is reasonable to conclude that so also are the second. An elect nation in this sense has been succeeded in "the fulness of time" by an elect Church in the same sense, consisting not of one nation, but taken out of all nations. The identity of language on this point employed both by Moses and St. Peter may be quoted in proof. For instance, the nation of Israel is called by Moses God's peculiar "treasure, a kingdom of priests, a holy nation;" but the Church of Christ is spoken of by St. Peter as a "chosen generation, a royal priesthood, a holy nation, a peculiar people." And in what respect was Israel such but by the possession of special privileges? In the same respect, then, and for the possession of similar though greater privileges, the Christian Church occupies a similar position, and is named by similar titles. This is perhaps the strongest argument that in both cases alike the election in question was an election not to the certainty of eternal life, but only to privileges conducive to its attainment.

Such a view also coincides with the fact that ancient Israel was so frequently and earnestly enjoined to use its privileges, and warned against their abuse. Eternal Life was not a fixed decree, but depended on individual obedience. In the same way and under similar circumstances, the Apostles exhort all Christians so to employ the means of grace to which they have been specially appointed, as to ensure the result of final salvation; while, at the same time, they emphasise the warning that privileges by themselves are not enough, but must be utilised, if the end for which they were given is to be possessed. In support of this assertion, without entering into details at large, it is sufficient to point out the striking fact, that, whenever election is mentioned in the New Testament, its practical issue in personal holiness is immediately subjoined, a fact which shows that it is only the possession of privileges which God's election bestows, and that man's use of those privileges is what God especially intended in their bestowal. In this way man's responsibility is preserved in full force side by side with God's election.

It has been said, however, that if one text of Scripture could be found wherein God's election to eternal glory is stated absolutely, without reference to privileges used or abused, the question in dispute would be absolutely settled. But where is there such a text? If Romans viii. 29, 30, be cited in proof, it may be replied that the uniform use of the aorist tense throughout the passage, even when the glorification of the elect is spoken of in the final clause, seems to imply that something past or present (for the aorist tense has both meanings), not something future, is intended, even great and present privileges to the saints gone before and the saints still left behind. If, again, our Lord's words [John xvii. 9] be pressed into service, "I pray not for the world," so as to imply that the world, as non-elect to eternal life, was outside the scope of Christ's mission, it is sufficient to reply—first, that our Lord, in the words quoted, had in view at the time only the special work of preparation for the Gospel which the Apostles were to carry out, and therefore made the Apostles for the moment the exclusive object of His prayer; and, in the next place, in the twenty-first verse of the same chapter, and in the course of the same prayer, He does pray for the world, when He asks the Father that, through the Apostles, the *world* might believe that God had sent Him.

It may be as well to add that the expression in Acts ii. 47, translated "such as should be saved," is only, in the original, "those who are being saved." The process of salvation only is intended; there is no allusion to an elective decree. Similarly, in Acts xiii. 48, the phrase, "as many as were ordained to eternal life," is the English rendering of a Greek word that merely implies actual training, such as would issue in such a result, and therefore has nothing to do with the doctrine of Election either way.

Some expressions in our Lord's discourse at Capernaum, as related in the sixth chapter of St. John's Gospel, and one or two similar expressions elsewhere, seem at first sight to have a more unequivocal pre-determinist meaning. But, on close inspection, the words in question seem only necessarily to mean that the preservation of Christ's disciples was so necessary to the success of His mission to the world, that it is emphatically, though generally, stated as a fact, immutable and fixed. Nothing is necessarily implied as to the absolute certainty of final salvation on the grounds of God's decree. A proof to the contrary is found in the words, "Have I not *chosen* you twelve? and one of you is a devil," meaning Judas Iscariot.

In Archbishop Whately's essay on *Some Difficulties of St. Paul's Writings*, he naturally gives the subject of Election a prominent place, and maintains that it is always to be interpreted in a general sense of the whole Christian Church, just as all Israel belonged to "the chosen," and has nothing to do with the final destiny of persons. The Epistle to the Ephesians shows that St. Paul regarded all those whom he addressed as elect, and he tells the object of the election—"that we should be to the praise of His glory," should be instruments and means to gather others into the same fold. The elect have glorious rights and privileges, but their final state will depend on the way they use them. He deals particularly with one passage very often quoted, about the clay in the hands of the potter. God makes one vessel to honour and another to dishonour; and the clay, as St. Paul says, has no right to complain. No doubt. But the potter does not make any vessel at all in order to break it. Some vessels are for great and distinguished, some for humble and lowly uses. St. Paul takes his metaphor from Jer. xviii., and therefore is to be interpreted after the interpretation of that passage. Now it will be seen there that the prophet represents the Lord, under the similitude of a potter, as seeking to fashion Israel after His own will. But the clay disappointed the potter. It failed through flaws in itself, therefore he crushed it together, and proceeded to mould it afresh. Even so, says the prophet, God's grace towards Israel has been frustrated, therefore He will break up the nation and carry it away, in order that His loving will may be carried out under fresh conditions. The vessels that God makes in His Church have, some high, some mean positions, but they all are for some use. *As far as we can see*, God's privileges are arbitrarily dispensed. But the final destiny is in His hands; those who have high talents must use them; so must the man with even one talent; and as to the final result, the Judge of all the earth will do right.

The hyper-Calvinist doctrine of Election, found in germ in portions of the writings of St. Augustine, and afterwards elaborated by Calvin, and still later by President Edwards, is the most impressive example on record of certain premises pushed by remorseless and irresistible logic to the most terrible conclusions. It is safe to affirm that not even the highest Calvinist of the present day could—not alone preach, but even read without blenching—the appalling statements of the American divine just mentioned; and it is not difficult to see the causes to which such a modification of thought and feeling are mainly due. The system alluded to depended not so much upon the literal and isolated interpretation of certain texts, though that was necessary to it, as upon a particular view of the "Divine attributes," and upon one conception in particular, which was allowed to dwarf all others, viz., that the object pursued by God above all others is His own "glory." Thus in an American cyclopædia, published so late as 1866, based upon "orthodox" American divinity, it is stated, that "if God destroys the wicked, it is because their perdition is inseparable from the preservation of His own glory;" and again, Election itself (in the Calvinist sense) "was that all the glory might redound to God's great and holy name." Similarly, it used to be expected of candidates for communion in certain of the American Puritan Churches, that they should express a willingness to consent to their own perdition if such would redound to the "greater glory of God;" and Mrs. Stowe has left on record a curious proof of the petrifying formalism thence resulting, in the case of a lady who owned a plantation, and who refused to affirm any such thing, but, on the other hand, expressed the determination to free all her negroes; this latter was considered a quite unnecessary amount of zeal. Under the stress of such conceptions as these, grew up a system the human heart and conscience were unable to bear. Even then, however, it produced the reaction of Unitarianism amongst people and in places so wide apart as Geneva and Boston. Our own Milton is another case, for there is no doubt that he passed from Calvinism to Unitarianism in his old age. The same thing occurred amongst numerous Baptist and Presbyterian churches in England, which are Unitarian to this day; and the generality of this phenomenon is profoundly significant. In the present day our fundamental conception of God Himself is different. We no longer regard the Author of salvation as self-seeking, but the very contrary. Hence chiefly it is, that whilst the difficulty of reconciling free-will and Divine Sovereignty ever remains, and even scientific theories confront us with Determinism in new forms, the extreme Calvinist form of the doctrine of Election, as a theological system, may safely be said to have for ever passed away.

**Eleutherius,** 3rd Bishop of Tournay [*b.* 456, *d.* 532], was born of Christian parents and educated by St. Médard, Bishop of Noyon. His parents were banished from Tournay, on account of their religion, the Franks being as yet heathens, but after the marriage of Clovis and Clotilda were recalled. Eleutherius was elected Bishop of Tournay in 495, and immediately applied himself to the conversion of idolaters and heretics. He held a council at Tournay in 527. In 532 his enemies lay in wait for him, as he was leaving a church, and gave him a blow on the head, which caused his death soon after. On his death, St. Médard took charge of the diocese of Tournay as well as Noyon, and presided over them for fifteen years; the union of these two Sees was continued to his successors. Some sermons in

the *Bibliotheca Patrum* are ascribed to Eleutherius.

**Elevation of the Host.**—The lifting up of the consecrated bread by the priest for the adoration of the congregation. It is admittedly not a primitive custom, and no trace can be found of it before the twelfth century. It was adopted by the Roman Church to mark its abhorrence of the denial of Transubstantiation, and to give emphasis to its belief in that doctrine. In the Greek Church, after consecration, the sacred elements are elevated and displayed before the people, the curtains which conceal the altar being drawn aside for this purpose. It is the custom now to elevate both chalice and Host after consecration, but formerly only the Host was elevated. The ringing of a bell at the elevation as a signal to the congregation to adore, dates from the twelfth century, and is said to have originated in France. The earliest documents in existence ordering the practice of elevation are the synodical constitutions of Odo de Sulli, Bishop of Paris, about the year 1200; an epistle of Pope Honorius III. to the Latin bishops of the Patriarchate of Antioch, 1219; the decretals of his successor, Gregory IX., constituted the custom the law of the whole Latin Church. Mr. Palmer, in his *Origines Liturgicæ*, says that, although elevation of the Host dates from the twelfth or thirteenth century, it was not designed for the purpose of adoration of the Blessed Sacrament or of Christ in the Sacrament. Thus he quotes Bonaventure, who wrote in 1270, giving eight reasons for elevation, but not mentioning adoration; William, Bishop of Paris [1220], who ordered a bell to be rung at the elevation to excite the people to pray, not specially to worship; and Cardinal Guido [1265], who directs the people at the elevation to pray for pardon. The Synod of Cologne [1536] decrees that "After the elevation of the consecrated Body and Blood of the Lord . . . commemoration of the Lord's death be made by all the people, and, with bodies prostrate on the ground, and minds raised to Heaven, thanks be given to Christ the Redeemer, who washed us in His own blood and redeemed us by His death." But, on the other side, many authorities, including Durand [1286], Lyndwood [1430], the Synod of Augsburg [1548], and Cardinal Hosius, at the Synod of Trent, hold that elevation is for the purpose of adoration of Christ's presence in the Sacrament; and this undoubtedly has been the common opinion in the Roman Church since the time of the Reformation.

**Elfleda,** or **Ethelfleda,** the daughter of Oswy, King of Northumberland, was born about the middle of the seventh century, and dedicated to God by her father when she was but a year old. In 655 Penda, King of the Mercians, invaded Oswy's dominions with a formidable army. Oswy endeavoured to purchase security by means of handsome presents, but Penda was bent on battle. Oswy then implored the help of God, promising to devote his daughter to a religious life in the event of success. He and a small band then met the opposing army near a river which was at that time overflowed. They fought, and Oswy was victorious, Penda and a number of his soldiers being drowned.

Elfleda was at once placed in the hands of St. Hilda, Abbess of Hertsie (Hartlepool). She had not been there above two years when St. Hilda purchased a piece of ground and built a monastery at Strenshall, thirty miles from York, where she remained till her death. She was careful to instil virtuous and religious principles into the mind of the young Elfleda as soon as she was capable of receiving them, and with such success that her pupil was willing when old enough to take the habit of her Order, and upon St. Hilda's death succeeded her in the government of the monastery, and made many additions to its revenues; she ruled so well that the nuns never felt the loss of their former abbess. During her rule St. Cuthbert governed the See of Lindisfarne, which See, at the beginning of the ninth century, was translated to Durham. Elfleda and he were friends. He is said to have worked a wonderful cure on her with his girdle. In 684 they had a meeting in Coquet Island, and at various times he conferred with her on matters concerning her own spiritual improvement and the government of her monastery. Elfleda died in 714, in the fifty-ninth year of her age, to the great grief of her nuns; she was buried in the church belonging to her monastery, which was plundered and destroyed by the Danes. In the reign of Henry I. her relics were discovered among the ruins, and assigned a place of honour in the new church that was built there, together with a monastery, which was then endowed and peopled with Benedictine monks, and the town was thenceforward called Whitby. She is commemorated on Feb. 9th.

**Eligius,** St., or, as he is called by the French, St. Eloy, was born of Christian parents, at Chatelet, about the year 588. He was apprenticed to a goldsmith named Abbo, under whose care he learnt his trade well and thoroughly. He was sent by his master to France, where he became known to Bobbo, treasurer to the King Clotaire II., who was so struck by the workmanship of a shrine Eligius had made, that he recommended him to his royal master. From that time he was one of the most favoured members of the French court, and within a very short time was made Master of the Mint. His piety and consistent life in the midst of all the corruption of the court won the admiration of the King, who showered gifts upon him. Eligius was of a very generous disposition, and spent most of his income in paying the ransom of poor

unfortunate creatures who had been slaves. He daily gave away alms and food at his house, dispensing his bounty with his own hands; indeed, it became a saying amongst the inhabitants of the town, "If you want Eligius's house, go into that part of the street where there is a crowd, and you will find it." He always lived very simply himself, in order that he might have the more to give away. In 628 Clotaire died, and was succeeded by his son Dagobert, whose respect for Eligius was so great that he asked his advice in all matters of state, and doubled the gifts that had been bestowed by his father. By this means Eligius was able to carry out a scheme that had for a long time been near his heart, that of building and endowing a religious house. The first he built was at a place called Solignac, on a site which had been given him by the King. Dagobert also gave him a house in Paris, which he fitted up as a nunnery. The story goes that, after having drawn his plans and laid the foundation of the monastery at Solignac, he found that the piece of land on which the house would stand exceeded by just one foot the amount specified by the king. He set off immediately for the court to express his regret, and to offer to rearrange the plans. Dagobert was so struck by his extreme honesty that he ordered the gift to be doubled. During all these years Eligius was only in deacon's orders; but in 639 the united Sees of Noyon and Tournay falling vacant, he was prevailed upon to accept the bishopric. He was ordained priest, but begged that he might be allowed two years in which to live alone and prepare himself for such a task. About this time his friend and pupil, St. Ouen, was appointed Bishop of Rouen, and they were consecrated together in that city in the year 640. The inhabitants of Noyon were hardly civilised, and most of them were still heathens. It was necessary, therefore, that the bishop appointed to govern them should be earnest, diligent, and capable of much work. After his consecration he went to Paris to take leave of the King and the Court, by whom he had been treated with such kindness, and then returned to Noyon to devote himself to the duties of his See. After labouring without rest for nearly twenty years, he died on Dec. 1st, 659, aged seventy-one.

**Eliot,** John, "the Apostle of the Indians," was born in Essex in 1604. He studied at Cambridge, where he distinguished himself by his proficiency in Hebrew and Greek, and afterwards became usher in a school near Chelmsford. The master, the Rev. Thomas Hooker, was a Nonconformist, and Eliot, adopting his principles, was obliged to emigrate, and he went to America in 1631. Here he married, and settled, as the minister of a small congregation, at Roxbury. He became interested in the Indians, and having learnt their language, began to teach them at Newton in 1646. He at first met with much opposition, but gradually made his way, so that the first Indian church was built at Natick in 1660, and by 1674 there were seven "praying-towns" in Massachusetts. During these years he underwent great physical and mental labour, but he lived to the age of eighty-six, dying in 1690.

His name is reverenced more than any other in New England, and in his native country he was much honoured. Baxter says of him, "There was no man on earth whom I honoured above him."

He, together with Richard Mather and Mr. Welde, brought out in 1640 a new version of the Psalms, now known as the "New England Version of the Psalms," which was the first book printed in North America. He translated the Bible into the Indian language for his converts, composed an Indian grammar, and is the author of *The Harmony of the Gospels*, *The Divine Management of Gospel Churches by the Ordinances of Councils*, *The Christian Commonwealth*, etc.

**Elizabeth,** St., daughter of Alexander II. of Hungary, was born in 1207. She was in her infancy contracted in marriage to Lewis, the son of Herman, Landgrave of Thuringia and Hesse, and at four years of age was sent to that court to be brought up. She was remarkably pious from her very cradle, and on this account her future mother-in-law took a dislike to her, and urged that she should either be sent back to Hungary or married to some nobleman. When the princess was nine years old, Herman died, and the government passed to his widow during the minority of the young Landgrave; and the taunts and trials to which she was subjected were increased. When Elizabeth was fourteen, Lewis returned home, after a long absence for his education; he, too, was remarkable for his piety, and naturally esteemed the virtues of his princess. The young couple were married with much pomp, amid public rejoicings. Elizabeth chose as her spiritual director Conrad of Marburg, a holy and learned man. With her husband's consent she spent much of her time in her devotions, and in working for the poor; she wore the plainest raiment, and ate none but the simplest food. In 1225, when there was a terrible famine in Germany, she exhausted the treasury in order to relieve the suffering poor. She founded two hospitals, in which she ministered herself to the sick and distressed. Her husband started to accompany Frederic Barbarossa to the Holy Land, but died of fever on the road. The inhabitants of Thuringia accused Elizabeth of squandering the public revenues, and they drove her and the infant Landgrave Herman from the castle of Marburg, and made Henry, a younger brother of the late Landgrave, their prince.

Ultimately justice was done to her, and she was restored to her castle and dowry; the latter she henceforth devoted to the poor, and in the presence of her priest, Conrad, who had followed her in her misfortune, she bound herself in the Church of the Franciscans to observe the third rule of St. Francis. She then retired to a small house near the castle, and maintained herself by spinning coarse wool. She died Nov. 19th, 1231, in the twenty-fourth year of her age. She was canonised by Gregory IX. in 1235, and her relics were translated in 1236 by Siffrid, Archbishop of Mentz, in the presence of her children and of the Emperor Frederic II. (who with his own hands placed a golden crown on her grave), and many princes, archbishops, and other prelates. Many stories are current of remarkable cures effected through the invocation of this saint, and the nuns of the Third Order of St. Francis chose her for their patroness, being sometimes known as "the nuns of St. Elizabeth."

**Ely.**—The cathedral church of Ely owes its foundation [about 673] to St. Etheldreda, the Queen Abbess of the monastic institution which bore her name. [St. Etheldreda.] St. Etheldreda's church was raised on the ruins of one which had previously existed and had been destroyed in the wars between East Anglia and Mercia. For two centuries it remained in the odour of sanctity, till about 870 it was laid in ruins by the Danes. A hundred years later it was rebuilt, and a century after that, Ely became the scene of the last gallant resistance that was offered by Englishmen, under Hereward "the Wake," to William the Conqueror. It was gradually built up by the labour of succeeding ages, and the features of constructive art which were piled upon each other in all the happy harmony of incongruous details only heighten the picturesqueness of the mass. In the nave and transepts are found the hand of the Norman. These were planned and carried out by Abbot Simeon, who died in 1093, and Abbot Richard, whose successor, Hervey, became the first Bishop of Ely in 1109, under whom the western transept was commenced, the two upper stages of which, together with the western tower, are examples of the Transition period, and were built, under Bishop Riddell and William the Englishman, between 1169 and 1185. In the porch and presbytery is to be seen the perfection of the Early English style. Bishop Eustace [1197–8] is said to have "built from the foundation the new Galilee of the church of Ely, towards the west, at his own cost." Some say that the work is too fine for so early a period, and that the "Galilee towards the west" meant the northern half of the western transept (now lost); but Sir Gilbert Scott inclines to the idea that it was the present western porch. It was called by its builders the *Galilee*, because as Galilee was, of all the Holy Land, the position most remote from Jerusalem, so is this part of the building farthest removed from the sanctuary. [Galilee.] In the thirteenth century, Bishop Hugh de Northwold [1234–52] carried out the magnificent extension of the eastern arm of the church, with its unusually lofty triforium storey. In the fourteenth century were built the Lady-chapel and central octagon. The foundation-stone of the former was laid in 1321 by the sub-prior, Alan de Walsingham. The octagon was built to replace the central tower, which had fallen soon after the commencement of the Lady-chapel. It is unique in its design among English mediæval buildings; both it and the Lady-chapel are pure specimens of the Decorated style, and were designed by Walsingham, to whom also we owe the beautiful stall work. The chapels of Bishop Alcock [1488] and Bishop West [1534] are in the Late Perpendicular style.

In 1843 Dean Peacock set on foot a movement for the restoration of the cathedral, which was commenced in 1845, under the guidance of Sir Gilbert Scott; and in 1873, after an outlay of £70,000, a great festival was held on the twelve-hundredth anniversary of the foundation of the cathedral. On this occasion Bishop Harold Browne bade farewell to his diocese, having been translated to Winchester.

The income of the See is £5,500. The cathedral chapter consists of the dean, six canons residentiary, four archdeacons, and twenty-four honorary canons.

List of Bishops of Ely.

| | Accession. | | Accession. |
|---|---|---|---|
| Hervé | 1109 | James Stanley | 1506 |
| Nigel | 1133 | Nicolas West | 1515 |
| Geoffrey Riddell | 1174 | Thomas Goodrich | 1534 |
| William Longchamp | 1189 | Thomas Thirlby | 1554 |
| Eustace | 1198 | Richard Cox | 1559 |
| John Pherd | 1220 | Martin Heaton | 1600 |
| Geoffrey de Burgh | 1225 | Launcelot Andrewes | 1609 |
| Hugh Norwold | 1229 | Nicolas Felton | 1619 |
| William de Kilkenny | 1255 | John Buckeridge | 1628 |
| Hugh Belsham | 1257 | Francis White | 1631 |
| John Kirby | 1286 | Matthew Wren | 1638 |
| William de Lude | 1290 | Benjamin Laney | 1667 |
| Ralph Walpole | 1299 | Peter Gunning | 1675 |
| Robert Orford | 1302 | Francis Turner | 1684 |
| John Keeton | 1310 | Simon Patrick | 1691 |
| John Hotham | 1316 | John Moore | 1707 |
| Simon Montacute | 1337 | William Fleetwood | 1714 |
| Thomas de Lisle | 1345 | Thomas Green | 1723 |
| Simon Langham | 1362 | Robert Butts | 1738 |
| John Barnet | 1366 | Thomas Gooch | 1747 |
| Thomas Arundel | 1374 | Matthias Mawson | 1754 |
| John Fordham | 1388 | Edmund Keene | 1771 |
| Philip Morgan | 1426 | James Yorke | 1781 |
| Lewis of Luxemburg | 1438 | Thomas Dampier | 1808 |
| Thomas Bourchier | 1443 | Bowyer E. Sparke | 1812 |
| William Gray | 1454 | Joseph Allen | 1836 |
| John Morton | 1479 | Thomas Turton | 1845 |
| John Alcock | 1486 | Harold Browne | 1864 |
| Richard Redman | 1501 | James Russell Woodford | 1873 |

**Ember Days.**—"The Ember Days at the four seasons being the Wednesday, Friday, and Saturday after the First Sunday in

Lent; the Feast of Pentecost, September 14 and December 13" [Prayer Book]. Some have been of opinion that the Church, in this institution, designed to copy the example of the Synagogue, which regularly observed four fasts in the year—viz., in the fourth, fifth, seventh, and tenth months. This would imply the observance of these days to be of apostolical tradition, for it is much more probable that those first founders of Christianity, who were originally Jews, should have communicated some of the customs of that people to the Church, than that the same should be done by later pastors. The name is supposed by some to be a corruption of the Lat. *quatuor tempora*, "four seasons," by others to be from Anglo-Saxon *ymbran*, "a recurrence." There are, at any rate, four of these fasts, one for each season, in order that every season of the year may be sanctified by that holy practice. The connection of Ordination with these seasons is probably a second thought; the Church, having the four fasts already, judged it well to place the Ordination in so solemn a time. The spirit of the Church at these stated times is to engage all her children in prayer, fasting, and such other good works as may prevail with the Almighty to provide the flock of Jesus Christ with able and virtuous pastors, so that, instead of laughing at the ignorance of some already engaged in the ministry, or reflecting on the conduct of such of them as really disgrace their character, we may pursue the more excellent way of begging of God the reformation of the latter and illumination of the former, and offer our fervent prayers to Heaven that the bishops may be directed in the choice of such as are to be promoted to holy orders, and that none may enter on the weighty obligation of the sacred ministry but such as are resolved to act up to and teach the maxims of the Gospel, such as have learnt true Christian morality, and whose lives will prove a most powerful persuasive to the practice of what they teach.

**Emblem.**—A visible and ornamental symbol of some spiritual thing, or of some great truth of Christianity. "The use of emblems," says the Rev. G. A. Poole, in his work on *Churches, their Structure*, etc., "under which the truths of Christianity were veiled from the heathen, while they were presented vividly to the minds of the faithful, is probably as old as Christianity itself; and the fancy of pious persons has continued it to the present day, many particular emblems having been so generally and almost universally used as to have been interwoven almost with the very external habit of the Church itself. Among the most apt and venerable may be mentioned the *Trine Compass* (as it is called by Chaucer), or a circle inscribed within an equilateral triangle, denoting the co-equality and co-eternity of the Three Divine Persons in the ever blessed and glorious Trinity: the *Hand* extended from the clouds in the attitude of benediction, for the First Person in the Trinity; the *Lamb* triumphant, the *Fish*, the *Pelican* wounding her own breast to feed her young, and others, for the Son of God, Jesus Christ our Lord; the *Dove* for the Holy Ghost. The *Chalice*, receiving the blood of a wounded Lamb, for the Holy Eucharist; the *Phœnix*, rising from the flames, for the Resurrection; the *Cross*, for the Christian's life of conflict; the *Crown*, for his hope of glory. All these are beautifully significant, and are very innocent in their use, as well as pious in their intention. . . It is of the essence of a proper emblem that it be not, nor pretend to be, a simple representation. It then loses its allusive character, and becomes a mere picture of the thing itself. In theology, there is another reason why this should be avoided, for when we attempt a representation of any object of Christian worship, we too nearly fall into idolatry. Hence the cross is admissible where the crucifix is not; and the not unfrequent representation of the Holy Trinity, in which the Father is represented as a man, supporting the Lord Jesus on the cross, is shocking to the reverent eye. For the like reasons, the representation of the Holy Eucharist under the figure of a crucifix pouring blood into four cups placed to receive it is very objectionable. With regard to the use of emblems, they still afford very happy ornament for churches and church windows, especially, perhaps, for painted windows. In the primitive Church pious people sometimes carried them on their persons. Clement of Alexandria has mentioned some which we ought to avoid, and others which we may employ, of which latter we may name the dove, the fish, the ship borne along by a full breeze, and the anchor."

There has often been a tendency, among Jews, heathens, and Christians also, to turn symbols into images or actual fetishes; thus in the Middle Ages the Cross, from being the emblem of the life and death of God for man, became an object of worship in itself.

Mr. Pugin, in his *Glossary*, p. 149, gives particulars of some of the symbols used in the vestments of the Roman Catholic clergy: "For the Pope the usual emblem is a triple cross and cross keys; an archbishop, a crozier; a bishop, a pastoral staff; an emperor, a sword and orb, with a cross; a king, one or two sceptres and sometimes a sword; an abbot, a pastoral staff and a book; a pilgrim, a staff and a shield; a monk, a book; a hermit, a book, rosary, and staff; priest, a chalice with the blessed Sacrament; deacon, the book of the Holy Gospels; subdeacon, chalice and cruets; acolyths, a candle; lectors and exorcists, books; ostiarii, a key; knights, a sword; all ecclesiastics who have written, with books in their hands."

The following are the emblems of the Apostles:—St. Peter, a gold and silver key, also a book; St. Paul, a sword and a book; St. Andrew, a cross like the letter X; St. James the Great, a sword and book, also a pilgrim's staff and shell; St. John, a chalice, with a small dragon, a caldron, also an eagle; St. Philip, a spear, also a cross; St. Bartholomew, a flaying knife, and skin on his arm; St. Matthew, a spear, also a carpenter's square; St. Thomas, a dart; St. James the Less, a club; St. Matthias, an axe; St. Simon, a saw; St. Jude, a halberd.

The emblems of the Evangelists were not originally those which are now universally adopted, and which do not seem to have been used as Christian emblems before the fifth century. The four rivers of Paradise seem to have been intended to represent the Gospels, and are often so found in very early Christian art. Mrs. Jameson, in her *Sacred and Legendary Art*, says that the connection between the vision of Ezekiel and that of St. John was noticed as early as the second century, though there is a good deal of difference between the descriptions of the beasts in the records of these visions. The first representations of the four beasts are found in the fifth century, and later still the application was made of each symbol to one of the four writers. St. Matthew is represented with the face of a man, because his Gospel gives Christ's human genealogy; St. Mark is the lion, as showing His royal dignity; St. Luke is the ox, because he dwells on the sacrifice of Christ, "Priest and Victim;" and St. John, the eagle, teaches of our Lord's Divine nature.

**Emerson,** Ralph Waldo [*b.* 1803, *d.* 1882], a philosophical writer of America, born at Boston of an old English stock, who had come thither 170 years before. His second Christian name came from Rebecca Waldo, whose family had fled from the slaughter in the Waldensian valleys, which Milton has so nobly commemorated, and who married one of Emerson's ancestors in the seventeenth century. He was "a Protestant of Protestants," he used to say. His father dying when he was young, Emerson was in straitened means. In 1829 he was ordained a minister of a Unitarian Church at Boston, but its forms, though fewer than in most religious bodies, were more than he could bear. Even the Communion Service, in its least sacramental interpretation, seemed to him to militate against spirituality, and he resigned his charge in 1832, sorely against the wishes of his congregation. He continued to preach, however, for five or six years longer, but doubts on the subject of public prayer came upon him. One man offering prayer vicariously, he thought, was a form likely to deaden the spirit, and in 1838 he finally ceased preaching. He told his friends that henceforth he must find his pulpit only on the lecturer's platform; "it was the most flexible of all organs of opinion," he said. In those years he travelled in Europe, and made acquaintance with three men from whom he said he learned much—S. T. Coleridge, Wordsworth, and Carlyle. The last-named was eight years his senior. Returning home, he settled at Concord, the home of his ancestors, and there lived a quiet, peaceful, religious life. He opened each morning with prayer and reading of Plato, or some other book "dear to the Morning Muse;" then gardened or "improved his Plaything," *i.e.* forty acres of woodland which he had bought, and in which he delighted to use his hatchet, and cut away thickets to make new views. In his hours of study he prepared the lectures which, when delivered, charmed all ears. "I have heard great speakers," said Mr. J. R. Lowell, "but never any that so moved and persuaded men as he." In 1847 he paid his second visit to England, and delivered here his lectures on representative men. For the rest, his life was uneventful to the end, and his death peaceful as his life.

His eloquence and his personal piety made his lectures immensely popular, but probably Emerson will hardly live as an original thinker. He was a disciple of Coleridge and of Kant, accepting from them the *à priori* theory respecting the sources of knowledge, and the objects of which we are able to take cognisance. He did not carry their principles on to any fresh light, but he clothed his ideas in fine and poetic language. He was a transcendentalist, in that he did not place his first principles, as did Locke and his disciples, in operations on the will—a philosophy of sensation, experience, acquisition—but placed all motive outside the experience, holding that intuition, and not experience, is the true guide of life. This is the basis of Coleridge's Christian philosophy, only Emerson stops short in his view, and does not trace intuition or conscience to a personal God. He is a Pantheist. But he was a great teacher notwithstanding, and though he did not point to the source of all good, he at least taught us to admire and love the good itself. We entirely adopt the fine words of an appreciative critic of Emerson, who says, "Emerson remains among the most persuasive and inspiring of those who by word and example rebuke our despondency, purify our sight, awaken us from the deadening slumbers of convention and conformity, exorcise the fostering imps of vanity, and lift men up from low thoughts and sullen moods of helplessness and impiety" [John Morley, in his introduction to Emerson's collected works, 1884].

**Eminence.**—The title of a cardinal. The distinction of *Eminence* is tolerably ancient, and is frequently given to the Italian bishops by Gregory the Great; but it had grown into disuse, and the cardinals were instead

addressed as *Most Illustrious*, or *Your Most Illustrious Lordship*. But in 1630 Pope Urban VIII., not considering this title proportionate to the dignity of their office, published a Bull, ordaining that all persons, excepting crowned heads, should in future give the title of *Eminence* to the cardinals, with a strict prohibition of its use towards any other person with the exception of the Master of the Knights of Malta.

**Encænia Ecclesiarum.** [WAKE.]

**Enchiridium.**—The same as the MANUAL [q.v.].

**Encratites.**—Heretics who appeared in the second century, and who are said by Irenæus to have been followers of Saturninus and Marcion, and afterwards to have put themselves under the leadership of Tatian. They held a form of Gnosticism, practising especially mortification of the body, and hence is derived the name Encratites, "self-controllers." Tatian wrote a book called *de Perfectione Salvatores*, in which he represents the Mosaic Law and marriage as the work of the devil. Epiphanius gives the chief doctrines of the Encratites as follows:—[1] That there are principalities in the heavens, and a devil enemy to the true God, independent of Him, and arbitrary in his conduct; [2] that people ought to avoid marriage, eat nothing that had life in it, nor drink any wine; [3] that water only should be used in the Holy Communion, and for this reason the Encratites were called Hydroparastatæ. Epiphanius says that in his time they lived in great numbers in Asia Minor, Phrygia, Pisidia, and Galatia.

**Encyclical.**—A circular letter written by the Pope, and sent round to all the bishops of his communion, condemning errors, giving instruction, etc. In earlier times the word was used in a fuller sense for any letter passed round among the clergy.

**Encyclopædists.**—A name given to those persons who compiled a work which they simply called *L'Encyclopédie*, as Rome called herself The City, and as the Revolution of 1789 is called The Revolution. The book has exercised such a powerful effect on religious opinion, that it is necessary to give some account of it here. About 1748, *Chambers's English Encyclopædia* was translated into Italian, and began to make an impression in France. Some bookseller, scenting a profitable speculation, proposed to Diderot [DIDEROT] to make a French translation; he undertook the task, but soon discovered the incompleteness of the work, and conceived the idea of supplanting it. He determined to make out an inventory of all human sciences, to assemble and classify in one immense depository all human knowledge, every result of progress and civilisation. But notwithstanding his courage and his prodigious facility, he found he must have a coadjutor in so important a work, and he proposed to his friend D'Alembert to share with him the crushing burden of his wonderful undertaking. Insensibly the idea grew in the minds of the two. Diderot put forth the prospectus of the work in Nov., 1750, and meanwhile D'Alembert penned the preface, which was much commended by Voltaire. The two authors then called in the aid of the most learned men of France. Diderot undertook the important part of arts and trades, of the history of ancient philosophy, and of the general co-ordination of all the materials which must be brought to the common reservoir; D'Alembert, the most noted mathematician of his day, undertook the mathematical sciences. Voltaire sounded the trumpet of the coming *Encyclopédie* to such purpose that he secured the best men under its banner. Rousseau undertook music; and among the branches which were confided to specialists were natural history, theology, metaphysics, logic, morals, jurisprudence, heraldry, elementary sciences, fortification and military tactics, stone-cutting, gardening, hydraulics, anatomy and psychology; surgery, medicine, architecture, clock-making, and astronomical instruments; painting, sculpture, and engraving; grammar and philology. Diderot himself was a man of astonishing power; his capacity for learning was unbounded; he could in a moment bring his thoughts from the highest metaphysics to the workshop of the joiner. He was extremely generous to other authors: ready to aid whoever came to him for help, whether intimate friends or utter strangers. His energy in working seemed positively inexhaustible; every evening, after a hard day of brain-work, he would repair to the Café Procope, where an assembly of his friends always awaited him and hung on his words, and often stole his ideas to their own profit. Examples of this wonderful power are mentioned abundantly by M. Larousse in the preface to his *Grand Dictionnaire Universel du XIXe Siècle*, pp. xxiv. and xxv.

At length the *Encyclopédie* set sail. In 1751, on the eve of the publication of the first volume, in the midst of much excitement, and whilst encouragements were flowing in from all parts of Europe, low murmurings against the work swelled into a roar. Diderot's well-known religious opinions had given the alarm. The Jesuits had sought admission amongst the theological contributors and had been repulsed; the Jansenists had met with a like fate; such a man as Diderot could not suffer any opinion contrary to his own to shape his work. For once Jesuit and Jansenist were seen under the same flag—proclaiming war against "*Impiety and Irreligion.*" Chaumeix, a Convulsionary, wrote a fierce work against the forthcoming *Encyclopédie;* Louis XV.'s chaplain thundered against it before him;

Diderot was named *Antichrist*, and the *Encyclopédie* the *Beast* of the Revelation. On Feb. 7th, 1752, a decree of the King's Council was issued for the suppression of the two volumes which had already appeared, on the ground "that they contained principles tending to the destruction of royal authority, to the establishment of the spirit of independence and revolt, and under obscure and equivocal language to lay again the foundations of error, of corrupt morals, of irreligion and of unbelief." For eighteen months the printing was suspended, but the indomitable activity of Diderot overcame all obstacles; five fresh volumes appeared, but on March 8th, 1759, a fresh decree came forth against it. Here is Voltaire's account of these proceedings:—"Several volumes had appeared to the public satisfaction. The articles composed by those who presided over the work had especially the public approval. The book was furnished with all those formalities which would ensure its sale. The subscribers from all parts of Europe, who had paid in advance, considered it secure under the safeguard of the royal seal, and made sure of receiving without difficulty the value of their money; for if, on the part of the authors, this work was a gratuitous service rendered to the human mind, this service was, amongst the subscribers and booksellers, an interested agreement which must be fulfilled. Envy unchained itself and soon armed fanaticism. These two enemies of reason and talent denounced to the Parliament of Paris a dictionary which did not seem to promise to be the object of a law-suit, and which, besides being furnished with the seal of royal approbation, seemed to be out of the reach of attack. The Jesuits were the first to pursue, as much as they could, this great work, because, having asked to contribute theological articles, they had been refused. The Jesuits did not then doubt that they would soon be proscribed by these same Parliaments which they wished secretly to arm against the *Encyclopédie*. The Jansenists did what the Jesuits wanted to have done; they saw that all those who would give their work to this dictionary, regarding impartiality as their fundamental law, were neither for the Jesuits nor the Jansenists, and that, being solely devoted to the search for truth, they excited horror of fanaticism. Thus two parties at war with each other were, so to say, united, much as thieves suspend their quarrels whilst seizing their spoils. They put on the mask of piety; they denounced several passages, and, by a refinement of wickedness such as had not been met with before in the most furious controversies, not daring to attack in the dictionary of the *Encyclopédie* certain articles which startled them, they accused the authors not of what they had said, but of what they would say some day; they pretended that the references from one subject to another were put on purpose to spread in the last volumes the poison which could not be detected in the earlier ones. They raised themselves thus against the most orthodox theological articles, believing them to be composed by those whom they sought to ruin. How could Parliament judge seven folio volumes already printed and prejudge those which were not? The accusers placed their memorial in the hands of an Attorney-General (Omer Joly de Fleury), who had still less time to examine this marvellous detail of arts and sciences which no one man could undertake. This magistrate had the misfortune to believe the calumnious memorials which he had received, and to form his suit on them. These memorials attacked in particular the article *Soul*, which was thought to be composed by the moralist philosophers whom they sought to bring under suspicion. The article was denounced as establishing materialism; it happened that it was by a Licentiate of the Sorbonne, recognised as very orthodox, and who, far from favouring materialism, fought against it so far as to object to the sentiment of Locke with more piety than philosophy. This singular mistake was soon known to the public, but not till after the decree of Parliament establishing commissaries to reform the work, who meanwhile forbade its sale. The public, nevertheless, hoped yet to enjoy a work which they yearned for the more it was persecuted."

Voltaire also relates in 1774 an anecdote concerning the *Encyclopédie*. Louis XV. was at supper with a small party at the Trianon, and the conversation turned on the subject of the component parts of gunpowder; also Mme. de Pompadour wanted to know what *rouge* was made of. The Duc de la Vallière hinted that, if his Majesty had not deprived them of their *Encyclopædic Dictionary* they would be at no loss for information on these points. At the end of supper the King sent for a copy to be brought in, and at once the information was found. "Truly," said the King, "I don't know why I have been told so much evil about this book!" Meantime the Count de Coigny, who had been turning over the leaves, exclaimed aloud, "Sire, you are too fortunate that under your reign have been found men able to know all the arts and to transmit them to posterity. Everything is here, from the way to make a pin to the way of melting and pointing your cannons; from the infinitely small to the infinitely great. Thank God for having made your kingdom the birthplace of those who have thus done service to the whole world. Either other nations must buy the *Encyclopédie* or they must imitate it. Take all my goods, if you will, but give me back my *Encyclopédie!*"

No doubt there was a great deal of fanaticism in the opposition, and, as one constantly sees in times of religious excitement and alarm, what is useful and good is confounded with

what is evil, and wheat is called tares. But there was real ground for alarm. Diderot, it is probable, desired to be fair and just, and most of his earlier ecclesiastical articles were written by men of unquestioned piety. But it was known that he himself was a Materialist, if not an atheist. He was assailed on all sides, and amongst all his friends Voltaire was still the only one to raise his voice, both in private and public, in favour of the *Encyclopédie*. He adjured Diderot to abandon an ungrateful country and accept the offers of the Russian Empress to go to Russia and complete his grand work. He warned him that death might be in store if he still persisted in continuing the book in France. Diderot replied by a manly letter, in which he recognises the danger, and says that the day may come when, in looking back on Voltaire's advice, he may exclaim, "Oh, Solon! Solon!" but cannot bring himself to purchase safety by leaving all that he holds most dear.

In 1758, when seven volumes had appeared, D'Alembert, less earnest than his indefatigable fellow-labourer, retired, and left Diderot to face the storm alone. He had three warm friends at court, Mme. de Pompadour, Malesherbes, the Royal Librarian, and M. de Choiseul; without their aid the last ten volumes would never have appeared. Another reason prevented Diderot from going into a voluntary exile; he would not injure the interests of Le Breton, the printer, who would have been ruined by his departure. He was, however, but ill rewarded for this loyalty. One day, turning over the leaves of the printed volumes, he found a falsification, then two, then three, and at length he became certain that all his labour had been cut about, mutilated, pruned, and done anew. Le Breton, startled at the audacity of some of the articles, and terrified at the threats, had clandestinely had the proofs altered, some of them by Jesuits, after they had been marked for press. Diderot wrote him a long and vehement letter. But it is hardly wonderful that the printer was scared. The appearance of impartiality in the earlier volumes gradually disappeared under the vehement opposition they excited; the animus of Diderot grew more and more apparent towards the close; and, on the whole, public opinion has come to recognise the substantial truth of the unfavourable criticism of La Harpe:—"Propriety and good-feeling are no more observed than the relative proportion of the different subjects. The article *Fanaticism* is nothing but a fanatical cry against religion and its ministers; that on *Unitarians* is simply a tissue of sophisms against all religion; a hundred others are nothing but a collection of religious errors scattered through a heap of books. Scepticism, materialism, atheism, show themselves everywhere without shame or restraint, and that was verily the intention of the founders. Take the article *Woman*, which might at least have been entrusted to the hand of a moralist; you find nothing but tittle-tattle, the foolish jargon of the comedies of Marivaux and the novels of Crébillon."

The last volume, being the eighteenth, was published in 1765. A supplement of six volumes was added in 1766–7.

**Endowments.**—These consist of property, or of the tithe of income, the usufruct of which is appropriated to the maintenance of the clergy, and is secured to them by law. The subject may be most conveniently illustrated by an account of the endowment system of the Church of England.

*Land Endowments* are traceable in England for about thirteen centuries. At the consecration of Ripon Minster [A.D. 670], Bishop Wilfrid spoke of lands which had been granted to the Church in Yorkshire by the kings of ages preceding the time of the Saxon invasion, but which had been lost when the clergy fled before the swords of the invaders. The laws of King Ethelbert [A.D. 597–604] expressly provide also for the protection of Church lands, by enacting heavy fines on those who despoiled them; Ethelbert himself having followed the example of his predecessors by endowing with lands the Sees and Cathedrals of Canterbury, Rochester, and London. Church endowments of land are also found in A.D. 635–655 at Lindisfarne and in other parts of the kingdom of Northumbria, at Malmesbury in A.D. 675, at Peterborough in A.D. 680, in the Isle of Wight in A.D. 686, at Evesham in A.D. 706, in Kent in A.D. 788, and in a great number of places in all parts of England at the same early period.

It was out of this system of land endowment that the parochial system arose. In the eighth century the historian Bede speaks of the clergy as still being maintained out of the common funds placed in the hands of the bishop of the diocese for the general work of the Church of that diocese. But soon after Bede's time, landowners began the general practice of erecting churches on their estates, and it was laid down as a law that a "manse" should be provided in every such case by the landowner, which was to be appropriated as a freehold for the church and churchyard, and for the residence of the clergyman detailed off from his general staff by the bishop for service of that particular church. At the same time the tithes, which were payable from the landowner's estate, were appropriated to the maintenance of the clergyman thus settled upon it, instead of being sent to the bishop for the general purposes of the diocese, as had been previously done.

Thus gifts of land to the Church went on increasing during the whole time that the parochial divisions of each diocese were being

organised; and, as a rule, every parish in the country was endowed with its church estate, or "glebe," of larger or smaller dimensions, according to the generosity of the landowner who was founding the parish and building the church for the benefit of himself and his dependents. And then to the lands which had been given for the foundation and maintenance of bishoprics and cathedrals there were added those for the establishment of parishes and parish churches.

But the land endowments of the Church of England were largely increased during the Middle Ages by two systems, which were in some degree auxiliary to the parochial system, though not at all of necessity to the pastoral work of the Church. The first of these was the Monastic system; the second that of Chantries. For the two bodies of clergy connected with monasteries and chantries, large land endowments were provided, such endowments diverting the wealth of the laity from the regular pastoral clergy. This became so general, however, that mortmain laws had to be passed for the purpose of restricting the facilities for making bequests of land for religious uses; yet in spite of these laws, the estates of the monasteries grew to such an exorbitant size as to become a public evil, and form a great temptation to those who had it in their power to confiscate them.

The lands which belonged to the Church of England before the Reformation consisted, therefore, of three distinct classes:—[1] Those by which bishoprics, cathedrals, and parish churches were endowed; [2] those by which monasteries were endowed; [3] and those by which chantries were endowed. The second and third classes were entirely alienated from religious uses by Henry VIII. and Edward VI., and were mostly bestowed by the Crown on private laymen. What was left for religious use was simply the episcopal, capitular, and parochial lands comprehended in the first class; and of these a large proportion of the parochial lands which had come into the hands of the monks was confiscated as monastic property. Many of the episcopal houses, such as York House—now Whitehall—together with large episcopal estates, were also taken by the Crown in the reigns of the Tudors; and at the end of Edward VI.'s reign, preparations had been made to confiscate the whole of the endowments of the cathedrals. Since the time of Queen Elizabeth, Church land endowments have, however, suffered little or no diminution at the hands of the Crown, and being let alone, they have, in some places, increased so largely in value that the Ecclesiastical Commissioners have been entrusted with the duty of redistributing them or their revenues, so as to meet the necessities entailed by the great increase of population.

*Tithe Endowments* in the Church of England run parallel with land endowments. The tithe system was no doubt adopted by the Christian Church from the Jews, among whom it was a Divine institution, the tithes paid to the Jewish clergy being regarded as an offering made to God Himself [Lev. xxvii. 30; Numb. xviii. 21; Mal. iii. 8]. It is referred to as an ancient Christian institution by St. Augustine of Hippo, who writes, in his forty-eighth homily, "Our forefathers abounded in all things, because they gave tithes to God and tribute to Cæsar; but since devotion decreased exactions are increased. We would not give God His part in the shape of the tenth, and therefore the whole is taken from us. That which Christ receives not, the tax-gatherer seizes." St. Boniface (an English missionary bishop), writing to Cuthbert, Archbishop of Canterbury, about A.D. 750, speaks of tithes as being then paid into the hands of the bishop of the diocese. In the selection of canons known as the *Excerptions* of Egbert, Archbishop of York, which was probably made in the same century, the third and fourth direct the clergy to enforce upon the minds of the people the duty of paying tithes; to keep a strict account of them; and to distribute them in three parts: the first for the use of the cathedral, the second for the poor and strangers, and the third for their own maintenance. The twenty-fourth canon in the same collection speaks of tithes as of ancient date, while the ninety-ninth to the hundred and third are occupied with Scriptural and Patristic authorities for their payment. In A.D. 785 or 787, a mixed assembly of clergy and laity, probably a Witenagemote, was held at Cealchythe, now known as Chelsea, and the seventeenth canon then passed also relates to tithes, directing that alms shall not be deducted from them by those who pay them, but from the nine parts of their income still remaining. From that age there is a constant stream of legislation respecting them, in mixed assemblies of the clergy and laity, in councils and in Parliament, down to modern times.

After the earlier ages, the simple principle of tithes—that of each person paying a tenth of his income for religious purposes—was gradually corrupted into a payment of tithe on a particular kind of income only—namely, agricultural produce. Further modifications were introduced in mediæval times, and exemptions of a very unfair kind were secured by the monasteries. Thus great discontent arose, and at the Reformation it became necessary to pass very strict Acts of Parliament [27 Hen. VIII., c. 20; 32 Hen. VIII., c. 7] enforcing their payment. Difficulties still went on increasing, especially with the improved cultivation of land, and voluntary arrangements were made between tithe-payers and tithe-owners, by which a capital sum was paid to compound for the annual payment. As this voluntary arrangement could not bind successors, legislation was again brought

into action, and in 1836 a Tithe Commutation Act was passed, which has been followed by other similar Acts of Parliament. These laws have gradually substituted a rent-charge, based on calculations of the value of grain, for actual tithe; thus making an arrangement by which the occupier of land pays the value of one-tenth of its annual produce to the tithe-owner. Since the Reformation, a large proportion of tithe-owners are laymen, whose estates once belonged to the monasteries.

It will thus be seen that the tithe system originated in the ancient ecclesiastical customs of the Jews and the Patriarchs [Gen. xiv. 20, xxviii. 22], and that it is at present enforced by Acts of Parliament founded on a contract between the tithe-payer and the tithe-receiver; also that tithes are paid by only a small proportion of the population, and that they are often paid to laymen as well as to the clergy.

The inalienable character of Church endowments is a principle only recently questioned, and is certainly recognised by law. Buildings or sites which have been made over to the Church by a deed of consecration are never alienated from religious use except under the pressure of great public necessity; and when such necessity arises the *value* of the property is transferred to some other similar use. Thus, if a church is pulled down to widen a great thoroughfare, another church is built elsewhere. The same principle is also recognised in dealing with property set apart for the maintenance of the clergy; so that when over-rich bishoprics, deaneries, canonries, or parochial benefices have been reduced in value, the property taken away from them has been used to increase the incomes of the clergy whose benefices were too small to provide them with the means of maintenance.

It is generally conceded that the State has a constitutional right to do several things in respect to endowments; as, for example:—[1] To see that the duties for which endowments were given by their donors are actually performed. [2] To re-assign any endowments for which there are no longer such recipients or such purposes as they were provided for. [3] To control the administration of endowments in such a way as to prevent their misuse, and to ensure that mode of their application to the object for which they were provided which may be most for the general good of those in whose interest they were provided.

**Energici.**—A name given to the disciples of Calvin and Zwingli, who taught that the elements in the Eucharist were symbols of the *energy* and *virtue* of Christ, but were not to be understood as the representation of His Body and Blood.

**Energumens** [Gr. *energoumenos*].—Demoniacs, persons possessed by an evil spirit. The early Church instituted a regular discipline with regard to them, and a special order to minister to them. [Exorcists.] Prayers were offered for them in the oblation at the altar, and also at other times by the exorcists, when there was no assembly in the church, and they were employed in some innocent occupations, such as sweeping the church, which it seems was the chief place of their residence. They were not allowed to enter the church during service, but remained at the lower part with such of the catechumens and penitents as were commonly called *audientes*, hearers, because they were allowed to stand there to hear the Psalms and Scriptures read, and the sermon, after which they were dismissed without any prayers or solemn benediction. Baptism was administered to them only when death seemed imminent; those who had been baptised previous to their possession were allowed to receive the Eucharist occasionally in the intervals of their malady. Naturally they were debarred from ordination.

**England,** Church of.—The earliest inhabitants of this country that appear in history, known as the "Britons," were pagans, and the Druids were their ministering priests. [Druids.] They were partially Christianised soon after the Apostolic Age. There are many and various traditions respecting the missionary work here of Apostolic men, such as Joseph of Arimathæa, whose name is so closely connected with Glastonbury; but especially a persistent tradition points to a visit of St. Paul to this country, at some time between his liberation from his first imprisonment at Rome, which took place in the year 63, and his martyrdom, which occurred in A.D. 68. The traditions of early Christian times declare it almost certain that when St. Paul was set free he carried out his long-formed plan of going from Rome to Spain. [Rom. xv. 24, 28.] The writer of a very early document [A.D. 150–170], known after its discoverer, the great scholar Muratori, as the "Muratorian Fragment," cites the Acts of the Apostles as the work of an eye-witness, but adds that Luke does not record "the journey of Paul from Rome to Spain," as if the actual performance of that journey was a fact well known to the Christian world, as it may well have been, since the writer may have been a grandson of one who had been contemporary with the Apostle. St. Chrysostom expressly states that "after his residence in Rome the Apostle departed to Spain." It is probable that after spending some time in Spain, the Apostle visited adjacent countries, such as France, where Trophimus, the unintentional cause of his last troubles at Jerusalem [Acts xxi. 29], became Bishop of Arles, in the ecclesiastical province of which patriarchial archbishopric Britain was, in the early Christian days, included; and there is nothing improbable in the supposition that Trophimus may have

received a visit from St. Paul before they started on the Apostle's last missionary work [2 Tim. iv. 20], and have carried him over to Britain to lay the foundation of a church there. Less than thirty years [A.D. 96] after St. Paul's martyrdom, St. Clement, his fellow-labourer [Phil. iv. 3] writes that the Apostle preached "both in the east and in the west," and that "having taught righteousness to the whole world, he came to the extreme limit of the west" [Clem., 1 Corinth. v.], that expression being exactly the one which was used to signify Spain, France, and Britain [Theodoret, *Philotheus*, xxvi. 881]; and the Britons being regarded as inhabitants of the furthest extremity of the world—"ultimos orbis Britannos" [Horace, *Odes*, I. XXXV., 29]—by generations which little dreamed of the great continents that lay further west.

St. Paul may, however, have found Christianity already known in Britain, for there were doubtless Christians among the Roman army of occupation, and the early Christians were ever desirous of receiving over converts to their religion. As early as A.D. 47, a lady named Pomponia Græcina, the wife of Aulus Plautius, who was Viceroy in Britain to the Emperor Claudius, was accused, on her return to Rome, of practising a "foreign superstition" unauthorised by the Roman law [Tacit., *Ann.* xiii. 32], and this was almost certainly Christianity. Gildas also [A.D. 560], the earliest historian of England, tells his readers that the sun of Christianity arose in this land about the time when Queen Boadicea was defeated by the Romans, which was in the year 62 or 63.

During the first four centuries, the Christians of Britain are frequently mentioned by the Fathers, as may be seen in the adjoining references:—Tertull. *agt. Jews*, vii.; Orig. *Hom.* on Luke vi.; Euseb. *Evangel. Demonstr.* iii.; Athanas. *Apol. agt. Arians*; Chrysost. on 2 Tim. iv. 17; Jerome on Amos v. 8; Theodoret on Ps. cxvi.; 2 Tim. iv. 17.

These traditionary records are obviously associated with the fact that Christians were known to exist among the inhabitants of Britain at the time when they were current. And the short records concerning SAINTS ALBAN, AARON, and others, show how far traditions were current in later times of some Christians of this early period having been enrolled among the number of the martyrs.

But if there were Christians in Britain in the earliest ages of Christianity, it is also certain that they were organised into one or more spiritual communities; for there is no record of any converts to Christianity in the Apostolic period or near to it, in which the persons so converted were not formed into a Church, a society aiming to continue in the fellowship and doctrine of the Apostles, and to carry out their system of devotion. [Acts ii. 42.] Hence, as we should expect, early Christian writers refer to the Christianity of Britain in their own time as to an organised system of religion, which had been growing long enough to be well rooted in the land. Eusebius bears testimony to the existence of an episcopal ministry in Britain. Within his time there were three British bishops who appeared among those who assembled at the Council of Arles, in France, in A.D. 314, and these are expressly called the bishops of certain Sees, London, Caerleon, and York, and are mentioned by name in an almost contemporary record. [ADELFIUS.] St. Athanasius, in his Synodal Epistle, tells the Emperor Jovian that there were also British bishops at the Council of Nicæa [A.D. 325]. In short, the evidence for the existence of an early organised Christianity in the first five centuries is so abundant and definite that the most trustworthy and critical of modern historical writers, such as Bishop Stubbs and Mr. Haddan, are able to print it, with references and dates, and in the original languages, and it extends over many pages of their great work [Haddan and Stubbs, *Councils, and Ecclesiastical Documents relating to Great Britain and Ireland*]. From such printed evidence—much more abundant than has here been indicated—the reader may gather the following facts respecting the primitive Christianity of this country.

I.—That there were Christians in Britain during its occupation by Roman troops, which ended in the fifth century.

II.—That these Christians were organised into a general society or diocesan societies, which indicate a national church, or a national unity of diocesan churches, presided over by bishops who attended General Councils, and took their part in settling the affairs of the Church throughout the world.

III.—That at the latter end of the fourth century there was a long-settled Church in Britain, especially in that part of it which is now called England and Wales, with churches in which Divine Worship was carried on.

IV.—That there are a few antiquities still existing which belong to the period of this early Church of England.

V.—That there are many notices of this Primitive Church of England to be found in more or less obscure sources of information, which are not very accessible to the general reader.

VI.—That this early Church of our country adhered strictly to the Nicene Creed for the main lines of its belief, and to the Latin version of the Scriptures which, in the first four or five centuries, was commonly used throughout the Roman Empire.

The existence of this early British Church is perhaps in no way brought home more vividly to the mind than by the sight of churches built during the period, and still existing in a more or less perfect state of preservation. Such is the church of the fourth century, which still stands in the Castle of Dover; the ruins of another at Richborough,

in Kent; an old chapel built of Roman bricks at Reculver; a church at Lyminge, in Kent; and another at Brixworth, in Northamptonshire.

The Anglo-Saxon Period [A.D. 450–1070]. The Roman army of occupation was finally removed from Britain in the year 411. While Britain formed part of the Roman Empire, some mixture of race, and more of habits, had taken place, and the Romans left many marks of influence behind them. The civilisation of the Britons was Roman civilisation. Their Christianity was also Roman in its form—that form being then of the type of the Byzantine or Eastern Church, which characterised Roman Christianity in the first ages. In illustration of this latter fact some sculptures may be referred to which were discovered a few years ago in the Church of St. Nicolas at Ipswich, in which the ornamental portions were distinctly Byzantine, while some Greek words, such as *Theos* and *naos* ("God" and "temple"), were introduced into the inscriptions. The refined Romans were soon succeeded in Britain by three uncivilised and heathen tribes of Germans—the Jutes, the Saxons, and the Angles or English; and the name of Englishmen, which these German tribes bore in common among themselves, presently became the common name of the mixed race which dwelt within the four seas.

After about a century of painful national struggles the Britons were subdued; the fighting portion of them being driven back step by step into the highlands of Wales and Cornwall, and the non-fighting portion reduced to the condition of slaves. It was much as when the Israelites took possession of the Holy Land, leaving some of the aboriginal Canaanites in the south-west, to be afterwards known as Philistines, and in the north-west as Phœnicians, the people of Tyre and Sidon. But during the contest between the German invaders and the Celtic aborigines a considerable amalgamation of the conquering army and the conquered nation was taking place; and this became extended over a much larger surface of the country on the establishment of peace, and the consequent addition to the numbers of the foreigners that followed. In the end a mixed nation was formed in the body of the island, composed of an aristocracy and mercantile class, in which the foreign element predominated, and a much larger number of farmers and working people, who were necessarily longer in amalgamating with their conquerors. In Wales and Cornwall the fugitive fighting men combined with the original mountaineers of those parts to form comparatively independent nations. The mixed nation took the general name of Englishmen, and became the ancestors of the English nation of modern history.

The records of the Church among this mixed population are very bare during the greater part of the sixth century, although authentic and comparatively full details have been handed down respecting the dioceses of Llandaff and St. Davids, and other portions of the Western Highlands where no great change had taken place. We may, however, pass over here the justly venerated names of St. David, St. Asaph, St. Columba, St. Kentigern, and St. Patrick, which are all noticed in their respective places, and come shortly to the close of the sixth century. For awhile the power of German heathenism so predominated that the few native or British clergy who were left alive were driven from their churches, and often—perhaps mostly—assumed the hermit life, doing what they could for the few Christians around them, and for the conquerors also, though little was to be done for the conversion of the rough and warlike soldiers, who looked with contempt on those whom they had conquered and enslaved. The bishops of the British Church retired with the rest of the clergy, hopeless of maintaining their positions. Theonas and Thadiorus, Bishops of London and York, are heard of in their retreats in Wales, whither they had fled in A.D. 587, and others came out of their retirement to meet St. Augustine in conference.

The ancient Church of the land was thus so much depressed by the English conquest that it was all but lost sight of, and the mission which St. Gregory desired to undertake, and which St. Augustine actually did undertake, was a mission to convert Britain anew to Christianity. [Augustine, St., of Canterbury.] It did indeed become so far an independent movement that for a time there was an "Anglo-Saxon" Church of England, as it has been called by later ages, side by side with the old "British" Church of the same country. But the two Churches gradually amalgamated as the two races—the conquered Celtic race and the conquering German race—amalgamated; and although the more ancient of the two Churches maintained and still maintains a kind of partial independence through the differences of race and language in the four dioceses of Wales, yet the Christianity of the whole country south of the Cheviots became henceforth consolidated into the one "Church of England," divided in a short time into the Archiepiscopal Provinces of Canterbury and of York; these latter being composed of dioceses which followed in their boundaries the political divisions of the seven kingdoms into which England was now parcelled off.

For a time, each of the seven kingdoms of the Saxon Heptarchy had one bishop only. Thus there was a Bishop of Northumbria, a kingdom which stretched from the Tweed to the Humber, including the north-western as well as the north-eastern counties; a Bishop of Mercia, which included the whole Midland

country, from the border of Wales to the eastern coast, and from Chester to Hertfordshire and West London; a Bishop of the kingdom of Kent; a Bishop of Wessex, or the West Saxons, taking in the people of Berks, Hants, Wilts, Dorset, Devon, and Cornwall; a Bishop of Sussex, or the South Saxons, the people of Sussex and Surrey; a Bishop of Essex, or the East Saxons, the people of Essex, Middlesex, and part of Herts; and a Bishop of East Anglia — Norfolk, Suffolk, Cambridgeshire, and the Isle of Ely. Yet this was not a rule without exceptions, for in the kingdom of Kent there was a See at Rochester as well as at Canterbury. This plan of making each kingdom a See was soon found, however, to be unsuitable to the spiritual necessities of the Church. Kingdoms grew too large and populous for dioceses, and then the latter were subdivided; as, for example, the one great diocese of Mercia was divided before the seventh century into the five dioceses of Lindsey, Leicester, Lichfield, Hereford, and Worcester; while that of Northumbria became divided during the same period into the four dioceses of York, Lindisfarne, Hexham, and Whithern; and, long before the Norman Conquest, the great diocese of Wessex or Winchester became divided into the four dioceses of Winchester, Ramsbury, Wells, and Crediton. Notices of this subdivision of Christian England will be found at the proper references. Although, therefore, there are some historical traces of the modern diocesan system of the Church of England even in the Romano-British period [London; York], yet the system, as it has since existed in the mediæval and the modern periods, may rather be said to have been originated in the Anglo-Saxon period.

The Sees thus established remained substantially the same until the reign of Henry VIII., who added a few more out of the spoils obtained from the suppression of the monasteries. The bishops were nominally elected, as they still are, by the cathedral chapters; but the Crown always influenced, and generally monopolised, the appointment. Parish churches were probably as many in number as at the beginning of the present century, whilst nearly every monarch of the days before the Conquest founded some monastery. Thus, Westminster Abbey was founded by Edward the Confessor, Waltham by Harold, St. Albans by Offa; while King Edgar is said to have founded forty-eight religious houses during his sixteen years' reign.

The old English, generally known as the Anglo-Saxon Church, professed, in a Council held A.D. 680, the tenets taught by the first five General Councils. To these was added, in 787, the sixth Council. Purgatory, prayers for the dead, auricular confession, were all recognised; but not so Transubstantiation. The celibacy of the clergy was the cause of a very severe struggle in the Anglo-Saxon Church. [Celibacy; Dunstan.]

The Norman Conquest was followed by a large advance in the power of the Papacy. The Conqueror was far enough from yielding any of his rights or prerogatives, and he suffered no ecclesiastical interference without his sanction; but some of the Acts made by him became, in the days of less powerful rulers, instruments in Papal hands to be used for their purposes. Accordingly, from the reign of Henry I. to John, the Papal power steadily grew. Archbishop Anselm refused to render homage to Henry I. for his bishopric, and the investiture struggle ended virtually in Papal victory. [Investitures.] The civil wars of Stephen caused both him and Matilda to seek ecclesiastical aid. Henry II., in spite of his energy, was worsted in the contest with Becket; the Constitutions of Clarendon proved inoperative; and the murder of the Primate turned popular opinion altogether to the side of the clergy. The submission of King John, when he laid his crown at the feet of Cardinal Pandulf, and declared himself a vassal of the Holy See, was the culmination. From that time the Papal power began to decline in England. During the long reign of Henry III. the Papal exactions caused a feeling of bitter hostility. In the reign of Edward I. the people looked tranquilly on while the clergy were plundered. In that of Edward III. was passed the Statute of Præmunire, restraining the exercise of patronage by Roman pontiffs, and forbidding appeals to Rome. [Præmunire.] Meanwhile, a feeling was also rising against the doctrinal system of Rome, which found eloquent expression in the person of Wicliffe. [Wicliffe.] It was estimated by some that in the days of Henry IV. his followers, known as Lollards, amounted to half the population of England. The King, who closed with any means by which to bolster up his usurpation of the crown, bought the help of the powerful ecclesiastics by persecuting the Lollards, and in 1440 passed the act *de Heretico Comburendo*. But all this strengthened the growing feeling towards the coming Reformation, which the scandal caused by the great Papal Schism [q.v.] further augmented. The great change of the sixteenth century will be considered under the head of Reformation. Its principles may be said to have reached their fullest national and legal recognition at the close of the reign of Edward VI. All subsequent ecclesiastical legislation was directed, not to further innovation in doctrine or ritual, but to maintain the settlement already made against the adherents of Rome on one side, and advanced innovation on the other.

With the death of Edward came a reaction. Mary, acceding to the throne at a time when it was still held to be the duty of the nation to look to the civil ruler for a creed, and to

expect him to enforce compliance with it, at once reversed her brother's policy; the acts of the preceding reign touching religion were repealed; the doctrine of Transubstantiation was reaffirmed, the married clergy were all ejected from their livings, and the reconciliation of England with the Holy See was pronounced by Cardinal Pole at Westminster, before the Queen and the two Houses of Parliament, kneeling to receive it. Then began persecution. The prominent Reformers fled beyond sea; but before the end of the reign three hundred persons had perished in the flames, and thereby England was utterly alienated from Rome.

Elizabeth restored the Reformed Church to its previous position; 178 clergy only refused to take the oath of the Royal Supremacy, and the Act of Uniformity [1559] restored the Book of Common Prayer. This settlement reaches the close of the first section of the Reformation period. It defined the position of the Church in relation both to Rome and to the religious bodies on the Continent which had broken off from that communion. In the first place the episcopal succession was retained [Parker]. In the renewal of the Act of Supremacy, in which the Queen was styled "Supreme Governor," it was declared that clergy and laity alike were subject to Law, passed by Convocation and Parliament, and enforced by the Crown. The Prayer Book, though substantially agreeing with the second book of Edward VI., yet indicated a desire to find a mode of agreement with those who loved the ancient system. [Common Prayer.] And the Thirty-nine Articles, though they bore a provisional character, and had not the all-round completeness of the Protestant Continental Confessions, were framed with the same desire of conciliation. They began with rehearsing the faith held in common by all Christendom [i.–v.], then defined the "Rule of Faith," and, in contradiction to the Council of Trent, appealed to Holy Scripture, thereby taking up boldly the fundamental principle of the Reformation, while the ancient Creeds were reasserted [vi.–viii.]. Next, the two great doctrines of Justification by Faith and Predestination were considered, the language of Calvin being used, but guarded and modified by appeals to Scripture generally [ix.–xviii.]. Next, th enature and authority of the Church, the sacredness of the ministry, and the grace of the Sacraments are all asserted [xix. – xxxvi.]; after which the relations of the Crown, the Church, and the individual are defined. But now it appeared that there were two parties within the Reformed Church of England. There were those who, having freed themselves from Papal tyranny, desired to follow the cautious, statesmanlike policy of Cranmer rather than the hot zeal of partisans, and to conciliate opponents rather than to cast off all connexion with the past; and there were those who, in the exercise of private judgment, hated any approximation to the Church of Rome, and craved fuller liberty of action and opinion. These are known as Puritans [q.v.]. Their objections seem to have been at first confined to points of ceremonial and discipline; but Elizabeth, bent on preserving as much as was left of the ancient order, was uniformly opposed to them, and the *High Commission Court*, in which her supremacy was represented, took stringent measures against them. Hence the practice began of holding separate meetings for religious worship, in which we have the origin of Nonconformity. The essential principle underlying this opposition was Calvinism, the very essence of which was inconsistent with the preservation of the ancient basis of Church doctrine and order. It met the excommunication of Rome with an equally intolerant rejoinder, and substituted individual consciousness for the Sacraments and Ministry. The Puritans were as far removed as the bitterest of their antagonists from any idea of toleration.

The first attack which was made against Calvinism in the Church was the movement known as Arminianism. [Arminians.] But whereas in Holland, its native country, Arminianism took latitudinarian shape in its revolt against the narrow view of "Election," in England those who were called Arminians by their opponents, though they repudiated this title, were those who opposed to the Calvinistic tenet the assertion of the Catholic Church as to sacraments conveying grace to all who accepted them. The greatest writer against the Anti-Catholic view was Hooker, whose name stands in the front rank of Church divines. [Hooker.] Somewhat in advance of him in view was Andrewes, a better theologian, so far as Patristic learning went, and Laud, a clever and indefatigable administrator. In these men we have the founders of the great Anglo-Catholic school, a school which has lived on, and has created the most permanent Anglican theology. This school included such divines as Jeremy Taylor (a name which such a great critic as Coleridge pronounced to be a rival to Shakespeare), Hall, Patrick, Ken, Bramhall, Wilson, Pearson, Thorndike, Bull, Pusey; poets like George Herbert, Wordsworth, Keble; the greatest of English Church historians, Jeremy Collier; laymen such as Boyle, Evelyn, Robert Nelson, Gladstone, Beresford Hope. It, more than any other influence of that time, prevented the Church of England from becoming a Calvinistic sect, affirming as it did that the sacraments are not mere acts of man, nor empty signs, nor acted prayers, but are verily outward channels conveying inward grace. Unhappily, however, errors of judgment mingled themselves with the holy aspirations, the learning, and the zeal, which marked the rise of this great school. It was learned; it

had to defend the position of the Church against the skilful Jesuit controversialists; and a style of writing resulted which was not adapted for popular reading, but suited the learned only. The half-educated liked it probably least of all. The utterly unlearned took a line not unlike that of the "Northern Farmer":—

"I thowt a said whot a owt to 'a said an' I coom'd awaäy."

Those who could read and think for themselves, but yet knew not enough to enter into intricacies and balance conflicting arguments, were at sea with learned disquisitions, and, therefore, were more at home with *The Saint's Rest* and *Pilgrim's Progress*. Moreover, the Church suffered heavily for its alliance with the Crown, an alliance to be traced to all the traditions of past ages, which held that the national religion followed the national government, an opinion held as firmly by Presbyterians as by Churchmen. The fulsome dedications, such as Bacon's of *The Advancement of Learning*, and in Spenser's *Faërie Queene*, were regarded as right and proper, and the translators' Preface to the Bible of 1611 does not escape the taint, though, as a matter of fact, it was written by a Puritan. The result was that the Catholic view of the Church became inextricably mixed up with an unpopular and decaying political creed, though the present position of this school in England is sufficient to show that it does not rest upon Court favour, and that its doctrine and discipline do not depend upon law courts and arbitrarily wielded civil power. But through the cause we have named, it was regarded then as one with the Stuart State policy, and, in consequence, it shared the Stuart fall. When the Civil War broke out, the bishops were expelled from the House of Lords [1641], and in 1643 Episcopacy itself was abolished. The direction of religion was vested in the WESTMINSTER ASSEMBLY [q.v.], the DIRECTORY was substituted for the Prayer Book, 3,000 clergy were turned out of their churches and homes, and Archbishop Laud was beheaded.

But the triumphant Calvinistic party began to decay in the very hour of its triumph. It broke up into antagonistic schools; the Independents, the strongest of the new "sectaries," put forth a theory, not only of religious toleration, but of recognised religious diversity, a theory legitimately belonging to Congregationalism, but hateful to the Presbyterians. Logical Calvinism, however, never took hold of the average English mind. It had been adopted in the struggle for political liberty; but, that struggle ended, it stood forth in the nakedness of its hard and ruthless dogmatism, and Englishmen turned away shuddering. At the Restoration, the Church at once returned to its former place, to the joy of the nation; so entire was the reaction against the dogmatic yoke of the Puritans. It is wonderful to read how quietly this Restoration took place. But a change at once became visible in the tone of the Church teaching. The formularies and principles remained as before, but the Church was leavened by the admixture of new thought. Men like Falkland and Hyde had been conscientious supporters of the Parliament against the King in the early days of this conflict; but they remained firm supporters of the Church, and it was their love of the Church which now led them to join the Royal cause. These men represent a party, who, by joining the school of Andrewes and Laud, removed its more stiff and rigid features, and led it to views of larger comprehensiveness. To these must be added the Cambridge Platonists [WHICHCOTE], whose endeavour to reconcile reason and faith was another blow struck at Calvinistic dogmatism. That dogmatism had provoked a reaction utterly irreligious. [HOBBES.] Whichcote stands as the representative of a school not numerous, at least for many years, yet influential, which, while it held firmly to a supernatural faith, also recognised human intellect and allotted to it its rightful place. Consequently the theology of the later Stuart days is more moderate in tone than that of the earlier. The High-Church Jeremy Taylor wrote the *Liberty of Prophesying*; Bramhall, the friend of Laud and favourite of Strafford, declined to pronounce the nullity of Presbyterian Orders: Sanderson, the author of the Preface to the Prayer Book of 1662, professed himself a disciple of the moderate Hooker.

Another attempt to conciliate the Nonconformists [SAVOY CONFERENCE] failed, but this was not owing to the rigidness of the prelates. The Act of Uniformity of 1662 was the work of Parliament, which in its Royalist zeal saw nothing but evil in the recent Calvinistic rule. It must be remembered that many holders of benefices had been intruded into the places of the true possessors. But the expulsion of 2,000 ministers on St. Bartholomew's Day, 1662, for refusing to assent to everything contained in the Book of Common Prayer, certainly deprived the Church of many a faithful and earnest preacher. The CORPORATION, CONVENTICLE, FIVE-MILE, and TEST ACTS [see each under its head], were all blows levelled at Nonconformity. In 1678, in consequence of Oates's plot, Roman Catholics were excluded from Parliament. Charles II. made several endeavours after Toleration, but Parliament defeated them, in fear that they were intended to favour Romanism. It is true, indeed, that towards the end of this reign a more generous spirit towards trivial diversities was beginning to show itself, and this feeling was plainly seen when the Nonconformists made common cause with the Church against James II.'s ill-starred attempt to force Popery on the nation.

The expulsion of James, however, was not effected without some loss to the Church and to religion. The former separation of the Nonjurors was now followed by the setting of Whigs on the episcopal thrones, who were thus placed in a position of hostility to the parochial clergy, who, whilst—like Sancroft and Ken—they had no sympathy with Rome, could not forego their conscientious adherence to the principles of the ancient monarchy. This difference boded ill for the scheme of comprehension which was once more brought forward. The Prayer Book was revised under a commission appointed by the King, the Puritans being led by Baxter; the alterations made were perfectly moderate, and some of the additions were much to be desired. But the Lower House of Convocation rejected this proposed book, and it was therefore abandoned, and the proposal for reconciliation has never since been authoritatively renewed. Nor was this the whole of the trouble which came upon the Church through the Nonjuring division. The seceders were men of deep piety, and the Church, even on that account, could ill afford to lose them. The eighteenth century was not unnaturally marked by an increase of worldliness, of selfish ease and sloth. There was learning, but a want of spiritual earnestness; and in many districts the people were left almost in heathenism. The preaching of Wesley and Whitfield did much to remedy this evil. It was a call to new life; and whilst it led the way to a large separation, it more than compensated for that by reviving religious life in the Church. The successive rise of the Evangelical Party, of the Oriel School, and of the Tractarian Party will be told under their respective titles.

Such is an outline of the history of the Church of England. It now only remains for us to survey it as it at present exists. It consists of the clergy and laity of the two provinces of Canterbury and York; those provinces containing thirty-four dioceses, and being conterminous with the fifty-two counties of England and Wales, supplemented by the adjacent islands. It is essentially an episcopal body, the theory of its constitution being that its corporate continuance and its spiritual life are both dependent upon the office of bishop. The corporate continuance of the Church is thus identified with an unbroken succession of bishops. Great care has always been taken to keep up this succession, and also to preserve the records upon which the proof of it depends. Every bishop is consecrated by at least three who are already bishops, and thus the lines of succession by which he is connected with the bishops of former ages are almost innumerable. So well, too, have the evidences of his spiritual genealogy been preserved, that every bishop is able to trace the name of his own immediate episcopal ancestor back to the Reformation without a break: from the Reformation back to the Norman Conquest with similar certainty: from the Conquest to the time of St. Augustine's mission [A.D. 600] with almost equal accuracy: and from the sixth century to the Apostolic age with an amount of certainty such as can be shown in few successions of Sovereigns at much more recent periods. Thus Anglican bishops, like the bishops of other Catholic Churches, claim to be "successors of the Apostles," in an historical as well as in a spiritual sense.

The spiritual life of the Church is also considered to be dependent upon the episcopate, because it is maintained by ministerial acts, and no ministry is recognised but one in which the ministers are ordained by bishops. Every bishop is also regarded as the centre of spiritual authority within the range of his diocese, he being the chief pastor, and the parochial clergy his deputy pastors. The principle of the Episcopal ministry is thus assumed to be [1] that a bishop alone can give that authority and power to a person which will make him a minister of the Church, and [2] that a minister so ordained can only exercise his office lawfully within a certain sphere or "cure of souls" committed to him by the chief pastor of the diocese. This principle is carefully provided for and guarded by the Ordination Services of the Prayer Book, and by the issue of formal documents, such as "Letters of Orders," and of "Institution," and by acts and ceremonies connected with admission to a benefice.

*Statistics.*—The clergy of the Church of England number about 23,000, consisting of 2 archbishops, 32 bishops, 30 deans, 80 archdeacons, 130 canons of cathedral and collegiate churches, 14,000 parochial clergy with benefices, rectors and vicars, 6,000 parochial clergy without benefices, stipendiary curates, and about 3,000 other clergy, many of whom engage voluntarily in parochial work. The exact proportion of the laity to the gross population cannot be ascertained, but cannot differ very greatly either way from one-half of the whole.

*Income and Expenditure.*—The pecuniary resources of the Church of England are partly derived from ancient and modern endowments, and partly from a constantly kept up voluntary system: they are expended chiefly on the maintenance of the clergy, the education of children, the charitable relief of the poor, the building and maintenance of churches, and foreign missions. Both income and expenditure must necessarily vary from year to year, and it is a work of considerable difficulty to arrive at a trustworthy estimate. A few years ago however, the present writer made wide inquiries on the subject, and after much calculation, correspondence, and tabulation, was able to draw up the following "Balance Sheet of the Church of England," which has been often

reprinted in books and newspapers, but may be usefully appended here. During ten years, however, a considerable increase will have been made in the number of the clergy and in the general expenditure of the Church.

BALANCE SHEET OF THE CHURCH OF ENGLAND.

| Average Annual Receipts. | £ s. d. | £ s. d. |
|---|---|---|
| *Endowments.* | | |
| Tithes and rental of Lands remaining for the maintenance of the Clergy after the Reformation, [£162,433 14s. 6d.], multiplied by 12 on account of the change in the value of money ... | 1,949,204 14 0 | |
| Tithes, Rental of Lands, and Interest of Money Investments, acquired for the maintenance of the Clergy since the Reformation | 2,251,051 0 0 | |
| | | 4,200,255 14 0 |
| *State Aid.* | | |
| Parliamentary grant for the education of the Poor .. | ... ... | 508,599 0 0 |
| *Voluntary System.* | | |
| Parochial Collections and Subscriptions... ... | 3,182,400 0 0 | |
| Contributions to London Church Societies ... ... | 400,000 0 0 | |
| Contributions to Miscellaneous Church Institutions, other than Schools, and not included in Parochial Collections | 600,000 0 0 | |
| Contributions in aid of Church Building and Restoration not included in Parochial Collections ... ... | 500,000 0 0 | |
| School payments of Parents ... ... | 762,898 0 0 | |
| | | 5,445,298 0 0 |
| Total ... | | £10,154,152 14 0 |

| Average Annual Expenditure. | £ s. d. | £ s. d. |
|---|---|---|
| *Maintenance of the Clergy.* | | |
| *I. Diocesan and Governmental Work.* | | |
| Nett Salaries of 2 Archbishops, 26 Bishops, and 70 Archdeacons ... | 138,556 0 0 | |
| *II. Cathedral Work.* | | |
| Nett Salaries of 30 Deans, 127 Canons, 120 Minor Canons, 600 Singers, together with many Lay Officers and Servants ... ... | 201,605 0 0 | |
| *III. Parochial Work.* | | |
| Nett Salaries of 13,041 Rectors and Vicars, and 5,706 Curates ... ... | 3,146,051 0 0 | |
| | | 3,486,212 0 0 |
| Taxes, etc., on the Endowments of the Clergy, other than Income Tax, and those usually paid by Occupiers. [See 1 and 2 Vic., c. 106, §§. 8 and 10] | | 714,043 0 0 |
| *Education of the Poor.* | | |
| Education of 2,044,406 Scholars in Church Schools, with Training of Teachers, etc. ... | | 3,051,573 0 0 |
| *Miscellaneous.* | | |
| Church Institutions other than Schools. [See Low's Handbook of Charities] ... | 1,000,000 0 0 | |
| Relief of the Poor from Church Collections ... | 400,000 0 0 | |
| Foreign Missions ... | 500,000 0 0 | |
| Current Church Expenses ... ... | 352,000 0 0 | |
| Church Building and Restoration ... | 650,000 0 0 | |
| | | 2,902,000 0 0 |
| Balance ... ... | | 324 14 0 |
| Total ... | | £10,154,152 14 0 |

*The Anglican Communion.*—The preceding notice refers to the Church of England alone: that is, to the Anglican communion comprised within the counties of England and Wales. But the Anglican communion—with a similar form of episcopal government, professing the same doctrines, and using the same system of devotion—extends to every part of the world, comprising the sister Churches of Ireland, Scotland, America, and of numerous British dependencies. The bishops of this extensive communion number nearly two hundred: namely, thirty-four in England and Wales, twelve in Ireland, seven in Scotland, seventy-four in the colonies and in missionary districts, and fifty-six of the American Episcopal Church and its missionary districts. All these bishops, except those of Ireland, derive their ministerial succession from the Archbishops and Bishops of England and Wales, and especially from the Archbishops of Canterbury.

**Enlightened.** [Illuminati.]

**Enneapla.** [Origen.]

**Enoch,** St. [Kentigern.]

**Enthronisation.**—The term used for the ceremony of placing an archbishop or bishop in his stall or throne in his cathedral, on his taking possession of the See.

**Enzinas,** Francisco de [*b.* 1520, *d.* 1570]. —A Spaniard who embraced the Reformation, and who translated the Bible into Spanish. He escaped to England, but his brother Jacques, who was also a Protestant, was burnt in Italy, 1546.

**Epact.**—A number in the calculations of Easter indicating the excess of the solar above the lunar year. The *solar* year contains eleven more days than the lunar, from whence it follows that the moon being new on the 1st of January, she must be 11 days old upon the last day of December, or when the sun has finished his annual course. At the end of the next year, adding these 11 days, the moon will be 22 days before the sun, and at the end of the third year 33; then, by taking off 30 days for an intercalary month, there remains three for the Epact. In the following year 11 will again be added, making 14 for the Epact, and so on to the end of the cycle, adding 11 to the Epact of the last year, and always rejecting 30, by counting it as an additional month. But in the Bissextile, or Leap-year, the Epact contains 12 days, because then the year is a day longer than ordinary, so that it goes from 3 to 15 for the Epact, from thence to 26, and so on. The Epact clearly bears upon the age of the moon on January 1st of a given year, and so on any day in that year, and therefore on the calculation of the Paschal full moon.

**Eparchy** [Gr. *eparchia*].—The Greek word for province. It denotes, in ecclesiastical phrases, a province governed by a Metropolitan having several bishops under him. In the Russian Church at the present time a bishop is called an *eparch*.

**Ephesus,** Council of. [Councils; Nestorian Heresy.]

**Ephesus,** Robber Council of. — So called from its violent and overbearing proceedings, assembled by the Emperor Theodosius in 449, under the presidency of Dioscorus, Patriarch of Alexandria. He was supported by two Imperial Commissioners, by a great body of monks, headed by the abbot Barsumas, and a troop of soldiers, who were admitted into the assembly for the purpose of intimidating any refractory members. Questions were carried by factious acclamations within, and the Council was overawed by riotous mobs without. Dioscorus procured the vindication of Eutyches [Eutychians], and Flavian, Patriarch of Constantinople, who opposed the heretic, died of the wounds inflicted on him at the Council. Eusebius of Dorylæum was deposed and imprisoned, but found means of escaping to Rome. The Emperor confirmed the decisions of the Council, but he died soon after, and a Council was summoned at Chalcedon in 451 which reversed them.

**Ephrem,** St., born at Nisibis, in Mesopotamia, and deacon of the Church of Edessa, in Syria, was born in the fourth century, at the commencement of the reign of Constantine the Great. St. Ephrem states in his works that he was born of Christian parents, who suffered as confessors for the faith of Christ. "Yea," he adds, "I am the kindred of martyrs." He studied in early life as a catechumen under St. James, Bishop of Nisibis, whom he may have accompanied to the Council of Nicæa in 325. Upon the death of this bishop, Ephrem seems to have migrated to Edessa, where at first he devoted himself to teaching the natives, but afterwards he embraced the monastic life, and began to write his numerous works. He travelled to Cæsarea, in Cappadocia, and was well received by St. Basil, who had a particular regard for him, and by whom he was made a deacon. From Cæsarea Ephrem returned to Edessa to refute numerous heresies that had sprung up there. He succeeded in destroying the influence of the heretical songs which were becoming popular, by composing Christian hymns, and training choirs to sing them. Sozomen relates that when Basil of Cæsarea would have made Ephrem a bishop, the saint pretended madness to avoid the honour of consecration. He retired again to his monastic life, only issuing forth from time to time to combat the heretics. His last recorded act was to prevail upon the rich in Edessa to distribute their stores of food to the poor during the severe famine that raged in that city. He probably died in 373. He wrote several tracts in Syriac, which, according to St. Jerome, were so well received that they were read publicly in churches after the Holy Scriptures. They were translated into Greek, and are cited by St. Basil and St. Gregory of Nyssa. Photius had seen forty-nine homilies by this Father, and made extracts from them. St. Ephrem wrote many hymns in Syriac, which were sung in the churches. Also he is said to be the author of a commentary on all the Bible, of controversial tracts against a great many heretics, and of a book on the subject of the Holy Ghost. His commentaries and controversial tracts are lost, but Gerard Vossius has published a considerable number of his moral discourses and hymns. Some have questioned their authenticity, but on slender grounds. Ambrosius Camaldulus published some of St. Ephrem's works in 1490, but Vossius's edition, printed at Rome, in three volumes, in a single volume at Cologne in 1603, and at Antwerp in 1619, is much more complete. The Syrians profess to have a great many manuscripts in Syriac and Arabic written by St. Ephrem, whom they call the

*Syrian Prophet*. Bellarmine describes Ephrem's works as "pious rather than learned." As a commentator his object is rather to edify than to instruct; as a poet he possesses considerable talent, but his style is marred by too great diffuseness. His personal character, his great humility, his deep piety, his gentleness and self-sacrifice, stamp him as a saint of God.

**Epictetus,** a native of Hierapolis, was in his youth a slave to Epaphroditus, captain of Nero's Guard. He was a Stoic philosopher, and during his captivity gave many instances of his capability of carrying out the motto of his sect, "Bear and forbear." A story is told of him that one day his master, in a rage, gave him a blow on his shin, and Epictetus begged him not to break his leg. Whereupon Epaphroditus dealt a still heavier blow, and succeeded in breaking his slave's leg, and the only remark he vouchsafed was, "Look ye, sir: did I not tell you you would never leave until you had broken my leg?" After his death his discourses were published, which contain many passages more like the ideas of a Christian than those of a heathen, and St. Augustine quotes him several times, and frequently adds words of commendation. In the reign of Domitian an edict was issued for the banishment of all philosophers, and Epictetus was naturally included in the list; but on the death of the Emperor he was enabled to return.

**Epicurus** [*b.* 342 B.C., *d.* 270].—An Athenian, the founder of one of the two main systems of heathen philosophy and morality with which early Christianity was brought into contact [Acts xvii. 18]. In morals, as based upon philosophy, Epicurus taught and accepted happiness as the greatest object in life, and placed this happiness in the sensations of the individual; hence he exhorted to moderation, on the ground that excess diminished enjoyment by injuring health. The weakness of such a system obviously rests in the fact that it does not condemn moderate indulgence in what is called vice; and there can be no doubt that in many of the followers of Epicurus his system led to abandonment of all moral restraint. He himself, however, appears to have been moral and decorous in life. Lucretius speaks of him in terms that imply real moral elevation, and it is possible that his real meaning was in the sense of that utilitarian system of morality which was in the last generation elaborated by Bentham and his school, and which is subject to similar weakness. Epicurus at least made an effort after some sort of moral system, which he failed to find in the decaying religion around him, and so far was probably better than his fellows. His philosophy of the universe attributed it to the concourse and combination of atoms, one of the products being even the soul of man. Such teaching necessarily negatived all ideas of future immortality in the individual, and so came into direct conflict with Christian doctrine. But here, too, it would almost appear from Lucretius that the ruling idea of the philosopher was to deliver men from the fear of constant interference on the part of gods—who, according to the belief of the time, were not moral, but acted capriciously and tyrannically from mere personal feeling—by setting up the uniformity of nature and of law. From this point of view his physical philosophy also may have been a real moral advance upon popular belief. It is remarkable how many of its ideas are adopted by modern science. [MATERIALISM.] It is to be feared that much even of the morality of our own day rises little, if at all, above that of this ancient heathen.

**Epigonation.**—A square piece of cloth which hangs from the girdle on the right side. It is worn by both bishops and priests in the Greek Church, and is intended to represent the napkin with which Christ girded Himself when washing the disciples' feet.

**Epiphanius,** BISHOP OF PAVIA [*b.* 438].—He was prepared for holy orders, and ordained by St. Crispinus, Bishop of Pavia, at the age of twenty. St. Crispinus nominated him as his successor, and on his death St. Epiphanius was elected by the clergy and people in 467. He was instrumental in effecting a reconciliation between the Emperor Anthemius and his son-in-law, Ricimer, in 469, and, in 474, he was despatched to Euric, King of the Visigoths, at Toulouse, to conclude a treaty between him and the Emperor Glycerius. On the expulsion of the Emperor Romulus Augustulus by Odoacer, King of the Heruli, in 476, when Pavia was sacked by Odoacer, St. Epiphanius saved his sister, St. Honorata, and many others, from being taken captive, and so far prevailed with Odoacer as to gain for the town an exemption from taxation for five years. When Odoacer was defeated by Theodoric, the Ostrogoth, in 489, Epiphanius was again employed to use his influence on behalf of the prisoners, and was so successful that Theodoric sent him to Gundobald, King of the Burgundians, to redeem the prisoners who had been carried away into Italy. It is said that he succeeded in effecting the release of six thousand captives, some of whom Gundobald set free without a ransom. In 496, he went to Theodoric's court at Ravenna, to request a discharge of the taxes levied upon Liguria, and two-thirds of what he asked was granted. He died in 495, a few days after his return to Pavia from this expedition.

**Epiphanius,** BISHOP OF SALAMIS, in the Island of Cyprus, was born probably between 310 and 320, at Besanduke, in Palestine, near Eleutheropolis. Much of his youth was spent in Egypt among the monks, who implanted in him a strong religious devotion and zeal for an ascetic life. He was at one time in great danger through the temptations of some

beautiful Gnostic women who endeavoured to persuade him to join their sect. On his telling his guardians, the monks, of the matter, inquiry was made, which resulted in the banishment of about eighty Gnostics. At twenty years of age he returned to Besanduke, and placed himself under the guidance of St. Hilarion, the founder of Monasticism in Palestine. He was ordained priest by Eutychius, Bishop of Eleutheropolis, and built a monastery in his native place, of which he himself undertook the direction. In 367, he was appointed to the Bishopric of Salamis, afterwards called Constantia, and soon made himself famous by his eloquence and piety. During his episcopate he founded many monasteries in Cyprus. He was constantly consulted in all matters of doctrine and discipline, and took part in all the leading controversies of the age. About 376 a dispute arose which Epiphanius was summoned to Antioch to settle. Vitalis, a priest of Antioch, had been consecrated bishop by the heretic Apollinaris, and Epiphanius endeavoured to convince Vitalis of the right of the orthodox Bishop Paulinus to the See. In 382, he went to Rome, where with St. Jerome and Paulinus of Antioch he again took part in the Apollinarian controversy. While at Rome he was hospitably entertained by Paula, who in the following year visited him at Salamis, on her pilgrimage to the Holy Land. Epiphanius had had from his youth a profound horror of Origenism, and hearing, in 394, that it had grown up in Palestine, he went thither to preach against it. His sermon in the cathedral of Jerusalem roused the indignation of Bishop John, who sent the archdeacon to quiet him, and afterwards accused him of trying to gain the favour of the people rather than to promote the glory of God. Epiphanius retorted by charging the Bishop with being an Arian and an Origenist; and the dispute grew so hot that many friends interposed on both sides. After a long struggle the contest was decided in favour of Epiphanius, but this only led to his becoming engaged in another ecclesiastical controversy, for Theophilus, Bishop of Alexandria, who had previously published an attack on the Anthropomorphists, in 399 issued a Paschal letter against the followers of Origen, and called upon Epiphanius to help him. A council of Cyprian bishops was called, Origen and his works were condemned, and letters were sent to St. Chrysostom, Patriarch of Constantinople, and other bishops who had received in a friendly manner about three hundred Nitrian monks, who had fled from the anger of Theophilus. St. Chrysostom not only disregarded the warning contained in the letter, but reprimanded Theophilus and Epiphanius for encroaching upon his episcopal jurisdiction. In the winter of 402 Epiphanius set sail for Constantinople, at the request of Theophilus, in the hope of destroying the Origenism which still remained there. He was welcomed by some of the citizens who had become discontented with St. Chrysostom's administration, and his first act on arriving in the city was to ordain a deacon in the monastic church. He requested that the Patriarch would subscribe to a document condemning Origen and his monks, and on his refusal Epiphanius held a council, and was urged by his supporters to preach against St. Chrysostom openly. Beginning to feel that he had gone too far, Epiphanius made up his mind to return to Salamis, but died on his way in the spring of 403. He is celebrated in the calendar on May 12th. His works, of which the most important are the *Ancoratus* and the *Panarion*, are entirely composed of expositions of doctrine and attacks upon heresies, particularly upon Origenism.

**Epiphany, or Manifestation of Christ to the Gentiles.**—The word Epiphany being Greek, points out to us that this festival, observed on Jan. 6th, is of Eastern origin. In the early days of the Greek Church this festival was considered the most important after Easter, and the celebration of our Saviour's birth was always associated with it. Probably their name *Epiphaneia* originally had reference to the "shining forth" of the Divine Light when Christ was born. They also sometimes called it *Theophaneia*, "shining forth of God." The first time we hear of it is in the year 200, when it is mentioned in the writings of Clement of Alexandria, and in the fourth century we find that in Gaul it was kept as a separate festival from Christmas. The incident of the visit of the Wise Men was probably taken as typical of the extension of the Gospel to the Gentile world. There is no doubt that in the early days of the keeping of this festival the story of the Wise Men did not receive the prominence, in the different instances in which Christ manifested Himself to the world, that it has now. This prominence arose from the fact that the story of their visit was read in the Gospel for the day. The story that there were three of them, that they were kings, and that their names were Melchior, Gaspar, and Balthazar, are all purely romantic additions of the twelfth century. The festival of the Epiphany commemorates, not only the visit of the Magi, but the Manifestation of Christ at His Baptism [morning second lesson], and in His first miracle [evening second lesson]. Although not now regarded as part of the Christmas festival, its name of Twelfth Day shows the close connexion in which it stood to that day in the early days of the Church.

**Episcopacy.**—This institution of the Church has been discussed under the head Bishop, and to it, therefore, we would refer the reader. A few words may be added here on the history of the distinctive theory, that

the threefold ministry is of Divine institution. That "bishop" and "presbyter" are convertible terms in the New Testament seems clear, and upon this fact the Congregationalists rest their contention that Episcopacy was a later development of the Church. We shall consider this theory more at length under the head PRESBYTERIAN, but it is clear that Episcopacy was the practice of the Church in the age succeeding that of the Apostles, and one opinion is that it was instituted by the Apostles after the fall of Jerusalem. But so important a change would hardly have been wrought in silence; we should have had some hint of it in the later writings of the New Testament. That the Church of Jerusalem was under the rule of St. James seems clear, and this was the form of government likely to have been adopted in the other Eastern Churches. In the West and in Asia Minor, St. Paul evidently kept his Churches under his own hand, and when this was no longer possible to him he sent representatives, like Timothy and Titus, to ordain elders; the inference being that the ordinary elders could not do so. He sent them to Ephesus and Crete for this purpose, and thus it is argued, that though these Churches had been in existence several years, their resident ministers had no powers to ordain. Whether the angels of the Seven Churches in Rev. i.-iii. were bishops, it is impossible to say with absolute confidence, though the probability is great. Bishop Lightfoot, of Durham, the most learned prelate on the bench, and second to none in candour and breadth of view, in his *Commentary on the Epistle to the Philippians* expressed the opinion that Episcopacy, though valuable as a form of Church government, was post-Apostolic. In his recently published edition, however, of the Apostolic Fathers, he has withdrawn this opinion, and tells us that a close examination of the Epistles of Ignatius has convinced him that Episcopacy was an earlier institution of the Church, and therefore Apostolic, though he is still of opinion that "sacerdotalism" finds no countenance.

**Episcopal Register.**—The volume containing the official acts of the Bishop of a See. Such a volume is always kept by each bishop. It generally has at the beginning the record of his consecration, or appointment, then in former times followed Bulls and other privileges which he received from the Popes, then the records of the diocese. The fulness of these varies much in different dioceses. Those of Canterbury and York contain accounts of visitations, convocations, councils, as well as a vast number of letters. Some contain transcripts of older documents, which were in bad condition, and therefore in imminent danger of perishing. From the Bishop of Chester's invaluable work, *Registrum Sacrum Anglicanum*, we gather the following information respecting the Registers of each See:—

Those of *Canterbury* begin with Archbishop Peckham in 1279. His predecessor, Kilwarby, on being preferred to a foreign See and made a cardinal, carried away to Rome all the registers up to his own time. Since Peckham, those of the Archbishops Stratford and Bradwardine are missing, and a few are imperfect. They are in the Lambeth Library as far as the end of Potter. Those of Herring and his successors to the present time are at the Vicar-General's Office, Doctors' Commons. There is an excellent index to the contents of each volume in Lambeth Library by Dr. Ducarel.

*London* begins 1306, with Bishop Baldock. Segrave, Newport, Bintworth, Stratford, Northburgh, and Sudbury, are missing. There is an abstract of them in the British Museum.

*Winchester* begins with Pontoise. Part of Beaufort is missing. There is an index of them by Alchin in the British Museum.

Those marked with a star in the following list have either a transcript or copious extracts in the British Museum:—

* *Ely* begins 1336; * *Lincoln*, 1217; *Lichfield*, 1296; * *Wells*, 1309; * *Salisbury*, 1297; * *Exeter*, 1257; *Norwich*, 1299; *Worcester*, 1268; * *Hereford*, 1275; *Chichester*, 1397; *Rochester*, 1319; *York* (*Gray*), 1215; *Carlisle*, 1292 (Halton, Ross, Kirkby, Welton, Appleby; the rest lost). *Durham*, mostly lost. *Welsh*, none before the sixteenth century, except a few extracts.

**Episcopius,** SIMON [*b.* 1583, *d.* 1643], the principal support of the Arminians, was born, and died, at Amsterdam. He studied at Leyden, under Jacob Arminius and Francis Gomarus, and took his M.A. in 1606; he then applied himself chiefly to the study of divinity, and was ready to take orders when the great disputes commenced between Gomarus and Arminius; and Episcopius, siding with the latter, met with unexpected difficulties in the matter of his ordination. He therefore left Leyden in 1609, and went for a short time to Franeker, and thence to France. Returning to Holland in 1610, he was ordained minister of Bleyswick, a small village near Rotterdam. He was one of the delegates at the Conference of the Hague in 1611, held before the States of the province between six contra-Remonstrant and six Remonstrant ministers, and here gave proof of his learning and abilities. The same year, Gomarus having resigned the Chair of Divinity at Leyden, Episcopius was chosen to fill it, but he had to suffer many censures and insults on the score of being an Arminian. The States of Holland having invited him with the rest of the professors of the seven united provinces to the Synod of Dort, he went thither with some other

Remonstrant ministers, but the Synod would not allow any of them to vote in the assembly, being resolved to look upon them only as persons come to be tried. Episcopius made a speech, declaring that they were ready to enter into a conference with the Synod; but he was told that they were met not to debate and argue, but to judge and give sentence. The Remonstrants, thinking these terms unreasonable, refused to submit, so they were expelled from the assembly, which at once proceeded to examine and give sentence on their writings. They defended themselves with the pen, Episcopius being their chief writer. The Synod deprived them of their benefices, and banished them from the territories of the commonwealth. Upon this Episcopius went into the Spanish Low Countries and stayed there during the truce, and meantime he not only defended his own party, but wrote against the Church of Rome. When the war between the Spaniards and Dutch was renewed, he went to France, until, in 1626, he was allowed to return to Holland, and undertook the care of a church of the Remonstrants at Rotterdam. In 1634 he removed to Amsterdam as preacher, and, besides, was made head of the Arminian College there. Episcopius was the author of many treatises, which are looked on as the standard of Arminian theology.

**Epistles** and **Gospels,** as part of the liturgical worship of the Church, are of considerable antiquity, as appears from the testimony of the ancient Fathers. St. Chrysostom says, *Hom.* xix., *in Acts.* cap. ix., "The Deacon stands up, and with a loud voice pronounces, '*Let us attend.*' Then the lessons are begun;" which lessons, as appears from his liturgy, are the Epistle and Gospel, which follow immediately after the deacon has put the people in mind of this attention. To this testimony we may add that of St. Augustine, in the preface to his commentary on the Epistle of St. John, and in his tenth sermon *de Verb. Apost*:—"We heard first the apostolical lesson, then we sang a psalm, and after that the Gospel was read." The portion of Scripture appointed for the Epistle is usually taken from the New Testament, and mostly from the Epistles of St. Paul, but passages from the prophecies of Isaiah, Jeremiah, and Joel are also read as Epistles. Special dignity has always been attached to the reading of the Gospel in the Communion Service: the people stand to show reverence, and "throughout all the Churches of the East," St. Jerome says, "when the Gospel is about to be read, tapers are lighted, though it be broad daylight, not to scatter the darkness, but as a sign of joy, . that, under the symbol of bodily light, that light may be shadowed forth of which we read in the Psalter, 'Thy word, O Lord, is a lantern unto my feet, and a light unto my paths'" [*Epist. adv. Vigilant.*].



**Epistle Side.**—The side of the altar at which the Epistle is read—supposing the altar to be at the east, it is the south side.

**Epistolarium.**—A book containing the Epistles for Sundays and Holy Days.

**Epistoler** or **Epistler.**—The priest appointed to read the Epistle. The 24th Canon of the Church of England contains these words: "In all cathedrals and collegiate churches, the Holy Communion shall be administered on principal feast-days, sometimes by the bishop (if he be present), and sometimes by the dean, and sometimes by a canon or prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistler, agreeably according to the advertisements published in the seventh year of Queen Elizabeth." Jebb says: "Epistolers are still statutable officers in several cathedrals of the new foundation, though in most it has fallen into desuetude. It is retained at Durham. The epistoler and gospeller are sometimes called deacon and sub-deacon in the cathedral statutes. The epistoler, according to our present rubric, strictly interpreted, must be a priest. In the Roman Church he is a subdeacon. But by Archbishop Grindal's Injunctions in 1571, it was required that parish clerks should be able to read the first Lesson and Epistle."

**Epitaphs.**—A name originally given to verses sung in honour of the dead at their funerals, though it soon came to be used, as at present, for inscriptions on their monuments. The Greeks inscribed only the name of the dead person, with the words, "Good man, happiness to you!" The Athenians wrote the person's name, with the name of his father and of his tribe. The Romans prefixed "D. M.," or "Diis Manibus," to their epitaphs, and in addition often used the opportunity to threaten anyone who should disturb the dead man's ashes. It was also customary to adorn the monuments with representations of the famous deeds of the dead. The earliest Christian epitaphs existing are those in the Roman catacombs, dating from the times of the early persecutions, and they one and all breathe the language of hope and faith, in contrast to those of pagan origin. [Catacombs.] In England epitaphs are subject to the control of the clergyman of the parish in case of any unorthodox doctrine being expressed in them. But his discretion is limited by the legal courts.

**Era** or **Æra.**—A word which Spanish authors introduced into chronology, to express the beginning of some extraordinary change, as of reigns, etc. It comes from *Æra*, a tribute imposed on Spaniards by the Emperor Augustus, 39 B.C., under the consulship of L. Marcus Censorius and C. Calvisius Sabinus, about the year 715 of Rome. It was used in Spain till about 1383, and in Portugal till

1415, when the years of Jesus Christ were substituted in its place. Other famous *eras* in chronology are the Roman era, A.U.C., dating from the building of the city, corresponding to 753 B.C.; that of Nabonassar, corresponding to 747 B.C., used by the ancient Persians and astronomers; that of the Greek Seleucidæ, 312 B.C., when Seleucus Nicanor settled in Syria, twelve years after the death of Alexander the Great; the Christian, dating approximately from the birth of Christ; the Diocletian, and the Jewish. The date of an era is fixed upon by the general consent of a nation or community. The Greeks were the first to adopt the system of eras: their Olympiads were periods of four years, the first Olympiad dating 776 B.C. The Jews did not use an era until the time of the Maccabees; and then they adopted that of the Seleucidæ, dating from 312 B.C. But the Jews now use an era of their own, dating from the Creation, which they place in 3761 B.C.

The *Christian* era begins upon the 1st of January, after the birth of our blessed Saviour, which is commonly fixed to Dec. 25th, and 754 years after the building of Rome, in the consulship of Lentulus and Calpurnius Piso. This is probably not the exact year of our Lord's birth. But for practical purposes this date has been generally accepted throughout Christendom. The Venerable Bede uses it in his history. This era has sometimes been called the *Dionysian*, from the fact that Dionysius Exiguus was the first advocate and proposer of it. Research has made it probable that our Lord's birth really took place four years earlier than the received era, therefore in our Reference Bibles the birth of Christ is marked "B.C. 4."

The *Diocletian* era is called the key of Christian chronology; this period begins at the first year of Diocletian's reign, which falls in with Aug. 29th, A.D. 284. This computation is made good by the authorities of Theophilus and St. Cyril, Archbishops of Alexandria, of St. Ambrose, of Dionysius Exiguus, and others. This era is still used by the Copts in Egypt, and was in general use throughout the West of Europe, until the introduction of the Christian era.

The *Era of Constantinople*, called also the Byzantine era; it reckons from the Creation, which it places in 5508 B.C. It was formerly in use in the Eastern Empire, and is still used by the Albanians.

*The Hegira*, the Mussulman era, dating from Mohammed's flight from Mecca in 622.

In the sixteenth century it was found that the calendar founded by Dionysius Exiguus upon that of Augustus was defective, owing to the solar year consisting of 365 days, five hours, forty-nine minutes, instead of 365 days, six hours, as had been reckoned. Consequently, the calendar had fallen ten days wrong, and the vernal equinox fell on the 11th instead of the 21st of March. Consequently, Pope Gregory XIII. ordered that 1582 should consist of 355 days only, and that a year ending a century should not be bissextile, with the exception of that ending every fourth century. Thus 1700 and 1800 were not leap-years, nor will 1900 be so, though 2,000 will. All the Western European countries gradually adopted this New Style before the end of the sixteenth century, except Great Britain, which did not accept it until 1751. The dislike which was felt by the rural population to the change is not so entirely passed away but that the present writer has heard old people lamenting, and averring on the authority of their grandmothers that Old Christmas Day was the true one, one evidence being that their bees still hummed on Old Christmas Eve. In Russia, and the East generally, the Old Style is still retained.

**Erasmus,** DESIDERIUS, was born at Rotterdam, Oct. 28th, 1467. His father was a physician named Gerard. This name, between which and Desiderius Erasmus there does not at first sight appear to be any affinity, the son dropped in early life. Dr. Jortin remarks on this :—"In his youth he took the name of Erasmus, having before gone by that of Gerard, which in the German language means 'amiable.' Following the fashion of learned men of those times, who affected to give their names a Latin or Greek turn, he called himself Desiderius, which in Latin, and Erasmus, which in Greek, has the same signification as Gerard." A notion prevails in Holland that Erasmus was reckoned dull as a child, though, on the other hand, it appears that his father, on discovering in him early marks of talent, resolved to give him the best education in his power. Both these accounts may be true. The wretched and heavy kind of school learning then in fashion was probably against the genius of a sharp, sensible boy, and when he was afterwards sent, at nine years of age, to school at Deventer, at that time one of the best in the Netherlands for classical literature, he gained such a name that one of the masters prophesied of him that "he would one day prove the envy and wonder of all Germany." While at school he had the misfortune to lose his father and mother; the latter died of the plague at Deventer while on a visit to her son, and her husband did not long survive her. The plague drove Erasmus from school when he was about fourteen; upon which his guardians, who seem to have treated him very badly, resolved, in order to get what little fortune he had into their own hands, to force him to enter a monastery. Accordingly he passed several years changing from one convent to another, learning, meanwhile, to hate much that he saw of the system, and gaining that intimate knowledge of the corruption of the Church which he afterwards showed in the books he published on the subject. He was able, through the

influence of the Archbishop of Cambrai, to obtain a post in the University of Paris. Among his pupils were some English noblemen, particularly William Blount, Lord Mountjoy, at whose invitation he first visited England. Before going to Paris he was ordained priest by the Bishop of Utrecht. He went to Oxford when he came to England, and there made the acquaintance of those men with whom his name is always associated—John Colet, afterwards Dean of St. Paul's, and Thomas More. With their aid he was successful in introducing at Oxford that alarming novelty, the study of Greek. Up to this time this language had been utterly neglected, and many people were alarmed, fearing that it might tend to shake the faith of the young men at the university. About this time he published his *Adages*, and several other works in Latin. He was appointed travelling tutor to the son of one of the royal physicians, and with him visited Italy. His fame had preceded him to Rome, and the leading divines of that city vied with each other in paying attentions to one so distinguished for genius, and for his exertions as a restorer of learning. On the accession of Henry VIII., his friends asked him to return to England to enjoy the patronage of the young king, to whom he was already well known. He willingly complied, telling Colet on his arrival that "there was no country which had furnished him with so many learned and generous benefactors as even the single city of London." He lived with Sir Thomas More, and while there wrote with wonderful rapidity an attack on the Pope and the Court of Rome, which he called the *Praise of Folly*, a composition which drew on him the hatred of the clerical body. In 1512, Dr. Fisher, Bishop of Rochester, appointed him to the Lady Margaret Professorship of Divinity at Cambridge. He was still Greek professor at Oxford, and rector of Aldington, in Kent. At this time he was busy with the preparation of his Greek New Testament, and when it was ready, determined to take it to Basel for publication. Before leaving England he visited Canterbury, and afterwards wrote a pamphlet complaining of the lavishness with which the shrine of Thomas à Becket was decorated. His most popular work, the *Colloquies*, was full of sarcasm against monks, pilgrimages, and worship of saints. He and Colet, each in his different way, were trying to restore the ancient faith to its simplicity, and were thus laying the foundation of the great Reformation which began soon after. It has been said with reference to his part in this great movement, "Erasmus laid the egg and Luther hatched it." He left England in 1514, and two years later his great work appeared at Basel, the first Greek Testament ever printed. It was accompanied by a Latin translation, and with annotations reflecting on the ecclesiastics of his time. Although greatly opposed to the ignorance, superstition, and corruption which existed in the Romish Church, he never really joined the Reformation, for he had no grand enthusiasm as Luther had. Consequently he cut himself adrift from the Reformers by degrees. In a letter to Leo in 1520 he disclaimed fellowship with Luther, and in 1524 he wrote against him, and Luther sorrowfully declared that he was no better than a sceptic and Epicurean. One of his publications was dedicated to Pope Adrian VI., and Paul III. is said to have designed for him a cardinal's hat, with the intention of keeping him quiet. But his arduous study and roaming life had undermined his constitution, and he declined the honour. In the last ten years of his life he published his editions of the Fathers. He died at Basel in 1536, and was buried in the cathedral.

**Erastians.**—The followers of the opinions of Thomas Erastus, a celebrated physician and theologian. He was born at Baden Dourlach, in Switzerland, in 1524; died 1583. His family name was *Lieber*, or Beloved, which he Latinised into Erastus. He studied at Basel, then went to Italy, and took his M.D. at Bologna; he became physician and councillor to the Elector Palatine, Frederic III., who made him Professor of Physic in the University of Heidelberg. He wrote some celebrated medical works, but his fame as an author rests chiefly on his ecclesiastical controversies. In his book *de Cœnâ Domini* he upheld the figurative meaning of the words "This is My Body," etc., and defended it at the conference of Maulbronn [1564] against Dr. Johann Marbach, a Lutheran minister of Strasburg. His chief work, however, was his *Explicatio Quæstionis Gravissimæ de Excommunicatione*, written in the form of *Theses* directed against Caspar Olevianus, the head of a strong Calvinist party, who wanted to confer on ecclesiastical tribunals the power of excommunicating and punishing heretics. Erastus denied the power of any but *civil* magistrates to inflict these penalties. Beza wrote a treatise in opposition to Erastus, which was considered as conclusive by his party. Church discipline was established, and Erastus was its first victim, being excommunicated on a charge of Unitarianism. Many eminent men have held the same views of Church Government; among them, Cranmer, Selden, Lightfoot, Hobbes, etc. The term *Erastian* has long been a favourite term of reproach in Scotland, and *Erastianism* is now held to mean the doctrine of State supremacy in ecclesiastical matters, or denying the power of the Church to alter any of her own laws without the consent of the State.

Erastus's work on *Ecclesiastical Excommunication* was not published till six years after his death. It was translated into English in 1669, and again in 1845 by Dr. Robert Lee, of Edinburgh.

**Erkenwald,** St., is allowed by all to be the son of a king of the East Angles, but it is not certain whether Offa or Annas was his father. His early history is obscure; he is said to have been born at Stallington in Lindsey, and his early education was committed to Mellitus, who was Bishop of London from 604 to 619. After leaving him, he led a holy and retired life at home. His sister was St. Ethelburga, who, following his example, devoted herself to the service of God. Erkenwald was above fifty years old when he built, in conjunction with Frithewald, a monastery at Chertsey, and retired thither with a number of monks. The foundation of this house is said to be about 666, in the reign of Egbert, and three years later, he built a convent for his sister at Barking in Essex. On the death of Wina, Bishop of London, Erkenwald was chosen to succeed him, and he was consecrated by Theodore, Archbishop of Canterbury, about 675, under whose guidance he did very much for his diocese. The history of this period is so obscure, that very little detail is left of his life, but the great honour and reverence shown to his memory prove that he was no ordinary benefactor to his city. The Venerable Bede tells us in general terms that he lived a holy and laborious life, and that many miracles were done in favour of such as honoured his memory; it is said that the sick were cured by being placed in the carriage he used in his illness. The exact year of his death is not known, but it seems clear that he was alive in 692 from a charta of King Ina dated in that year, in which that prince says he had advised with Erkenwald, one of his bishops, about making such laws as were conducive to the peace of his kingdom and the salvation of his own soul. He died at Barking, and there was a quarrel between that monastery and the one at Chertsey as to which should have the honour of receiving his remains; but he was buried in his own cathedral of St. Paul. In 1148 his relics were removed to a new shrine, at which offerings were made and miracles recorded till the time of the Reformation. Until that time the Church kept two days in his honour, April 30th, as the probable day of his death, and Nov. 14th, the day of his translation.

**Erskine,** Ebenezer, an eminent Scottish divine, was born at Dryburgh, June 22nd, 1680. His father, the Rev. Henry Erskine, formerly a Presbyterian minister in the north of England, had been expelled in 1662, and had retired to Dryburgh, where he had suffered much religious persecution. After the Revolution of 1688, he became minister of Chirnside, and here Ebenezer was educated until he was fourteen, when he entered the University of Edinburgh, taking his degree of M.A. in 1697. In 1702 he was licensed to preach at Kirkcaldy, and in the following year was ordained minister of Portmoak. For some time his nervousness in the pulpit was a serious drawback to his work, but after about two years this wore off, and he became the most eloquent and most attractive preacher in the neighbourhood, so that not only his own parishioners, but those of surrounding parishes, came in crowds to hear him. We are told that at Communion seasons people travelled sixty miles to attend the Portmoak services, and at one time there were 2,067 communicants. In 1720, Erskine became concerned in the controversy which arose with regard to a book of somewhat broad views by Edward Fisher, called *The Marrow of Modern Divinity*, the enthusiastic admirers of which were known as "Marrow Men." The book was condemned by the General Assembly as containing unscriptural doctrines, whereupon Erskine drew up a representation on the subject, which was signed by twelve ministers, and in which its doctrines were defended. The twelve brethren received a rebuke from the General Assembly, and the matter was allowed to drop, but immediately afterwards a second controversy arose, respecting the rights of parishioners to choose their own ministers. In 1731, after long discussion, the General Assembly decided that when the filling up of vacant parishes devolved upon presbyteries, one or more of their number should agree with the heritors and elders as to the choice of their minister. The decision caused great dissatisfaction, and in 1732 a petition for redress, signed by forty-two ministers, was presented, but was not allowed to be read. Erskine was one of the petitioners, and, in anger against the Assembly, he preached a somewhat violent sermon against the Act on the following Sunday. This was followed up by another sermon, some months later, before the Synod of Perth and Stirling, containing some abusive reference to the members of the Assembly who had passed the Act. The Synod held a Council on the subject, to condemn the expressions which had been used, but could not induce Erskine to retract, and a formal rebuke was administered, the only effect of which was that he made a protest against the Act of Assembly, being joined in this by three friends. The four were summoned to appear before the Assembly, but refused to obey, and on being suspended from their ministerial functions, they took no notice of the sentence. They were then declared to be no longer ministers of the Church, but Erskine announced his intention of still holding office, and of maintaining communion with other members of the true Covenanted Church of Scotland. This was the celebrated Secession, the date of which was November, 1742. Immediately afterwards, the four friends met near Kinross and formed themselves into the *Associate Presbytery*, Erskine being made first Moderator. The

General Assembly, with a view to healing the schism, empowered the Synod to restore the ministers to their functions, but Erskine declined to make any concessions, and as the Secessionists continued to attack the Established Church by every means in their power, they were finally deposed from their office. This circumstance roused the sympathy of the people, and by 1742 the Secessionists had so increased in number, that they had twenty ministers in the Associate Presbytery. But their violence was something marvellous. George Whitefield was at this time in the zenith of his fame. The Secessionists desired him to visit Scotland, and to become associated with their movement. When he arrived in Scotland he preached his first sermon in a Secessionist pulpit. A few days later he was called on to give his pledge that he would preach in no other class of pulpit. "Why?" said he. "Because we are the Lord's people," was the answer. He replied that he did not regard questions of Church government as of primary importance, and would preach the Gospel wherever he was allowed. Thereupon they passed a resolution that they would have no more to do with nor listen to him again; and they published the most furious pamphlets against him, calling him "a blasting curse," "a child of the devil, coming with the most wicked and scandalous purposes," and other names too shameful even to quote. In a very short time this spirit of strife turned in upon itself; dissensions sprang up among them, and their quarrels grew so fierce that, in 1750, some of them attacked the opinions of Erskine and some of his party, and the matter was brought before the Associate Synod, who pronounced a sentence of excommunication on Erskine. [Secession.] It was a great grief to him, and was followed shortly after by the death of his wife and brother. His health gave way under the repeated sorrows, and he died at Stirling, June 2nd, 1754, in his seventy-fourth year. His brother, Ralph Erskine [*d.* 1752], who joined him in the secession, was a popular preacher, and author of *Gospel Sonnets*, and some other religious works.

**Erskine,** Thomas, of Linlathen, a layman who exercised a remarkable influence on the Scottish Church, and on English-spoken theology generally, was born in 1788, the son of David Erskine, Writer to the Signet in Edinburgh, and was a descendant of the Earl of Mar, the Regent in the days of James VI. He was educated at Edinburgh and Durham, and studied for the Bar. During that time he was the intimate friend of Cockburn, Scott, and Jeffrey. In 1816 his elder brother died and left him a family estate, whereupon he retired from the Bar and gave himself to the study of those great questions which relate to man's highest welfare. His essays are very beautifully written, and full of spiritual insight, but they gave great offence to the popular prejudices of his day, and on account of the opinions expressed in them, he was expelled from the Scottish Kirk. He belonged in the main to the same school of theology as the Rev. F. D. Maurice, caring little for historical criticism or the external evidences of Christianity, and attaching deep importance to spiritual intuition. The Incarnation of Christ, he said, was the manifestation to man of an eternal sonship in the Divine nature, and without that sonship, earthly relationships would lose their sanction. His principal works are :—*Remarks on the Internal Evidence for the Truth of Revealed Religion* [1820], an *Essay on Faith* [1822], *The Unconditional Freeness of the Gospel* [1828], *The Brazen Serpent* [1831], and *The Doctrine of Election* [1837], etc. He did not write any books during the last thirty-three years of his life, but enjoyed a close and affectionate correspondence with Maurice, Stanley, Carlyle, Bishop Ewing, etc. He died at Edinburgh in 1870. His letters, edited by Hanna, with reminiscences by Dean Stanley, have been published in 2 vols.

**Eschatology.**—The study of the doctrine of the Future State. The opinions which have been held in the Christian Church may be classified thus:—There are some who hold that the state of the soul is irrevocably fixed at death. This may be said to be, on the whole, the avowed doctrine of most of the Protestant bodies, though there are, as might have been expected, many shades of opinion on a question so confessedly mysterious. [Conditional Immortality, Destructionism.] The Church of Rome holds that there are three states—Heaven, Hell, and Purgatory; that the latter state is that into which those who have died in faith pass, before reaching the blessedness of heaven. [Purgatory.] There have been, again, others, from the beginning of Christianity, who have held that there is universal hope, and that even the wicked may be converted in the unseen world, and so be saved. [Universalism.] As regards children, idiots, and the ignorant, it will only be in accordance with our intuitive convictions, with the teaching of Scripture, and with the analogy of God's moral government in this life, to believe that the change at death admits of discipline, change, and purification, and the proclamation of the tidings of reconciliation. In Barclay's *Apology*, the Quaker, expressing his belief in the Atonement, also holds a state of grace for every man who does not resist it. The Church of England, in 1662, when the Prayer Book was last revised, made a bold advance. Then, for the first time, appeared the rubric that baptised children, dying before they commit actual sin, are undoubtedly saved. Jeremy Taylor went much further when he taunted the Church of Rome with teaching

that unbaptised children should not see the face of God. The Church of England; he says, "teaches no such fierce and uncharitable doctrine." Milton, Isaac Barrow, and Bishop Ken are on the same side. In Ken's *Vision of Hades*, he sees "infants numberless" in the "region of the happy dead," not because they have been baptised, but as being "pure from wilful sin," and "numerous souls" of Gentiles, "trophies of universal grace, who ne'er beheld the evangelic light." [ETERNAL PUNISHMENT.]

**Espousal.** [MARRIAGE.]

**Essays and Reviews.**—The title of a book published in 1860, which created an immense excitement at the time, but is now almost forgotten. It consisted of seven articles, the authors of which, as the preface stated, "wrote in entire independence of each other, and without concert or comparison." The fact was that the publisher, the late J. W. Parker, had been in the habit, year by year, of publishing "Oxford" and "Cambridge" essays. They had that year fallen through, and he applied to seven writers of his own thought to supply him with material for a substitute volume. This material was as follows:—*The Education of the World*, by Frederick Temple, D.D., head-master of Rugby; *Bunsen's Biblical Researches*, by Rowland Williams, D.D.; *On the Study of the Evidences of Christianity*, by Baden-Powell; *The National Church*, by H. B. Wilson; *On the Mosaic Cosmogony*, by C. W. Goodwin; *Tendencies of Religious Thought in England* [1688–1750], by Mark Pattison; *On the Interpretation of Scripture*, by B. Jowett. Two of these writers—the second and last—were already known as writers of what was called the "Advanced Broad School," and some alarm was expressed at the very outset by the religious world; an alarm which was considerably increased by a review which appeared in the *Guardian* by a well-known authority in ecclesiastical matters. He began by drawing a line of demarcation between two of the essays and the other five. "The first essay contains little or nothing which need give pain or occasion surprise. . Mr. Pattison's essay is almost entirely of an historical character." And he spoke of its "solid and durable truth." The rest were severely handled. Probably little more would have been thought of the book, but, unfortunately, two other notices came out which changed the situation. The *Westminster Review* taunted the writers with holding ultra-Rationalistic views and yet remaining in the Church; and the *Quarterly*, by the forcible but rash pen of Dr. Wilberforce, took the same line from an opposite standpoint. Then the storm began. The newspapers were crowded with letters of dismay; the Lower House of Convocation condemned the book as heretical; and half the clergy of England, not one in twenty of whom had probably read the book, signed a protest against it on the ground of extracts which had been, not too fairly, detached from their context. Two volumes were published in answer, one edited by Bishop Wilberforce, *Replies to E. and R.*, a feeble work; the other, *Aids to Faith*, a collection of essays, some of them very able. Two of the essayists were prosecuted—Dr. Williams by his bishop (Hamilton, of Salisbury), and Mr. Wilson by a private clergyman. Out of the many charges made, two were held by the Dean of Arches, Dr. Lushington, to be proved—namely, the denial of Eternal Punishment, and of the inspiration of Scripture. Against this condemnation the Essayists appealed to the Privy Council, and the judgment against them was reversed, on the first point on the ground that it is not contrary to the teaching of the Church to express "the larger hope" for mankind, and on the second, that the Church has not defined the nature of Inspiration. Some protests were made against this judgment, but the excitement soon subsided, especially as the book was allowed to go out of print.

**Essenes.**—An ancient Jewish sect found in Syria and Egypt, who lived a secluded life, and, probably for that reason, are not mentioned in the New Testament. They were divided into two classes, the *Practical*, who associated with the world, carried on ordinary occupations, and were in some cases married; and the *Contemplative*, who avoided society and devoted themselves to studying the diseases of the soul, on account of which they were sometimes called "Therapeutæ." Both classes lived an ascetic life, and were remarkable for the purity of their conduct. They held that Fate is the director of the events of life, but believed in the immortality of the soul and in future happiness or sorrow.

**Establishment.**—A term used to describe any Church regarded as the religion of the State. That religion and the State should be officially connected, seems to have been the almost universal idea of antiquity, and in cases too numerous to mention the king on great occasions acted as the chief priest. Later on, the priesthood became dissociated from the sovereignty; but on the whole this appears to have been still the exception at the time of the establishment of the Jewish Theocracy, and thus Jeroboam himself offered sacrifices at the inauguration of his schismatic and idolatrous worship in Bethel. Under the Theocracy, however, the priesthood was not given to Moses, who represented both the civil government and Jehovah as King over it, but to Aaron and his line. In the early days of Christianity the worship of the gods was largely kept up by the State, as well as by private offerings from the worshippers. Rome was, however, liberal in religious matters, and Christianity was an exception in

being regarded by the Empire as a *religio illicita*, a religion not licensed by authority. It was the rule of the Romans to "license" the religion which they found prevailing in any country which they conquered, and to exercise control over it. Thus, though they did not attempt to interfere with the ceremonial and ritual of the Temple of Jerusalem, they more than once deposed the High Priest and compelled the Jews to choose another. Christianity, not being the religion of any "nation," was not recognised, and by some of the most just of the emperors was persecuted on the ground of its illegality. When Constantine the Great became emperor, he declared himself a Christian, and made the religion which he had adopted the State religion, built and endowed churches, and issued an edict giving free permission to all his subjects to bequeath their fortunes to the Church, as well as assigned in each city a regular allowance of corn for the sustenance of the clergy and the poor [Gibbon, c. xx.]. From that time onwards Christianity became the religion recognised by every State which grew out of the ruins of the ancient Empire, and also of the new kingdoms which were formed out of the dominions of Charles the Great.

The growth of the Papal power thus made every kingdom more or less subject to the Papacy. We say more or less, because the claims to universal dominion which were put forth by Popes Gregory VII. and Innocent III. were never fully admitted, and conflicts between the ecclesiastical and civil powers were frequent. [Concordat.] In England the abject submission of John, and the A'Becket struggle later on, show the extent of the claims of the Roman Church over the State, and the formidable power it possessed; while, on the other hand, the legislation of the Plantagenet kings against Papal and clerical encroachments were a marked protest on behalf of British national independence and of the State supremacy. [See Green's *History of the English People*, vol. i., pp. 331–2.] At the Reformation the Roman authority was rejected altogether, and the king was declared supreme in all matters, civil and ecclesiastical. [England, Church of.] But the identity of the Church of England before and after was clearly asserted in the Acts of Parliament which bore on the question; the clergy ordained under the older form of government continued in their benefices; the endowments of parochial churches remained as before; and the bishops received their orders from those who had been ordained under the ancient rule. [Parker.] It would therefore be untrue to say that the establishment of the Church of England dates from the time of Henry VIII., unless the words be taken in the limited sense that the State was then declared to be supreme in its affairs, whereas previously it was the Church which claimed to be supreme. The Church of England claims to be the same Church that has been established in this country from the beginning; all her members are taught to believe in "the holy Catholic Church," or, as it is expressed in the Nicene Creed, "one Catholic and Apostolic Church." In a manifesto put forth in March, 1851, by the two archbishops and twenty bishops of England, "the undoubted identity of the Church before and after the Reformation" is declared, and again mention is made of "one uniform ritual" decreed, but "without in any degree severing her connection with the ancient Catholic Church." The defenders of the Church thus assert that at the Reformation she asserted her independence of Rome, rejected Roman innovations and errors, and returned as far as possible to the pattern of the primitive Church; "the face has been washed, but the features are the same" [Sir R. Phillimore].

The Revolution resulted in the overthrow for the time being of the Episcopal Church, and the establishment of Independency in its place. The restoration of the monarchy was followed by that of Episcopacy. But in Scotland, Presbyterianism was established as the national religion by an Act of the Legislature in the reign of William III. [Scotland, Church of.] In 1801, on the Union of the English and Irish Legislatures, the Episcopal Church became the established religion of Ireland, and the two State Churches were united under the title of the Established Church of England and Ireland. But as the great bulk of the people were Roman Catholic, a feeling of hostility grew steadily, in company with disaffection arising from other causes, and in 1869 the Irish Church was disestablished [Ireland, Church of], and there is in that country no religion in union with the State.

The arguments respecting the establishment of a State religion turn upon two main questions: the one is of principle, the other of expediency. Its defenders hold that the State is bound to maintain a definite religious system, which, in the words of the late Dr. Chalmers, "shall make Christianity so bear upon a population as that it shall reach every door, and be brought into contact with all the families." And the same writer goes on to maintain that as a matter of expediency the only way in which this can be done is by a recognised organisation. The opponents of this view hold that there is political and social injustice involved in giving exclusive privileges to one denomination over another. In the controversies which surround this question, three lines of thought are to be discerned. There are, first, those who would keep the *status quo* in the belief that the present system, with the needful reforms which are from time to time called for, is the best that can be devised for the religious instruction of the mass of the population.

There are, secondly, those at the opposite pole, who would disestablish the Church, and some of whom would secularise its revenues, though the majority of religious Nonconformists profess a desire to leave it in possession of all that has resulted from private endowments since some fixed date, to be chosen on the supposition that after it a discriminating intention to endow the Church as then known, and distinct from other religious bodies, may be inferred. And there is a third party, which, whilst it would keep the Establishment and its revenues as a State religion, would so widen its basis and remove the distinctive formularies, that it should include those Christian bodies who are now outside it. But probably this method would settle nothing. The first-named class object to such a scheme on the ground that the position of the Church is that of a religious teacher, and that the body proposed to be substituted would be without any definite religious teaching at all; while the second maintain that a grievance would still remain in the minds of those who would object to the Liturgy and ceremonial still left, as not representing the religious sentiments of some portions, at any rate, of the community.

With respect to the advantages to a Church itself of establishment, opinions differ widely. There are those who hold that the Church loses her liberty through her union with the State, and would be stronger if freed from State control. In answer to that the defenders of the Establishment maintain that by 24 Henry VIII., c. 12, the Crown is supreme over all manner of persons in the realm, both of the spiritualty and temporalty, and in all causes spiritual or temporal, and that therefore State control is unavoidable, and that not only the Establishment, but all religious bodies in the kingdom, are subject to it. Moreover, it is necessary for the well-being of the kingdom that religious bodies be subject to the Crown, for the tendencies and doctrines of religious bodies may possibly be prejudicial to the general welfare of the people. Again, Article 37 of the Church of England defines this State control to be "that only prerogative which we see to have been given always to all godly princes in Holy Scripture by God Himself." It is, however, true that the State control over established Churches does extend further in practice than is felt by unestablished bodies. Against this, on the other hand, is to be set the practical dependence of an unestablished ministry upon the goodwill of the congregations, which is well known to have often caused lamentable results. The truth appears to be that, as regards mere advantage to a religious body, there is something in each system. Neither can a conclusive argument be drawn from experience. Amongst nearly all the Continental nations establishment is the rule; the Lutheran Church in one of its forms being adopted in general by the more northerly free races, and the Roman Catholic by the southern, Russia adhering to the Eastern communion. In most cases the control of the State is considerably greater than in England, except as regards the Roman Catholic Church, relations between the State and which, where established, are usually defined by a formal instrument called a CONCORDAT [q.v.]. In the United States, on the other hand, there is now no Establishment, though it is remarkable that the Puritans of New England made one of the most definite attempts on record, if not to establish a Church, at least to make the State itself synonymous with the Church, and to govern the whole community upon "godly" principles. In most, if not all the free British Colonies there is also no Establishment. These facts prove, at least, that establishment is no necessary part of any Church system, and that whenever such union between a Church and the State is dissolved, any really spiritual mission and authority of the Church cannot be altered thereby. It is only such countenance, or favour, or emolument, as is bestowed by man, that man can take away.

A good statement in favour of Establishment is published by the Society for the Promotion of Christian Knowledge, for a shilling, entitled *The Case for Establishment Stated*, by the Rev. T. Moore. For the other side see a volume published by Messrs. Longman, *Why I would Disestablish*, a collection of essays. [ENDOWMENTS.]

**Estate.**—A word used occasionally, in the Book of Common Prayer, in a sense now almost obsolete, *e.g.* in the second Collect for Good Friday we offer prayer for "all *estates* of men" in the Church, hereby acknowledging an equality in all the members of the Church, irrespective of their temporal position. In the Office for the Visitation of the Sick, the sick person is required to examine himself and his *estate* both toward God and man, *i.e.* his *spiritual* condition; and a deacon at his ordination is charged "to search for the sick, poor, and impotent people of the parish, to intimate their *estates*, names, and places where they dwell unto the curate, that by his exhortation they may be relieved with the alms of the parishioners." Here the word would seem to apply to their *temporal* condition alone.

**Eternal Punishment.** — The Greek word *aiōnios*, from *aiōn*, "age," is translated in our Bibles sometimes "eternal," sometimes "everlasting." By the majority of Christian people these two words were until lately held to mean the same thing, and "endless" would have been received as a perfect equivalent. But a fuller examination of language will show that this does not of necessity follow. Between "eternal" and "endless" lies this broad distinction, that the one word

belongs to a region which is out of time altogether, while "endless" lies within conditions of time. When we speak of God as eternal we are conscious that we are accepting a truth which we can indeed believe, though it is absolutely out of our comprehension. Now whatever the word *aiōnios* may mean as regards a future state, it is certainly used with a limited meaning as regards visible things, viz., "of which the end does not appear." It is sometimes used for the beginning of the world, sometimes for the end of it. [See Hudson's *Greek Concordance*, s.v. *aiōn*.] And therefore there have been always some theologians who have maintained that, seeing that the word is used with a limit in regard to visible things, the possibility of limit in things unseen cannot logically be denied. The texts which have been adduced, on the one side by those who hold that eternal means endless, and on the other by those who hold what the poet calls the larger hope [*see* Matt. xxvi. 24; Mark ix. 41–48; 1 Cor. xv. 22; 1 Tim. ii. 4, iv. 10], might convince us that there is an absence of systematic teaching in Scripture. Isolated texts can be cited for every view, and it will probably be felt by those who study the Scripture most closely that we best express the sense of it when we say that the intended impression of the whole of it on this subject seems to be one of solemn dread, with more or less of uncertainty.

The popular doctrine on this subject is to be largely traced to mediæval theories and beliefs, which have come to be accepted as Scriptural doctrine, but which were in fact glosses upon it. Much of the language of the mediæval writers was derived from heathen imagery, notably the terrible pictures in Dante's *Inferno*. Still, such language undoubtedly represented more or less a popular belief, and the extent to which it passed into current theology is shown not only in the pages of many Roman Catholic writers, but by that of Calvinist theologians, our Milton, Pollok, and others. It cannot be overlooked that such representations were framed at a time when there was an almost utter callousness to human suffering, and bodily torture was actually inflicted to an extent that now almost defies belief. They indicate ideas of "Divine justice" drawn from the arbitrary and cruel doings of human governments, and transferred to the Eternal; while the belief in the Fatherhood of God was for a while obscured. It was probably in part a reaction from this which gave birth to the doctrine of purgatory, as actually tempering the lurid light shed upon the future by the fierceness of a dark age. In the present day it is notable that, on the most opposite sides, language is used which presents a marked contrast to that which formerly prevailed. In all ages of Christianity there have been some theologians, such as Origen, St. Gregory of Nyssa, and St. Chrysostom (in some of his writings), who have expressed what Tennyson calls "the larger hope," whilst they also felt that on such a subject it does not become man to dogmatise rashly. But besides these, there are others who, maintaining that the Scriptural language precludes belief in universal salvation, yet modify, if they do not reject, the doctrine of endless pain. Recent treatises have displayed a larger approximation than heretofore, even between universalists and those who accept the doctrine of endless punishment. Most Christian universalists admit, that while punishment may be received as deserved chastisement, and lead to repentance and salvation, this is not necessarily the result of it, but that on the contrary it may harden men into the resistance of a rebellious slave. Recognising this, the terrible evil of sin, and the too evident fact that there appear around us, even now, examples of apparent personal antagonism to good and to God, they will admit that there must be for such an appalling loss both in blessedness and spiritual growth, which, relatively to others, may never be recovered, and in that sense may be termed eternal, even in the event of final salvation. On the other hand, many who feel bound to believe in punishment as endless, find it rather in moral than in physical suffering; in the awakened consciousness of what he has become, and that he is what he has made himself, on the part of the sinner. Some such have further avowed hope, if not belief, that even then, humble acceptance of due desert may make vast difference in result, and that God may make even of such whatever they are yet capable of. The mutual approach of such views is evident, and it may be that in it rests the real truth. At least the idea of a *permanent loss* (and it may be noted that the word "damnation" means literally "loss") arising from present ill-conduct, is an idea which we can all recognise as probable. "I have given," says Cardinal Newman, "a full inward assent and belief to the doctrine of eternal punishment, as delivered by our Lord Himself, in as true a sense as I hold that of eternal happiness; though I have tried in various ways to make that truth less terrible to the reason" [*Apologia*, p. 62].

In 1853 this question came prominently forward in the English religious world, in consequence of the dismissal of Mr. Maurice from his professorship at King's College, London, on the alleged ground that, in his recently published *Theological Essays*, he had denied the eternity of punishment. He defended himself by disclaiming the charge of Universalism, and contending that "endless" is not a correct translation of *aiōnios*, and that he entirely adopted the doctrine of the creeds, while he felt "that 'God is love' is the deepest of all theological truths." [Maurice.] Much information concerning the present state of the controversy on this

question will be gained from the following works:—*Eternal Hope*, by Archdeacon Farrar; *What is of Faith concerning Everlasting Punishment?* by Dr. Pusey; *What is the Truth concerning Everlasting Punishment?* by F. N. Oxenham; *The Spirits in Prison*, by Dean Plumptre.

**Ethelard,** 14TH ARCHBISHOP OF CANTERBURY, lived in the eighth century. He was brought up as a monk, and had the government of an abbey, and was promoted to the See of Canterbury about 791. He found the church at a very low ebb, and, in consequence of the revolt of the Kentish nobles, he was obliged, in 796, to leave this post, and it is probable that he took refuge in the court of Kenulf, King of Mercia. Alcuin seems to have written him many letters of advice, and to have urged Offa to reinstate the Archbishop; but Offa died shortly afterwards, and for the next three years Canterbury was chiefly ruled by an apostate cleric named Edbert. Offa had, in opposition to Archbishop Lambert, removed the Archiepiscopal See to Lichfield, and procured a confirmation of this translation from Pope Adrian; and, in 801, Kenulf writes to Leo III. and requests his Holiness to gratify the general desire of the English nation so far as to revoke the act of his predecessor, and restore the archbishopric to its proper place. Ethelard went to Rome with this request, and his mission proved successful. On his return home he called a Council at Clovesho, not far from Rochester, and on Oct. 12th, 803, very severe canons were passed against those who should attempt to remove the Metropolitical See from Canterbury. This synod was attended by a large number of bishops, abbots, and clergy, a list of whom is given by Sir Henry Spelman from the Records of Canterbury. Ethelard died in 805.

**Ethelbert,** ST.—Ethelbert came to the crown of Kent about 560; he married Bertha, a Christian, and daughter of Charibert, King of France, on condition that she should be allowed the free exercise of her religion under the care and direction of Bishop Luidard, who came over with her. But this alliance did not procure the conversion either of the king or his subjects; that was reserved for St. Augustine. Ethelbert had granted to Bertha for her worship the little church of St. Martin at Canterbury, which had formerly been used for British Christian services. Augustine landed in the Isle of Thanet, and from thence sent to Ethelbert, who kept court at Canterbury, to tell him that he was come to put him in the way of securing a more valuable and glorious kingdom after death, than that he now enjoyed. The king, with his natural humanity, gave the missionaries leave to stay where they were, until he had considered their proposal, and in the meanwhile he ordered that they should be supplied with all necessaries. Some days after he went to them and declared his willingness to hear what they had to offer; but, full of superstition, he would not meet them in any building, but only in the open air, where he imagined himself secure from any magical attempt on his person or senses. When he had listened to their discourse with attention for some time, he expressed himself civilly, but in a manner that seemed to give them but slender hopes of gaining him to the Christian religion. "These," said Ethelbert, "are indeed fine words and most agreeable promises, but they are new, distant, and uncertain; and, therefore, not sufficient to prevail with me to abandon the religion of my ancestors. But your journey hither has been long and full of difficulties, and undertaken to serve us, by communicating to us what you believe the most valuable, and take for truth. We shall, therefore, be so far from treating you ill, that you shall be kindly received in our dominions, allowed to settle there, provided with what is necessary, and have free liberty to make what conquests you can in favour of your religion."

He performed his promise by introducing them into Canterbury, the capital of his kingdom, then called *Dorobernia*, and here they worshipped at the old church of St. Martin. At length Ethelbert was converted, and was baptised on Whit Sunday, June 2nd, 597. An old Saxon temple was made over to Augustine for a regular place of Christian worship, and dedicated to St. Pancras; both this and St. Martin's were outside the city walls. St. Augustine was consecrated as the first Archbishop of Canterbury, and Ethelbert determined to give him a dwelling-place and land within the city; so he retired himself to the old Roman fortress of Reculver and gave Augustine his own wooden palace in Canterbury. Of this gift Dean Stanley writes:—"This grant of house and land to Augustine was a step of immense importance, not only in English but European history, because it was the first instance in England, or in any of the countries occupied by the barbarian tribes, of an endowment by the State. As St. Martin's and St. Pancras' witnessed the first beginning of English Christianity, so Canterbury Cathedral is the earliest monument of an English Church Establishment—of the English constitution of the union of Church and State." St. Gregory was extremely glad to hear such favourable accounts of the progress of Christianity in England, and wrote to Ethelbert in 601, exhorting him to perseverance, and holding up Constantine the Great to him as an example to inflame his zeal. Thus encouraged, he gave the missionaries every assistance in his power, built a church in the city of Canterbury, which was dedicated to the Saviour, and established the Metropolitan See there. Though this cathedral has been several times rebuilt, it still keeps the name of Christ Church. He

then built a church and monastery without the walls of the city, and dedicated it to St. Peter and St. Paul, and endowed it very largely; after his death it was known as the Abbey of St. Augustine. St. Andrew's Church at Rochester was also built and endowed by Ethelbert, and by his direction St. Augustine built a church at Ely; this was ruined by the barbarity of Penda, King of the Mercians. Ethelbert's zeal was not confined to the limits of his own dominions; he procured the conversion of Sebert, King of the East-Saxons, by sending Mellitus to preach to him and his subjects, and founded the church of St. Paul, at London, which that bishop made his cathedral. Ethelbert died Feb. 24th, 616.

**Ethelburga,** St., was the sister of St. Erkenwald, Bishop of London, and the daughter of a King of the East Angles (probably Offa). Erkenwald built for her, about the year 669, a monastery at Barking, in Essex, where he placed her at the head of a religious community of her own sex. It was so unusual to have monasteries for women in England at that time, that those who wished to spend their lives as nuns were generally sent over to France, and either ended their days there, or returned to their own country full of experience in monastic discipline, and brought up others in the same way. Hildelitha, who was sent for to assist St. Ethelburga, was probably one of this number, and they together established such order and discipline that the monastery of Barking became one of the most flourishing in England till the time of the Reformation. Bede, who was contemporary with this saint, speaks of miracles said to be performed by St. Ethelburga. The date of her death is unknown; she is commemorated on Oct. 11th.

**Etheldreda,** St., Queen and Abbess, was the daughter of Anna, King of the East Angles. From a child she wished to lead a conventual life, but, greatly to her distress, her parents married her, in 652, to Tondbert, Prince of Girwich, in East Anglia; he, respecting her wishes, allowed their marriage to be merely nominal. Tondbert died soon after, and Etheldreda was then married to Egfrid, King of Northumbria, in 660, he consenting to her resolution of perpetual virginity; but after a time he repented of his promise, and at last he begged Wilfrid, Archbishop of York, to use his influence to change the Queen's determination. In this Wilfrid did not succeed; indeed, it is said that he secretly advised her to adhere to her resolution; at any rate, through his means a divorce was carried out, twelve years after their marriage, though much against Egfrid's wishes. Etheldreda retired to the monastery of Coldingham, where she received the veil at the hands of St. Wilfrid. She had an estate at Ely, left to her by her first husband, and here, according to the custom of the age, she built a double monastery, but the nuns were the more numerous. She became the first abbess of her house, and maintained in it a very strict discipline. After six years she died of the plague, June 23rd, 679. She made it her dying request that she should be buried with the other sisters, without any mark of distinction, and this wish was carried out by her priest, Huna, and she was buried in a wooden coffin. In 695, Sexburga, her sister, who had succeeded her as abbess, ordered her relics to be taken up; this was done, and they were enclosed in a stone monument till 1106, when Robert of Ely had them removed with great solemnity into the cathedral church of Ely. In 1235, Bishop Northwold caused a new shrine to be made for the saint; this perished at the Reformation.

**Ethelwald,** St., Bishop of Winchester, was ordained priest in the reign of Athelstan, by Alphege, Bishop of Winchester, and lived with him for six years; he then went to Glastonbury, and received the monastic habit at the hands of St. Dunstan. In 954 he became Abbot of Abingdon, in Berkshire, and in 963 Bishop of Winchester. He, in conjunction with Dunstan, and Oswald, Bishop of Worcester, set about reforming the manners of the clergy. He ejected some of the secular clergy of his cathedral who were leading dissolute lives, and filled their places with monks from Abingdon. He is said to have repaired or rebuilt many churches in his diocese, and to have founded monasteries in several parts of England, and having obtained a grant of such religious houses as had been plundered or destroyed by the Danes, rebuilt and endowed several of them, particularly that of Ely, where Queen Etheldreda was buried. Ethelwald died Aug. 1st, 984.

**Ethelwulf.**—A Saxon king, who granted a tithe of his lands to the Church. The following is a translation from the original charter:—"I, Ethelwulf, by the grace of God King of the West Saxons, at the holy solemnity of Easter, for the health of my soul and the prosperity of my kingdom, and the people committed by God Almighty to my charge, have, with the advice of the bishops, earls, and all the persons of condition in my dominions, fixed upon the prudent and serviceable resolution of granting the tenth part of the lands throughout our whole kingdom to the holy churches and ministers of religion, our subjects officiating and settled in them, to be perpetually enjoyed by them with all the advantages of a free tenure and estate: it being likewise our will and pleasure, that this unalterable and indefeasible grant shall for ever remain discharged from all service due to the Crown, and all other incumbrances incident to lay fees. Which grant has been made by us in honour of our Lord Jesus Christ, the blessed Virgin,

and all saints, and out of regard to the Paschal solemnity, and that God Almighty might vouchsafe His blessing upon us and our posterity. This charter is engrossed and signed in the year of the Incarnation of our Lord Jesus Christ, DCCCLIV. Dated at Easter, at our palace called WILTUN. Now, whoever shall be disposed to make an augmentation to our grant, may God Almighty reward him in the increase of his posterity. But if any person shall presume to alienate the donation, or make it suffer in any kind, let him give an account of it before the tribunal of Christ, unless he repents of his injustice and makes timely restitution." The charter may be seen in the Latin original. It being so famous a record for settling the tithes in England, some people, anxious to find arguments to weaken its authority, endeavour to limit it in the extent, and object that Ethelwulf was only King of the West Saxons, as appears by his style, *Rex Occidentalium Saxonum*, and not monarch of England. This law, therefore, they argue, could not oblige any further than Cornwall, Devonshire, Somersetshire, Dorsetshire, Hampshire, Wiltshire, and Berkshire, these counties comprehending the whole of the West Saxon dominions. To this it is replied, that he is styled King of the West Saxons by way of eminence, not exclusively, being most fond of that title upon the score of its being his father Egbert's hereditary kingdom before he became monarch of all England. It is true there were two other petty subordinate kings at the council where this charter was signed—viz. Burhred King of Mercia, and Edmund King of the East Angles, which two princes, according to Ingulphus, consented to the acts of the synod. It is further objected that the King granted only the tithes of his crown lands, not *in Dominio*, but *in Dominico suo*—not in all his dominions, but only in his *demesnes*. To this it is answered that there would have been no necessity to summon so solemn an assembly of the principal clergy and laity for the passing away of a private bounty; besides, it appears by other authors—amongst them Henry of Huntingdon—that the grant reached to the whole kingdom in general.

**Eton College** was founded Oct. 11th, 1440, by Henry VI., on the model of Wykeham's foundation of Winchester. It was intended that pupils from Eton should proceed to King's College, Cambridge, as the Winchester boys were passed on to New College, Oxford. It had originally endowments for a provost, ten "sad" priests, four lay clerks, six choristers, twenty-five poor grammar scholars, and twenty-five poor men, whose duty it was to pray for the King. Great changes were introduced in 1872 by the Public Schools Parliamentary Commission. Attached to the foundation are several scholarships at King's College, Cambridge; two scholarships at Merton College, Oxford, and forty-seven livings.

**Eucharist.**—One of the names given to the Holy Communion, being derived from the Pauline word *eucharistia*, "thanksgiving." [1 Cor. xiv. 16; 2 Cor. iv. 15, ix. 11, 12; Eph. v. 4; Phil. iv. 6; Col. ii. 7, iv. 2; 1 Thess. iii. 9; 1 Tim. ii. 1, iv. 3, 4.] In some of these passages, it has been held by certain divines (*e.g.* Bishop Wordsworth, Dr. Hook, etc.) that there is special allusion to the Holy Communion, but this must be admitted to be a question of opinion. But the reason of the application of it to the sacrament is clear. It is taken from the narrative of the institution as given by St. Luke [xxii. 19], and St. Paul [1 Cor. xi.]. Our Lord is said to have *given thanks* [Gr. *eucharistēsas*], and there is no question that from the very beginning Christians have regarded this service as the highest act of Christian worship, and therefore of thanksgiving. It is, therefore, emphatically "*the* Eucharist," and Christian writers from the first age (Ignatius, Clement, Origen, etc.) have used the name in this sense, and it was Latinised like the Hebrew "Amen" as soon as the Church reached Latin-speaking lands. The first Latin writer, Tertullian, uses it. The controversies which have arisen concerning the Holy Sacrament are manifold. That which specially connects itself with the name Eucharist is the question whether it is to be regarded as a *sacrifice*. The doctrine of the Church of Rome is quite explicit in answer, for it calls this sacrament "the Sacrifice of the Mass." The Church of England calls it "this our sacrifice of praise and thanksgiving." But such definition falls short of the Roman doctrine, as will be seen by the Roman definition of sacrifice, "the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us, and our entire dependence on Him." Thus theologians hold that the thing offered must be *visible*, because sacrifice pertains to external worship, that it must be offered *to God alone*, because He is the sole Lord of life and death, and that a change must take place in the thing offered which must convey it directly to God in heaven, and that it must be a *substitution* of the life of the victim for the life of those in whose behalf it is offered. It is clear that the Church of England, by rejecting the doctrine of Transubstantiation, does not accept this view of the sacrifice. But a doctrine of Eucharistic sacrifice is admitted by some of the greatest writers of the Anglican communion, notably Mede, Archbishop Bramhall, Jeremy Taylor, Bishop Bull, John Wesley, and Keble. Perhaps we may venture to quote from a sermon of Dr. Hook the doctrine which the authors first named would accept as expressing their

faith :—"The chief reference to the sacrifice of *the Cross* belongs, according to the right doctrine, to the sacramental part of the Eucharist. The sacrifice of the Cross is exhibited and represented before God and men, under the symbols of the bread and wine; and the bread and wine being duly consecrated, become to the worthy communicants, to all intents and purposes, virtually and interpretatively the Body and Blood of that precious Lamb of God, who was once, and once for all, offered upon the Cross ; and by partaking of them we become partakers of the atoning Sacrifice. The grand Sacrifice, once offered, is dispensed and communicated to individual believers in the Eucharist, by and through the consecrated symbols, but it is not repeated. Hence the Eucharist is regarded as a feast upon that great sacrifice" [*The Eucharist a Sacrifice*, a Sermon preached in 1846]. Some Nonconformists have avowed a belief not very much short of the above, except as regards the implied efficacy or necessity of "consecration;" and very recently the Rev. R. W. Dale, in a Congregational manual, expressed views as to an element in the Lord's Supper beyond mere commemoration, which led to considerable strictures from others in that communion.

**Euchites, or "Praying People."**—So called from their regarding prayer as the one means of their salvation. Neander says that they had their origin in Syrian Monachism. The sect propagated itself from the second half of the fourth century down to the sixth, and in its after-effects even to later times. "They were called sometimes after the names of those who at different times were their leaders—Lampetians, Adelphians, Eustathians, and Marcianists; * sometimes after various peculiarities supposed to be observed in them—Euchites, Messalians (from the Chaldee) on account of their theory about constant inward prayer; also Choreutes from their mystic dances; Enthusiasts, on account of the pretended communications which they received from the Holy Spirit. They discarded all manual labour as being a disturbance to their state of inward prayer; and were *the first mendicant friars*. Their fundamental principle was that every man brings into the world an evil spirit, under whom he lives, and that, though baptism might clip away the earlier sins, the root yet remained, and that the new sins which would constantly germinate could only be overcome by true inward prayer. They looked on themselves as exalted far above other Christians, because they believed themselves to be recipients of special spiritual communion, and they therefore thought the outward ordinances of the Church a matter of indifference for them; yet they joined in the celebration of the Lord's Supper in order that they might be considered members of the Catholic Church. They considered fire as the creative principle of the universe. It was difficult to get any clue to their doctrines, as they thought it right to conceal from ordinary men, yet enslaved by sin, the higher truths, until their senses were spiritualised to receive them. Flavian, Bishop of Antioch [about 381], managed to enter into a conference with Adelphius, their superior, pretending to agree with him, and thus enticed him to a confession, which he made use of against Adelphius and his whole sect. The first public action taken against them was at the Synod of Sida, in Pamphylia, in 383. They were many times condemned in various dioceses; one important condemnation was issued at Constantinople in 427, which was confirmed at the Council of Ephesus, in 431. A book called *Asceticon*, by one of their body, was produced at this council and condemned; it was almost their only literary production.

In the eleventh century, in the Greek Church, there was a numerous sect under the name of Euchites, or Enthusiasts, who believed in one perfect original Being, from whom they derived two sons, the good and evil principle, the relation between whom seems to have constituted, according as it inclined one way or the other, to an *absolute*, or to a *relative* dualism—a main difference, and, indeed, the ground of two several parties in this sect. To this same distinction may be referred the main difference between the Bogomiles and the Catharians [Novatians], of whom the Euchites may be called the precursors.

**Euchologion.**—The chief book of the liturgy of the Eastern Church. In its simplest form it contains only the liturgies of Chrysostom and Basil, and the so-called liturgy of Gregory the Great. It generally includes also offices for the administration of the sacraments, and other forms of prayer. It has been proved that the Euchologion was in existence about A.D. 800, and it may have been compiled before that date, but this is not known.

**Eudoxians.**—Heretics of the fourth century, so called from their founder, Eudoxius, Bishop of Germania, in Syria, who became Bishop of Antioch in 357, and four years later of Constantinople. He was the friend of Aëtius and Eunomius, and held their views of the inferiority of the Son to the Father, and also denied the Trinity. He was one of the most mischievous of the Arians, and his doctrines were condemned by the Councils of Seleucia [359] and Lampsacus [365]. He was banished for a short time by Constantine, but held the See of Constantinople until his death in 370.

**Eugenius I.** was Pope during the quarrel between the Eastern and Western

* From Marcian, an exchanger under the Emperors Justin and Justinian.

Churches concerning Monothelitism. Pope Martin I. had been deposed in 653 because he had denounced the Emperor Constans' declaration called "The Type," and had also excommunicated the Bishop of Constantinople. Eugenius was, in 654, chosen in his place, but was not lawfully Pope till Martin's death in the next year. The messengers who were sent to Constantinople to announce his election to the Emperor, returned to Rome with a rather unorthodox confession of faith, acknowledging one will in Christ and also two. Eugenius was rather disposed to sign it, but the clergy and people would not allow it. Another evidence of his want of zeal is, that he neglected Martin during his last years, leaving him almost to starve. Eugenius was said to be very good to the poor, and it is probably this that has gained for him the name of saint. He died in 657, and is commemorated on June 2nd.

**Eunomians.**—An Arian sect of the fourth century, who took their name from Eunomius. He was born at Dacora, in Cappadocia, and came to Alexandria in 356, where he became the pupil and secretary of Aëtius, from whom he imbibed his extreme Arian views. He accompanied Aëtius to the Arian Council at Antioch, in 358, and was there ordained deacon by Eudoxius, the Patriarch of Constantinople, through whose influence he was made Bishop of Cyzicus, in 360, but in the same year was deposed and banished in consequence of his Arian views. He put himself at the head of the Anomœans, who were henceforth called Eunomians. He died about 394. His doctrine concerning Christ was that He was a created Being, of a nature unlike that of God, and that the Son of God did not substantially unite Himself to the human nature, but only by virtue of His operations. The Holy Spirit, he said, was the first among the created natures, formed according to the command of the Father, by the agency of the Son; which Spirit, as being the first after the Son, has received, indeed, the power to sanctify and to teach, but wants the divine and creative power. Eunomius was the first who discontinued baptism in the name of the Trinity, substituting words which made it a baptism in the Name of the Creator and into the death of Christ. He had a great literary reputation; he wrote a commentary on the Romans, forty epistles, an Apology for his doctrines, and an Exposition of Faith. The latter work alone is extant.

**Euphemia,** St., Virgin and Martyr of Chalcedon, in he fourth century. She suffered in the persecution by Galerius [307]. A church was built over her tomb, in which the Council of Chalcedon was held in 451, and the success of that assembly was largely attributed by the Fathers to her prayers. Her relics were removed in the seventh century to the Church of St. Sophia, in Constantinople, and four churches were built in that city to her memory. Constantine Copronymus threw her relics into the sea, but it is said that they were rescued and deposited in a small island, whence Constantine and Irene had them removed to Constantinople in 796. She was regarded as the patroness of Chalcedon.

**Eusebius,** Bishop of Cæsarea, in Palestine, and one of the most learned men of his age, was born in Palestine about A.D. 260, towards the end of the reign of Galerius, and during the bishopric of Dionysius. Having been ordained presbyter by Agapius, Bishop of Cæsarea, Eusebius set up a school in that town; he also assisted his friend Pamphilus in the copying of the Scriptures and of the works of Origen. In 309, the last persecution of Diocletian broke out, and Eusebius suffered the sorrow of seeing many of his friends and of his flock destroyed by it, notably the "holy and blessed Pamphilus," as Eusebius calls him, who suffered martyrdom after two years' imprisonment. Probably Eusebius shared the imprisonment with him, for they were engaged together in a defence of Origen, which must have necessitated constant intercourse, and it would be difficult otherwise to explain his escape from martyrdom. In 313, peace was restored, and soon after Eusebius was appointed to the bishopric of Cæsarea. At the beginning of the Arian controversy his sympathies were on the side of Arius, thinking, with some other bishops of Palestine, that he was persecuted too harshly by Alexander, Bishop of Alexandria. Eusebius wrote to Alexander in favour of Arius, and not having interest enough to procure his being restored, allowed him and his partisans the privilege of meeting in their churches, on the condition that they submitted to the jurisdiction of their bishop, and made humble application to be restored to his communion. When the Council of Nicæa assembled, in 325, Eusebius took a leading part in it, probably for the reason that he stood high in the favour of the Emperor Constantine. After much discussion he agreed with the rest in condemning the Arian heresy, and subscribed to the doctrines of the Nicene Creed, though objecting at first to the words "of the same substance," to which he afterwards consented for the sake of peace, and also because the words had formerly been in use in his own Church of Cæsarea. One work in which the Council was engaged was the settlement of the dispute concerning the time of keeping Easter, and it has been asserted that the cycle of nineteen years, or Golden Number, was determined at this time, and that Eusebius, being the most learned member, was entrusted with the arrangement; but in the documents containing accounts of the proceedings, there is no mention of the method of calculating Easter, and it is more probable that the Council only

sanctioned the old Metonic cycle which had been applied for this purpose by Anatolius, of Laodicea, about A.D. 284. Eusebius was present at the Council of Antioch, in 330, when Eustathius, Bishop of Antioch, against whom Eusebius had brought charges of Sabellianism, was deposed, and the See offered to Eusebius. The prejudices of the people were too strong against him to admit of his accepting the offer. He attended the Councils of Cæsarea and Tyre, which were held to examine the doctrines of St. Athanasius; but the proceedings were stopped by the flight of the accused to Constantinople to appeal to the Emperor. The Council therefore gave sentence of condemnation against St. Athanasius. Immediately afterwards the Emperor Constantine issued a summons to the bishops to appear at Jerusalem, on the occasion of the thirtieth anniversary of his accession, when the dedication was to take place of a basilica built on the site of Calvary. A synod was held for the purpose of bringing about a reconciliation among the various disputants, which had long been desired by the Emperor and by Eusebius. The event is marked by the readmission of Arius to communion. Eusebius was, at the same time, selected to justify the proceedings against St. Athanasius to the Emperor, and he made a panegyrical oration in reference to the occasion, which was afterwards appended to his *Life of Constantine*. The Emperor only survived this festival by about twelve months. He died in 337, and it is believed that Eusebius died two years later. It is certain he was not living in 341, for we find Acacius in possession of the bishopric in that year. Eusebius was a voluminous writer; he is known chiefly by his *Chronicle*, and *Ecclesiastical History*, both of which appear to have been published in 325. Among other historical works he wrote a *Life of Pamphilus* and the *Life of Constantine*. He also wrote innumerable Letters, Defences, and Apologies, and various doctrinal works.

**Eusebius,** Bishop of Samosata, makes a considerable figure in ecclesiastical history, and proved one of the greatest supports of the orthodox faith against the Arians. He was a native of Samosata, in Syria, on the banks of the Euphrates, of which city he was made bishop in the reign of Constantius. Nothing is heard of him till Meletius was raised to the See of Antioch, in 361. Constantius assembled a council at Antioch with a design of condemning the terms *Consubstantial* and *different in substance*, and thus to preserve some medium between the Catholics and the pure Arians. The bishops who met on that occasion, among whom was Eusebius, petitioned that the Church of Antioch might be provided with a bishop, for Eustathius had been deposed by the Arian party, and Eudoxius, whom they had chosen in his room, had been removed to Constantinople. Meletius was elected by both Catholics and heretics, and the writing which contained the free act of both sides for his election, and was subscribed by all the bishops, was lodged in the hands of Eusebius. The first discourse the new bishop made sufficed to show the Arians that they were mistaken in their man, and when he had only been in possession of the See for a month, they prevailed on the Emperor to banish him, and, further, to demand from Eusebius the writing which confirmed Meletius's election. This he firmly refused to give up without the express consent of all concerned in it, and on the Emperor threatening, if he refused, to cut off his right hand, he calmly extended both his hands, and declared he would lose them both rather than part with so flagrant a proof of Arian injustice. Thenceforth the Arians looked on him as a dangerous enemy. On the accession of Julian the Apostate, the exiled bishops, both Catholic and heretic, were reinstated in their Sees, and in 363 his successor Jovian restored peace to the Church, and gave Meletius the liberty of convening a council at Antioch, at which Eusebius and twenty-five other bishops all declared for the doctrine of the Church as established by the Council of Nice.

In 370 the Metropolitan See of Cæsarea in Cappadocia was vacant, and Eusebius, being urged thereto by St. Gregory Nazianzen, went thither, and was instrumental in securing the election of St. Basil, who became one of his most ardent friends. It is said that for a time he travelled disguised as a soldier, in Syria, Phœnicia, and Palestine, in order to fortify the orthodox Churches, and to ordain presbyters and deacons wherever they were wanting. It is very probable that he was the Eusebius who presided at the Council of Gangra [372 or 373], which condemned the heresy of Eustathius [q.v.], but it is not absolutely certain. From a letter of St. Basil, in 373, we learn that Eusebius had successfully interfered to secure the election of an orthodox bishop at Tarsus, and, indeed, he worked so untiringly against the Arians that it was impossible to conceal the hand which every day gave some stroke to their party, and sank their interest wherever it was employed; and at length they prevailed with Valens, who was devoted to their sect, and who had hitherto for some unaccountable reason left him unmolested during his bitter persecutions of the orthodox, to order his banishment into Thrace. Eusebius was at Samosata when the messenger came, late in the evening; he begged him to conceal his business, for, knowing the affection of his people, he said, "If it takes air, the people will fall on you, throw you into the river, and then I shall be charged with your death." He then went calmly through his usual devotions, and late at night he left his house on foot, attended only by one trusty servant, who carried after him a pillow and a book. With this slight provision

he took a boat to Zeugma, about seventy miles down the river. This event is generally fixed at 373. At break of day the whole town was in an uproar, and many of his friends followed him to Zeugma, urging his return, but he refused, urging the authority of St. Paul for submitting to the powers in being. They then besought him to let them supply him with money and comforts for his journey, but he would only accept a trifling sum, and having prayed with his flock, and exhorted them to uphold the apostolical doctrine, he pursued his journey into Thrace. Both St. Gregory Nazianzen and St. Basil wrote to him, commending his courage and constancy. His flock left his successor, Eunomius, a man of gentle temper, in complete isolation, and he retired, and in his place Lucius was appointed, a rough and oppressive man. In 378 Valens died, and his successor, Gratian, permitted Eusebius to return. Thus restored to his post, he began to consider the distressed condition of the Churches in Mesopotamia and Syria, which were deprived of their pastors. Historians tell us (though it would be out of the jurisdiction of his See) that he consecrated bishops for Berea, Hierapolis, Cyrus, and other Sees. He was about to ordain Maris at Dolica, a small town in Syria, when an Arian woman threw a tile from the top of her house, which broke his head, and he died in a few days. Anxious to imitate his Divine Master, he made his attendants promise that the woman should not be prosecuted. He is venerated as a martyr in the Latin Church on June 21st, and in the Eastern Church on June 22nd, but both agree that he died in 380.

**Eustathians.**—A sect resembling the Euchites. They took their name from Eustathius, a monk living in the fourth century, who, under pretence of a more perfect way of living, introduced several erroneous opinions and practices contrary to the usages of the Church. He was formerly Bishop of Sebaste, in Armenia, and was deposed by the Council of Gangra, the date of which is uncertain. The bishops who met there, in their synodical epistle charge him and his partisans with these errors:—[1] With condemning marriage and parting women from their husbands. [2] With quitting the public congregations and setting up private meetings. [3] With encouraging servants to leave their masters, and children their parents, under a pretence of living in a more self-denying way. [4] With allowing women to wear men's clothes. [5] With rejecting the fasts appointed by the Church, and practising other days of abstinence according to their own fancy, not excepting Sunday. [6] With forbidding to eat flesh at any time. [7] With rejecting the ministrations of married priests. [8] With paying no regard to consecrated places and the tombs of martyrs. [9] With maintaining that nobody could be saved without parting with all his estate. These doctrines stand condemned in twenty canons inserted in the Code of Canons of the Universal Church.

**Eustathius,** Patriarch of Antioch, was born at Side, in Pamphylia, in the fourth century. He was translated against his will from Berea to Antioch on the death of Philogonus [323]. Two years later he assisted at the General Council of Nice, where he made a considerable figure, and opened the synod with a speech to the Emperor Constantine. His zeal against the Arians caused them, in 330, to calumniate him, and they charged him with Sabellianism and immorality. These false charges gaining credit, he was uncanonically deposed, notwithstanding the opposition of several bishops; but the people of Antioch mutinied to keep him with them. The *Eusebians* applied to the Emperor, and charged Eustathius with maltreating the Emperor's mother and being the cause of the insurrection. Constantine, believing this information, banished Eustathius to Trajanopolis, in Thrace, where he died about 337. According to St. Jerome, this bishop was the first who wrote against Arianism. He was the author of many tracts and homilies, and of a treatise against Origen. The last is the only work of his extant.

**Euthymius,** St., the Archimandrite, was born at Melitene, in Armenia, in 377. He was at an early age placed under the care of Otreius, bishop of his native town, and on his ordination as presbyter he had charge of all the monasteries in the neighbourhood. At the age of twenty-nine he went to Jerusalem to visit the holy places, and settled for the next five years in a community of monks at Pharan, about six miles from Jerusalem. Here he formed a great friendship with a hermit named Theoctistus, and after a time they determined to live apart from the world in a cave in the wilderness. This they afterwards turned into a church, and built a monastery close by. A story is told of a wonderful cure effected by the prayers of Euthymius on Terebon, the son of Aspebetus, prince of the Saracens. In consequence of this the whole party became Christians. He was visited by Peter, Bishop of the Saracens, on his way to the Council of Ephesus in 431. Euthymius was very zealous in his defence of the orthodox faith against the Nestorians and Eutychians, and is said to have been instrumental in persuading the Empress Eudoxia to renounce Eutychianism. He died in 473, and received saintly honours in the East, which were also recognised in the Roman Calendar.

**Eutropius.**—A reader in the Church of Constantinople in St. Chrysostom's time. After the banishment of this Father the cathedral was set on fire, and Eutropius was tortured to make him confess that St. Chrysostom's clergy were concerned in this

mischief; but he resolutely declared the contrary, and died under tortures of the most merciless barbarity.

**Eutychians.**—The followers of Eutyches, Abbot and Presbyter of Constantinople in the fifth century. The first notice we have of him is that he left his cloister to raise his voice against Nestorius at the Council of Ephesus in 431. He fell into a fresh heresy himself concerning the nature of Christ, maintaining that one *nature* only existed in Christ, namely, that of the Incarnate Word, and pushed his argument so far as to annihilate the humanity of Christ. Domnus, the Patriarch of Antioch, is said to have accused Eutyches before the Emperor Theodosius II. of reviving the Apollinarian heresy. But little notice was taken of it till, in 448, at the Synod of Constantinople, he was accused to Flavian, Patriarch of that city, by Bishop Eusebius of Dorylæum, in Phrygia Salutaris. At first he haughtily refused to appear when summoned before the Synod; but after the third summons, and just as the bishops were about to proceed with him according to ecclesiastical law, as one who, by refusing to appear, had confessed that he was guilty, he presented himself; not alone, however, but accompanied by a large train of monks, soldiers, and notables of State, who would not part with him till the Synod gave their promise that he should be permitted to return in safety to his cloister. Neander (vol. iv., p. 207) thus speaks of his trial:—"Eutyches professed to be unwilling to hold anything except what he found expressly affirmed in the Holy Scriptures. He reverenced, he said, the sayings of the older Church teachers; *but they could not possess, in his view, the authority of a rule of faith; for they were not free from error, and they sometimes contradicted one another.** To all questions proposed to him concerning Christ, he had always ready the same reply: 'I confess him to be my God, the Lord of heaven and earth; His essence I do not allow myself to comprehend.' Finally, on being pressed, he declared that he did indeed suppose there were two natures before the Incarnation, but that after it he could confess but one nature. By this, beyond all question, Eutyches intended to say, as that which was meant by the adherents of the Alexandrian system of doctrine, that two natures should be distinguished in conception; but in actual manifestation only the one nature of the Logos become flesh must be recognised. But, by his rude form of expression, he furnished occasion, it must be acknowledged, for many suspicions of heresy, to those who fastened only on the letter of the expression, as though he believed in a pre-existence of Christ's humanity, and the like. Furthermore, Eutyches was wont to call the body of Christ the body of God; and though he did not deny that Christ possessed a human body, yet it seemed to him derogatory to its dignity, as the body of God, to call it the same in essence with other human bodies. A certain mistaken and undefined feeling of reverence kept him from this. True, he would have found no difficulty in expressing himself precisely as the Synod required that he should, although he had never hitherto expressed himself thus; but yet he would not consent to condemn the opposite form of expression, which in truth appeared to him the better one. Since, then, he could not make up his mind to recognise the two natures in Christ, nor to join in the formula of condemnation, the Synod gave sentence against him that he should be divested of all his spiritual titles, and excommunicated from the Church." Eutyches, with the aid of the Patriarch of Alexandria, Dioscurus, and Chrysaphius, one of the most powerful men of the court, applied to the Emperor for a new trial. He declared that the proceedings against him were illegal, that his sentence of condemnation had been prepared even before his trial, and that many false statements had been made. The Emperor ordered a revision of the earlier proceedings, but Flavian would not be influenced in his judicial actions by fear of the Imperial power, and the revision only resulted in a confirmation of the sentence. Eutyches had said at the Synod of Constantinople that he would consent to profess his belief in the two natures of Christ, if the Bishops of Alexandria and Rome would also approve of it. He well knew the feeling of Dioscurus, and he trusted to be upheld by Leo the Great, from the manner in which the Bishop of Rome had espoused the cause of the monkish party in the contest with Nestorius. What he aimed at was an appeal to a General Council, to be attended by both the other Patriarchs. Flavian was desirous of preventing such a meeting, as he said that the doctrine of the Church was sufficiently decided against Eutyches. Leo also thought the council inadvisable, and proposed to be arbiter between the other parties; but the Emperor had already summoned the new council. It opened at Ephesus, 449; Dioscurus was named by the Emperor president of the council, and the judges of Eutyches—Flavian and Eusebius, for example—were to attend the Council, not as judges, nor even as voters, but to learn the decision of the council. Of course, Eutyches was reinstated, but the unorthodox proceedings of this council have caused it to be justly branded in Church

* These were the words which Eutyches, somewhat earlier, addressed to the deputies of the Council before leaving his cloister. The original substance of his declaration, in words, cannot, it is true, be precisely ascertained. Eutyches and his friends asserted that his words had not been faithfully reported; and the deputies themselves did allow that they might have taken some things which were said not wholly according to their literal meaning.

history with the name of the *Robber Synod.* [Ephesus, Robber Council of.]

The sudden death of Theodosius II., in 450, changed the state of affairs; Marcian, who succeeded him, was orthodox. He convened a General Council to meet at Nice, in 451; 630 bishops had already assembled there, but some fanatical ecclesiastics, monks and laymen, probably belonging to the party of Dioscurus, created such a disturbance there that it was transferred to Chalcedon, where it was decided to draw up a profession of faith on the disputed question. Neander describes this council at length, and after speaking of the various controversies between the different branches of the Church says [vol. iv., p. 228]:—"The commissioners declared, though doubtless after many other things had transpired which have not been reported to us, Dioscurus had avowed it as his doctrine that Christ consists of two natures, but could not allow that two natures subsisted in Christ. Leo teaches that two natures are united without confusion, without change, and without separation, in one and the same Christ. With which of these two do you agree?' The bishops—who could hardly all of them have been the same as had opposed every change in the ancient creed—now exclaimed, 'We all have the same faith with Leo; whoever contradicts this faith is a Eutychian.' Upon this the commissioners suggested, that nothing more was needed than to receive into the creed that article from the letter of Leo. After this proposal had been generally received, they held with the select committee a secret meeting, in which the new symbol of faith was drawn up accordingly. In this it was defined that the one Christ, Son, Lord, Only-begotten, should be recognised in two natures, so that all confusion, change, and division of the natures is excluded. No one should be allowed to profess any other creed than this, to teach or *to think otherwise.*"

Eutyches, who had already been banished by the Emperor, was condemned, and Dioscurus shared the same fate. Of the last days of Eutyches nothing is known. Eutychianism was afterwards merged in Monophysitism. [Monophysites.]

**Eutychius,** St., was born in Phrygia, about 512. His father, Alexander, was an officer in the guards under Justin I., a great favourite with that Emperor, and his successor, Justinian, and served under the celebrated Belisarius. The education of Eutychius was confided to his maternal grandfather, Hesychius, a man of remarkable sanctity as—some say, treasurer of the Church of Augustopolis, and, according to others, a bishop. He afterwards pursued his studies at Constantinople, and formed a design of becoming a monk, but was diverted from it by the Bishop of Amasea, Metropolitan of Pontus, who designed him to fill a vacant See in that province. With this view he received the tonsure, and at the age of thirty was ordained priest. But the Metropolitan changed his mind, and promoted another to the bishopric, so Eutychius was free to carry out his original wish, and he entered the monastery at Amasea. Here he lived for ten years in retirement, but, in 553, the Emperor Justinian had called a General Council to meet at Constantinople about the Three Chapters, *i.e.* three documents written by three different authors, which were suspected to contain or favour the errors of Nestorius. The Bishop of Amasea being ill, sent Eutychius to represent him at the council. Mennas, then Patriarch of Constantinople, received him at his own house, and is said to have predicted to his clergy that "that monk would be his successor." This proved true; Mennas died on Aug. 25th, 552, and Eutychius was proposed by the Emperor for the patriarchate. The council was opened in May, 553, and Eutychius presided at it, for Pope Vigilius, although then at Constantinople, did not think fit to appear at the synod. The Patriarchs of Alexandria and Antioch were there with one hundred and forty-seven prelates of their jurisdictions. Eutychius opposed the errors in question, and clearly set forth the doctrine of the Catholic Church. The Three Chapters were condemned. Twelve years later, on his refusing to subscribe to the doctrine that the Body of Christ was incorruptible, he was deposed by order of Justinian, who had him arrested by a band of soldiers while celebrating the Holy Communion. They seized him and took him to a small monastery, called Choracudis, and the following day removed him to that of St. Osias, near Chalcedon. He was then tried by an assembly of bishops, and many ridiculous and trifling charges were brought forward. Sentence was pronounced against him, and he was banished to one of the islands in the Propontis, and then removed to the monastery of Amasea. Here he remained for twelve years, and Eustathius, a priest of Constantinople, who was with him in his exile, and wrote his life, records several miracles said to have been wrought by him. On the death of John Scholasticus, who had been made Patriarch in his room, the people demanded of Justin II., who had succeeded Justinian, that Eutychius should be reinstated in his dignity. He was recalled, and received with acclamation in Constantinople, Oct. 3rd, 577. He afterwards fell into what was deemed heresy concerning the Resurrection. He affirmed that the bodies of men at the general Resurrection would be "subtil and fine as air, and consequently not palpable." St. Gregory argued the point with him in the presence of the Emperor Tiberius, and the opinion being held erroneous, the Patriarch submitted to have his treatise on the subject burnt. Shortly after this he died, on Low Sunday, April 5th, 582, in the seventieth year of his age.

**Evagrius,** surnamed SCHOLASTICUS.—An ecclesiastical historian. He was born in 536, at Epiphania, in Cœle-Syria. He began his studies at a very early age, and became an advocate at the bar at Antioch. He gained the favour of Gregory, Bishop of Antioch, and accompanied him to Constantinople, and there successfully defended him against false accusations. Tiberius Constantinus made him a quæstor, and Mauricius Tiberius appointed him Master of the Rolls. But he is to be specially remembered for his *Ecclesiastical History*, a work in six books, giving an account of the period between the Council of Ephesus [431], and the year 594. It was intended as a continuation of the histories of Eusebius, Socrates, Sozomen, and Theodoret. It is an especially valuable work in relation to the Nestorian and Eutychian heresies, and gives excellent accounts of the Councils of Ephesus and Chalcedon. His writing is, however, in many places corrupted with fabulous narrations, the result of over-credulity of monkish legends. The exact date of his death is unknown.

**Evangelical Party.**—In the history of the Church of England, the party so called is directly traced to the influence of Whitfield and Wesley. The zeal of those great preachers and their followers, while it excited opposition among many of the clergy, communicated itself to some of the most eminent of the rest, who, without calling themselves Methodists, or accepting all the principles of that sect, yet largely drank of its spirit. They joined themselves with the old-fashioned Low Churchmen of the Tillotson and Burnet school, and after a sharp conflict with the Orthodox Church party, represented by such men as Secker and Horsley, gradually gained so high an influence in the Church that they may be said to have held a predominating position for many years. The four divines who stood in the forefront of the Evangelical ranks at the commencement were John Newton, Thomas Scott, Joseph Milner, and Henry Venn; whose respective positions are forcibly stated by Sir James Stephen thus:—"Newton held himself forth, and was celebrated by others, as the great living example of the regenerating efficacy of the principles of his school; Scott was the interpreter of Holy Scripture, Milner their ecclesiastical historian, Venn their systematic teacher of the whole Christian institutes. In some respects these men closely resembled each other. A certain sturdiness of character and independence of mind belonged to them all. They all possessed that free, flowing, and inartificial style in which a full man pours out the mature results of his studies and meditations. Each of them was, to a considerable extent, self-educated. As soon as he had made good any position in theology, each of them was accustomed to retain it firmly as a post in advance, or basis for further conquests of the same kind." An account of each will be found under his name. We pass on to consider the disciples of these men, the carriers-on of their principles into the next generation. With the name of Newton will always be associated that of the poet Cowper, who, as the principal religious poet of his day, had a vast influence in shaping its religious sentiment, as Keble afterwards had when the High Church movement came. Richard Cecil, "the one clerical genius of his party," as Bishop Wilberforce called him, was appointed to his living in London the year after Newton became rector of St. Mary Woolnoth [1780]. If the latter spoke correctly, Cecil made the third Evangelical clergyman in London, for Newton declared on his appointment that himself and Romaine were the only two. But prominent among the second generation of the Evangelical fathers was a layman, "a man who, by paths till then untrodden, reached a social and political eminence never before attained by any man unaided by place, by party, or by the sword." Such is Sir James Stephen's eulogy upon William Wilberforce. [WILBERFORCE.] Born within a month of him, and surviving him for three years, Charles Simeon was the chief representative of the party at the moment when it had risen to its highest point of influence. Among their most prominent followers we may name Henry Martyn (one of the most heroic names which adorn the annals of the English Church), Josiah Pratt, Charles Bradley, Henry Melvill, and Archbishop Sumner.

By the beginning of the present century the Church was divided into two great parties, the old High Church, or Orthodox, and the Evangelical. The former were the more numerous, no doubt, but they were lifeless, conforming very carefully to the directions of the Book of Common Prayer, but resting their action, not upon the spiritual character of the Church, but upon the fact that it was "by law established." They disliked the Evangelicals because they were following new practices, using extempore prayers and preaching extempore sermons. Had the Church found no better defenders of her historic position than these, she might have sunk into the poorest Erastianism; for the Evangelical party did not possess either the historical learning or the historical enthusiasm needed to preserve it. At this critical period, however, two new influences arose, which profoundly modified the position of both. The one was a new band of independent thinkers, of which we cannot say that they owed their origin to any one leader. The greatest of them was Coleridge, but we have to place among them Whately, who was certainly no disciple of his. [WHATELY; BROAD CHURCH.] These writers were endeavouring to find room in the Church system for German divinity, and for the disciples of natural science, which had

suddenly taken a great stride in the progress of knowledge. The other influence to which we have adverted, and the most powerful of all, was that represented by the *Tracts for the Times*, begun in 1833. Towards the Tract movement, before long, the Evangelical party placed itself in uncompromising antagonism, and many years passed before the Tractarians gained the ascendency. Popular opinion was on the side of the Evangelicals, until it became evident that they had no answer to give to the great problems which scientific discovery and historical criticism brought to the front, and which clamoured for a solution. They could only bring piety of life in their hands. Their divinity had sunk into poor and unfruitful Calvinism, and was ready to die. The Tract writers pleaded antiquity and history, and claimed unity with the great past from the beginning. The literature of the other side was experimental, which in colder minds became Rationalism.

But though the Evangelical party, as a party, has almost ceased to be, that which was good and noble within it has probably never been more effective and powerful than now. The need of personal piety, the personal responsibility of each soul to God, the necessity of the work of Christ in the salvation of man, the power of the Spirit to sanctify; all these truths were brought to the front by the Evangelical clergy at a time when dry morality and mere expediency were the staple of pulpit teaching. Among those who so teach now, are men who also hold the need of the visible Church, of the Sacraments, of the ordained ministry; and who do not disdain the use of external symbols as suggestive of spiritual truths.

Taking a broader view of these questions, as presented hitherto in the history of the Anglican Church, it will be seen that Evangelicanism was the embodiment of a pole in religious thought and feeling which has been represented in all communions, the history of Nonconformity presenting in different manner the same differences. So also in the Roman Church, the Jansenists of France are examples of Evangelical thought and feeling even under its severe limits; and in our own day, amongst English Nonconformists, Mr. Spurgeon is as widely apart from the late Mr. Baldwin Brown as Bishop Ryle of Liverpool from the late Rev. F. D. Maurice. Evangelicanism is essentially the theology of the inner life of the individual soul. As such it must ever have a permanent place in all true religion; and whenever unduly ignored, or even thrust into the background, it may be expected, by the great law of reaction, sooner or later to reassert itself, perhaps at first in more or less extreme and narrow forms, as it is in the tendency of all systems based upon individual experience to do.

**Evangelist.**—One appointed to preach the Gospel of Christ. The early Evangelists were so called because they told in writing the history of our Lord's life and death, and from their time all others who studied those writings, and made it their business to teach their doctrines to others, have received the same name.

**Evangelistarium.**—A book containing the portions of the Gospels appointed by the Church to be read in the Communion Service.

**Eve,** or **Even.**—The evening or night before certain holy days of the Church. In former times religious services were held on these evenings. "These vigils, or watchings, were originally nocturnal services held on the eve of a festival, not necessarily, but naturally, and, in process of time, invariably a fast." The only day for which the Church has appointed a special service for an eve is on Easter Even.

"The Table of Vigils is, of course, determined generally by the Table of Feasts; but it is to be noted that no fast was kept in the two great festal seasons from Christmas to the Purification, and from Easter to Whitsuntide. Hence, in the one season, there are no vigils to St. Stephen, St. John, and Innocents' Day, the Circumcision, Epiphany, and Conversion of St. Paul; in the latter to St. Mark, St. Philip and St. James, and St. Barnabas. The feast of St. Michael and All Angels, as commemorating the bliss of heaven, has no vigil. The omission of the vigil of St. Luke's Day is probably accidental, in consequence of the occurrence, on the day preceding, of the well-known feast of St. Etheldreda" [Bishop Barry, *Teacher's Prayer Book*].

**Evening Communion.**—The practice of administering the Communion in the evening has always been more or less common amongst Nonconformist bodies, many of which observe the Lord's Supper in the morning and evening alternately. A similar practice was begun about fifty years ago in the Church of England. The intention was partly to express sympathy with other bodies, partly to give servants and mothers of families an opportunity which, it was alleged, they could not else obtain. The practice has been strenuously opposed by the High Church party, on the ground that it is contrary to the whole custom and spirit of the Catholic Church. And as to the second reason above quoted, it is answered, "Why such a necessity should exist in this country alone, is inexplicable. Our Continental neighbours, whether Catholic or Protestant, find no demand for such a deferred Communion, though they are much stricter in enforcing a universal reception. In Scotland, not only do the Presbyterians find it possible to give up a whole Sunday for Communion, but the Thursday and Saturday previous for preparation, and the Monday after for thanksgiving." It is further argued

that such a habit encourages the proneness, already too great, to desecrate the beginning of the Lord's Day, and that devotion would be increased if the earlier portion of it were given to the holiest purpose, whereas now there is danger of weariness, of perturbed spirit, and distraction of mind. The late Bishop Wilberforce spoke strongly against the innovation, and Archbishop Tait also disapproved of it, and the practice is less frequent in the Anglican Church than it was a few years ago.

**Evensong.** — The same as Evening Prayer, which is appointed to be sung or said, and refers more especially to the Psalms and Canticles which are sung. It is synonymous with *Vespers*. The term Evensong occurs in the Prayer Book in the tables of Proper Lessons and Proper Psalms.

**Evergreens.**—The practice of decorating our churches and houses with evergreens at Christmas may be traced back to ancient times; it is a custom expressive of the glory and triumph of the Incarnate Son of God, and of the everlasting freshness and verdure of the Church triumphant. Isaiah lx. 13 would seem to sanction the use: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary, and I will make the place of my feet glorious." Many of the old Christmas carols allude to the use of holly and bay at this season.

**Evidences of Religion.**—The old method of Christian apologists put miracles in the foreground, and looked upon internal evidence as auxiliary only. The more modern system relies chiefly on the character of Christianity itself, and the unique excellence of Christ, while miracles are regarded as appendages rather than as component parts of Revelation. Both sorts of proof, however, in the end support one another, and each adds what the other wants. Our Lord's expostulation, that if men would not believe His words, at all events they should believe Him for His *works' sake*, is an appeal for evidence both to the doctrines He taught, and to the miracles He performed. In addition, it may be observed that miracles were the credentials of an Apostle, and that the Apostolic teaching was founded on facts, on miraculous facts, which were constantly attested as the basis of the doctrine delivered. All that can be done, however, on the present occasion, is to take a very cursory glance at the two methods of proof, or sorts of evidence—the external and the internal, as they have been called.

External evidence is what the first converts would chiefly rely upon, for while paganism grew gradually by tradition, Christianity came all at once with authority; and while the pagans believed their miracles because of their creed, Christians received their creed because of the miracles. Hence it seems that the external evidence afforded by miracles had preponderating weight with the earliest followers of the Christian religion.

Briefly, it may be stated here that the old pagans exhibited credulity; the first Christians, faith. Faith requires evidence; credulity dispenses with evidence. Faith often goes against natural inclination; credulity generally falls in with existing prepossessions. For instance, the Ephesian worshippers of Diana were credulous, when, for the sake of gain, they accepted as genuine "the image that fell down from Jupiter;" but a direct appeal was made to faith grounded on the evidence of miracles when our Lord said, "The works that I do in My Father's name, they bear witness of Me."

The real question seems to be, not whether miracles are incapable of proof because they are contrary to experience—for the experience of the race, as a whole, may be quite opposite to the experience of certain individuals that compose it—but as to the capacity and honesty of the witnesses who have borne their testimony to the miracles in question. On this latter point Paley, in his well-known work, has enlarged with emphasis and clearness, and has made out the case he undertook. But besides the honesty and capacity of the first witnesses of the miracles, the character and attendant circumstances of the miracles can be cited in proof of their reality, and, in consequence, of the truth of the religion they advocated. Now, these miracles were wrought in public, and in the presence of enemies; their actual occurrence was not denied at the time, but was attributed to the exercise of magic or the influence of demons, which was a charge that in its very nature proved their veritable performance. The unique character, also, of the miracles has to be taken into account. They were not tentative; no failures are recorded; they appealed directly to the senses, and left no room for doubt; their object, too, was always moral or beneficent; the means, too, employed in each case, if unusual in their selection, were instantaneous in their operation, and the results have been lasting. In this respect ancient miracles occupy quite another position from modern miracles, which begin and end in themselves; which teach us nothing, which effect nothing, and pass away like smoke along with the aimless curiosity they satisfy.

If it be asked, on the other hand, why, since our Lord's miracles were of such a character, the Jews, who witnessed them, did not at once acknowledge Him, two reasons may be given—first, our Lord's mean appearance and unambitious programme disappointed their carnal expectations; and, next, the evidence they had was in some respects inferior to the evidence we possess, who have seen the fulfilment of prophecy in the wide establishment of Christianity. It is true, indeed, that they saw some very

remarkable details of ancient prophecy fulfilled in Christ's own Person; but, as it has been said already, their eyes were blinded by their prejudices.

To suppose that Christianity, being such as it is—overturning as it did the national hopes of the Jews, running counter as it does to the natural inclinations of mankind—could have been propagated without miracles, by mere peasants, like its Founder and first preachers, is much more difficult of belief than to suppose that Christ employed miracles in proof of His divine claims, and gave specimens in His own Person of the superhuman power He possessed. Of the two difficulties, it is most philosophical to prefer the least.

A word may be introduced here on the Lord's Resurrection, a fact unique in itself, inasmuch as He alone rose from the grave, to die no more; and also a fundamental fact, as the historical basis on which the Apostles relied, and Christianity itself rested. The evidence, therefore, that proves the reality of the fact, proves also the truth of the religion it supports.

Now, the unanimous testimony borne by the Apostles to the Resurrection of their Lord was either an imposture or a delusion. If it was an imposture, they knowingly propagated a falsehood, to their own hurt, and without any adequate motive. Again, had they hidden the Lord's body, the task would have been perilous, and discovery ruinous. Moreover, had the whole story been a fiction, how could it have caused such a sudden and complete revolution, as it did, in the character and conduct of those who were consciously guilty of the deception practised? The change from despair to joy, from timidity to boldness, is easily and naturally accounted for on the supposition of Christ's Resurrection and their own persuasion of the fact, but is altogether unlikely, had they started on a career of hypocrisy with a gigantic lie upon their lips.

If, on the other hand, the Apostles' belief in their Lord's Resurrection was a delusion, how was it that the risen Saviour showed Himself to those especially who were most familiar with His Person, and therefore the best judges of His identity? How was it, again, that He was visible at various places and times, and to a considerable number of persons? A few might be deceived, but not the many. How came it about also that after His visible Ascension all such appearances of His Person ceased on earth altogether, which was but natural, if His previous Resurrection had been a reality? So far, again, from the disciples being easily credulous, it is expressly recorded that they considered the first news of the Resurrection of their Lord as idle tales—a piece of behaviour that gives to their after testimony all the greater weight.

As for what is called "the vision theory," by which mental impressions were received for actual occurrences, it would make the Lord a deceiver, and His followers foolish, a supposition altogether out of harmony with what is known elsewhere both of His character and their conduct.

Our Lord's Resurrection, therefore, was neither an imposture nor a delusion, but a fact; a fact unique in itself, potent in its influences, a visible proof of the truth of His Divine claims, and a grand moving cause, of which, from that time to the present hour, the Christian religion is the world-wide result.

On the whole, then, it may be concluded that the old method of resting on the external evidence afforded by miracles to the truth of Christianity, as a main support, accords well with the claims to belief put forth by the Lord and His Apostles, and with the character and circumstances of the miracles themselves.

When what are called the internal evidences are examined, only a bird's-eye view can be taken of them here. One thing, however, may be stated at starting: Though the human mind cannot decide what ought to come from God, or not, it may inquire whether the Christian religion in itself is like what it would expect God to give, or man to invent. For instance, it may ask such questions as these: Was the religion of Christ such as a Jew would have invented for his own purposes, when it contradicted the national hopes altogether, and supplanted the Mosaic ritual and law by another system and code that galled the national pride to the quick? Had our Lord, again, been a mere impostor, holding out inducements to gather followers round him, would He have so plainly stated that the result of adhesion to His cause would not be success and worldly prosperity, but, on the contrary, persecution, ridicule, and death? Where, too, on the same supposition, would He discover that unique morality, extending to the motives as well as the conduct, which shone in His own example, and was re-echoed in the teaching of His Apostles? Why, too, if He was an impostor only, did He tell a lie to inculcate truth of the severest and highest kind?

Besides these questions and their inevitable answers, the style of the New Testament, especially of the Four Gospels, is a phenomenal fact that demands explanation. How came it about that four men, some of them unlearned men, should have been found in one and the same country, and that country Palestine, which was not conspicuous for its art and culture; and not only so, but should have been found at one and the same period in the world's history, writing on the same subject, the life of one extraordinary man; and yet have done so in such an artless manner, so free from ostentation, so realistic in its brief but graphic touches, as to produce an effect never equalled amongst men? All this, taken together, looks as if the coincidence in question was not the unaided work of chance, but the effect of Divine superintendence of some sort. Should it be objected, however, that the Canon

of the New Testament is still an open question, and that the genuineness and authenticity of the Four Gospels may be disputed, it is sufficient for present purposes to reply that there is abundant evidence that these books were acknowledged by the end of the second century as having come down from the times of the Apostles.

Nor can the case of the Jews be altogether left without notice in speaking of the proofs of the Christian religion. Their rejection of Christ and their rejection by Christ; the fall of their city and the destruction of their temple and its worship, especially the cessation of sacrifices to this day; their consequent dispersion, and preservation in dispersion; all these were beyond human foresight, yet were distinctly foretold, and have also visibly come to pass; and they form together a living and sensible proof of the truth of that Revelation that predicted their occurrence.

Sometimes an objection is advanced on the score of the slow progress Christianity has made. Such slowness only shows the greatness of the obstacles in human nature to be overcome, and therefore indirectly proves that the religion was not invented by man.

Finally, the relationship between modern Science and Revelation has been a prolific source of objection. But their provinces are totally distinct. The aim of Revelation is moral and religious, and when it speaks of Nature, its language is popular, not scientific. To make it the last, is to "multiply essentials," a practice which Baxter says is "the bane of the Church." The true question seems to be, not whether Science and Scripture are in hopeless contradiction, but rather it is this: what Scripture really means, and what Science truly knows. The "Reign of Law" has not destroyed one essential doctrine of the Christian faith.

**Evolution.**—The theory called by this name is that which professes to indicate the process by which the universe and its inhabitants have arrived at their present condition.

1. *Physical Evolution.* We know as a matter of fact that every living being comes from a particle of matter in which no trace of the adult form is discernible. This particle of matter is known to biologists as the *germ*. This germ is developed according to certain fixed laws until it assumes the completed distinctive character. This is the evolution of the *individual*. The observations brought to bear by students of nature upon evolution, the facilities for new discoveries afforded by the microscope, and other helps formerly unknown, led to a further generalisation, namely, that "all kinds of animals may have come into existence by the growth and modification of primordial germs." One of the first writers to formulate this theory was Descartes, who laid it down that the physical universe is a mechanism, and as such explicable on physical principles. But this was more of a guess than the result of inductive reasoning; the arguments on which the theory rests have been stated by subsequent writers, who have demonstrated the gradations of structure from the simplest to the most highly organised creatures, presenting close analogies among groups, some of the most widely different habits. The organs which are found complete in one class are found to exist in others, but in the most rudimentary and apparently useless condition, and seem to have been developed by the conditions and circumstances of the creature. The theory of development through the continuous action of natural causes was applied to the Solar System and the earth by Kant and Laplace, then to the crust of the earth by Sir Charles Lyell. The wonderful geological discoveries of later times brought forth into light the evidence that existing plants and animals are formed with differences upon the model of extinct kinds, and lead to the probability that the later have been developed from the extinct, and hence the further probability that the extinct races of animals have been evolved from a yet earlier group of ancestors, simpler as they recede into the past. So far the case was stated by Lamarck, by Goethe, by Erasmus Darwin, by St. Hilaire—the doctrine of descent, but *not* the process by which the changes were wrought. Facts were brought forward, and marshalled with skill and convincing power, but the causes were still in great measure hidden. The theory of *Law* was set forth and elaborated with wonderful skill and patience by Charles Darwin, who died in 1882 at the age of seventy-three. In his *Origin of Species*, published in 1859, we have a Theory of Evolution, which professes to account for the facts which previous scientists had adduced. He observed how breeders produced new forms of pigeons, cattle, vegetables, most widely different from the original form; that they do so by making use of the natural occurrence of variations, and of the hereditary transmission of variations. A pigeon breeder wants to intensify some particular characteristic of a bird: he selects those birds which have this characteristic in a slight degree, and allows only these selected specimens to breed, and in the course of long time, by watchfulness and patience, he produces the greatest possible variation from the original parent germ. The horticulturist does the same with flowers. This being so, the question arises, is there any agency in Nature which thus takes the place of the breeder, and persistently selects favoured varieties for breeding whilst destroying the others? His answer to this question was, There *is* such an agency, and it is *the struggle for existence*, or competition for food and for place. If all elephants that were born survived, a single pair in 750 years would have 19,000,000 of progeny living. If an

annual plant produced two seeds a year, and these all survived to reproduce, in twenty years that single plant would have a progeny of a million. Hence the conclusion that as all which are born do not survive, only the varieties best suited do so, and the rest perish. This Spencer called *the survival of the fittest*, and the theory is known as "The Theory of Natural Selection." Of course such a growth and development required vast ages to complete itself. But the slow process thus indicated had been already shown to be also needful to explain geological facts.

A vast number of questions gathered round this theory, and many difficulties, some of which Mr. Darwin himself lived to solve, some of which still remain for his followers to attempt. Thus, the strange shapes and colours of flowers, and the formation of honey by plants, were shown by him to be the result of insect fertilisation; the shape of the pitcher plants, of the carnivorous habit of the plants; the rudimentary and apparently useless organs of some plants and animals, he explained to be the survival of structures inherited from ancestors to whom they were useful, though now, through want of being needed, they have dwindled away. It followed as a consequence that living plants and animals have reached their present position on the earth's surface by natural means of transport—flying, walking, swimming. They were not specially created each for their several elements; natural causes brought the Polar bear to the Arctic Ocean and the tapir to Brazil.

As regards the truth or otherwise of the theory thus briefly sketched, so far as it has been tested it agrees with facts, and probably this is all that can be said with absolute confidence. The writer of these lines asked a very eminent geologist, "Is Evolution absolutely proved?" The reply was, "That would be going too far; but we may say that it is extremely probable. And I do not think we have got at the whole truth yet. There are probably other agencies to be discovered, and other facts yet to come out, of which as yet we know nothing." Mr. Darwin's first work rested the whole process upon Natural Selection; but he himself, in his later writings, acknowledged that this factor was insufficient to account for many of the known phenomena, and that the prominence he had given to it was "probably the greatest oversight" to be detected in his works. He latterly largely supplemented this factor by that of Sexual Selection, or the preference by either sex of a certain type in the other; and it is probable this has largely acted. Professor J. D. Dana attributes much to "Cephalization," or the growth of brain-power and co-ordination of structure therewith; and Mr. St. George Mivart, with most other naturalists, believes that we have yet to learn much of the laws which really have operated. Both this eminent naturalist, Professor Asa Gray (the first botanist of America), Professor J. D. Dana (one of the first amongst geologists), and many others, hold that there is sufficient evidence of the operation of a co-ordinating Intelligence, guiding development along what Gray terms "beneficial lines." At times Mr. Darwin himself seems to have been impressed by the probability of this, whilst at others he expressed different views.

It is obvious at the outset that nothing in the doctrine of Evolution is necessarily in conflict with the first article of the Christian creed, that "God the Father Almighty is the Maker of heaven and earth." Christian men, holding this as a certainty which nothing can shake, are not in collision with any theory as to the *method* which the Creator pursued. This is obvious; but it can further be shown how the theory even harmonises with the Christian belief in the unity of God, and of His purpose and will. (See the Charges of the Bishops of Durham and Carlisle bearing on this subject.) It may further be said, and has been said, that the narrative in Genesis is on its very face a narrative of Evolution, since it presents an account of the world and its inhabitants being formed, not only by continuous stages, but by *orderly and progressive* stages. This has been seen and admitted by such an anti-theologist as Haeckel; while, on the other hand, the 90th Psalm, ascribed for centuries to "Moses, the man of God," evidently attributes to these stages vast periods of time. At most, the Creation narrative is only concerned with the broad *order* of events as narrated; and concerning this point, whether or not it be insisted upon, it is noteworthy that Professor J. D. Dana, who since the death of Sir Charles Lyell stands in the very front rank of geological authorities, has found nothing as yet to shake his acceptance of the most profound "agreement" in all essential matters between Genesis and the records of the strata. Mr. Darwin's theory does not explain the beginning of things, nor the existence of any powers of modification, only their growth when once started on their course. As to the *whence*, and as to the final *Object and Aim*, science has nothing to tell. The beginning and the end remain —mystery.

But what shall we say concerning the origin of Man? The theory of Evolution goes on to account for the origin of man as a continuous development from the most complete form of ape. "There is a greater difference between the lowest form of monkey and a gorilla, than there is between a gorilla and the lowest order of savage man," says a prominent follower of Mr. Darwin. That this part of the theory came into conflict with the received convictions of religious persons cannot be questioned. And concerning this portion of the question we must speak with peculiar caution, simply

because science does not speak with certainty. There are facts which many biologists hold to prove that a clear line is drawn between the highest form of beast and man; that there is a soul and spirit in man, to which there is nothing correspondent in any other creature. Mr. Wallace, who shares with Mr. Darwin the honour of discovering the law of Natural Selection, believes that the body of man was evolved by ordinary natural laws, but that his spiritual nature was imparted by a special Divine act, and this view is adopted in the main by so devout a Catholic as Mr. St. George Mivart, as well as by Professor Dana. It has even been pointed out that the words in Genesis which, rightly or wrongly, have been held to imply direct Divine action are confined to man's spiritual nature, the lower word being used concerning his body (*e.g.*, "God *created* man in His own image;" "the Lord God *formed* man of the dust of the ground"). It has been yet further pointed out, that when all the occasions for which the word *bara* is employed, or other phrases (as, "the Spirit of God moved"), implying special or direct Divine action, are collected and examined, such phrases are found to be confined to [1] the origin of matter; [2] the origin of motion, or energy; [3] the origin of life; and [4] the origin of the soul of man. These are precisely the four points which science at present confesses inability to bridge over. The coincidence is strangely significant, while it seems to leave all other parts of the narrative, if required, for the operation of secondary methods, which in not a few cases, indeed, the phraseology ("let the earth bring forth") seems to imply. Without, however, laying stress on these points, and confining ourselves to a more general view, the following words of Bishop Temple furnish a sufficient answer to any who would attack the Book of Genesis on the ground that its statements are in conflict with modern science. After examining the first chapter of Genesis to discover its purpose, and adducing from other grounds the probabilities that the writer intended to use symbols in speaking of the *week*, he goes on thus concerning the creation of man: — "When the writer of Genesis passes from creation in general to man in particular, it is still clear that he has no mission to tell those to whom he was writing by what processes man was formed, or how long these processes lasted. This was as alien from his purpose as it would have been to tell what every physiologist now knows of the processes by which every individual man is developed from a small germ to a breathing and living infant. He takes men—and he could not but take men—as he sees them, with their sinful nature, with their moral and spiritual capacity, with their relations of sex, with their relations of family. He has to teach the essential supremacy of man among creatures, the subordination in position but equality in nature of woman to man, the original declension of man's will from the Divine path, the dim and distant but sure hope of man's restoration. These are not and cannot be lessons of science. They are worked out into the allegory of the Garden of Eden, but in this allegory there is nothing whatever which crosses the path of science, nor is it for reasons of science that so many great Christian thinkers from the earliest age of the Church downwards have pronounced it an allegory. The spiritual truth contained in it is certainly the purpose for which it is told; and evolution, such as science has rendered probable, had done its work in forming man such as he is before the narrative begins. It may be said that it seems inconsistent with the dignity of man's nature as described in the Bible, to believe that his formation was effected by any process of evolution, still more by any such process of evolution as would represent him to have been an animal before he became a man. But in the first place it is to be observed that science does not yet assert, and there is no reason to believe that it ever will assert, that man became a fully developed animal with the brute instincts and inclinations, appetites and passions, fully formed in animals, such as we see other animals now, before he passed on into a man, such as man is now. His body may have been developed according to the theory of evolution, yet along a parallel but independent line of its own; but at any rate it branched off from other animals at a very early point in the descent of animal life. And further, as science cannot yet assert that life was not introduced into the world when made habitable by a direct creative act, so, too, science cannot yet assert, and it is tolerably certain will never assert, that the higher and added life, the spiritual faculty which is man's characteristic prerogative, was not given to man by a direct creative act as soon as the body which was to be the seat and the instrument of that spiritual faculty had been sufficiently developed to receive it. That the body should have been first prepared, and that when it was prepared the soul should either have been then given or then first made to live in the image of God—this is a supposition which is inconsistent neither with what the Bible tells nor with what science has up to this time proved" [*Bampton Lectures*, pp. 184–6].

2. *Mental and Religious Evolution.* The theory of physical life which we have been considering has been applied by analogy to the growth both of mental and religious phenomena. Mr. G. J. Romanes, in his *Mental Evolution in Animals*, gathers together a great number of facts by way of finding a physical basis of mind, and traces mental growth from consciousness, through the gradations of sensation, pleasure and pain, memory, association of ideas, perception, imagination, lower and

higher instinct, to reason. But he expressly leaves the question alone "whether there is any distinction in kind between the whole mental organisation of an animal and the whole mental organisation of a man."

Mr. Herbert Spencer, in his *Ecclesiastical Institutions*, applies the evolution theory to religion, accounting for all religious belief as generated in men by evolution from early feelings of superstitious awe, leading in the first place to fetish worship. Professor Max Müller has shown, however, that if there be anything demonstrable in the history of religion, it appears to be that fetishism is a later and *degraded* phase of religious history wherever it can be traced. Professor Huxley [in the *Nineteenth Century*, March and April, 1886] takes a view similar to Mr. Spencer's of the "Evolution of Theology," urging that in the days of Samuel (as he dates those days) the religious views of the Jews were the same as held at the same time in other countries. This can, however, only be maintained by making vast assumptions, by simply ignoring the moral tone and character of the vast bulk of the narrative, and by fastening attention upon a few isolated fragments. On the other hand, that Revelation was itself progressive, and adapted to the then age of the world, no intelligent Christian doubts; and this is indeed stated in Scripture, and implied in the very advent of Christ at, and not until, the "fulness of time." As has been truly said, the Bible is very largely the "*history* of a Revelation," and while this may possibly have been given and continued in conformity with some general law, for all we can tell, the fact has to be accounted for that the teaching of this particular line of Revelation alone (supposing there to have been others) has always been in marked advance of contemporary human thought as interpreted by history.

The same system has been applied to morals, and it has been widely taught that marriage, for instance, slowly emerged from mere promiscuous intercourse, followed next by polyandry, and only finally by polygamy and true unions. It seems overlooked that such a history implies a moral "Fall" far beyond any recorded in Genesis, since many even of the lower animals, as well as the anthropoid apes, have risen far above the degradation here implied, which rests for proof solely upon the doubtful meaning of certain ancient customs and terms.

**Ewald,** Georg Heinrich August von [*b.* 1803, *d.* 1875]. He was born at Göttingen, the son of a linen-weaver; at the age of seventeen he entered the University of his native place, where Eichhorn was then teaching. In 1823 he became a teacher in the Wolfenbüttel Gymnasium, and in 1827 was made Professor of Philosophy at Göttingen, and in 1835 Professor of Oriental languages. On Dec. 12th, 1837, he was dismissed from his post on account of his having signed, with six of his colleagues, a protest against the abolition of Constitutional law and liberty in Hanover, by the new Sovereign, Ernest Augustus. He then visited England, and was called in 1838 to be Theological Professor at Tübingen; here he remained for ten years, during which time he had many quarrels with his colleagues, and in 1848 he returned to Göttingen, where he remained till 1866, when his strong political feelings, and his refusal to take the oath of allegiance to the King of Prussia, caused him once more to lose his post. He was a most indefatigable lecturer and author. Not only did he lecture at Tübingen and Göttingen, on Jewish and Arabic literature, but also Persian, Syriac, Coptic, and Sanskrit. His authorship commenced as early as 1823, when he wrote a work on the composition of Genesis. Among his most important works are a *Critical Grammar of Hebrew*, a work on the *Canticles*, a *Commentary on the Apocalypse; Poetical Books of the Old Testament; Prophets of the Old Testament.* His most celebrated work was published between 1843 and 1859, in 7 vols., *History of the People of Israel until the Time of Christ, Antiquities of the People of Israel, History of Christ and His Time*, and *History of the Apostolic Age.* He also published many volumes of Biblical criticism. It is difficult to say what class of theologians he belongs to, as he always deprecated being classed with any. He is, however, specially distinguished for his love of the concrete forms of Divine truth, in opposition to the abstraction of over-speculative minds.

**Ewing,** Alexander, Bishop of Argyll, and a divine of considerable influence in this century, was born on March 25th, 1814, at Aberdeen, where his father practised as a lawyer. Both parents died soon after his birth, and he was brought up by his uncle, who had him educated at Aberdeen and the University of Edinburgh. He married early, and then went abroad for the sake of his health, which was never strong, and which prevented his taking orders till 1838. It was his strong repulsion to Calvinism which led him to the Episcopal Church in preference to the Presbyterian. The doctrine of Election, which he called the "Calvinistic doctrine of favouritism," was so offensive to him, that he was never weary of repeating the phrase from the Church of England Catechism, "Christ has redeemed me and all mankind." He first ministered at an Episcopal Church in Forres, and in 1847 was elected to the Bishopric of Argyll. He was a very tall, thin man, with a pale, striking face, wonderfully bright and eager manner, in the early part of his episcopate with long black locks, which at the end had

become silvery white; and the black skull-cap with which they were covered gave him an aspect like that of the divines of Baxter's days. He had the keenest sense of humour, and was wonderful in his manner of telling an anecdote; and, as is not uncommon with men of such gifts, had a keen and most sensitive spirituality, and was a constant student of Pascal, Fénélon, and Madame Guyon, with all of whom he had the closest sympathy. To these gifts must be added an excellent musical taste, and considerable artistic and poetical power. His theological position will be best understood when we say that Ewing was a disciple of Macleod Campbell, and Thomas Erskine of Linlathen, who, not content with the usual Scottish conception of God as the Sovereign of the universe, felt that this conception, begotten at a period of tumult and confusion, when those who framed the Scottish polity clung most of all to the idea of a Supreme Governor, required to be supplemented, if not superseded, by faith in Him as the Father of mankind. Certainly it was this doctrine which Ewing made it his business to preach in his new diocese. It was a difficult task that he had before him—to take charge of a wide area inhabited chiefly by Presbyterians; there were, however, a fair number of Episcopalians in the west and north of Argyllshire, and in the wild districts about Glencoe. To these he devoted himself with untiring energy, except when ill-health obliged him to travel in Southern Europe, an event of frequent occurrence. At such times he devoted himself to writing theological pamphlets, and to correspondence with many eminent men at home and abroad. The late Archbishop Tait and Mr. Maurice were among his most intimate friends; and the present writer has often met him at the Archbishop's, who had a deep affection for him, and delighted in his conversation. Among his most characteristic theological works must be reckoned the *Present-Day Papers*, a collection of essays which he edited, and of which he wrote several. A controversy on the doctrine of the Eucharist, which arose in the Episcopal Church, known as the Cheyne case, and which in its day produced great excitement, resulted in an ecclesiastical trial, at which Bishop Ewing presided; but though his opinion was entirely against the "high" view of Mr. Cheyne, he declined to vote for sentence against him, believing that such would be only a form of religious persecution. In the controversy which arose on the publication of the *Essays and Reviews*, and which treated chiefly of inspiration and future punishment, Ewing took a conspicuous part, and in so doing gave offence to many of his fellow bishops, as he did also by expressing his opinion that the Athanasian Creed was as unintelligible to the great majority of our congregations as are "the special legal expressions in a title-deed, or the terms in a physician's prescription," and that it ought to be "consigned to the charter chest as an old and curious heirloom." It is not to be wondered at that some of his brethren partially ostracised him, so that he eagerly sought opportunities of friendly relations with the Presbyterians. There is a glowing account of him, his catholicity of spirit, and earnestness of piety, in Dean Stanley's *Lectures on the Church of Scotland*. His life, for the reasons we have given, was, though a happy, yet a lonely one. He was often seen in his private chapel, buried in silent thought and prayer. One of his last addresses to his synod was described by a hearer as "a voice crying in the wilderness." His life had many personal sorrows, but he did not lose his cheerfulness, not even when bowed down with bodily pain. He frequently expressed the hope that his name might not be forgotten in Argyllshire, a touching sign of the love which he felt for his scattered flock. He died in 1873, surviving his friend Erskine by three years, and Macleod Campbell but one. An admirable biography has been written of him by his friend Dr. Ross.

**Ex cathedrâ.**—Lat. *Ex*, "from"; Gr. *Kathedra*, "a chair." A phrase used in speaking of authoritative decisions on matters of faith, or other matters, given by prelates in their official capacity. The Pope is held to be infallible when he gives his opinion "ex cathedrâ" concerning any doctrine to be believed by the whole Church of Rome.

**Excommunication** was in use among the heathens and Jews, as well as in the Christian Church. Among the Greeks and Romans the excommunicated were forbidden to be present at the sacrifices, and consigned to evil spirits with imprecations. But this was regarded as so terrible that it was seldom pronounced. Cæsar tells us that this was the severest punishment among the Gauls. Speaking of the authority of the Druids, he acquaints us, "That when anyone refuses to stand to their award, they bar him the privilege of being present at their religious ceremonies. Those who are thus thunderstruck are looked on as wicked and scandalous wretches; everybody shuns their company. If they have any occasion to commence a suit, they are not allowed the benefit of a court of justice. They are never admitted to posts of profit or honour; and all this infamy and disregard continues for life, and passes on their memory." When the excommunicated person repented, and desired forgiveness of the gods, he applied to the priests to be restored, and then, one of that order having first examined the case and found the delinquent sincere, restored him to his former condition of privilege. And when the excommunicated person happened to die unrestored, the priests offered a sacrifice to the *Dii Manes*,

praying them not to use his soul roughly when he came amongst them.

In the Jewish Church excommunication was threefold in character:—[1] The casting-out of the synagogue for thirty days; [2] the "delivery to Satan"—a severer sentence than the former, being pronounced in the face of the whole congregation, and the minatory sentences of the Law read; [3] the Maranatha (*i.e.* "the Lord will come"), in which the person excommunicated was threatened with the Divine vengeance. The Samaritans were thus excommunicated. Traces of these forms may be seen in the language of the New Testament [1 Cor. v. 5; 1 Tim. i. 20; 1 Cor. xvi. 22], and those passages will guide us in understanding the purpose of the Church in exercising this solemn function. It was partly remedial, that the souls of the offenders "might be saved in the day of the Lord" [Church of England Commination Service]; partly for the warning of other offenders. In some cases those who were "put to open penance" were excluded from Communion for a time; in the case of apostates and impenitent sinners they were cut off from the Church altogether.

Canonists make two sorts of excommunication, the *greater* and the *lesser*. The greater excludes altogether from communion, disqualifies clergy from administering or receiving the sacraments, or performing any ecclesiastical functions whatever. The lesser deprives of receiving the Communion, but not from attending worship. Besides excommunication, the canonists mention two other kinds of censure, *Suspension* and the *Interdict*. *Suspension* bars an ecclesiastical person from the exercise of his office, and sometimes from the profit of his benefice; and that either for a set term or indefinitely. An *Interdict* is a censure which prohibits a Church the use of the sacraments, divine service, and Christian burial. Lastly, the canonists make several sorts of immoralities or impediments, which either disable persons from receiving holy orders, or exercising them when they have them.

The warrantable grounds for excommunication may be ranged under three heads—Heterodoxy, Immorality, and Disobedience; and according to the maxims and practice of the ancient Church, prelates should be very cautious and backward in launching their excommunications, and not do it without necessity and regret. In the first ages of the Church the spiritual sword was never drawn but upon spiritual occasions. But later Councils have excommunicated those who seize on the estates of the Church; and afterwards this censure has been discharged to force people to a discovery of their knowledge of private injuries. This, called a *monitory*, was frequently practised in the Middle Ages. It will thus be seen that the main effect of excommunication was to exclude offenders from Christian society, to deprive them of the benefits of divine services and the sacraments, and all other privileges of Church communion. An excommunicated person is looked upon as no better than a pagan, or publican, as the Scripture speaks; but then this censure does not make a man incur any civil forfeiture. Whatever belongs to him as a man, a citizen, a father, a husband, or a king, by the law of nature, of nations, or the Constitution of his country; whatever belongs to him upon the score of any capacity or qualification with reference to these things, remains untouched. However, the Apostles exhorted the faithful to break off correspondence with persons excommunicated, to avoid their company, neither to "receive them into their houses, nor bid them God speed" [2 John 10]. But early interpreters interpreted the prohibition as extending only beyond necessary duties, as excluding familiarity but not charity. Thus (to use a verse of the canonists),

"Os, orare, vale, Communio, mensa, negatur,"

*i.e.* it forbade conversation, prayer, salutation, eating, but it allowed

"Utile, lex, humile, res ignorata, necesse,"

intercourse between husband and wife, parents and children, masters and servants.

The power by which popes have pretended to deprive kings by virtue of an excommunication was unknown in early times, and was first claimed with disastrous consequences by Gregory VII. It came to pass in course of time that a man dying excommunicate was refused burial in a consecrated place, and none of the clergy prayed for his soul. It has been the case that men have been excommunicated after their deaths. This was done by razing their names from the list of those who were commemorated at the Eucharist.

**Exedræ.**—The general name of such buildings as were distinct from the main body of the churches, and yet within the bounds of the Church taken in its largest sense. Thus Eusebius, speaking of the church of Paulinus of Tyre, says, "When the curious artist had finished his famous structure within, he then set himself about the *exedræ*, or buildings that joined one to another by the sides of the church." Also he speaks of them in conjunction with *œci*, rooms for conversation; "he provided spacious *exedræ* and *œci* on each side, united and attached to the royal fabric, and communicating with the entrance to the middle of the temple." Among the *exedræ* the chief was the baptistery, or place of baptism. Also the two vestries, or sacristies, as we should call them, still found in all Oriental churches; viz., the *Diaconicum*, wherein the sacred utensils, etc., were kept; and the *Prothesis*, where the side-table stood, on which the elements before consecration were placed [Jebb].

**Exemption.**—A privilege granted to some churches or monasteries, whereby they are free from the jurisdiction of the bishops in whose dioceses they are situated. While *dispensation* frees persons from the operation of a certain law, *exemption* frees them from the authority of certain persons. Religious houses thus exempt from the rule of the bishop were responsible to the Pope alone.

**Exeter.**—Until the year 703 the southern part of England from Kent to the borders of Cornwall was under the Bishops of Wessex, but in that year it was divided into two, and the See of the western half was fixed at Sherborne. Two hundred years later it was necessary, owing to the large increase of converts, to make further subdivisions, and Cornwall and Devonshire became two separate dioceses. The See of Cornwall was first fixed at Bodmin, and then at St. Germans; the See of Devonshire was fixed at Crediton, Aidulf being its first bishop. There were nine bishops of Crediton, and Leofric, the last of them, moved the See to Exeter, and the See of St. Germans was united to it by order of Edward the Confessor, who himself was present at the ceremony of installation in 1050, at St. Peter's Abbey Church, which had been chosen for the cathedral. The Sees of Cornwall and Devonshire remained united until 1877, when the see of Truro was founded.

The Church of St. Peter was founded in 932, for the Benedictine monks; but the monastery had suffered much from the Danes in the tenth and eleventh centuries. Leofric is said to have been a great benefactor to his cathedral, but of this Saxon church, which occupied part of the site of the present cathedral, no vestige remains. The "*chronicon*" of the Church of Exeter assigns to William Wavelwast, a nephew of the Conqueror, who became bishop in 1107, the honour of rebuilding the cathedral. Of that structure we have remaining the north and south towers, forming the transepts of the present church, and some traces in the chapels of St. Andrew and St. James, and in the south-east door leading into the cloisters. Wavelwast laid the foundation in 1112, but it was not completed till 1206, in the episcopacy of Marshall. Six bishops occupied this cathedral, and during the siege of Exeter by King Stephen, in 1136, it was much damaged.

Bishop Bruere built the chapter-house in the thirteenth century. To him are attributed the unique *misereres*, probably the earliest in the kingdom. Bishop Peter Quivil (1280) began the transformation of the Norman cathedral to the Decorated style, and it was finished in the last year of Bishop Grandisson (1369), leaving it, except in a very few details, much as it stands at present. In 1859 the nave was fitted for public worship, and in 1870 a complete restoration was commenced under the care of Sir Gilbert Scott. The income of the See is £4,200. The cathedral chapter consists of the dean, four canons residentiary, three archdeacons, twenty-four prebendaries, and four priest-vicars.

List of the Bishops of Crediton.

| | Accession. | | Accession. |
|---|---|---|---|
| Eadulf . | 909 | Elfwold | 988 |
| Ethelgar | 934 | Eadnoth | . *c* 1012 |
| Elfwold | 953 | Living | 1027 |
| Sideman | 973 | Leofric . | 1046 |
| Elfric | 977 | | |

List of the Bishops of Exeter.

| | Accession. | | Accession. |
|---|---|---|---|
| Leofric (*translated*) | 1050 | Miles Coverdale . | 1551 |
| Osbern . | 1072 | James Turberville | 1555 |
| William Wavelwast | 1107 | William Alley . | 1560 |
| Robert Chichester | 1138 | William Bradbridge | 1571 |
| Robert Wavelwast | 1155 | John Wolton | 1579 |
| Bartholomew | 1162 | Gervas Babington | 1595 |
| John FitzLuke | 1186 | William Cotton | 1598 |
| Henry Marshall | 1194 | Valentine Cary | 1621 |
| Simon of Apulia | 1214 | Joseph Hall . | 1627 |
| William Bruere | 1224 | Ralph Brownrigg | 1642 |
| Richard Blondy . | 1245 | John Gauden | 1660 |
| WalterBronscombe | 1258 | Seth Ward | 1662 |
| Peter Quivil | 1280 | Antony Sparrow . | 1667 |
| Thomas Button | 1292 | Thomas Lamplugh | 1676 |
| Walter Stapleton | 1308 | Jonathan Trelawny | 1689 |
| James Berkeley | 1327 | Offspring Blackall | 1708 |
| John Grandisson. | 1327 | Launcelot Blackburn . | 1717 |
| Thomas Brentingham . . | 1370 | Stephen Weston . | 1724 |
| Edmund Stefford | 1395 | Nicholas Claggett | 1742 |
| John Catterick | 1419 | George Lavington | 1747 |
| Edmund Lacy | 1420 | Frederick Keppel | 1762 |
| George Neville | 1458 | John Ross . | 1778 |
| John Booth . | 1465 | William Buller . | 1792 |
| Peter Courtenay | 1478 | Henry R.Courtenay | 1797 |
| Richard Fox | 1487 | John Fisher | 1803 |
| Oliver King . | 1493 | George Pelham | 1807 |
| Richard Redman | 1496 | William Carey | 1820 |
| John Arundel | 1502 | Christopher Bethell | 1830 |
| Hugh Oldham | 1505 | Henry Phillpotts . | 1831 |
| John Harman, or Voysey | 1519 | Frederick Temple | 1870 |
| | | Edward H. Bickersteth . | 1885 |

**Exhortation.**—An address made to move people to the due performance of their duty. There are several of these in the Church Service, but the one which begins Morning and Evening Prayer, "Dearly beloved brethren, the Scripture moveth us in sundry places," is by way of pre-eminence called *The* Exhortation. It grasps the whole idea of worship—[1] thanksgiving and praise, [2] hearing God's Word, [3] prayer as preparatory to the Confession of sin and the Absolution. Other exhortations occur in most of the principal services of the Church.

**Ex opere operato.** [Opus Operatum.]

**Exorcists.**—The second in rank of the lesser Orders of the Church, whose business it was to exorcise or cast out the evil spirits from persons possessed, *i.e.* demoniacs. In the Apostolic age the power of exorcising was a miraculous gift of the Holy Ghost given to many Christians; but for the first three centuries the bishops and presbyters were the usual exorcists. When this miraculous gift was withdrawn from the Church, then the special office

of exorcists was instituted. The Greek Church does not reckon them as an ecclesiastical Order at all. In the Latin Church they are mentioned in the Canons of Antioch [341] as one of the lesser Orders; they stand next to the *acoluthi*, or servers: the ceremonies of their ordination are inserted in the ancient rituals. They received a book of exorcisms from the bishop, who pronounced these words:—"Take this book and get it by heart, and have authority to lay hands upon catechumens and baptised persons possessed." This form was concluded with a particular benediction upon the exorcist. The Jews had their exorcists (many of them impostors), as we may learn from the Gospels, from the Acts, and Josephus. Justin Martyr, in his *Dialogue with Trypho*, charges the Jews with superstitious practices in their exorcisms, and that they made use of perfumes and ligatures like the heathen. Hence we may conclude that exorcising was practised among the heathen; and Lucian bears witness that such was the case. In one sense every man is his own exorcist, in that, by his prayers, he may resist and drive away evil spirits.

**Expectation Week.**—The week before Whitsuntide, so called in memory of the Apostles' waiting for the promised Comforter after the Lord's Ascension. The Sunday between the two events has been strikingly called "the Sunday without Christ" (W. Page Roberts). The Church services for this week are specially solemn in tone, as seeming to ring out the Church's Expectation for the perfect comfort which is still to come. The Collect prays for the gift of the Holy Spirit to comfort us who are orphaned (this is the real force of the original word in John xiv. 18, translated "comfortless"), the Epistle is taken from St. Peter, "the Apostle of Hope," as Archbishop Trench happily designates him, and speaks of the end of all things at hand, as it practically is to each one of us, and exhorts to sobriety, devotion, charity, practical usefulness. The Gospel is part of our Lord's parting address to His disciples, an exhortation to the Church to patient waiting.

**Expiation.** [Work of Christ.]

**Extreme Unction.**—The ceremony of anointing the sick with oil, practised by the Romish Church. Of Extreme Unction, the Romish Council of Trent asserts, "The holy unction of the sick was instituted by our Lord Jesus Christ, as truly and properly a sacrament of the New Testament, as is implied indeed in St. Mark; but commended and declared to the faithful by James the Apostle and brother of the Lord (James v. 14, 15). 'Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.' From which words, as the Church hath learned from apostolic tradition handed down, she teaches the matter, form, proper minister, and effect of this wholesome sacrament; for the Church has understood that the matter is oil blessed by the bishop, for unction most aptly represents the grace of the Holy Spirit wherewith the soul of the sick man is invisibly anointed; then that the form consists in these words: 'By this anointing, etc.'" Four canons were passed by the Council on this subject:—

"1. If any shall say that Extreme Unction is not truly or properly a sacrament instituted by our Lord Jesus Christ, and declared by the blessed Apostle James, but only a rite received from the Fathers, or a human invention; let him be accursed.

"2. If any shall say that the holy anointing of the sick does not confer grace, nor remit sins, nor relieve the sick, but that it has ceased, as if it were formerly only the grace of healing; let him be accursed.

"3. If any shall say that the rite and usage of Extreme Unction, which the holy Roman Church observes, is contrary to the sentence of the blessed Apostle James, and therefore should be changed, and may be despised by Christians without sin; let him be accursed.

"4. If any shall say that the presbyters of the Church, whom St. James directs to be called for the anointing of the sick, are not priests ordained by the bishops, but elders in age in any community; and that therefore the priest is not the only proper minister of extreme unction; let him be accursed."

Oil was an ordinary means of healing among the Jews, but there is no proof in Scripture that the custom of anointing was intended to be continued in the Church. The ceremony of Extreme Unction as now practised by the Roman Church dates back only to the end of the twelfth century. They no longer anoint the sick person with a view to healing his body, but this sacrament, as they term it, is only administered to those apparently *in extremis*, as the last of all religious rites. Unction is performed on the five senses; the form of words at each unction is: "By this holy unction, and by His most tender mercy, may the Lord forgive thee whatsoever sin thou hast committed by *sight*," substituting *by hearing*, etc. Extreme unction is usually administered after the Viaticum. The 25th Article of the Anglican Church declares Baptism and the Lord's Supper to be the only two sacraments ordained by Christ, and in enumerating the five other sacraments held by the Church of Rome, amongst them Extreme Unction, says they "are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles."

# F

**Faber,** Frederick William, D.D. [*b.* 1814, *d.* 1863], a distinguished divine and poet, of Huguenot family, educated in the Church of England, of which his father was a minister, joined the Roman Catholic Church in 1845. He was a graduate of Balliol College, Oxford, where he was a friend of the late Archbishop Tait and F. Oakeley, became Fellow of University, and was ordained. Like most enthusiastic spirits of the Oxford of that day, he fell under the influence of J. H. Newman, though he had left Oxford during the excitement of the *Tracts for the Times*. In 1843 he became rector of Elton, in Huntingdonshire, and during that time wrote a very beautiful poem in blank verse, entitled *Sir Lancelot*, describing the movement of a lonely spirit towards the light, and evidently intended to describe his own movement towards the rest of the infallible Church. Other poetical works published at that time were:—*The Styrian Lake* and *The Cherwell Water Lily*, and he also wrote *Sights and Thoughts in Foreign Churches*, the outcome of four years' travel on the Continent with a pupil. After becoming a Roman Catholic, he went for a while to Italy, and returning to England, founded a religious society at Birmingham. In 1849 he became the head of the Brompton Oratory, and there remained till his death. Some of his hymns have gone into the first rank, and are known all over the world, as, *Sweet Saviour, bless us ere we go; Hark, hark, my soul; O come and mourn with me awhile; O Paradise*, etc. His prose works probably will not live, but the hymns we name prove that he had true poetic instinct and grace.

**Faber,** George Stanley, D.D., uncle of the preceding [1773–1854], a distinguished divine of the Evangelical school, author of *Horæ Mosaicæ* (Bampton Lectures for 1801); *Difficulties of Romanism; Sacred Calendar of Prophecy*, etc. He was a prebendary of Salisbury.

**Fabian,** Bishop of Rome, succeeded Antheros in the year 236, and was martyred under Decius, Jan. 20th, 250. There is a legend that when the brethren were assembled to choose the Pope, a dove settled on the head of Fabian, who was a layman just come to Rome, and thus he was elected. Very little is known of him, but he is said to have caused the body of Pritianus, the predecessor of Antheros, who had been martyred in Sardinia, to be brought to Rome, and buried in the cemetery on the Appian Way, in which he himself was afterwards interred. Three spurious decretals are attributed to him.

**Faculty.**—A faculty is a legal instrument, issued in the court of the chancellor of the diocese, by which the Ordinary gives his sanction for various purposes. In cases where it is desired to make any alteration in the structure or ornaments of a parish church, the law requires that a faculty be obtained before such alteration is taken in hand. The procedure is as follows:—the rector and churchwardens of the parish petition the court of the chancellor of the diocese to issue a faculty, they presenting at the same time plans of the intended alterations. A copy of this petition must be affixed to the church doors to give due notice to all concerned of the intended alterations. Any parishioner may appear before the court to oppose the issue of a faculty. The chancellor, having heard the case and examined the plans submitted, gives his decision. Appeal lies from this court to the Court of Arches, and thence to the Privy Council. But it was laid down, in the case of Woolcombe *v.* Ouldridge, that the superior court is very reluctant to interfere with the inferior court in the matter of faculties; however, in the case of the church of St. Mary-at-Hill, in the city of London, Lord Penzance, on appeal, revoked the faculty granted to the rector and churchwardens by the chancellor of the diocese for reseating their parish church. In one case the court ordered a confirmatory faculty to be issued, sanctioning the alterations that had been illegally carried out, the archdeacon having first notified to the court his approval of the said alterations. In the case of an ornament having been introduced without a faculty, such ornament cannot be legally removed without a faculty. A clerk in holy orders may be proceeded against criminally for making alterations without a faculty, but, as Sir R. Phillimore says, "such a course is inexpedient." Faculties are not granted unless there is ample security that the necessary funds will be forthcoming. Faculties are also issued to allow the churchwardens to sell church furniture and utensils when no longer necessary, as, for example, when they have been replaced by new articles. A faculty may also be issued for admitting a person into the diaconate before the age of twenty-three. In this case the faculty, as it seems, must be issued by the Archbishop of Canterbury [Phillimore]; but in no case is a faculty issued for admittance to the priesthood before the legal age of twenty-four. Faculties have been also issued for appropriating pews and seats to certain individuals, but these are very sparingly issued, and only in very exceptional cases. A faculty once granted is irrevocable, unless it can be proved that it was obtained by "surprise and undue connivance." Faculties are required also for building vaults, erecting monuments, for removal of bodies, and for altering churchyards, or building thereon vestries or schools. The stamp duty on a faculty is ten shillings, and the necessary fees payable into court amount to five guineas.

**Fagius,** PAUL, an eminent Protestant minister and Hebrew scholar, was born at Rheinzabern in 1504. He studied at Heidelberg and Strasburg, in the latter town under Elias Levita. In 1537 he was appointed head of a school at Isny, where he remained six years, at the end of which time he returned to Strasburg as Hebrew professor and preacher. But when the INTERIM [q.v.] was introduced into Strasburg, Fagius, at the invitation of Archbishop Cranmer, came to England, and became Professor of Hebrew at Cambridge, where he died in the same year [1549]. During the reign of Queen Mary his body was dug up and burnt. He translated a great many Latin works into Hebrew, as *Thisbites Eliæ*, *Tobias Hebraicus*, *Sententiæ sapientium Hebræorum*, *Annotationes in Targum*, and *Isagoge in linguam Hebraicum*.

**Fairbairn,** PATRICK [1805–74], one of the founders of the Free Church of Scotland, Professor of New Testament Exegesis in the Free Church Theological College at Glasgow. He was the author of several theological works, of which the principal are:—*The Typology of Scripture* [2 vols., 1847], *Ezekiel and his Prophecies*, *The Pastoral Epistles*, and a *Treatise on Pastoral Theology*, published posthumously, with a biographical preface.

**Faith.**—This word is used in Holy Scriptures in several different senses, springing out of its primary signification of "trust." It sometimes denotes merely the assent of the intellect to the credibility of this or that assertion, as in the Epistle of St. James, where faith without works is regarded as equivalent to the unproductive assent of the understanding to a truth set before it. It is also used of simple trust and confidence in a person, as, *e.g.*, with regard to the Apostles' fears of shipwreck [Matt. viii. 26], "Why are ye fearful, oh ye of little faith?" and in the case of St. Peter walking on the water [xiv. 31], "Oh thou of little faith, wherefore didst thou doubt?" The same Greek word is used in Acts xvii. 31 of the *assurance* given by one person to another: "Whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Akin to this is its usage for "good faith," "faithfulness," as in the enumeration of the weightier matters of the law, judgment, mercy, and faith, Matt. xxiii. 23; and Gal. v. 22, where faith, in the list of the fruits of the Spirit, seems to mean "trustworthiness," though possibly it may rather signify "trustfulness," "willingness to trust others." [See also Rom. iii. 3; Tit. ii. 10.]

But its most frequent use is to express the exercise of that faculty of the soul by which it embraces the promises of God and the revelation of His will, and that especially with regard to the Person, sufferings, and mediatorial work of our Lord Jesus Christ. It is in this sense of the word that the acts of the worthies of old time are said in Heb. xi. to have been wrought by faith, their authors believing that what God had promised, that He was able to perform. Of a similar nature was the faith of those who received the blessings of healing, whether for themselves or for others, from our Lord and His Apostles. Take, for, example out of numerous instances, the faith of the blind men mentioned in Matt. ix. 28, 29: "Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you;" and the want of faith on the part of the father of the lunatic child [Mark ix. 22, 23], "If Thou canst do anything, have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth;" and compare the limitation which Jesus put upon His own power: "He could there do no mighty work, save that He laid His hands upon a few sick folk and healed them. And He marvelled because of their unbelief" [Mark vi. 5, 6; see Matt. xiii. 58].

But the highest object of faith is the Person of Jesus Christ, His Atonement and mediation; and its highest office that of being "the hand by which we stretch forth to take the blessings God's mercy offers" in the death and risen life of Christ our Saviour. "Justifying faith," as this is termed, is no mere assent to the historical fact of the Crucifixion, not even the intellectual apprehension that Christ's death was a full, perfect, and sufficient sacrifice for the sins of the whole world; it has to do with the heart and the affections, as well as with the understanding: "with the heart man believeth unto righteousness" [Rom. x. 10]. It is productive of results [James ii. 14]. Some of its fruits are—works of love [Gal. v. 6]; true wisdom [2 Tim. iii. 15]; victory over the world [1 John v. 4]. It is the gift of God: "By grace are ye saved through faith; and that not of yourselves—it is the gift of God" [Eph. ii. 8]. It is the instrumental cause of the reception of JUSTIFICATION [q.v.] on our part; it opens the way to Sanctification [Acts xxvi. 18]—"that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me;" it leads to the Indwelling of Christ:—"that Christ may dwell in your hearts by faith" [Eph. iii. 17].

There remains for notice one other usage of the word: when, generally with the article prefixed, it signifies the body of the truths most surely believed among us, and so is equivalent to the Christian religion. Thus St. Jude [v. 3] exhorts the Christians to contend earnestly for the faith once delivered to the saints; St. Paul preached the faith which once he destroyed [Gal. i. 23]; he warns Timothy that in the latter days some shall depart from the faith, and says of others

that concerning the faith they have made shipwreck [1 Tim. i. 19; iv. 1]; he addresses Titus as his own son after the common faith [Tit. i. 4]. In Gal. iii. 23 either the word "faith" is used in two different significations, or the article ought to be prefixed to the word in each instance. In Gal. vi. 10 Christians are termed the servants of the faith; and there are many other instances. In Eph. iv. 5 it occurs without the article: "One Lord, one faith, one baptism."

**Faithful Men.**—This title is given in the Nineteenth Article of the Church of England to every member of the Church. It was the recognised expression in early times for all who had been baptised, and signified that just as the Church is called "holy," as signifying that this is God's intention with regard to her, so is faithfulness required of each member, as his proper and consistent character. But the expression soon became restricted to those baptised persons who were in full communion, as distinguished from CATECHUMENS and PENITENTS, and it was generally applied to the laity only. The "faithful" only were admitted to the Holy Communion, and to join in the Lord's Prayer, as well as to hear discourses on the profounder doctrines of the Gospel, where the catechumens only heard lessons of plain morals and daily duty. The Scriptural expressions, "perfect" and "enlightened," in 1 Cor. ii. 6, and Heb. vi. 4, seem to have the same meaning.

**Faith-healing.**—The name given to a religious movement of recent origin. It seems to have arisen in the Swiss village of Maünendorf, where Dorothea Trudel, a worker in artificial flowers, between the years 1850–60, is said to have effected wonderful cures by the power of prayer, resting her work on St. James v. 14. A similar movement sprang up almost simultaneously in the village of Motlingen, in the Black Forest, where lived Pastor Blumhardt, an able mission preacher. Certain cases had sprung up in his neighbourhood, not unlike demoniacal possession. His prayers over them, he tells us, were answered by cures, and he goes on to say, "Everything concerning illnesses in my parish began to be changed. Seldom did a medical man appear in it. The people would rather pray. The general state of health became better." Blumhardt died in 1880, aged seventy-five; Dorothea Trudel died of typhus fever at the age of forty-eight. Both of them had established houses in which their practice was continued. Sweden and America have been the nursing homes of this movement, which has spread from the latter into England. There are centres in London, Brighton, Liverpool, and elsewhere, which are called *Bethshans* ("houses of security"). The head centre is presided over by an American minister named Boardman. Meetings are held at 3 p.m. every Wednesday, open to any one. Some of the literature connected with this movement is very objectionable, some merely foolish. None of it, however, is very remarkable. There have been already signs of disagreement among the devotees, as to the *nature* of the cure, whether miraculous or not; as to the *means*, whether oil should be used; and as to the *name*, whether it should be called faith-healing or Divine healing. The best accounts of the movement are published by Messrs. Morgan and Scott.

**Faith,** ST., VIRGIN AND MARTYR (Oct. 6th), suffered under the Diocletian persecution. Although nothing more is known of her, yet, most likely on account of her significant name, many churches in England have been dedicated to her. She is commonly represented in art with sword and gridiron, or resting on an iron bed, with a bundle of rods in her hand.

**Fakirs.**—A sect of Dervishes or wandering Mahometans, who live on alms. When they enter a town they each blow a hunting-horn, and then some go and beg for the rest, distribute what they receive equally among the whole company, and if anything remains, give it to the poor, leaving nothing for the next day. Some maintain that they are privileged to commit acts which would be considered wicked in other people, and therefore give themselves to all sorts of impurities. They have chiefs, who give audience to the people, while their disciples recite their virtues and favours from God. Sometimes one chief has as many as two hundred disciples, and they have a standard, and lances and other weapons. There is a third kind, the children of poor people, who retire into mosques to study the law in order to become Moulas, or doctors. There are also Penitent Fakirs, who always maintain a certain position, sometimes during their whole lives, as holding their hands across over their heads, or turning them behind them. They have other Fakirs to serve them with necessaries. There are said to be about two million Fakirs in India. The term is, however, often employed there to describe a religious mendicant of any faith.

**Faldstool.**—This word comes from the German *falzen*, "to fold"; and *stuhl*, "a chair"; and designates a portable folding chair, like our camp-stools. Formerly a bishop used sometimes to take such a chair with him, or one used to be placed for him in the choir when he went to officiate in any church not his own cathedral. The name is now commonly, though incorrectly, applied to the "Litany stool."

**Falk Laws,** THE.—So called after the Prussian Minister, Falk, who, in 1872, received the supervision of ecclesiastical and educational affairs. After the promulgation of the dogma of Papal Infallibility by Pius IX. in 1870, the Roman Catholic Church began to

extend its interference over the temporal affairs of the countries of Europe. In Germany the matter took something of the form of the struggle between William Rufus and the Pope concerning Anselm—Had the Pope or the King the power to appoint and set down the bishops? In the case of Germany, the Roman Catholic Church deprived a number of clergy and teachers of their offices, whereupon the Prussian Government, in order to counteract this, passed in May, 1873, a law for the inspection of schools, by which all schools in Prussia, Roman Catholic as well as Protestant, were placed under the direct superintendence of the State magistrates. In July of the same year the Jesuits were expelled from Germany, the Government considering that the setting up of the Infallibility of the Pope was due in a great measure to their influence. In order to establish a definite division between the spiritual and temporal powers, the so-called "Laws of the Church" were passed, whose chief aim was to curtail the powers of the Roman Catholic clergy, especially with regard to the imposition of penances, etc., and to provide for their training and education, which up to this time had been carried on by the Jesuitical schools. By the same laws a royal court of justice was formed for the management of ecclesiastical affairs, and arrangements were made for the abolition of the convents, to be carried out if necessary. At the same time the Protestant Church received a firmer organisation, and the laity were given a stronger voice in Church government. A proclamation issued in September, 1873, announced that a system of synods, parochial and provincial, was in the course of formation, which would include Protestant and Roman Catholic representatives, all of which would be subject to the High Clerical Council, under the presidency of the *Kultur-Minister*, Falk. The whole question caused great excitement and bitterness in Germany. In the course of the quarrel —the *Kulturkampf*, as it is generally called— the Pope appointed Ledochowski to the See of Posen. Prussia did not approve, and absolutely refused to allow him to take possession, Bismarck exclaiming, "Wir wollen nicht nach Canossa gehen" ("We will not go to Canossa"), referring to the struggle between Henry IV. and Gregory VII., and the humiliation imposed on the former. Ledochowski was for many years without employment, until the Pope made him a cardinal and gave him a post in the Vatican. The German Chancellor certainly never anticipated so stubborn a resistance as he found, and on the death of Pope Pius IX., in 1878, a hope of reconciliation appeared. Bismarck took the opportunity of saying publicly that the new Pope, Leo XIII., was "a wise, moderate, and pacific gentleman," that he was "not a Guelph, nor a Pole, nor a Liberalist, nor had anything to do with Social Democrats." Negotiations began, and have slowly continued. A trumpery dispute having arisen in 1885 between Germany and Spain relative to the Caroline Islands, Bismarck arranged that the Pope should be invited to arbitrate between the two nations; and on the other hand it was the subject of much remark in the German papers, that when on this occasion the Pope gave a dinner to the foreign ambassadors and prominent members of the Church, Ledochowski was not invited. At length, in April, 1886, the dispute was ended by a compromise which leaves the German State victorious in form and the Roman Church in substance. The great battle had come to rest largely on the question of the *Anzeigepflicht*, *i.e.* the Duty of Notification which the State demanded from each bishop of the transference of any clergyman to a new duty. This is yielded by the Pope, whilst the objects intended by it are abandoned. In education the question is quite conceded by Bismarck, and so the heart and kernel of the "May Laws" is taken out. There is one other law which Germany owes to Falk, and which has been productive of much evil to the Church—namely, that which declared the civil contract to be all that is necessary to make marriage legal. As no children can be baptised except those whose parents were married by a pastor, the harm done, especially in the large towns, is endless.

**Fall of Man.** [Original Sin.]

**False Apostles.**—St. Paul speaks of such in 2 Cor. xi. 13: apparently persons who had seen, or pretended to have seen, the Lord, and made their claim to be Apostles on this ground. These were the *Judaisers*. St. John also alludes to those who have gone out into the world and carried with them a corrupt Gospel. In his case they were probably *Gnostics*, forming sects who denied the truth in one form or another respecting the Incarnation. These must be the same as those that he elsewhere calls *Antichrists*. There is a clear distinction between "False Apostles" and "False Christs." The latter are outside the Christian Church, the former within it, baptised even; the one opposers of Christ, the other schismatical members of His Body.

**False Christs.**—The most prominently distinctive characteristic about Christianity, both as an historical fact and as a theoretical doctrine, was (as it ever will be) the Incarnation of God. There was nothing in Judaism of at all an analogous kind; and, although some resemblances to it may be found in heathen mythology, it may well be doubted whether the resemblance was perceptible to the heathen mind, it is so very faint. All men having a natural belief in One who stood to them in the relation of God, the Jews believed further in that God's words and acts, as He had made them known to

them; and the heathen added to their natural religion (or superseded it by) a system of Polytheism, by which the One God was forgotten, and many imitations set up in His stead. Christianity, on the other hand, went forth into the world declaring that there lived a Man in heaven, Who had lived upon earth for thirty-three years, seen by a few—but a very few—of the world's inhabitants; that this Man was God Himself; that all religion for the future was to converge towards His Person; that anyone wilfully rejecting the religion so offered was rejecting the only Person, and the only system, which could help him on here, and make him acceptable to God, or give him hope for the future that lies beyond the grave. Thus the claim was made that Jesus Christ, sprung from an obscure family of an obscure nation, living an obscure life, and dying the death of a criminal, was to be received as the personal centre of religion by the whole world; and this claim was made, too, in such a comprehensive sense, that no qualification whatever of the terms offered was possible. The first attack was naturally against the bare facts on which this Christian theory was grounded. The Jews averred that Christ was a mere man, that He had died as ordinary men die, and that nothing had since happened to show that He was more than an ordinary man. Hence the Apostles were sent forth into the world as *witnesses* to these fundamental facts of Christianity, especially to the fact that Christ's spontaneous Resurrection from the dead on the third day after His Crucifixion, and His subsequent ascent into heaven, proved Him to be not mere man, but God; and, as it was found after a time that the facts could not be disproved, so the attempt to disprove them was gradually given up.

Then there appear to have sprung up several rivals to the Person on whose account this claim of universal faith and universal worship was made, according to our Lord's own predictions that men would arise saying, "I am Christ," and that "false Christs" would try to lead away the disciples of the true. Three such leaders are mentioned in the Acts; two, that is Theudas and Judas (who claimed to be Divine leaders of the Jews in our Lord's infancy), by the Jew, Gamaliel [Acts v. 36]; and another, the Jew for whom St. Paul was at first mistaken by the Roman governor of the castle at Jerusalem [Acts xxi. 38]. The latter pretender led a large multitude out of the holy city in the year 55, and is said to have been able to work some of those false "signs and wonders" which the Lord had predicted that "false Christs" should have power to do. He promised his followers that if they would go with him to the Mount of Olives, they should see the walls of Jerusalem fall down at his command; but Felix led troops against him, put him to flight, and slaughtered a large number of his associates. "And he," says Josephus, "was only one of many like him, who arose about that time to mislead the people."

Among such false claimants to a Divine mission were also Simon Magus, Menander, and Dositheus, of whom the first seems to be the type, as he was also the first in order of time. He was born a Samaritan, as were the other two, but educated in Egypt, probably at Alexandria, where he became imbued with the subtle metaphysics of Oriental philosophy. He gave out that he was the "great power of God," not denying altogether the Divine nature of the Lord Jesus, but claiming a still nearer place to the Godhead. Tradition declares that he was able to work miracles, and his name of "the Magian" probably indicates as much. Of his conflict with St. Peter at Samaria an account is given in Acts viii. 8—24; and an account is given by ecclesiastical historians of a still later encounter at Rome. By these it is said that Simon had carried his imitation of Christ so far that, at last, he promised his disciples he would ascend to heaven in their sight from the Capitol, and fixed a day for the miracle. St. Peter prayed to God that he would defeat the supernatural devices of Satan, and after Simon had risen a short distance from the earth, he fell down and was killed. Of Menander little is recorded, but it is distinctly said of Dositheus that he claimed to be the Messiah, and that the high priest of the Jews endeavouring to apprehend him in consequence, he fled to a cave, and there miserably perished. Claiming a Divine origin, and Divine authority, and supporting his claim by the exercise of preternatural power, Simon Magus was the type of those "false Christs" who tried to suppress the religion of the true one, standing in some similar relation to Christ as that which was held towards Moses by the Egyptian magicians. [SIMONIANS.]

**Familiars.** [INQUISITION.]

**Familists** or "Family of Love."—A sect which arose in the Netherlands in the middle of the sixteenth century. It was founded by an Anabaptist, named Henry Nicholas, a native of Amsterdam, who had become implicated in the insurrections, and fled to Emden in 1533. From thence he came to England during the reign of Edward VI., and in 1555 he started this sect. Their tenets were that there is no true knowledge of Christ except in their community, and that as Moses is the prophet of hope, and Christ the prophet of faith, so is Henry Nicholas the prophet of love. They were extreme Antinomians, and immorality was very common among them. This sect is often confused with that of David Joris [JORIS, DAVID], who was a Dutch Anabaptist, with whom Nicholas was intimate. The sect was at first popular in England, but they

soon began to be considered dangerous, both to civil order and to morality and religion, so in 1560 Queen Elizabeth ordered an investigation into the matter, which resulted in the proclamation issued "against the sectaries of the Family of Love." Severe measures were also taken against them under James I., and the sect disappeared.

**Fanaticism, Fanatics** [Lat. *fanum*, "temple"].—A fanatic was originally one who spent his time in assisting in the services of the temples, so as to cut himself off from all worldly employments. The name is now applied to one whose zeal in religious matters is allowed to outrun his judgment, and who works himself into a state of excitement which he believes will be pleasing to God. As a rule, fanaticism is a kind of monomania, produced by a diseased imagination. In ancient times the diviners of oracles were known as fanatics.

**Farel,** Guillaume, born in 1489 at Gap, in Dauphiny. He studied in Paris, and became professor in the college of Cardinal le Moine. In 1521 he was invited to Meaux by the Bishop Briçonnet, but was expelled thence with other Reformers two years later, and went to Basel, where he was welcomed by Œcolampadius. Here a similar fate awaited him, probably brought about by Erasmus, and he went to Strasbourg, and afterwards to Switzerland. At Zurich he made the acquaintance of Zwingli, and travelled in various parts, preaching the doctrines of the Reformation, which he established at Geneva in 1532. Calvin settled there three years later, and both were expelled in 1538. Farel preached subsequently at Neufchatel, Metz, and Gorze, in which latter place he and his followers were attacked in 1543 by the troops of the Cardinal of Lorraine. Farel fled in disguise to Mömpelgardt, where he carried on his labours. He also preached the Reformed doctrines at his native town, Gap. He died at Neufchatel, Sept. 13th, 1565. He was the author of many theological works.

**Farmer,** Hugh [*b.* 1714, *d.* 1787].—A learned Dissenting minister, for forty years at Walthamstow, and in the latter part of his life a lecturer in the City of London. His writings display great originality of thought, as well as learning. The principal are three treatises on [1] *Our Lord's Temptation*, in which he contends that that event was internal and subjective; [2] on the *New Testament Demoniacs*, holding that these were persons afflicted with mental and physical diseases; [3] *On Miracles*, contending that they are absolute arguments of a Divine interposition.

**Farnovians.**—The followers of Stanislaus Farnovius or Farnowski [died 1615], a Pole, who separated from the Lutherans in consequence of his Arian opinions, though he declared that Jesus ought to be worshipped. His followers, however, became more and more rationalistic, and finally denied the Divinity of Christ. [Socinians.]

**Farrar,** Robert, Bishop of St. Davids, one of the Protestant martyrs, was born probably in Yorkshire, in the reign of Henry VII. He received the first part of his education at Cambridge, but removed to Oxford, and was made a canon of St. Mary's College, which was then in high repute, because Erasmus had studied there; Farrar took his degrees there in 1526 and 1533. In 1535 he accompanied Bishop Barlow, who was sent by Henry VIII. as Ambassador to Scotland. He was afterwards chosen prior of the monastery of St. Oswald's, in Yorkshire, which he surrendered to the commissioners at the time of its dissolution in 1540, and had a pension granted him of £100 per annum, which he resigned on his promotion to the See of St. Davids. He was one of the first persons in the University of Oxford to embrace Protestantism; this was mainly through the influence of the Rev. Thomas Garrol, of All Hallows, Honey Lane, London, who, being an active promoter of the doctrine of the Bible and the Reformation, was afterwards burned at Smithfield, in 1541. Dr. Farrar became one of Cranmer's chaplains, and followed his example in marrying; this was alleged as a crime against him by his enemies in Mary's time. He was esteemed one of the most able preachers of his day, and in April, 1547, was appointed one of a body of visitors and preachers sent throughout the kingdom by royal authority for the better reformation of religion. He was made Chaplain to the Protector, the Duke of Somerset, and by him appointed to the Bishopric of St. Davids; he was consecrated Sept. 9th, 1548, by Cranmer, assisted by Ridley, Bishop of Rochester, and Holbeach, Bishop of Lincoln, in the Archbishop's chapel at Chertsey. He was the first bishop consecrated on the bare nomination of the Sovereign. Troubles awaited him on the very entrance of his bishopric; Thomas Young, the precentor, and Rowland Merrick, one of the canons, had been appointed commissioners during the vacancy of the See, and they had taken advantage of their situation to strip the cathedral of its plate and ornaments, and to appropriate to their own private use the money gained by the sale of them: they had also put the episcopal seal to several grants without the King's authority. The bishop hearing of this, issued his commission to his chancellor, for visiting the chapter, as well as the rest of the diocese; the chancellor drew up the commission in the old form, which did not sufficiently acknowledge the King's supremacy, and this circumstance was taken advantage of by those whose conduct was to be the subject of inquiry, not only to disobey the commission, but to accuse the Bishop of criminally designing to set up

the Pope's authority in opposition to the King's. In consequence of these proceedings, the Bishop was first obliged to go to London to answer these accusations, which consisted of fifty-seven charges, most of them extremely frivolous as well as malicious; then he was sent to the assizes at Caermarthen, and afterwards taken back to London and imprisoned in the Tower. His imprisonment prevented him from paying his dues to the Crown, as he could not receive his revenues, and this was afterwards laid to his charge as a further crime. Owing to the fall of his patron, the Duke of Somerset, he was kept in prison till the death of Edward VI., and when Mary came to the throne charges were brought against him very different from those for which he had previously been confined. During the year 1554 he appears to have been either in the Tower or the King's Bench, in company with many who were imprisoned while changes were making in the Act of Parliament, to enable the Papists to put to death those who would not submit to the Roman Church. On Jan. 28th, 1555, Cardinal Pole, the Pope's Legate, granted a commission to Gardiner, Bishop of Winchester and Lord Chancellor, and other bishops, to sit upon and judge, according to the laws revived against heretics, all such ministers and others as were in prison for heresy. On the 30th Bishop Farrar appeared before them, together with Taylor, Bradford, and Saunders. On Feb. 4th he was again called before the commissioners, but refusing to retract his opinions, he was in the course of ten days sent down to his own diocese in Wales to be condemned. On Feb. 20th he was brought before Dr. Morgan, his successor as Bishop of St. Davids, in custody of the sheriff, who delivered him over to the officers of the ecclesiastical power. On March 4th, being called again before Dr. Morgan, he demanded a copy of the articles exhibited against him, instead of which he was required to subscribe to the following tenets of Rome: [1] That marriage in a priest is unlawful; [2] that he believed the doctrine of Transubstantiation; [3] that the Mass is a propitiatory sacrifice for the living and the dead; [4] that general councils, lawfully assembled, never did nor can err; [6] that hope and charity, no less than faith, are necessary to justification; and [6] that all men are bound to abide by the decisions of the Church of Rome. To these articles the Bishop refused to subscribe, and at his next appearance he delivered a written declaration of his own sentiments on these subjects, similar to that which, with Hooper and others, he had signed on May 8th in the preceding year. On Wednesday, March 13th, he appeared again, and being demanded whether he would renounce his errors, he appealed from Dr. Morgan, as an incompetent judge, to Cardinal Pole. Morgan, enraged at this, proceeded to pronounce the definite sentence against him, as a heretic excommunicated, to be degraded from the priesthood, and delivered over to the secular power to be put to death by burning in the fire. On Saturday, May 30th, 1555, the sentence was put in execution in the market-place of Caermarthen, the Bishop sustaining the torments of the fire with wonderful constancy and patience.

**Farse.**—The term used for the vernacular amplification read between the verses of the Epistles and Gospels, which were read in Latin, and then each verse was paraphrased for the benefit of the unlearned.

**Fast.**—Strictly speaking, this signifies total abstinence from food and drink for any given period; but the word is commonly used to signify abstinence from particular kinds of food, particularly flesh meat, and sometimes it expresses abstinence from certain pleasures not unlawful — in a word, *self-restraint*.

Fasting was practised by the heathens of old, and also by the Jews. The latter, indeed, had only one fast in the year prescribed by the Law [See Lev. xvi. 29–34], but there are many voluntary fastings mentioned in the course of the sacred history. In the days of our Lord there was much fasting. There is no record of His having commanded it, but in the Sermon on the Mount He assumes the practice, and we know that the Apostles used it [Acts xiii. 2–3; xiv. 23; xxvii. 9; 2 Cor. vi. 5; xi. 27]. But the absence of express Scriptural commands on the subject has ruled Anglican practice so far as this, that the Church of England has not laid down set rules such as are laid down by the Roman Catholic Church. Consequently, while the English Prayer Book notes expressly what are "days of fasting or abstinence," there are no directions at all what food may or may not be eaten, but the matter is left to the discretion of individual consciences. [See the Homily *on Fasting*.] In the reign of Elizabeth eating of flesh on fish days (*i.e.* Wednesdays, Fridays, and Saturdays) was forbidden by statute. It is very common in old parish registers to find an entry that "A. B. received a licence to eat flesh in Lent." The contention that fasting is advantageous in respect to bodily health is probably to a great extent true in particular circumstances. How far it is also advantageous as an aid to devotional feeling is a question which is much discussed by Protestant theologians. While many contend that it is a great help to self-discipline, others maintain that habitual temperance is far more beneficial; that mortification beyond this has a tendency to disturb the healthy relation between body and mind, and to excite the imagination. But the setting aside of seasons like Lent for self-examination and special prayer has the

sanction of past ages, and the example of some of the holiest of men. That such an observance of seasons has been common among members of the Church needs no proof, and there have been also Nonconformist writers—like Doddridge, for example—who have borne testimony to its usefulness. The following vigorous protest against the too frequent neglect of fasts is from a well-known member of what is known as the "High Church" school in the Anglican Church:—

"The Church of England has appointed two-sevenths of the year as days of Fasting or Abstinence, but their widespread neglect is a reminder of Prince Bismarck's saying, 'Britannia metal is to say one thing and do another.' The Ember Days are well-nigh forgotten. The close connection pointed out by our Lord between prayer and fasting, if evil spirits are to be cast out, was forgotten when the Day of Intercession for missions to the heathen, originally appointed in 1872 on an Ember Day, was moved to the Feast of St. Andrew in the following year, though by the recent change to St. Andrew's Eve we have been, though too apologetically, reminded of that connection. Many individual efforts have indeed been made during the past fifty years to remind Church people of the duty of fasting. Archbishop Longley once refused an invitation to dine at Court on a Friday. Bishop Hamilton religiously observed the Ember Days. The present Archbishop of Canterbury and Bishop of London have more than once pleaded for the observance of the Ember Seasons, pointing out their suitableness for intercession for the home and foreign missionary work of the Church. The late Archdeacon Freeman, as examining chaplain to the Bishop of Exeter, used to urge upon candidates for ordination the practice of refusing all invitations on Fridays, saying how he and his family had done this for years, and had found the benefit of having one quiet week-day for religious uses. But these witnesses have been too few. There are fewer clerical dinner parties on Friday than there were; but many clergymen who call themselves High Churchmen have no scruple in going to tennis parties, or balls, or giving school-treats on that day. One of the chief contributions of Dr. Pusey to the *Tracts for the Times* were his tracts on *Fasting* Nos. 18 and 66. In the second of these he points out that retirement from social enjoyment is a part of fasting, and that fasting is a most important part of spiritual discipline. As to vigils, fasts, and days of abstinence, his judgment is, that the English Church does not mark any difference between them; and he counsels generally such an amount of self-denial in all matters as each individual can bear, avoiding ostentation and censoriousness, though not being ashamed to confess by his acts his obedience to the Church. During these thirty years High Churchmanship has become in a measure popular; but is there the same spirit of discipline, of humble, deep, thoughtful resolution, that there was fifty or forty years ago? There have been instances of extravagance, and we have learnt the useful caution, that while fasting is intended to subdue our passions, it is not intended to impair our strength of body or mind; but it must be a real self-denial if we would be true to the Church and to Christ, Who has joined almsgiving, prayer, and fasting together as part of the righteousness which He taught His disciples. The clergy are bound to teach the laity to fast by their example. Meditation is doubly useful in these times of activity and excitement. And the observance of fasting days cannot but increase the opportunities for reading, which is so necessary for the clergy, that their teaching may be deep, pointed, and definite. Lastly, the observance of Friday would teach the people the true spirit of the observance of Sunday, which cannot be more happily described than by a phrase used in a public notice in the city of Milan, where on St. John Baptist Day, 1883, being a Sunday, the custom of closing the shops on every Sunday was by common consent begun 'for the festal repose of the Lord's Day.'"

**Fasting Communion** is compulsory in the Roman Catholic Church, and an extreme section of the Church of England also declare that "if antiquity is unanimous in anything, it is the necessity of receiving this Sacrament fasting." The following quotations are from a tract issued by the English Church Union:—

"In the third century, certain persons who were afraid lest the smell of wine in the morning should betray them to be Christians, adopted water instead, and thought to make up for this compromise by a second celebration in the evening with a mixed cup, and justified themselves by reasoning that our Lord offered the mixed cup, not in the morning, but after supper. St. Cyprian, however, utterly repudiated the idea that our Lord's time of Institution was any precedent. 'Christ,' he said, 'must needs offer at the evening of the day, that the very hour of the Sacrifice might indicate the setting and evening of the world. . . But *we celebrate the Resurrection of the Lord in the morning*.' This difference between the original Institution of our Lord and the practice of His followers is everywhere acknowledged. St. Gregory Nazianzen says, 'He delivered the Paschal Mystery to His disciples in a guest-chamber and after supper, *we in temples and before supper*.' St. Augustine (*ad Januar*): 'It is as clear as day that when the Apostles first received the Lord's Body and Blood they did not receive fasting. Ought it, then, to be a matter of reproach to the Catholic Church that this Sacrament is always received fasting? For, from that time, it seemed good to the Holy

Ghost that, for the honour of so great a Sacrament, the Lord's Body and Blood should enter the Christian's mouth before other food: whence it is that this custom is kept throughout the world. And though the Lord gave it after meat, yet the brethren ought not to assemble to receive that Sacrament after dinner or supper, nor mix it up with their meals, as they did whom St. Paul reproves and corrects. For our Saviour, in order more earnestly to recommend the depth of that Mystery, wished, as He was going away from His disciples to His Passion, to fix it in their minds and hearts as His last act. And He left no direction as to the future order of its reception, in order that He might reserve it for the Apostles to settle, by whose instrumentality He was to govern the Church. For had He bidden that it should be always received after other food, no one, I believe, would have altered that custom.' St. Chrysostom (*ad Cyriac*), in his fervid way, gives the tone of the age in which he lived on this subject. When accused of giving the Eucharist to persons who were not fasting—'If I have done any such thing,' says he, 'let my name be blotted out of the roll of bishops, nor be inscribed in the book of the Orthodox Faith, since, lo! if I have done any such thing, Christ also will cast me out of His Kingdom.' And though St. Chrysostom intimates that if he be still pressed on this point he could at any rate appeal to our Lord's first Institution in defence of himself, yet it is only as an exception to his general rule. 'Therefore,' urges Dr. Jeremy Taylor, 'it was very reasonable that the Church took up the custom, and therefore those who *causelessly* do prevaricate it shall bear their own burden, and are best reproved by St. Paul's words, "we have no such custom, nor the Churches of God."' The 29th canon of the Council of Carthage, 397, forbids unfasting celebrations except on Maundy Thursday and at post-prandial masses for deceased relations. The Maundy Thursday exception was withdrawn by the 29th canon of the Council in Trullo, 692."

Against this it is only right to quote the most recent authoritative Anglican utterance on the subject. Archbishop Benson, in his primary charge [1885], writes as follows:—"Let us not corrupt reverence into superstition by a fierce insistence on Fasting Communion. In itself it is a natural and pure form of reverent devotion for those capable of it, always remembering that it is a means to an end, and that if it spoils temper, health, or home-peace, it is spoiling religion. It was customary with the old Evangelical school, and with persons of old-fashioned piety long before them, not as a burden, but as a comfort. In health, and at reasonable hours, a lightness, a clearness, a disengagedness go with it. But I see now the insistence on it gradually depriving delicate persons of the Eucharist for long periods. I see it dividing the clergy, and making some unwilling to attend, and some unable to receive, at the only eucharistic gatherings possible for their brotherly intercourse. I see some clergy falling into idle habits, and wasting the morning hours of Sunday, in order to be able 'to take a late celebration,' as it is said. And if these sights startle us with at least apparent reminders of certain Divine remonstrances, the awe of them deepens as we connect them with contemporary phenomena.

"If materialism in various shapes outside the Church alarms many as a tendency of the age, we have read and noticed but little if we do not, with the earliest Fathers, perceive, and with the latest observers verify, the fact that within the Church there is sure to be some corresponding and correlative tendency. And so it proves. There is a materialistic tone and temper about certain denunciations and directions which are published among us. Materialists might point to them (if they thought it worth their while) to show that the identification of spirit with matter is not so novel a doctrine. If Christian priests even remotely assist that issue (and this assistance does not appear to be so very remote), one of the Church's redemptions will be marred unawares from within. But do not let me be misunderstood. True reverence and true self-discipline will not cease to long for and to use every hint by which we can help them to get further from self and nearer to God. Fasting Communions would not cease, though the utmost contrary to materialism were taught. The sick would not go without their Communions if the use of the Church of England be humbly followed. And that use it must be remembered, has probably never negatived any apostolic or sub-apostolic custom" [p. 97].

**Fatalism.**—The doctrine of irresistible necessity, not as the result of the inevitable laws of the Creator, such as Hobbes contended for, as does the modern atheist, but as the result of His arbitrary power. It can hardly be distinguished from the extreme or logical form of Calvinism, which triumphantly quotes the text about the clay in the hands of the potter, and bids men not cavil at the irresistible will of the Supreme. But it reaches its completeness in the calm submissiveness to fate which marks the fanaticism of the Mahometans. [ELECTION; FREE WILL.]

**Fathers.**—This name of Father is given to those early Christian bishops whose writings have been handed down through all ages of the Church, and are still quoted. Their worth lies in the insight they give us into the laws and uses of the Church in the early ages, and in the statements of their ideas on all points of Christian doctrine.

**Feast.** [HOLY DAYS.]

**Feastings** of the Jews were more than ordinary preparations of meats and drinks, for the entertainment and good-fellowship of friends and acquaintance. The extraordinary and more liberal kind of entertainment, by way of feasting, was called "Mishteh," from their free drinking at such times. And there was also a kind of feasting in which they made merry together, eating the remainder of their sacrifices. In these greater feasts there were ceremonies preparatory, which were chiefly "Salutation," either by words, as, "The Lord bless you," or "Peace be upon thee," or by asking each other of their welfare; or else by gestures, as prostrating the whole body; but most commonly by an ordinary kiss. The second preparatory ceremony was washing the feet, which was the office of the meanest servants in the family. The third ceremony was pouring of oil upon the head, and thus Christ reproves the Pharisee that invited Him, for not anointing His head. After the performance of these ceremonies, the master of the house, sitting down with the rest of his guests, took a cup of wine in his hand, and thus began his thanksgiving, which we call grace before meat: "Blessed be Thou, O Lord our God, which createdst the fruit of the vine." After this blessing of the cup, the master of the house took the bread, which he lightly cut, but not quite through, in order that he might break it more easily, and holding it in both his hands, he blessed it with these words: "Blessed be Thou, O Lord our God, the King of the world, which bringeth forth bread out of the earth." Which done, the master broke the bread, and distributed it to every one that sat at the table, and then they began to partake of the dishes that were provided. At the end of the feast the master of the house, or somebody for him, gave thanks again, after this manner: "Let us bless Him who has fed us of His own, and by Whom we live;" and then all the guests answered, "Blessed be He of whose meat we have eaten, and of whose goodness we live." Which done, he that began proceeded with a "Blessed be He, and blessed be His name:" [1] For their present food; [2] for their deliverance out of servitude; [3] for the covenant of circumcision; [4] for the Law given by Moses. Concluding with a prayer that God would have mercy [1] on His people of Israel; [2] on His own city, Jerusalem; [3] on Sion, the tabernacle of His glory; [4] On the kingdom of the house of David, His anointed; [5] that He would send the prophet Elias; and lastly, that He would make them worthy of the days of Elias, and of the life of the world to come. Which done, a grace-cup went round the table, blessed after the same manner as at the beginning. Besides the daily sacrifices, the Jewish Sabbath was a perpetual weekly feast, and observed with as much strictness and religion as any other festival. The first day of every month (which was lunar with the Jews), was also a holy day, and called the "New Moon." They had five other solemn festivals, which were celebrated every year. As for their posture at table, it is apparent that it was the same as with the Romans; that is to say, lying or leaning upon couches round a round table as described by Ezekiel; where he says, "Thou satest upon a stately bed, with a table prepared before it." And the custom of pulling off their shoes implies the antiquity of the same custom.

**Feasts of Charity,** or **Agapæ,** were held at fixed times in the early days of the Christian Church, when Christians met together for a common meal. They were probably held on the first day of the week, and were provided by the richer members of the Church. The food consisted of bread and wine, meat, milk, and fruit, but varied according to the means of the guests. Both men and women attended the feasts, though they sat at different tables, and in the course of the meal a special loaf and cup were blessed and passed round in commemoration of the Lord's death. The meal was followed by prayers, exhortations, and explanations of Scripture, and afterwards by the salutation or holy kiss. At first these feasts were assemblies of rich and poor alike, but in time, as social distinctions began to reassert themselves, they became either banquets for the wealthy, or distributions of food by the rich among the poor. Another cause which led to their falling into disuse was that Christians began to build or set apart places of worship, and would not use them as mere refectories, whereas hitherto they had used the same room for dwelling-place and church. Attempts were made later to revive the ancient custom, and St. Augustine speaks of his sister Monica frequenting the agapæ; but these efforts had no lasting effect, and for a long time the only trace of the feasts was in the dedication festivals of churches, at which times agapæ continued to be held as late as the sixth century.

**Featly,** Daniel, D.D. [1582–1645], rector first of Lambeth, then of Acton. He was a member of the Assembly of Divines in 1643, and was the last episcopal member who remained in it. He wrote [1] *The Dippers dipt, or the Anabaptists duckt and plunged over head and ears at a disputation in Southwark;* [2] *Mystica Clavis,* a set of sermons on hard texts; [3] a book on *Private Devotion.*

**Fees.**—Ecclesiastical fees may be divided into two main divisions:—[1] Those payable to the clergy; [2] those payable to diocesan officials. [1] Of fees payable to the clergy, what are called "surplice fees" form the main part; they are fees paid to the incumbent for performing certain offices of the church for individuals; in their origin these fees were quite voluntary, but long and immemorial

custom has now made them obligatory. In the Constitutions of Archbishop Langton it is enacted, "We do firmly enjoin that no sacrament of the Church shall be denied to anyone upon the account of any sum of money, nor shall matrimony be hindered therefor; because if anything hath been accustomed to be given by the pious devotion of the faithful, we will that justice be done thereupon to the churches by the Ordinary of the place afterwards;" and there is a similar law as to burial. It is to be noted that no fee can be lawfully demanded for *Holy Baptism*, nor for the registry thereof [35 & 36 Vict., c. 36, an Act obtained by the Bishop of Winchester to set at rest all doubts on the subject].

Fees for *Marriage* depend upon special custom of each parish, and the obligation to pay such fees is enforced by 6 & 7 Will. IV., c. 86. This Act also gives power to the bishop of the diocese, when marriages are performed in licensed chapels or churches, to assign a part or the whole of such fees to the minister and clerk of such chapel, with the consent of the incumbent and clerk of the parish church. By 3 and 4 Vict., c 60, the consents of the said incumbent and clerk were no longer necessary. By the Act of Will. IV., the fee for searching in the registers "over a period not exceeding one year, is the sum of one shilling, and sixpence additional for every additional year, and the sum of two shillings and sixpence for every single certificate."

Fees for *Churching of Women*.—The rubric says, "The woman who cometh to give her thanks must offer accustomed offerings." In the case of *Naylor v. Scott*, in the year 1728, the custom was recognised as established, but the amount was not recoverable at law.

Fees for *Burials* depend upon the particular usage and custom of each parish. In cases where the churchyards have been closed, and cemeteries established, the cemetery company are bound by law [10 & 11 Vict., c. 65, sec. 52] to pay a certain sum prescribed in the Act to the incumbent and clerk of the parish from which a body is brought for burial in the consecrated part of the cemetery. In the case of a cemetery provided by a borough, the council of the borough have power to fix the fees, subject to the approval of the bishop of the diocese.

In some cases, the vestries have had to place prohibitory fees on the burials of non-parishioners, in order to preserve the parish churchyard for the use of the parishioners. By 59 George III., c. 134, the power of fixing the amount of fees was vested in the Ecclesiastical Commissioners, with the consent of the vestry and the bishop of the diocese. "These fees were often, in olden times, classed under the head of altarage, because they belonged to the priest by reason of the altar (*obventio altaris*)" [Phillimore]. They are also termed obventions. The incumbent of a parish is also entitled to fees for the erection of monuments and gravestones, in church or churchyard, and for the construction of vaults for burial.

[2] Fees payable to the diocesan officials. By Constitution of Archbishop Stratford, the fee for *Ordination* was not to exceed sixpence; and by canon 35 of the year 1603, the fee is not to exceed ten shillings; but for the letters testimonial of ordination under the bishop's seal, extra fees are payable, on the ground that these are no part of ordination, but are provided for the security of the clergy. The fees payable by the clergy at ordination and on other occasions, to the officials of the diocese, were fixed by an Order in Council of March 19th, 1869. According to this order, clergy pay £2 7s. at ordination.

*Fees on Institution* are fixed by an Order in Council of July 24th, 1857, under Act 1 & 2 Vict., c. 106, at £7 13s. 6d., and for *Induction* £1 8s. [For other fees payable, see First-fruits and Tenths.] For licence to a perpetual curacy, the fee is £4 9s. Fee for licence to a curacy is 13s., in addition to stamp duty. For licence of non-residence 18s., plus stamp duty. Under the order of March 19th, 1869, the following fees were fixed:—For resignation of a benefice, £1 1s., paid to the bishop's secretary; for visitations of bishops and archdeacons, 18s.; for consecration of church and churchyard, 12 guineas; for burial ground alone, 10 guineas.

The fees payable by the clergy at institution are recoverable by monition and sequestration. The most important Acts dealing with Fees are 1 & 2 Vict., c. 106, & 30 & 31 Vict., c. 135.

**Felicissimus.** — [1] A schismatical deacon of the Church of Carthage, in the third century. He was appointed by Novatus without St. Cyprian's consent, and opposed himself to the episcopal system of government, which St. Cyprian upheld. During the Decian persecution, and the absence of St. Cyprian, Felicissimus, and five other priests like-minded with himself, joined with the persecutors of the Christians. He persuaded the presbyters to readmit the *lapsi* to Communion before they had gone through the usual course of penance; and this being forbidden by the prelate on his return, Felicissimus and his party assembled and formally excommunicated him and all others who did not adhere to their views, and chose Fortunatus as their bishop [Easter, 251]. Felicissimus endeavoured to gain the support of Cornelius, Bishop of Rome, but failed; the Novatian controversy having just broken out between Rome and Carthage, making Cornelius and St. Cyprian natural allies.

[2] A confessor at Carthage, imprisoned with Rogatianus at the beginning of the Decian persecution. It was to these two confessors that St. Cyprian wrote, exhorting

them to take care of his flock in his absence, in conjunction with the Bishops Caldonius and Herculanus, and whom he commissioned to excommunicate the schismatic Felicissimus. Their festival stands in the Roman martyrology on Oct. 26th.

**Felicitas,** St., was a Roman lady of high rank, who had been left a widow with seven sons. Her influence in Rome was so great that the heathen priests petitioned the Emperor that she might be imprisoned. Authorities do not agree as to under which emperor she was persecuted, some saying Antoninus Pius, and some Marcus Aurelius. The Governor of Rome, Publius, thought he would be able to persuade her to recant by working upon her feelings as a mother; but she refused even to beg for her children's lives, still less for her own. The governor then caused her and her sons to appear before him publicly, and when she still persisted in her refusal to sacrifice to the gods, ordered her to be struck on the face. He then turned to the boys, and asked each separately to renounce his faith and so escape martyrdom, but they one and all remained steadfast. They were sent to prison, waiting the Emperor's orders. He decreed that they should be treated as rebels and enemies of religion, and be executed by different methods. The eldest, Januarius, was beaten with whips loaded with lead; Felix and Philip were killed with clubs; Silanus was thrown headlong from a high place; and the three youngest—Alexander, Vitalis, and Martial—were beheaded. Felicitas was kept in prison, enduring great hardships, and at length she too was beheaded.

**Felix I.,** Pope and martyr, was a Roman by birth. He succeeded Dionysius, in 269. His first act was to depose Paul of Samosata [Samosata, Paul of], Bishop of Antioch, who had founded a heresy very similar to that of the Sabellians, and to set up Domnus in his place. At this time he is said to have written a letter to Maximus, Bishop of Alexandria, stating the Christian doctrine of the Incarnation. He was murdered in 274, in the Aurelian persecution, after having himself, as it is said, buried 342 martyrs.

**Felix II.**—When Liberius, in 355, was banished on his refusal to sign the condemnation of Athanasius, the Arian party made Felix Pope. A petition was soon brought forward for the recall of Liberius, and the Emperor Constantius proposed that the two should hold the See jointly. But the Romans refused to allow this, so Felix was compelled to retire. His fate is unknown. Some hold that his adversaries killed him, others that he rebelled, and others that he died in seclusion at Porto.

**Felix III.** succeeded Simplicius I. in 483. He is chiefly noticeable as assisting in the first rupture between the Eastern and Western churches. Acacius, the Bishop of Constantinople, being a favourer of the Monophysites [q.v.], persuaded the Emperor Zeno to issue the Henoticon [q.v.], and deposed the Bishop of Alexandria, setting up Peter Mongus, one of the sect, in his place. The deposed bishop appealed to Rome, so Felix sent two bishops, Messinus and Vitalis, to order his restoration. The legates were corrupted by bribes, and did not fulfil their trust, whereupon Felix called a council of seventy-seven bishops at Rome, and excommunicated Acacius, Peter Mongus, and the legates. This caused a schism, which was not healed till 819. Felix died in 492.

**Felix,** St., Bishop of Nantes in the sixth century, was descended from an ancient and noble family. He was born at Bourges in 513, was ordained priest in 540, and was chosen Bishop of Nantes after the death of Eumiless, in 550. He assisted at the third Council of Paris in 557, and on his return home endeavoured to enforce the discipline that was decreed by the Council. When King Clothaire took Nantes in 560, he made the Bishop governor of the town, which post he held until the King's death, and then resigned in order to be able to give himself up to his proper work. He was present at the Council of Tours [566], and the fourth Council of Paris [573]. At the latter Council he had a dispute with Archbishop Gregory of Tours, who describes him as careless and boastful, and states that if Felix had been Bishop of Marseilles, the Egyptian ships, instead of bringing oil and spices, would have only transported thither paper on which the Bishop could write against the good men of his time. Fortunatus, Bishop of Poitiers, describes in one of his poems Felix's great success in converting the Saxons round him. Becoming dangerously ill, he nominated his nephew Burgundianus as his successor. But Gregory declared the nomination to be irregular, and refused to consecrate him. Felix died in 584. His day is July 7th.

**Felix,** St., of Nola, in Campania, lived in the third century. Having been brought up in the Christian faith, he was ordained reader, exorcist, and lastly priest, by Maximus, Bishop of Nola. During the persecutions of Decius and Valerian, Maximus was forced to retire into the deserts, while Felix, who had stayed behind, was seized, carried before the magistrate, and thrown, loaded with chains, into prison. During the night it is said that an angel set him free, and sent him to Maximus, who was dying in a field full of thorns. Felix found some grapes among the thorns, which he pressed and gave to the Bishop, who revived. Felix then took him on his shoulders, and carried him back to Nola, where he remained concealed in his house till Decius's death, in 251. When he reappeared the heathens were greatly incensed against

him, so he again hid himself for six months, till the storm was over. After Maximus's death, all wished to elect Felix bishop, but he refused the promotion, and persuaded them to choose Quintus, while he spent the remainder of his life in quietude. The date of his death is not accurately known, some placing it in 256, and some ten years later. He was noted for his great charity, often exchanging his only good coat for beggars' rags in the street. A great many miracles were said to have been done at his tomb. His festival is kept on Jan. 14th.

**Felix,** Bishop of Treves, lived at the end of the fourth century. He was consecrated in 386, by a synod of Ithacian bishops, or followers of Ithacius, who had made himself notorious by persecuting the Priscillianists. The rest of the Catholic bishops refused to recognise Felix as properly consecrated, as the ceremony had been performed by schismatics, and shortly afterwards, when Ithacius had been deposed by a Council convened by St. Ambrose at Milan, they refused to receive Felix into their communion. This took place about the year 398, and he accordingly resigned his bishopric, and retired to a monastery which he had himself founded near Treves, and where he died two or three years later. Notwithstanding his belonging to a party with which the principal Catholic bishops refused to communicate, his name is entered as a saint in the calendar for March 26th.

**Felix,** Bishop of Urgel, in Catalonia, with the co-operation of Elipandus, Archbishop of Toledo, was the originator of the theory of Adoption, towards the end of the eighth century. They affirmed that Christ as to His Divinity was truly the Son of God, but that, as man, He was the Son of God in name and by adoption. The sect grew very quickly, and a Council at Narbonne and a Synod [792] at Ratisbon were called to confute it. Charlemagne was present at Ratisbon, and called upon Felix to abjure his error, which at last he was persuaded to do. They did not trust him, however, so he was sent to Rome, where he swore the renunciation of his opinions on St. Peter's tomb, and was allowed to return to Spain. Before he had been there long, he again relapsed into heresy, and Charlemagne called upon Alcuin to formally refute the errors of the Adoptionists, so a Council was called at Frankfort, at which Felix and his books were condemned. The condemnation was repeated at Friuli in 796, at Rome and at Aix-la-Chapelle in 799. At the latter Council he argued with Alcuin, was convinced, and made an orthodox confession. He was not allowed to return to Urgel, but went to Lyons, where he died in 818.

**Fell,** John, son of Dr. Samuel Fell, Dean of Christchurch, was born at Sunningwell, near Abingdon, in Berkshire. He was admitted to Christchurch, where he took the degree of Master in 1643, about which time he carried arms for Charles I. at Oxford, and was afterwards made an ensign. He became a clergyman, and was deprived of his preferment by the Parliamentarians in 1648. He continued at Oxford during the Commonwealth, and had a private congregation of Royalists, to whom he ministered in accordance with the now forbidden Liturgy. At the Restoration he became Canon, and afterwards Dean of Christchurch, besides being one of Charles II.'s chaplains in ordinary. In 1675 he became Bishop of Oxford, and died in 1686. He was very charitable, and a munificent patron of learning, and greatly promoted the buildings and privileges of the University. He was a good classical scholar and philologist. His chief works were:—*The Life of Dr. Hammond; Sermons; Responsio ad Epistolam Thomæ Hobbesi, Malmesburiensis*, etc.

**Fellowship.**—A foundation in a college, awarded by examination. The *Fellow* is entitled to a share of the revenues and a voice in the government of his college, and, if he be in holy orders, to presentation to one of the livings attached thereto. Formerly all fellowships ceased on marriage; but of late this rule has been much relaxed, and now nearly all colleges have special rules of their own regarding them.

**Feltham,** Owen [*b.* 1610, *d.* 1678].—The author of *Resolves, Divine, Moral, Political*; a work which has gone through many editions. Little is known of his life.

**Fénélon,** François de Salignac de la Mothe, was born in Périgord, 1651, died 1715. He was early destined for the ministry, and made such rapid progress in his studies, that before he was eighteen he was called on by his uncle, the Marquis de Fénélon, to preach before a learned assembly in Paris; but fearing lest the praises bestowed on him should cause vanity, he was sent for several years to the seminary of St. Sulpice, where he passed his time in devotional exercises, and at length took orders in 1675. In 1688 he was made director of an institution in Paris for female converts to the Roman faith, and while here he published his first work, *De l'Éducation des Filles*, a very well-known book in this country. He formed a friendship with Bossuet, who brought him under the notice of Louis XIV., who was at that time trying to unite the Churches of France; by him Fénélon was sent to Poitou, in 1685, to convert the Protestants. He refused a military escort, preferring to use only the arms of the Bible. In 1689, he was appointed by the King tutor to his heir-apparent, the young Duke of Burgundy, a task which he discharged most faithfully, striving to prepare the mind of his pupil for the real business of life, and impressing on him the futility of all earthly glory and

power which was not founded on the great principles of justice and truth. In 1694, the King presented him to the Abbey of St. Valery, which he renounced the following year on being made Archbishop of Cambray. Just at this time began the controversy about QUIETISM (q.v.), which afterwards brought about his disgrace. In 1687 he formed the acquaintance of the celebrated Madame Guyon, whose piety and exemplary life seemed to have blinded Fénélon to the practical consequences of her doctrines. At first Madame de Maintenon held her in favour, but she was persecuted by Bossuet, and at length the protection afforded her by the former was withdrawn. Bossuet required Fénélon to condemn her doctrines, but instead of this he published a book called *Maximes des Saints sur la Vie Intérieure*, which was a defence of some, at least, amongst the doctrines of Madame Guyon. Bossuet answered this by publishing a rival treatise, *Explication des Maximes des Saints*, which was received with universal approval, while his opponent's work was loudly condemned. The King, already irritated by what he thought were censures on himself in some of Fénélon's works of fiction, ordered that his book should be submitted to the tribunal of a body of ecclesiastics, of whom Bossuet was one. Fénélon refused to accept him as judge, and the work was then sent to Pope Innocent VIII., who delayed his reply for a long time, and at last, in 1699, came a decision condemning it. Fénélon at once submitted, and signed a renunciation, but it was a severe blow to him. Bossuet was touched by his meekness, and would have sought a reconciliation, but Louis XIV was just then specially irritated against him on account of the publication of *Télémaque*. This had originally been written for his pupil, the Duke of Burgundy, and Fénélon had given it to an amanuensis to make a fair copy of it for the prince, but he treacherously made a duplicate copy, which he published without the consent of the author. The King, suspecting that some passages in it were a satire on his court, was furious, and the book was suppressed in France, and Fénélon was forbidden to hold any intercourse with his late pupil. He retired to his own diocese, and there led a quiet life till his death in 1715. Fénélon was a voluminous writer. Besides the works already mentioned, he wrote:—*Dialogues des Morts*, *Dialogues sur l'Éloquence*, *Directions pour la Conscience d'un Roi*, *Démonstration de l'Existence de Dieu*, etc. Many of his works were written for the instruction of his pupil, whom he hoped to see govern with liberal views, but who died two years before his tutor.

**Ferial Days.**—Days which are neither festivals nor fasts—ordinary week-days. The name has a curious history. *Feriæ*, amongst the Romans, were holy-days [*hierai*, "holy;" and *hēmerai*, "days"], especially marked by the cessation from all work. Some were private, observed by particular families, the others public in honour of the gods. Thus the *Lupercalia* in honour of Pan were feriæ. So were the *Nundinæ* (so called because they were kept every ninth day), on which the country people met to buy and sell. Hence the derivation of our word "fair." In 316, Pope Silvester, because he would not call the days of the week as the Jews did—Sabbatum, Prima Sabbati, Secunda Sabbati, etc., nor by the names of the planets or false gods as the pagans did, called Sunday, Dies Domini; Monday, Feria Prima; Tuesday, Feria Secunda, etc., and Saturday, Dies Sabbati; and said he called them *Feria, non quod a necessariis operibus, sed quod a vitiis Christiani feriarentur.*

**Ferrar,** NICHOLAS [*b.* 1592, *d.* 1637].—A clergyman of the Established Church, close friend of George Herbert. He was ordained deacon by Laud, while Bishop of St. Davids, in 1626, but never proceeded to priest's orders. His life was one of devout asceticism, and he devoted his means, which were ample, to pious uses. His house was like a monastery, in which he scrupulously observed the hours, sleeping on the floor, and rising at one in the morning. He provided a free school in his neighbourhood, and regularly taught in it. [*Life* by Jebb and Mayor, 1855.]

**Ferrar,** ROBERT. [FARRAR.]

**Ferrara,** COUNCIL OF.—Summoned by Pope Eugenius IV. in 1438, in opposition to the Council of Basle, and with a view to restoring union between the Latin and Greek Churches. The four questions proposed were—I. The Procession of the Holy Ghost, whether from the Father alone, or likewise from the Son. II. The use of leavened or unleavened bread in the Eucharist. III. Purgatory. IV. The Supremacy of the Pope. On account of the plague the Council was transferred to Florence. [FLORENCE, COUNCIL OF.]

**Ferry Law.**—The law passed in France under the guidance of Jules Ferry, in 1879, after a very bitter contest, which prohibits the members of any not recognised religious association to be the teachers of a public school. It was aimed at the Jesuits, and had the effect of closing twenty-seven of their colleges, and stopping 850 teachers. [GALLICAN CHURCH.]

**Festivals.**—The origin of these is very ancient, as well among the pagans as among the Jews and Christians. The observance may be said to come naturally, as does all external worship. The simple fact that we are visible and material creatures implies visible worship, and the same object which is sought by it, namely, to manifest and heighten inward devotion, is that which is intended

by the observance of festivals. Some of those of Christianity were probably instituted in the earliest ages, others were afterwards added at different times. The first day of the week, as the day of the Lord's Resurrection, was kept holy ever since the Apostles' times. Upon this day, as Justin Martyr observes, the Christians used to meet for public prayer and the receiving the Eucharist. Of the chief festivals of the Church account will be found under their respective headings. They are, first of all, those connected with the principal events of the Saviour's life. Some are "immovable feasts," as CHRISTMAS DAY, which always falls on Dec. 25th; others are movable, as EASTER, and WHITSUNTIDE, which depends on Easter. They are fully given at the beginning of the Book of Common Prayer. Then come festivals of Apostles and Evangelists, and of Christ's forerunner, John the Baptist. There is one in commemoration of the Holy Angels, Sept. 29th, and one dedicated to All Saints, Nov. 1st. Those festivals which have a special Collect, etc., for the Communion, are RED-LETTER DAYS (q.v.), the others BLACK-LETTER DAYS.

The Christian festivals are chiefly designed for Divine Worship, and since business and labour are hindrances to this purpose, these are ordered to be forborne upon the great holidays. This laying aside work and employment with respect to Sunday was turned into a law by Constantine the Great, which regulation was confirmed by succeeding princes. However, working is not forbidden upon festivals, and here the practice is not the same in all places. Among many Nonconforming bodies, festivals are little observed except as holidays. The festivals in the Roman rubrics are distinguished into annual festivals, solemn majors, solemn minors, doubles, semi-doubles, and simples.

The Mahometan festivals are fewer in number than either those of the Jews or Christians. Friday is the Mahometan's day of rest, as being the day upon which Mahomet was born. On this day they meet for public prayer, and keep it with the same solemnity as the Christians do Sunday, and the Jews Saturday, praying six times, whereas upon other days they are not obliged to say above five prayers. Besides Friday, they have their Easter or Bairam, and two other solemn festivals; the first, called the Festival of Sacrifices, is kept on the tenth day of the last month of the year; the second comes up at the end of the fast of the month Ramadhan, and stands on the first day of the month Chevut; no sacrifices are offered during this festival, it being only distinguished by some particular prayers said in the mosques. They have also some festivals upon particular occasions, as prayers for the prospering of their arms, for rain, or fair weather, for discharging their vows, and in memory of some of their predecessors.

**Fetichism** or **Fetish-worship.**—The word *fetish* comes from the Portuguese *fetisso, feitiçăo,* "magic," "charm," or "oracle;" and it is the term the negroes of Western Africa, where the Portuguese were the first European traders, applied to their religion. The word was brought into use in Europe by De Brosse, in his work *Du Culte des Dieux Fétiches*, published in 1760. The term *fetishism* may be explained as worship rendered to objects of art or nature, to animate or inanimate bodies, or their qualities—in fact, anything to which a magical power is ascribed. Thus superstition might cause a piece of wood, a horn of a goat, a certain plant, etc., to become a fetish in the eyes of a savage who thinks that it exercises any influence upon him, and then this fetish becomes his idol. Fetishism is identical with a belief in charms, and the poor savage will not unfrequently destroy his fetish if it does not favour his wishes.

**Feuerbach,** LUDWIG A. [*b.* 1804, *d.* 1872].—A Rationalist teacher of Germany. He was a disciple of Hegel, but forsook him, and started for himself as a Materialist, holding that God is a creation of the human intellect, which forms an ideal of its own. His principal work was translated by Miss Evans ("George Eliot"), under the title of *Essence of Christianity.*

**Feuillans.**—A monastery near Toulouse, founded towards the end of the sixteenth century by Jean de la Barrière [*b.* 1544, *d.* 1600]. He was a Cistercian, and his new sect was only a reformation of the Order. Barrière became Abbot of Feuillans in 1574. There was much opposition on the part of the Cistercians, but in 1586 Pope Sixtus V. confirmed their reforms and forbade all interference with them, and in 1595 they were formed into a separate congregation. Nunneries, on the same principle, were also formed, the nuns being called the Feuillantines.

**Fiacre,** ST., son of Eugenius IV., King of the Scots, was probably born about 606. He was educated by Conanus, Bishop of Man, who inspired him with the desire of a secluded life. He went with his sister to France, and was received with great kindness by the Bishop of Meaux, who entrusted him with the erection of an oratory near the forest of Fordille. It was dedicated to the Virgin Mary, and became a favourite resort of pilgrims. Upon his father's death a message was sent him urging him to take the crown, but he refused to give up his life of solitude, and lived at Meaux till his death in 670. He was buried in the cathedral, and his name is associated with many miracles supposed to have been wrought by him both before and after his death.

**Fichte,** JOHANN GOTTLIEB [*b.* 1762, *d.* 1814].—A metaphysical writer, a disciple of

Lessing, whose first theories involved the principle that by "God" is meant the Moral Government of the World—that in this sense, and in this only, the belief in God is true and needful. Later in life he approached Christian views. His *Destination of Man*, *Way towards the Blessed Life*, etc., were attempts to formulate views and convictions for himself concerning Christianity, and he so far succeeded as to realise that it is something more than a code of morals. How far it was a symbolic presentment or historic fact he never seems entirely to have settled. He had been an enthusiastic admirer of the French Revolution, and this lay at the bottom of much of the movement of his mind. He was continually at work upon the inquiry — what was needed to make him free, to enable him to fulfil his destiny? And this inquiry led to a conviction that he needed a true God, one who was not evolved from his own mind, but who was above him. His contemporaries charged him with inconsistency. He could only answer that he must have what he required, and could not do without a personal Lord. And the purity and nobleness of his life was the best attestation of his earnestness, and of the path by which he was being more and more guided towards the eternal Truth. He died in a career of brave self-devotion, of pestilence caught in ministering to the sick and wounded on the battle-field. His son, Immanuel Hermann Fichte (*d.* 1879), was an influential Christian teacher.

**Field,** Richard, noted for his book on the Church, was born at Hempstead, in Hertfordshire, in 1561. He became a student at Magdalen College, Oxford, in 1577, from whence, after taking his B.A. degree, he moved to Magdalen Hall, where he became M.A., and afterwards Bachelor and Doctor of Divinity. While at the University he spent much time in controversy between the Churches of England and Rome. In 1598 he was made rector of Burghclere and chaplain in ordinary to Elizabeth. James I. made him a prebendary of Windsor, and in 1610 Dean of Gloucester. He was a great friend of Hooker, and was noted for his good preaching, his learning, and his powers of controversial argument. The first four books of his great work *Of the Church* were printed in 1606, and four years after a fifth appeared, with an appendix, containing "A Defence of passages of such of the former books that have been excepted against or wrested to the maintenance of Romish errors." He also published a sermon preached before the King at Whitehall, 1604. He died November, 1616, and was buried in the outer chapel of St. George, at Windsor.

**Fifth-Monarchy Men.**—A set of enthusiasts in Cromwell's time, who said that Christ would come personally to reign on earth and establish a "Fifth Universal Monarchy," and that, until that time, His saints would provisionally administer the civil government, and that no single person should be allowed to rule any kingdom.

**Filioque Controversy.**—The words *et Filio* or *Filioque*, in the phrase "Who proceedeth from the Father *and the Son*," which appear in the Nicene Creed as it is used in the Western Church, are traced by some to the Council of Bracara in 411; by others to that held at Toledo in 589. The Eastern Church has always refused to receive them; and though they were gradually adopted by the Churches of the West, yet Pope Leo III. resolutely declined to approve of the alteration, and ordered a copy of the creed without the interpolated words to be engraved on silver plates and set up in St. Peter's. Subsequent Popes, however, insisted on the insertion of the phrase, and demanding obedience to their mandates, provoked the great schism between the Churches of the East and the West, A.D. 1014. For the Greek Church, asserting with truth that the creed, as it stands without these words, had received the sanction of the Œcumenical Councils of Ephesus [A.D. 431], and Chalcedon [A.D. 451], as well as that of Constantinople, declared its conclusion that the insertion was a depravation of the Creed, and a departure from the orthodox faith. [Greek Church.]

**Finnan,** an Irishman by birth, and a Culdee monk [Bishop of Lindisfarne 652, died 661], had great success as a missionary among the heathen English, and was an uncompromising opponent of the Roman ritual which Augustine and his companions were desirous of enforcing throughout Britain.

**Fire-worship.** [Parseeism.]

**Firmilian** was Bishop of Cæsarea, in Cappadocia, in the third century, and a disciple of Origen. He took a prominent part in the Council of Iconium in 256, where he and other Eastern bishops met against the Montanists, and decreed the necessity of the baptism of converted heretics, as their former baptism, being performed by a heretic, was not valid. Pope Stephen I. not approving of this decree, deprived the bishops that made it of their Sees. Firmilian wrote a letter to Cyprian, with whom he was intimate, in which he speaks very severely of the Pope. Roman Church historians have vainly endeavoured to suppress this letter, or have declared it a forgery. Firmilian died at Tarsus in 260.

**First-fruits.**—It became a custom early in the Christian Church to dedicate the first-fruits to God. It was at first quite voluntary, but when the idea became established that the clergy were entitled to all the rights of the Levites, the giving of first fruits began to be considered obligatory, and at the Council of Friuli [791] Malachi iii. 10 was quoted as a proof of this. The first-fruits of corn and wine were the chief, but presents of

clothes, alms, etc., were also made, to be distributed to the poor. The amount given ranged between one-sixtieth and one-fortieth.

In the English Church before the Reformation, the Pope used to give English benefices to foreigners, on condition that he should receive the first year's produce. He also made the patrons force their clergy to pay them. When King Henry VIII. declared himself head of the English Church, he took these first-fruits for himself. They came to the Crown until the reign of Queen Anne, who applied them to adding to the small livings, and thus formed what is now known as Queen Anne's Bounty.

**Fish.**—This was a very common symbol in early Christian art. It is frequently found in the Roman Catacombs, which probably contain the oldest Christian monuments in existence. The explanation of the fish is that its Greek name, ICHTHUS, forms an acrostic, the first letters being the initials of the words *Iēsous Christos Theou Uios Sōtēr*, *i.e.* "Jesus Christ, the Son of God, the Saviour."

**Fisher,** John, Bishop of Rochester, was born at Beverley, in Yorkshire, in 1459. He studied at Michael House (now Queen's) College, Cambridge, of which he became master in 1495. He was afterwards confessor and chaplain to Margaret, Countess of Richmond, Henry VII.'s mother, whom he is said to have persuaded to found St. John's and Christ's Colleges, at Cambridge, and also divinity professorships at both Universities. He himself was the first Professor of Divinity at Cambridge. In 1504 he became Bishop of Rochester. When Henry VIII. came to the throne, Fisher was in great favour until 1527, when the King applied to the bishops for help in his divorce. All of them declared in favour except Fisher. Again in 1534 he alone stood out against Henry in the matter of the King's supremacy. Sometimes his zeal led him into mistakes, as in the cause of the Maid of Kent, whom he knew to be an impostor, and yet did not expose. He was found guilty of treason, but the King did not proceed against him until he and Sir Thomas More refused to take the oath of supremacy, and he was thrown into prison. Pope Clement, as a reward for his fidelity, sent him a cardinal's hat, which so incensed the King that Fisher was beheaded on Tower Hill on June 22nd, 1535.

**Five-mile Act,** The, passed in 1665, was one of the four Acts known as the "Clarendon Code," which were framed to deprive the ejected clergy of a means of earning their livelihood by preaching or teaching. It enacted that all who taught should take the oath of non-resistance, and swear not to try to make any alterations in Church or State, and that no Nonconforming minister should come within five miles of any town where he had been a minister, except when travelling.

**Five Points.** [Dort, Synod of.]

**Five Propositions.** [Jansenists.]

**Flabellum Muscatorium.**—A fan used in olden times by the deacons to prevent gnats or flies falling into the chalice during the celebration of the mass. It was usually made of peacocks' feathers, and sometimes of fine cloth.

**Flagellants.**—The name given in the thirteenth century to a sect of fanatics started in Perugia in 1260 by a hermit, and which at once sprang up all over Italy. The people marched through the streets two abreast, with a cross and banner before, with their faces hidden, and bare to the waist, and singing psalms, while they scourged themselves with knotted cords stuck with points and pins. They did this twice in the day and once in the night, and the penance lasted thirty-three days and a half, in memory of our Lord's earthly life. The priests were at first favourable, but afterwards preached against them, and they soon disappeared. Between the years 1347 and 1349 the dreadful Black Death visited Europe, carrying off millions of people, and the sect again arose, appearing first in Magdeburg in the spring of 1349. They soon spread all over Germany, and then went further, into Denmark and England. They arranged themselves into a regular body, and marched on from town to town, staying only one day in each. They were at first very popular, but the people soon got tired of them, and their unpopularity was hastened by a Bull issued by Pope Clement VI. They had degenerated into heretics, affirming that their blood united in such a manner with Christ's, that it had the same virtue, and that after thirty-three days whipping they were absolved from all guilt and punishment of sin. In 1398 a band appeared at Genoa, stating that Christ and the Virgin Mary had appeared to them, revealing that in order to save the world there must be a Flagellant pilgrimage, but these were stopped by Boniface IX. They were condemned by the Council of Constance in 1414, and John Gerson wrote a tract against them entitled, *Contra Sectum Flagellantium*.

**Flagon.**—The vessel in which the wine for the Holy Communion is contained previous to being poured into the chalice for consecration.

**Flavel,** John [*b.* 1627, *d.* 1691].—A Nonconformist minister. He was born in Worcestershire, educated at University College, Oxford, ordained at Salisbury, and appointed, in the days of the Parliament, first incumbent of Deptford, then of Dartmouth. In 1662 he was deprived, and retired to Devonshire. Under James II.'s declaration of the dispensing power, he returned to Dartmouth, and refused to quit his charge there for a richer post in London. He was through life a great student, and wrote several works, of which *Husbandry Spiritualised* is still read.

**Flavian,** Bishop of Constantinople, was noted for his great piety. He was a priest and treasurer of the great church, when he was chosen successor to Proclus in 447. He refused to make the customary present to Chrysaphius, favourite of the Emperor Theodosius, after his election, who in revenge endeavoured to deprive him of his See. In Flavian's time the Eutychian heresy sprang up, which he condemned in a synod at Constantinople; for which he was deposed in 449 in another pseudo-synod, held at Ephesus by Dioscorus of Alexandria, and he died on his way into exile at Epipa, in Lydia. Afterwards, when the heresy was suppressed, his remains were brought to Constantinople and buried in the church of the Apostles. [EUTYCHIANS.]

**Fléchier,** ESPRIT, Bishop of Nismes, was born in 1632 at Pernes, in Venaissin, near Avignon. His uncle, Father Hercules Daudifret, was general of the congregation of the "Fathers of Christian Doctrine," so Esprit was educated here, and when he left he became famous for his panegyrics on the saints, and for his funeral orations, in which he is said to rival, or even to excel, Bossuet. He was ordained, and became a tutor, and in 1673 was chosen one of the Forty of the French Academy in place of Godeau, Bishop of Vance. In 1685 he went to convert the Protestants in Poitou and Brittany, and on his return became Bishop of Lavaur, where he only remained two years, being translated to the See of Nismes, where he remained till his death in 1710. During his episcopate the Edict of Nantes was revoked, and this was followed by cruel persecutions of the Huguenots. Fléchier was very mild and tolerant, and carried out his orders with as much temperance as possible, so that he was beloved both by Catholics and Protestants. He was very charitable, and at his death left over twenty thousand crowns to the poor. His works were collected and published in 1782. The chief were the Lives of Cardinals Ximenes and Commendon, and of Theodosius the Great. Of his funeral orations the most famed are those on Madame D'Aiguillon and Marshal Turenne.

**Fleetwood,** JOHN.—The author of a *Life of Christ*, which was very popular in the last century, but worthless as a critical work, being a mere compilation and paraphrase of the Gospels. Nothing is known of him, and it is probable that the name was assumed.

**Fleetwood,** WILLIAM [*b.* 1650, *d.* 1723], Bishop of St. Asaph [1706] and of Ely [1714], a very learned prelate, and famous as a preacher. His sermons were reprinted in 1854.

**Fletcher,** GILES. A religious poet, son of Dr. Giles Fletcher, and nephew to Richard Fletcher, Bishop of London. He was born at Cranbrook, in Kent, about 1584. He was educated at Westminster School and Trinity College, Cambridge. He remained at Cambridge, where he became a noted preacher, till 1617, and then was presented to the living of Alderton, in Suffolk, where he died in 1623. He is chiefly celebrated for his poem, *Christ's Victorie*, which he published in 1610. It is certainly a very remarkable work; its style shows that he was greatly influenced by Spenser.

**Fletcher,** JOHN WILLIAM, the companion of John Wesley, was a Swiss by birth and education. His real name was Jean Guillaume de la Fléchère. He received his early education in his native place, Nyon, and then went for seven years to the Academy of Geneva. From childhood he had a tender conscience and devout spirit, and desired to become a Christian minister; but when he was twenty his views considerably changed, and he sought a military career instead. Against the wishes of his parents, he went to Lisbon and enlisted, receiving a captain's commission in the Portuguese service. He was just about to sail for Brazil when an accident—the upsetting of some boiling water over his legs—prevented him. On his recovery he returned to Switzerland, but shortly after set out for Flanders, where his uncle had procured a commission for him; but again his plans were frustrated by the Peace of Aix-la-Chapelle terminating the war, and by the death of his uncle. Fletcher now determined to go to England, and after eighteen months spent in learning the language at the school of Mr. Burchell at Hatfield, he became tutor in the family of Mr. Hill, of Tern Hall, in Shropshire, which post he held for seven years. It was while living in Mr. Hill's family that Fletcher came under the influences which determined his whole future course. He was led by a casual conversation to go and hear the Methodists, and soon joined himself to them. The exact date of his joining is not certain, but in 1756 he was a member of one of their classes. He was urged by some of his friends to enter the ministry, but having doubts as to his own fitness he asked the advice of John Wesley, who strongly recommended Fletcher's being ordained. Accordingly, on Sunday, March 6th, he received deacon's orders from the Bishop of Hereford, and the following Sunday was ordained priest by the Bishop of Bangor, and licensed as curate to the parish of Madeley, in Shropshire; this appointment was, however, merely nominal, Fletcher still retaining his tutorship in Mr. Hill's family. He, however, often read prayers and preached in the Methodist chapels of London, and formed the acquaintance of Charles Wesley and Whitfield, the Countess of Huntingdon, and others. Mr. Hill offered his tutor the living of Dunham, in Cheshire, but Fletcher refused it on the ground that there was "too much money

and too little labour;" Mr. Chambre, of Madeley, was then appointed to Dunham, and Fletcher became the incumbent of Madeley. This was in 1760, and here he laboured till his death in 1785. The inhabitants of his parish were a very rough class, and little or nothing had been done to raise and improve them. Fletcher worked hard amongst them, and preached in a fearless manner, often at a risk to his life from some of the most violent of his flock. In 1768 he undertook the management of Lady Huntingdon's College at Trevecca, but he did not give up his own parish, and he resigned his presidency in 1771 on account of the Calvinist controversy. Wesley was an Arminian and Whitfield a Calvinist, and naturally they could not always act in harmony. Fletcher was an Arminian, and most of his writings are against Calvinism and in defence of Wesley. Wesley always grudged Fletcher to his obscure parish of Madeley, and wanted him to take up itinerant preaching, and in 1773 he proposed that Fletcher should succeed him in the direction of the Methodist preachers and societies, but he did not feel equal to the task; his health was failing him, and for a time he was obliged to give up his work, and lived abroad for three and a half years. In 1781 he married, and returned to Madeley. Sunday-schools were just being formed in the land, and Fletcher at once organised one for his flock. His labours in his parish were greatly blessed. Wesley says that if he had had physical strength, he would have been the most eloquent preacher in England; his personal character and earnestness of devotion were sermons in themselves. His principal work is *Five Cheeks to Antinomianism.*

**Fleury,** Claude [*b.* 1640, *d.* 1723], Abbé of Loc-Dieu, writer of many works, of which his *Ecclesiastical History*, in 20 vols., is the greatest. Part of it was translated by Dr. J. H. Newman in 1842. Fleury's work extended to 1414, and was continued by Fabre to 1584.

**Fliedner,** Theodor, D.D.—The reviver of the Order of Deaconesses in Protestant Communions [*b.* near Wiesbaden, 1800; *d.* 1864]. He was a simple-hearted, pious man, with great powers of work, and skill in organisation. His first cure was at Kaiserswerth. His flock was a very small one, the bulk of the population being Roman Catholic, and as his people were nearly starved, owing to depression of trade, he undertook in 1822 to go about begging for them, the result of which was that he gained a large knowledge of Christian organisations, hospitals, almshouses, and the like, and of the spirit needed to keep them alive. This knowledge he put to use on his return, and while he made permanent arrangements for the benefit of his flock at Kaiserswerth, he proceeded to arrange wider means of good. He visited both America and the Holy Land, assisted the Anglican Bishop of Jerusalem in founding a house of deaconesses at Jerusalem, and, by the help of the King and Queen of Prussia, founded a Christian hospital with deaconesses at Berlin. Daughters of the mother institution at Kaiserswerth sprang up on all sides, and now the institution is established on a successful basis nearly all over Europe. [Deaconesses.]

**Florence,** Council of.—This Council was removed from Ferrara, on account of an outbreak of the plague; it had been summoned by Pope Eugenius IV., in opposition to that of Basle, as he could not agree with the Fathers there assembled. The Emperor of the East, John VI., Palæologus, and the Patriarch, and the most noted persons of the Greek Church, attended the Council, at which also the Pope and his cardinals were present. Champions were chosen on each side: on the Latin, Cardinal Julian Cæsarini, and John, the Provincial General of the Dominican Order in Lombardy; on the Greek, Isidore of Russia and Cardinal Bessarion. After two fine harangues made by this last, on the Procession of the Holy Ghost, all the Greeks subscribed to the belief of the Western Church, except Mark, Bishop of Ephesus. Afterwards some other matters relating to Purgatory were determined, and a union between the Greek and Latin Church concluded; but the conduct of the Eastern bishops not being approved by their party when they returned home, prevented the agreement from taking any effect. The Abyssinian Church and the Jacobites desired to be comprehended in this union; this was in 1439. The Acts of the Council of Florence were signed on the part of the Latins by the Pope, eight cardinals, two Patriarchs, two bishops, ambassadors of the Duke of Burgundy, eight archbishops, forty-seven bishops, four heads of orders, forty-one abbots, and the Archdeacon of Troyes; on the part of the Greeks, by the Emperor, three Patriarchs, nineteen archbishops and bishops, the dignitaries of the Church of Constantinople, the head of the Imperial monastery, and four abbots. [Papal Schism.]

**Florence of Worcester.**—A chronicler who lived in the twelfth century. His work, *Chronicon Chronicorum*, beginning with the history of the world, reached to his own time (*i.e.* 1118). Another monk of the same monastery carried it on to 1163. Florence also wrote a treatise on the royal family of England.

**Florinus.**—A Roman priest of the second century, who had been a disciple of Polycarp, but who joined Blastus in publishing a book containing heretical doctrines. He declared that God was the author of evil. Pope Victor excommunicated Florinus and Blastus, who nevertheless contrived to gain many followers of their heresy. Irenæus wrote to him, seeking to overthrow his arguments, and afterwards went to Rome on purpose to hold a

conference with him; in the course of this he reminded him that Polycarp, who had taught them both, had held no such heretical opinions. Florinus afterwards joined the sect of the Valentinians.

**Florus,** surnamed MAGISTER, or DIACONUS, lived at Lyons during the ninth century, and took an active part in theological controversy. He opposed vehemently the doctrine of Transubstantiation as set forth by Paschasius Radbertus. Most of his writings were on the subject of Predestination, which he declared to be twofold—one of the Elect to everlasting life, and another of sinners to everlasting death. He was appointed by the Church of Lyons to write against Scotus Erigena on this subject, and accordingly wrote in 852 his *Liber adversus Joh. Scoti erroneas definitiones.* Florus was present at the Council of Chiersy in 849, when Predestination was the subject discussed. He wrote many letters with reference to the contest between Agobard and Amalarius, and other theological works.

**Fo-ism.**—China is the birthplace of the oldest institutions known in history. It was an ancient nation before Athenian influence or Roman conquest began. The religion of this wonderful people has taken a threefold form:—1. The State religion, Confucianism [CONFUCIUS]; 2. TAO-ISM [q.v.]; and 3. FO-ISM, or Chinese Buddhism. The name *Fo* is the first syllable of Foë-t'a = Buddha. It is of later date than either of the others, and, in fact, owes its origin to their failure. One of them had succeeded in imparting form to Chinese society, but it was altogether secularist, and tended continually to ignore everything invisible. The other was mystic and wild in its imaginations, becoming more and more a system of demonology. It was while brooding sadly over the deficiencies of these religious systems that the Emperor Ming-te, about A.D. 60, is said to have seen a vision of a gigantic and glorious figure. Consulting his Ministers of State upon it, they bade him seek over the western mountains for the interpretation. A deputation was accordingly sent, which returned accompanied by a Hindu teacher, who brought with him a collection of sacred books and a portrait of Sakya-Mouni. [BUDDHISM.] And thus Buddhism gained a footing in China, though it has never displaced the old religion. Some monarchs patronised, others persecuted it as a foreign religion. But the growing intercourse with India was favourable to the growth of Buddhism, which culminated with the fall of the Mongol dynasty in 1368. But the transcendentalism which characterises the Buddhism of India forms no part of the Fo-ism of the Chinese. There was probably no room for it in the matter-of-fact worldly sharpness of the Chinese character. The only genuine devotees are the monks and mendicants. The rest of the professors are expected to confide in some particular Buddha, to reverence the books, to abstain from gross vice, to support the monks. The devotees of Fo recognise the excellence of the Confucian morality, but hold Fo superior to Confucius, as being an object of worship. The distinctions between Fo-ism and the Lamaism of Thibet will be considered under LAMAISM [q.v.]. Unlike other forms of Buddhism, Fo-ism has no regular, graduated hierarchy, and though, as we have said, a worship of Fo is recognised, it is of a shadowy character, almost impalpable. Ethical writings are devoid of reference to his personal rule, and there are no precepts on duties owed to him. When the Buddhist monk is called to his devotions by the sound of the wooden bell, he utters the aspiration that "all living creatures may become enlightened;" there is no address to the Supreme, no sympathy even with good in the struggle against evil. Yet China is studded with Fo-ist temples, in which the colossal form of Buddha and two attendants are almost always seen; many of these, however, are in ruins, and the offerings are most meagre. Flowers and perfumes are offered to him. But, generally speaking, it is not the Buddha of India, Sakya-Mouni. He is superseded by Amitâbha, or Ometo (*i.e.* "Infinite Light"), who is held to be a more perfect Buddha than Sakya-Mouni, who is thought to have retired into deep abstraction. To Amitâbha, enthroned for ever on a lotus, the Fo-ist looks for deliverance from evil, and hopes to enter into his paradise. The history of this change of deities is obscure, but there seems strong reason to believe that the Christian missions in the seventh and following centuries had much to do with it. Fo-ism is a flexible creed, and when Christian preachers—Latins, Nestorians, and others—dared to plant their missions in Peking, the speculation which they excited in the Chinese mind seems to have led to a considerable adoption of Christian phraseology and some mingling with the ancient faith. The same thing showed itself some years later in the case of the Taeping Rebellion. Some of the descriptions of Amitâbha's paradise are apparently borrowed from the Book of Revelation [see *Christ and other Masters*, by Hardwick, vol. ii., p. 102], only the central thought of the New Testament is omitted altogether—namely, the primary necessity of holiness of heart and life as the condition of blessedness. Thus, whereas faith in Amitâbha is declared to be absolutely necessary to him who will be delivered from evil, and the phraseology seems clearly to echo parts of St. Paul's Epistles, there is no hint of faith resulting in repentance or good works: the monks of Fo-ism are said, indeed, to surpass their pupils in the puerility of their superstitions and the immorality of their lives.

**Foliot,** GILBERT, Bishop of Hereford, and afterwards of London, lived in the twelfth century, and was concerned in the controversy between Archbishop Becket and King Henry II., siding with the latter. We first hear of Foliot as opposing Becket's election to the primacy. Some accused him of wanting the archbishopric himself, or the removal of the Metropolitan See from Canterbury to London. He was a pious, austere man, and of great learning. In 1164 Foliot went as ambassador to Rome (while Becket was in exile in France), to defend the King's cause, and to accuse the Archbishop of resistance against him, and on his return to England, he sequestered the archbishopric of Canterbury. In 1169, when Becket was recalled, Foliot was excommunicated, and had to go to Rome to have the sentence removed. When the King did penance in 1174 for Becket's murder, Foliot preached the sermon, in which he said the King was guiltless, but that his words had been misinterpreted. He died in 1187.

**Folkestone Ritual Case.**—This was the first case tried under the Public Worship Regulation Act, and being regarded by both sides as a test case, was elaborately argued first before the judge, Lord Penzance, and then (his sentence being appealed against) before the Privy Council. The "three aggrieved parishioners" made their representation on Aug. 10th, 1875, the case was heard on Jan. 4th and 5th following, and judgment was given by Lord Penzance on Feb. 3rd. The matters complained of were the following:—

The use of lighted candles when not required for purposes of light.
* The wearing of alb and chasuble.
The mixing of water with the Sacramental wine.
* The use of wafer bread.
* The standing eastward during the consecration prayer.
The singing the *Agnus Dei* after it.
Communicating with one person only.
A procession between Matins and the Communion Service.
A procession round the church at evening service.
* The placing of a crucifix (with candles) on the rood screen.
The setting up of pictures, known as Stations of the Cross.

Lord Penzance condemned each of these points, but the incumbent (Rev. C. J. Ridsdale) only appealed upon the four marked thus.* The case of these four was argued in Jan. and Feb., 1877, and on May 12th the judgment was delivered. It is a most elaborate and carefully worded document, expressed with great moderation and gentleness. It forbade the use of the VESTMENTS [q.v.], considered the wafer bread not proven against the incumbent, allowed the Eastward Position, and pronounced the crucifix unlawful, as having been placed without a faculty, but guarded the judgment by stating that the Ordinary had a discretion in the matter, resting on his judgment whether such an ornament would be likely to be turned to superstitious uses. A correspondence between the Archbishop and Mr. Ridsdale ensued, in the course of which the latter declared that though he could not conscientiously admit the authority of the court, yet he should feel bound to obey the admonition of the Archbishop, if he would give him written authority to discontinue the practices in dispute. The authority was given, and peace was at once restored.

**Followers of the Lord Jesus.**—The name of a congregation so returned in the Registrar-General's Report.

**Font.**—The vessel which contains the water for the administration of Holy Baptism. As that sacrament is the admission into the spiritual temple, the Church of Christ, so it is natural that the instrument and symbol of baptism should be placed near the chief entrance or extreme west of the material temple. Great varieties of form and arrangement are found in ancient fonts, many of them being exquisite both in design and execution, showing that the greatest care and art had been lavished on them; and these have often been preserved through the successive changes which have come on the surrounding buildings. Thus it happens that we have many more Norman fonts than Norman churches. The first well-defined shape which the font assumes is that of a circular tub-shaped vessel, with little grace of form. Some of these may be Saxon. Many are certainly Norman. [BAPTISM; BAPTISTERY.]

**Fontevraud,** ORDER OF.—A religious Order of both men and women, founded by Robert of Arbresle in 1093, under the title of *Pauperes Christi.* The rules were very severe, involving total abstinence from flesh and wine. At one time there were a great number of devotees of this Order, and in fact it lasted until the great Revolution, when it was abolished.

**Foot-pace.**—The name given to the broad step immediately round the Lord's Table.

**Forbes,** ALEXANDER PENROSE, D.C.L. [*b.* 1817, *d.* 1875], Bishop of Brechin, one of the most able and learned theologians of his day, was the son of the eminent judge, Lord Medwyn. He went out to India, but his health becoming impaired, returned to England and became a student at Brasenose College, Oxford. He took his degree in 1844, and was ordained in Scotland, but soon after was appointed to the curacy of St. Saviour's, Leeds. After two years he was elected Bishop of Brechin, which post he held for almost thirty years. Bishop Forbes was an able and active writer, and an acute controversialist, his chief works being commentaries on the Canticles, the Penitential Psalms, the Te Deum, and the Writings of the Fathers. He also wrote explanations of the Nicene Creed and the Thirty-nine Articles.

He was the principal leader of what was called the "Catholic School" in Scotland, and a warm supporter of the old Scottish Communion office, for which he was severely censured by some of his countrymen. But even greater than his literary ability was his deep spirituality of character, which gave extraordinary power to his preaching, and it was remarkable that his Presbyterian neighbours were all proud of him, and testified their respect by crowding to his funeral. "He was a man," said Mr. Gladstone, "of devoted life and labour, of wide learning, of balanced mind, uniting with a strong grasp of Catholic principles the spirit of a true historic student, and a genuine zeal for literary culture."

**Forbes,** JOHN, a Scotch Episcopalian writer, was the son of Patrick Forbes, Bishop of Aberdeen. He was born in 1593, studied at Heidelberg, and in 1619 was appointed Professor of Divinity to Aberdeen University, a professorship founded by his father. During the struggle between the Episcopalians and Presbyterians he showed great toleration, but as one of the "Aberdeen Doctors" carried on a dispute with the Covenanters. In 1640 he was deprived of his office, and went to Holland, where he remained till 1646. While here he carried on a debate with Vossius, the celebrated Dutch scholar [VOSSIUS, GERARD], whether St. Augustine's opinion concerning Grace was agreeable to the doctrine of the Church in all ages. Forbes died in 1648, two years after his return to Aberdeen. His chief works are in favour of toleration, as *Irenicum Amatoribus Veritatis et Pacis in Ecclesia Scotiana* [1629] and *A Peaceable Warning to the Subjects in Scotland* [1638]. He also wrote *Instructiones Historico-Theologicæ.*

**Formosus,** Bishop of Porto, in Etruria, in the ninth century, succeeded Stephen V as Pope. In 878 he had been excommunicated, with many others, by Pope John VIII., for having contested with the Pope the election of a new emperor, but Martin II. removed the sentence, and reinstated him in his See in 882. In February, 891, Formosus crowned Stephen V as Pope, and when the latter died, later in the year, Formosus was elected as his successor. The election met with much opposition at Rome, for in the first place it was contrary to the canonical law that bishops should be translated from one See to another, and the fact that Formosus had previously been degraded and excommunicated was an additional reason against his claim. Besides this, a contrary faction had fixed upon Sergino as the new Pope, and were about to crown him when the partisans of Formosus interposed and persisted in inaugurating him. In 892 Formosus crowned Lambert, son of King Guido of Italy, as his father's colleague, but soon afterwards invited Arnulf, King of Germany, to take the crown, and actually crowned him at Rome in 895. Formosus died in 896, and his body was treated with great indignity by Stephen VI., who had long wished to occupy the Papal See.

**Formulary.**—A compilation of prayers or articles of belief. The Prayer Book may be called a *formulary*, as it contains the rites, ceremonies, and prescribed forms of the Church.

**Fossarii,** or **Fossores** ["Diggers"].—Men appointed by the early Church to bury the dead. This duty was at first performed voluntarily by the Christian brethren, but as Christianity spread it was found necessary to appoint men for the purpose, and this was done by the presbyters of the *tituli* of Rome at the people's expense.

**Foster,** JOHN [*b.* 1768, *d.* 1843].—A Baptist minister, best known for his excellent *Essays.* These were published in 1805, and comprise:—1. *On a Man's writing Memoirs of Himself;* 2. *On Decision of Character;* 3. *On the Application of the Epithet Romantic;* 4. *On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of Cultivated Taste.* These have passed through many editions, and are still considered models of clearness and purity in English style.

**Fox,** GEORGE, the founder of the Society of FRIENDS [q.v.], was born at Drayton, in Leicestershire, in 1624. He began by keeping sheep, and then was apprenticed to a shoemaker in Nottingham, till he was nineteen, when his religious impressions became so strong that he gave up his work, and wandered through the country. His friends persuaded him to return home, where he stayed for a short time, but again in 1646 he left them. He discontinued his attendance at public worship, saying that it had been revealed to him that it was not education, but the presence of God in the heart, that qualified for the ministry. He first began teaching his doctrine at Manchester in 1648, and at the same time started the customs peculiar to his followers, *e.g.* the adoption of the terms "thee" and "thou," the refusal to take any oaths, and the discontinuance of all tokens of respect, as taking off the hat, and using the word "sir." These customs, quite as much as his religious opinions in themselves, were causes of his persecution. After preaching at Manchester, he travelled through the midland counties, exhorting the people to give up all forms of vice and adopt the Christian graces. His followers were first known by the name of "Quakers" at Derby, in 1650. The rest of his life was taken up by teaching and imprisonment. In 1655 he was brought before Cromwell, who dismissed him, pronouncing his character and doctrine to be blameless. In 1671 he went to America, where he remained two years. On his return to England, he was imprisoned at Worcester, and then went to

Holland and North Germany, where his tenets took a firm root. He died in London, Jan. 13th, 1691.

Fox was not an educated man, nor a clever man in the ordinary sense, and is held up to bitter ridicule by Macaulay, who was, however, one of the last to appreciate enthusiasm and self-sacrifice like his. There is, indeed, some reason to think that at times he was, if not actually disordered in mind, on the verge of being so. But with all its verbiage, and occasional sheer nonsense, his *Journal* is at the bottom a noble book, abounding in passages of the most genuine piety; and his chief and foremost doctrine, of the indwelling and teaching of the Holy Spirit in the heart and conscience of every man, was one peculiarly needing to be enforced in the times in which he lived.

**Fox,** RICHARD [*b.* 1466, *d.* 1528], Bishop successively of Exeter, Bath and Wells, Durham, and Winchester, founder of Corpus Christi College, Oxford, and the patron of Cardinal Wolsey, whom he made his chaplain, and who is said to have ungratefully done his best to supplant his benefactor in the royal favour. The beautiful chantry of Fox is one of the most interesting objects in Winchester Cathedral.

**Foxe,** JOHN, the martyrologist, was born at Boston, in Lincolnshire, in 1517. He became a student at Brasenose College, Oxford, in 1533, and was afterwards elected Fellow of Magdalen College. He early showed an inclination for Latin poetry, and was well versed in the Fathers and Church history. In 1545 he adopted the principles of the Reformation, and was expelled from his college in consequence. He became tutor in Sir Thomas Lucy's family, and to the Earl of Surrey's children, but on the accession of Queen Mary he fled the country and went to Basle. He returned to England in 1559, where he received a prebendal stall at Salisbury, the living of Cripplegate, and a stall at Durham. The probable cause of his not receiving more preferment, is that he was a rigid Calvinist, and refused to subscribe the Canons of the Church. He died in 1587, and was buried in the church of St. Giles's, Cripplegate. The work for which John Foxe is famed is his *History of the Acts and Monuments of the Church*, commonly known as *Foxe's Book of Martyrs*. He received the help of Cranmer and others, and took eleven years to complete it. The first English edition appeared in 1563. It was ordered to be put in the hall of every high dignitary of the Church, and in all colleges, etc., and it has gone through many editions. Foxe is the author of some other treatises, both in Latin and English. There is a Latin play of his extant, entitled *de Christo Triumphante*.

**Francis,** ST., the founder of the Order of the FRANCISCANS [q.v.], was born at Assisi, in Umbria, in 1182. He was first christened John, but when his father, Peter Bernardini, who had been trading in France, returned, he changed the name to Francesco. In his youth he was gay and fond of pleasure, but seems from the first to have been generous to the poor. He fought in one of the wars that were perpetually breaking out between Assisi and Perugia, and being captured remained in prison a year. When he was twenty-five he fell sick, and on his recovery had lost all delight in his former pleasures. He felt he had something better in him, and while he was pausing to decide he heard that Walter of Brienne was about to set out against the Germans, so Francis joined. When he had marched as far as Spoleto he was taken ill again, and saw a vision telling him to return home, which he did. He now utterly changed his manner of life. Calling poverty "his bride," he resolved never to refuse alms to any poor person, travelled to Rome, where he threw down all the gold he had on the altar at St. Peter's, exchanged clothes with the beggars outside, and began to beg with them. His father not understanding him, shut him up for some time, and brought him before the Bishop, in whose presence St. Francis declared "Peter Bernardini was my father; I have now but one Father, He that is in heaven." He spent some time tending the lepers in the hospital at Gubbio, and on his return to Assisi, began to build up the ruined church of St. Damian, begging the materials, and working with his own hands. In time his townsmen saw his earnestness, ceased to despise him, and eventually many joined in his work. He afterwards assisted in the restoration of the churches of St. Peter, and St. Maria degli Angeli or the Portiuncula. One day, according to tradition, on the Feast of St. Barnabas, 1208, he heard the text, "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. And as ye go, preach, saying, The kingdom of heaven is at hand." This he looked upon as a direct message to him, so he began preaching. He soon gained followers, the first two being Bernard di Quintavelle and Pietro de Catania, both fellow-townsmen. He chose a rule for them, by opening the Gospels three times, and taking the texts thus found. He went to Rome, and gained the approval of Pope Innocent III., though at first only by word of mouth. They then settled at the Portiuncula, going continually on missionary journeys. In 1219 St. Francis went to preach to the Mohammedans, with some of the brethren, where he was taken before the Sultan, and offered to enter a fire with the priests of Islam, to show the truth of his words. It is said that on his return to Assisi he saw a vision of the Crucifixion, and ever afterwards bore marks of nails on his hands and feet, and a wound in his side. He died two years later, Oct. 4th, 1226. He was the author of many sermons, treatises, and hymns.

**Francis of Paula,** founder of the Franciscan Order of the Minims, was born at Paula, in Calabria, in 1416. He entered the monastery of San Marco on his return from pilgrimage with his parents to his patron saint, St. Francis of Assisi, but soon afterwards withdrew to a cave near Reggio and became a hermit. His fame soon spread, and he was joined by many, so that by 1436 he founded an Order. They followed the Franciscans, to whose three vows of poverty, chastity, and obedience, they added a fourth of perpetual fasting, and kept Lent the whole year. Francis gave them the motto of "Charity." Sixtus IV. confirmed the Order in 1476, and Alexander VI. gave them the title of Minims, because they called themselves the *least* of all in the Church of God. Francis grew famed as a miracle-worker, and Louis XI., who was dying at Plessis-le-Tours, sent for him and implored him to prolong his life, which the Saint declared his inability to do. Louis's successors, Charles VIII. and Louis XII., kept Francis in France, where he founded many monasteries, and died in 1507. He was canonised by Leo X. in 1519, and Charles VIII. founded and endowed the church of Trinita de Monti at Rome in his honour.

**Francis of St. Domingo.**—A Portuguese Dominican, whose pious zeal led him and several of his brother-monks to undertake missionary work in the Philippine Islands. They laboured with much success here. He then went on to Formosa, and converted many pagans to Christianity. At length, in his endeavours to reconcile the people and the governing body, who were engaged in a cruel civil war, he lost his life, being shot to death with arrows, A.D. 1633.

**Francis of Sales,** ST., Bishop and Prince of Geneva, and founder of the Order of the Visitation, was born in the castle of Sales, near Annecy, in Savoy, on Aug. 21st, 1567. He studied in the college of Annecy, and, finding himself inclined to the profession of an ecclesiastic, took the clerical tonsure at eleven years of age, and afterwards travelled to Paris, where he remained under the care of the Jesuits. He studied under Genebrard and Maldonatus till 1584, when he went to Padua, to study civil law under Panciroli. Here he made the acquaintance of the Jesuit Antonio Possevino. Francis gained a great reputation for his learning and piety, and commenced Doctor in Laws. He then made a journey to Rome, returning by Loreto and Venice to Savoy. He found that his father had obtained for him the appointment of counsellor to the senate of Chambery, but St. Francis had become possessed by a great desire to devote himself wholly to the Church. Being the eldest son, he was very unwilling to inform his father, so in his perplexity consulted his cousin, Louis of Sales, Canon of Geneva, through whose mediation the Count of Sales was reluctantly induced to surrender his son. Thus, in 1591, Francis was ordained. He at once began preaching, and attracted all who heard him by his powerful and pleasant voice and animated and earnest manner. He was made President of the Collegiate Church at Annecy, but in 1594 was sent as one of the missionaries to the valleys of Savoy. The city of Geneva, which was an independent republic, had gained possession of the territories of Gex, Terni, and Gaillard, all peopled by Zwinglians and Calvinists. Claude de Granier, Bishop of Geneva, wishing to reconvert them to their former faith, sent out several of his clergy, among them Francis and his cousin Louis. It is said that when they arrived at Tonon, the capital of Chablais, it contained only seven Roman Catholics, but on Christmas Eve, 1597, eight hundred persons were admitted to the Holy Communion. He even made an attempt to convert THEODORE BEZA [q.v.]. On his return to Annecy in 1599 he was appointed coadjutor to the Bishop of Geneva under the title of Bishop of Nicopolis. At first he refused the post, but consented at the request of Pope Clement VIII. He was obliged to defer his consecration, being seized with an illness which nearly proved fatal; but he recovered, and went to France to resume his missionary labours. Cardinal Perron used to say that he himself could confute any heretic, but their conviction and persuasion could not be effected without the assistance of the coadjutor of Geneva. Father Berulle, afterwards Cardinal, consulted him as to the rule for the Congregation of the Oratory. Henry IV., charmed with his preaching, offered him 20,000 livres pension and the first vacant bishopric, but he refused and returned to Savoy. On the way he heard that Granier was dead, and he was now sole bishop. He retired for twenty days to prepare himself for his consecration, which took place on Dec. 8th, 1602. His first care was to reform his diocese and to regulate all the religious houses, after which he returned to his work of preaching to the Calvinists, of whom he is said to have converted 72,000. In 1610 he began the Order of the Visitation, with the help of the Baroness of Chantal. In 1618, finding that his health was failing, he appointed his brother, John Francis of Sales, his coadjutor, with the title of Bishop of Chalcedon. Francis died of a paralytic stroke at Lyons, Dec. 25th, 1622. He was buried at Lyons, but his remains were transferred to Annecy on Jan. 29th, on which day his festival is held by the Romish Church. St. Francis wrote many practical discourses, of which the chief is his *Introduction to a Devout Life.*

**Francis Xavier.** [XAVIER.]

**Franciscans.** — One of the principal

Orders of *Mendicant, Grey*, or *Preaching Friars* [MENDICANT FRIARS], who took their name from their founder, St. Francis of Assisi [q.v.]. The society of Fraterculi ("Little Brethren"), by which name Francis ordained that his disciples should be called, was patronised by Pope Innocent III., and afterwards confirmed by Honorius III. in 1223; for the popes thought that it might in some degree remedy the corrupt state of the Church. The Franciscans first came to England in the reign of Henry III., and set up an establishment at Canterbury in 1224, and, like the Dominicans, soon gained much of the wealth and influence which had formerly belonged to the regular monasteries. As an instance of the way in which they accomplished this purpose and pushed their way, the following bold "miracle" is recorded. Some of their number were on the way to Oxford when they were overtaken by a storm, and compelled to take shelter in a Benedictine abbey. At first the abbot believed that they were jugglers, and anticipating sport, gave orders that they should be admitted, but finding out the true state of the case, he refused to allow them the shelter that they asked, and turned them out of doors. A young monk took pity on them, gave them some food, and hid them in a hay-loft for the night. Afterwards he went to bed himself, and dreamt that St. Benedict appeared, and charged the abbot with having neglected to carry out the rules which he had appointed, upon which our Lord commanded that the abbot should be hanged. Then St. Francis came and claimed as his own the young monk who had befriended the Franciscans; upon which he awoke, and went to tell the abbot, but found him and the rest of the monks strangled in their cells. The report of this tragedy circulated throughout England, and thenceforward the Franciscan friars met with a better reception. After their power was increased they became celebrated for their theology, which was in advance of that of the time, though they practised too much subtilty and ingenuity in their arguments; and they did not confine themselves to the instruction of members of their own society, but travelled about through the kingdom, preaching for the benefit of all who chose to listen. About this time colleges were first instituted at the universities, and for two or three centuries the most learned members belonged to this Order. In course of time the more ancient Orders were roused to endeavour to rival the Franciscans in learning, and colleges were endowed at Oxford and Cambridge for the accommodation of students from the different monasteries. At the dissolution of the monasteries, the Franciscans had fifty-five houses in England.

**Franck,** SEBASTIAN [*b.* at Donauworth, 1499; *d.* at Basle, 1542].—He at first held a post at Gustenfeld as Evangelical preacher, but resigned it in 1528 in order to join the Anabaptists. Not being satisfied with their creed, he determined to be independent of any particular sect, and to follow the line of an eclectic. He believed all sin to be of equal magnitude, and maintained that men ought to follow the dictates of the Holy Spirit, without attending much to the letter. With the intention of spreading his opinions, he set up a printing press as his means of livelihood, and published many theological works, some of them opposing the doctrines of the Romish Church, and some those of the Protestant. He contrived by this means to draw upon himself the indignation of both parties; and the divines of the Augsburg Confession, who met at Smalcald in 1540, entrusted Melancthon with the task of confuting Franck's fanaticism. The latter suffered much persecution, and was driven from place to place. Luther occasionally took part in the storm raised against him.

**Francke,** AUGUST HERMANN [*b.* 1663, *d.* 1727], a native of Lubeck, was an eminent religious teacher of his day, but more famous for his practical philanthropy. In 1698, having for the previous three years gathered into his house a large number of poor orphans, he founded for them at Halle the first Orphan Home, the model of many which have been founded since. It grew mightily—so much so that he had 2,000 orphans under his care when he died. He had never appealed to Government for help in this good work: his benevolence and wisdom were so widely known, that voluntary contributions flowed in unasked. He had set them to work as printers, and now the establishment is one of the greatest publishing houses in Germany.

**Franconia,** HOUSE OF.—This family was the second great line, after the Karlings, which ruled over the "Holy Roman Empire." The Franconian period followed the Saxon [SAXONY, HOUSE OF], and comprised the reigns of four Emperors—viz. Conrad II. [1024–39], Henry III. [1039–56], Henry IV. [1056–1106], Henry V. [1106–25]. During this period the Pope shook off the Imperial yoke, and began the fight for supremacy, which lasted almost three hundred years. The clergy and secular princes united against the Emperors, and took advantage of the Papal efforts to secure their own independence. Henry III. made two expeditions to Rome, and called a synod to depose three rival Popes —Sylvester III., Benedict IV., and Gregory VI., appointing in their place a German, under the name of Clement II. The great struggle of Henry IV. against Hildebrand is told under the name of GREGORY VI. In the reign of Henry V the investiture question was settled by the Concordat of Worms. [CONCORDAT.]

**Frankalmoign.**—The tenure of property by religious persons or communities *in liberam*

*eleemosynam*, "in free alms." Such tenants were bound to offer prayers, masses, or other Divine Services for the souls of the grantors and their heirs, and therefore were quit of temporal duty or service for such possessions. It was by this tenure that almost all ancient monasteries held their possessions, and many of the parochial clergy. At the Reformation the tenure of frankalmoigns was continued, though the nature of the services was "altered, and made conformable to the purer doctrine of the Church of England" [Blackstone].

**Franks.**—The name of a powerful Teutonic tribe, who exercised the greatest influence upon the history of modern Europe. They established themselves within the boundaries of the Roman Empire, in the latter part of the fifth century, pushing the Goths into the south-west part of France, and establishing a kingdom, which they strengthened by entering into close alliance with the orthodox clergy, the Goths having alienated them by holding Arian doctrines. Two great dynasties succeeded each other in the beginnings of the Frankish kingdom. The first was the Merovingian, the first monarch of which was CLOVIS [q.v.], the second the Carlovingian, named after Charles Martel. In the latest historical form of nomenclature, these two lines are known as the Meerwings and the Karlings. The greatest member of the latter race was Charles the Great, commonly known as Charlemagne, the grandson of Charles Martel. [CHARLES.] His coronation as Emperor of the West, in 800, was the restoration of the Roman Empire, which, in fact, had never ceased in theory to exist. Henceforward it was known as the "Holy Roman Empire," and it continued, though with many changes, until the year 1806, when Napoleon put an end to it. [ROMAN EMPIRE.]

**Fraternity.**—A term applied to some religious societies formed for mutual improvement, or chiefly to insure a regular attendance on the ordinances of the Church, or the performance of certain devotional practices.

**Fraticelli.**—A name given to a body of Franciscan friars, who formed themselves into an independent community under two Minorite monks, by the authority of Pope Celestine V., who established them by a Bull in 1294. They made a vow of poverty, and lived on the charity of the populace. The Fraticelli were much hated by the other Franciscans, and in 1302 Pope Boniface VIII. dissolved the Bull, upon which the brethren fled into Sicily, and united themselves with the sect of the Beghards, to whom they declared that they were filled with the Holy Spirit, and no longer needed the sacraments, being free from sin. Clement V. endeavoured to conciliate them, without success, in 1312; and, as their fanaticism continued to spread, John XXII. had recourse to the Inquisition, which he entrusted with the task of stamping out the heresy. From this time the Fraticelli gradually disappeared, or became merged in other sects of heretics. They based their doctrine chiefly upon a commentary on the Revelation, by Peter John Oliva, a friar of the monastery of Béziers.

**Free and Open Church Movement.** [SOCIETIES.]

**Free Christians** [10]; FREE GRACE GOSPEL CHRISTIANS [1]; FREE GOSPEL CHRISTIANS [7]; FREE GOSPELLERS [3]; FREE CHRISTIAN CHURCH [2]. The names of certain religious bodies as given in the Registrar-General's Report. The numbers after each are those of places of worship duly registered in the name of each, in England and Wales.

**Free Church of England.**—A name taken by a few congregations, who have expressed themselves dissatisfied with some of the doctrines and practices of the Church. The Registrar-General's return gives thirty-three places of worship registered under this title. [DISSENTERS]

**Free Church of Scotland.** [SCOTLAND.]

**Free Congregations.** [FRIENDS OF LIGHT.]

**Free-Spirit Brethren.** [BRETHREN OF THE FREE SPIRIT.]

**Freethinkers.** [RATIONALISTS.]

**Free-will.**—The Necessarian or Fatalist view of actions and events can never be reconciled with the felt freedom of the human will. As long as self-consciousness and self-determination co-exist in every man's bosom, every man will *feel* himself a free and responsible agent, be the arguments on the other side what they may. As regards self-consciousness, the very power to think involves the separate existence of the thinker; and the faculty of perception, whether the object perceived be material or mental, shows the reality of the inner self that perceives. With respect to self-determination, exercise of will is implied in the term. If the mind were passive under impressions from without, there could be no self-consciousness, and if thoughts and desires from within could not be resisted, there could be no praise nor blame, because there could be no merit nor demerit. The Necessarian view then, which thus explains away the instinctive feelings of human nature, can never be practically accepted by the good sense of mankind at large. Society would become impossible under such conditions; and, as it has been well observed, we should have no more reason to resent the well-aimed stab of an assassin than the random kick of a horse.

Looked at theologically, the question

whether man's will is free or not depends very much on the extent of the mischief introduced by Adam's fall, whether the depravation of man's nature in consequence was total or only partial. Those who take the first view would deny to man all volition in a good direction, and would make him a mere machine for irresistible grace to use, or not to use, as it likes; those who hold the second view, though they consider man's corruption through the Fall to be very serious, yet look on it as partial only. They assert that man is still in God's image, as originally created, though it is much obliterated [Gen. ix. 6; James iii. 9], and hence they infer that though man needs the help of grace, he can co-operate with it, and must do so if he is to reap the benefit. According to this view, nature and grace supplement each other; and while nature cries out for grace, grace meets the cravings of nature.

This last opinion has upon the whole most commended itself to modern theology. It is generally held that in the Fall man did not lose his entire freedom of will, but that, although that will became fatally and strongly and universally biassed in a wrong direction, there yet remain some instinctive leanings towards the right once natural to it. This being so, co-operating grace is all that is necessary at conversion, when old inclinations to evil, and the long thraldom of bad habits, have to be overcome. As for the testimony of Scripture on the point, if it says that "the Lord opened Lydia's heart to attend unto the things that were spoken;" if it declares that it is "God that works in us to will and to do;" if believers are called "His workmanship, created unto good works;"—on the other hand, we are to "strive"; we are to "ask, seek, and knock," and to "work out our own salvation with fear and trembling." In such a scheme both God's co-operating grace and man's co-operating will have each their place and part assigned to them.

It is needless to enter, in addition, on the historical aspect of the question; how, among the Schoolmen, Thomas Aquinas took one side, and Duns Scotus the other; how, again, at the Council of Trent, the Franciscans maintained the one view, and the Dominicans the other; with a host of other names that might be mentioned. The present state of the controversy may be well summed up in the closing words of the Tenth Article of the Church of England, as follows: there is "the grace of God by Christ preventing us, that we may have a good will; and *working with us* (*coöperante*) when we have that good will."

**French Reformed Church.** [Huguenots.]

**Fresco.**—A painting on damp, freshly laid plaster, with water-colours which are capable of resisting injury by the lime. Fresco painting was much used for wall decorations among the wealthy Romans, while distemper was employed as a substitute by those less able to afford it. This style of painting was adopted later by Christians, and in mural decorations they even copied the designs of heathen painters, taking care to exclude anything idolatrous, and to introduce devices symbolic of their own faith. For a long time they refrained from illustrating scenes from Christ's life, in their horror of anything connected with idolatry, and contented themselves with conventional designs or arabesques. The earliest fresco paintings of Christian art are in the Campo Santo at Pisa (end of fourteenth century), in the Church of Assisi, in the Cathedrals of Orvieto and Siena, and in the San Spirito at Florence. The art reached its zenith in the hands of Raffaelle and Michel Angelo, and after their time gradually declined. It was again revived in the present century by the skill of the German painters Cornelius, Overbeck, Kaulbach, and others. One of the principal patrons of the restored art was Ludwig II., King of Bavaria, and the Ludwigs-Kirche and other public buildings of Munich are resplendent with modern frescoes. There is a very fine one at All Saints' Church, Margaret Street, London, by Mr. Dyce.

**Frewen,** Accepted, eldest son of John Frewen, rector of Northiam, in Sussex, was born in 1588. He was educated in the Free School at Canterbury, and afterwards at Magdalen College, Oxford, where he was demy, Fellow, and divinity-reader. He then went as chaplain to the Earl of Bristol to Germany and Spain. While he was in the latter place Charles I., then Prince of Wales, heard him preach, and the sermon made a great impression on him, so that when he became king Frewen was made one of the chaplains. He afterwards became President of Magdalen College, where he continued about eighteen years, and was four times Vice-Chancellor, as well as Dean of Gloucester and prebendary of Canterbury. In 1644 he became Bishop of Coventry and Lichfield, where he stayed till 1660, when he became Archbishop of York. He died in 1664, and is buried under the east window of York Cathedral. He was one of the members of the Hampton Court Conference.

**Freylinghausen,** Johann Anastasius [*b.* 1670, *d.* 1739].—A German theological writer of the Pietist school, and a writer of some very beautiful hymns, several of which have been translated in Miss Winkworth's *Lyra Germanica*, and thence have found their way into most of our popular hymn-books.

**Friar** [Lat. *frater*, Fr. *frère*]. — This name is applied now to all Orders of monks, but it was formerly the distinguishing title of the Mendicant Orders, of which the four principal ones were the Franciscans, or Grey Friars, founded 1210; the Dominicans, or

Black Friars [1216]; the Carmelites, or White Friars [1245]; and the Augustines [1256].

**Friars,** Observant, or **Observantines.**—A branch of the Franciscans, who in the thirteenth century separated themselves from their brethren, on account of the relaxation in discipline permitted by their minister-general, Elias of Cortona. The Observantines desired to keep up the original strictness of their rule, and lived apart in places of their own choosing, after the manner of hermits, while their brethren remained in the convents, living under the relaxed rule, and were called Conventuals.

**Friday.** [Week.]

**Fridolin,** St.—A native of Ireland, who followed the example of Columbanus by going missionary journeys on the Continent of Europe. He is memorable for the monastery he founded on the banks of the Rhine, near Seckingen.

**Fridstole,** or **Frith-stool.**—Literally, "the stool of peace." Formerly there were in certain churches, of which Hexham and Beverley are examples, stone seats placed near the altar for those who claimed the privilege of sanctuary. Any criminal escaping to one of these might enjoy his life and liberty.

**Friends,** The Society of.—A religious body, commonly known by the name of "Quakers," founded in 1646 by George Fox, the son of a Leicestershire weaver, whose tenets stand in the strongest antagonism to what we may call external worship, and who, it has been well said, offer the remarkable spectacle of a Christian body "without a creed, a liturgy, a priesthood, or a sacrament." The name *Quakers* was given to the Friends by Gervase Bennett, a magistrate, on Fox exhorting him to *tremble* at the Word of God. Fox was only twenty-two when he commenced to preach his doctrines. Amongst these he taught that preaching, to be effectual, must come from the direct operation of the Holy Spirit on the soul, and that therefore it was not necessary to have a separate order of men educated for the ministry, but that the humblest person, whether male or female, who had an inward call from the Spirit of God, was qualified for the office of a Christian preacher. He abandoned all the ceremonies which the Reformation had allowed to survive, even the rites of baptism and the celebration of the Lord's Supper, holding them as outward signs which had in them the danger of gradually coming to be regarded as possessing in themselves the saving power which they were meant only to represent. He allowed no prescribed form of devotion, saying that the silent converse of the soul is as acceptable a worship to God as the utterance of prayer and praise. He opposed all adornment of places of worship, the use of music in the praise of God, and the observance of fasts, whether national or private. As regards other matters, there is ample evidence that Fox and his early colleagues as a body held firmly what are commonly understood as the fundamental truths of the Gospel, which are set forth with great clearness in a letter on Christian doctrine addressed to the Governor of Barbadoes in 1671. At a somewhat later period the writings of Penn and Barclay gave a more dogmatic form to the principles of the Society.

The Friends profess to endeavour to carry out the admonitions of the New Testament in a literal and practical sense, and to observe the spirit of Christ's teaching in all the relations of life. Thus, in obedience to the injunction *not to swear*, they refuse to take an oath in a court of justice; to *love our enemies* they consider involves a denunciation of all war, and consequently refuse to take military service; *not to render honour to each other* was carried out by ignoring the usual complimentary salutations and honorary titles, and by addressing every individual by the Christian name, and the singular pronoun "thee" and "thou." They also adopted great simplicity of dress and manner, and refused to join in any frivolous amusement, such as cards, dancing, etc., even discouraging music and art. These points were formerly general, and even carried to great extremes; but of late years considerable change has been observable in the practice of the Society in these respects, especially amongst the younger members. The greater portion of these now speak and dress plainly and unobtrusively, but otherwise like other people; and quite recently the Yearly Meeting authoritatively withdrew the customary insistence upon "plainness of speech, behaviour, and apparel," leaving such matters to the conscience of individual members, whilst art and literature are no longer frowned upon.

Whilst professing to bring all questions to the test of the Holy Scriptures, the Divine authority of which is fully acknowledged, Friends believe that the help of the same Spirit who inspired them is needful for their right understanding, and that, moreover, the light of the Spirit truly shines in the heart of man, and if heeded, and its teaching humbly obeyed, is a present guide and director to him. This doctrine of the "Inward Light," which they believe is given to all men—heathen as well as Christian—in sufficient measure, is their central, cardinal, and principal doctrine. In their public worship, therefore, they wait in silence for the immediate influence of the Spirit on the heart, allowing those to engage in preaching or prayer—both men and women—who really believe themselves called of God to do so, and give evidence, acceptable to their brethren, of true spiritual gifts, as well as of sincerity and Christian consistency. They allow at such meetings

no stated reading, even of the Scriptures, and formerly these were never read at all in their public worship; but of late, in many meetings, the practice of publicly reading a portion of Scripture at the commencement of the meeting is adopted. They do not, however, consider themselves to be dependent upon any audible ministry whatever, regarding the silent worship of the assembled members, if so it be, as a quite normal state of things, as equally acceptable to God, and equally beneficial to those who can engage in it. They attach no peculiar sanctity to one day more than another, regarding the Sabbath as a Jewish institution done away with by Christianity, and all days alike as claimed by the Son of Man; but they consider it in accordance with the Divine will to give up one day out of seven to public worship, and to the good of others, as well as to rest and meditation.

The discipline of the community of Friends is much the same as the Presbyterian. They have three gradations of meetings: *Monthly Meetings* composed of the congregations from a definite circuit, who choose *Elders* to watch over the ministry, and *Overseers* to attend to the education of the children of such members as are in humble circumstances, to the provision for the poor, and to various other duties. At these meetings marriages are sanctioned previous to their ratification in public worship; the Friends holding marriage to be "not a mere civil compact, but a Divine ordinance, and that it is the prerogative of God alone to join persons in that solemn covenant, and the interference of a priest is an assumption altogether unwarranted by Holy Scripture, or the example of the primitive Church." *Quarterly Meetings* are held to receive general reports from the monthly meetings, and to hear appeals from their decisions; and the *Yearly Meeting* has the general superintendence of the Society in the whole of a particular country, that held in London comprehending the whole of Great Britain. Formal discipline or organisation was at its inception considered inconsistent with their own principal tenet by many of the earlier Friends, and much resisted by Story and others.

From their rise till the Revolution, the Friends were much persecuted, except during a brief period of Charles II.'s reign, when Fox obtained some indulgence for his followers. These early persecutions were largely connected with their refusal to swear, and to acknowledge ecclesiastical supremacy by the payment of tithes and church-rates; but no doubt were considerably increased by the obtrusive manner in which some of them "testified" against "man-ministry" and respect to human authorities. There can be no question that some of the excesses of the earlier members—as Nayler and others—were really due to disorder of mind, caused by excitement, in an age peculiarly given to religious fanaticism.* Since 1688 the Friends have benefited by the Toleration Act. In 1833 the British Legislature recognised the objection of Friends to taking oaths, and the simple affirmation of a Friend has since that time been accepted in place of it. This, the legal recognition of their marriages, and other privileges, have been won solely by the power of passive resistance, and are a singular proof of the efficacy of it.

By the year 1652 the Society of Friends had spread through all the northern counties, and by the time of the Restoration there were meetings not only throughout Great Britain and Ireland, but in the West Indies and British America. They are more numerous now in America than in England. The founding of the colony of Pennsylvania by William Penn induced many of the British Friends to emigrate thither, and the free institutions of the New World favoured the increase of the Quaker communities in other States also. Like other bodies, they have been somewhat weakened by division or secession: indeed, their leading tenet was peculiarly likely to lead to great differences of view, and there can be little doubt that some of the earlier and stricter Friends placed the inward teaching of the Spirit in reality above that of the Scriptures themselves. This doctrine of the "Inward Light" was pushed to excess in the earlier part of the present century by Elias Hicks, a very popular minister in the United States, and a man of remarkable powers. He ultimately embraced—if he had not held them all along—Unitarian views, which were widely spread amongst other American Friends; and the result of the controversy which could not but arise upon such a vital point, was a great schism, about one-half of the body in America seceding, and being known as Hicksite Friends, holding Arian views, and the remainder being known as Orthodox Friends. The reaction against the Hicksites was carried too far in the opinion of some of the stricter of the Orthodox Friends, and the result was a second small secession, who followed John Wilbur, and who adhere more closely than the main body to the peculiarities and original

* James Nayler had formerly been an officer in Cromwell's army, a fact which increased the fury of his Puritan persecutors. At an early stage of his disorder he was remonstrated with, and finally disowned by Friends for his excesses, and was punished in the most barbarous and torturing manner, to which death would have been preferable, both at London and Bristol, bearing his sufferings with unexampled fortitude. For a full account of them see Sewell's *History of Friends*, and also Seyer's *History of Bristol*. At a later period, when Nayler returned to his right mind, he himself recanted his errors, expressed deep repentance for his excesses, was received again by his friends into full communion, and died in perfect peace. Nothing can be more distressing than to read how men who chiefly needed the kind care of a judicious physician were tortured in a manner worthy of the Inquisition; while in New England, not only male but female Friends were actually hung by the Puritans for returning after banishment.

tenets of the founders of the Society. In England Friends were almost unanimously orthodox, and the Hicksite controversy excited great alarm. Isaac Crewdson, an acknowledged minister of Manchester, published a small book called *The Beacon*, containing extracts from the writings of older Friends, of which many could be cited, placing the "Inward Light" apparently above the authority of Scripture, and pointing out their dangerous tendency. Such a course provoked retorts, in which many joined who were as orthodox as Crewdson and his party, but who resented the implied censure brought upon their predecessors. This controversy—known amongst Friends as *The Beacon* controversy, from the title of Crewdson's publication—also grew in sharpness, and the result was that all over the United Kingdom a considerable number of Friends left the Society. This secession, however (about 1836), was merely of individuals, who mostly joined other Christian bodies, and never became a separate communion. The body in England, so far as known, is now not only uniformly orthodox, but in practice, as pointed out above, has approximated perceptibly in many points to that of other Christians, especially in regard to greater recognition of the desirability of audible ministry, and the partial use of the Scriptures in public worship. In at least one large mission conducted by Friends (at Bristol) even hymns are employed, as at ordinary mission-halls; and although the Friends would not consider such a meeting as one of their own, still such practice marks a change, which in the early part of the present century it would have been impossible to foresee. This change is distinctly traceable to the controversy here briefly described, and gives it considerable importance in the history of the Society.

The number of Friends in Great Britain and Ireland at the end of 1884 was about 18,000, to which should be added about 5,000 regular attendants of their worship, though not formally in membership, which is guarded somewhat strictly. There are small communities in the South of France, Germany, Norway, etc. They are most numerous in America, where they are believed to number from 50,000 to 60,000, and the total number in the whole world is probably from 90,000 to 110,000. They have at no time exceeded 200,000 in total numbers, and nothing is more remarkable than the extraordinary influence in religious, social, and even political life exercised by so small a body. Owing to their rejection of any paid ministry, they are not able to "organise" foreign missions on any large scale, but of late years an association has been formed by some members, which supports missions in Madagascar, worked in harmony with the London Missionary Society; one in Palestine conducted by Theophilus Waldemeir, one of the captives rescued by our country from King John of Abyssinia; and in India. They have also some mission work in Japan, and even in Constantinople. What they do is very thoroughly done. Their principle is that all should be done for love, and nothing for payment; and ministers who are led to engage in any service from home, are entertained freely by other Friends, or have their wants supplied. Their home mission work, however, is very large, and very practical in character, especially as regards their Sabbath-schools. In Great Britain the number of scholars is over 36,000, or fully *double the number of their own total membership*, which is a result unparalleled. Not being fettered by ordinary ideas about Sabbath-keeping, they have for a long period taught writing, and other useful knowledge, in their Sunday-schools, and the result in attracting, and attaching, and improving their scholars among the poorest classes, is eloquent testimony to this freedom of operation. In Sheffield, for instance, some 2,000 scholars are under their care in "First-day Schools," of whom over 500 attend regularly their worship, devoid as it is of any outward attraction, and many in after-life join the Society. They were amongst the originators of, and liberally support, the Bible Society; and their efforts as a body in the relief of distress (besides the support of their own poor, which is undertaken by them), the suppression of slavery, prison reform and mission-work [FRY, ELIZABETH], and other philanthropic efforts, only need reference.

Friends were undoubtedly much weakened in England by the events mentioned above, and for many years were stationary, or slightly declining in numbers. All propagandist zeal appears, indeed, to have left them with the cessation of persecution in 1689; and the difference between the energetic missionary spirit of Fox and his associates, and the quietism of their descendants, is very marked. Recently, however, their numbers appear to be again slightly increasing, and chiefly amongst the working classes. For further and authoritative statements of their doctrine and discipline, see *The Book of Christian Discipline of the Religious Society of Friends*, published by the Yearly Meeting, and the Yearly Meeting's annual *Epistles*. The book cited and the annual *Epistles* are the only official exponents of the Society, being the work of special committees appointed by the Yearly Meeting, and formally adopted by that body.

**Friends of Light.**—A sect of Lutheran Rationalists, originating in Prussian Saxony in 1841. They applied the principles of Neo-Platonism to the Lutheran doctrine, accepting and interpreting it by the light of the nineteenth century, in the spirit, but not of necessity in the letter, and asserting in Luther's

name the absolute freedom of the intellect. An order-in-council in 1845 forbade them to organise themselves, but they still exist.

**Frith,** JOHN [*b.* 1503, *d.* 1533], born at Sevenoaks, martyred at Smithfield. He was a well-read man, who had been brought from Cambridge by Wolsey to be a student of his new college of Christ Church, Oxford, but having imbibed Lutheran opinions, and, moreover, entered into an intimate friendship with William Tyndall, he entered into a sharp controversy with Sir Thomas More, denying the doctrine of purgatory and the efficacy of papal indulgences. He was committed to the Tower, but probably would have escaped death had he not in his confinement written against Transubstantiation. He was the first English martyr for the Protestant doctrine of the Lord's Supper. [*Foxe's Martyrs*, ed. Stoughton, vol. i., p. 18.]

**Frock.**—A monastic gown of coarse cloth, made with large sleeves, and fastened round the waist with a leather girdle or rope. Sometimes the cowl forms part of the frock, but it is often distinct from it.

**Frontal.** [ANTEPENDIUM.]

**Froude,** RICHARD HURRELL [*b.* 1803, *d.* 1836].—One of the Fellows of Oriel College, Oxford, at the time of the beginning of the Tractarian movement; an enthusiastic friend and supporter of Dr. Newman. The latter has given much pains in his *Apologia* to his portrait of Froude. He "hated the Reformation," was a strenuous advocate of the celibacy of the clergy, and of devotion to the Blessed Virgin. The two friends travelled together in southern Europe, and Froude's influence upon his companion was very great. Failure of health, however, forced him to quit Oxford, and he went to the West Indies, only returning to die. Newman and Keble published his *Remains*, comprising journals, letters, and sermons, two years after his death; and his brother, Mr. J. A. Froude, the historian, has given some interesting notices of him in his short history of the Tractarian movement.

**Frumentius,** the Apostle of Ethiopia, began his Christian ministry in 330, during the reign of Constantine the Great. According to tradition, Meropius, a merchant, was wrecked on the shore of Ethiopia, on his way to India, and died there, leaving two children, Frumentius and Edesius. These were brought to the King, who was pleased with their intelligence, and made them part of his household, entrusting them on his death with the education of his son. Frumentius afterwards went to Alexandria, and after working for some time as a missionary, was consecrated Bishop of Ethiopia by St. Athanasius, under the title of *Abba Salâma*, or "father of peace." He succeeded in establishing Christianity in Ethiopia by his untiring energy and zeal for the cause. The translation of the New Testament into the native language is sometimes ascribed to Frumentius, though there is evidence to show that this was not done till the fifth or sixth century.

**Fry,** ELIZABETH, daughter of Mr. John Gurney, born near Norwich in 1780—an eminent philanthropist, who is sometimes called "the female Howard." She was a Quaker, but not brought up in their strictest notions, and in her early girlhood was somewhat sceptical; but the preaching of William Savery, an American Quaker, was the means of settling her doubts, and she became a "plain Friend." In 1800 she married Joseph Fry, who had a large business in London. Early in 1813 the utterly miserable state of the female prisoners in Newgate attracted her attention, and she at once set about trying to improve their condition, going amongst them, preaching and ministering also to their bodily comfort. In 1817 she formed a ladies' committee for the reformation of the female prisoners, and established a school and manufactory within the prison. The following year she turned her attention to benefiting the female convicts under sentence of transportation. The improvements made through her intervention at Newgate were carried into other prisons. She visited also the prisons in Belgium, France, Germany, and Holland, striving to get amendments in prison discipline. She took a vast interest in the abolition of slavery, and endeavoured to improve the British seamen by instituting libraries in the coastguard and Royal Navy ships, stored with religious and educational books. She was highly esteemed as a preacher amongst her own sect. She died at Ramsgate in 1845, and was buried at Barking, in Essex.

**Fulda,** MONASTERY OF.—One of the most famous monasteries of Germany, founded, under Benedictine rules, by St. Boniface, the Apostle of Germany, in 744. Its first abbot was ST. STURM [q.v.], and under him and some of his successors it so flourished that it became the very centre of German learning and progress. The Emperor Otto I. gave its abbot the title of Archchancellor of the Realm. It was not destroyed at the Reformation, but its importance and influence dwindled from that period.

**Fulgentius,** Bishop of Ruspe, in Africa, born at Telepte, in North Africa, in 468; died at Ruspe, 533. Though of noble birth, he devoted himself to a life of seclusion and asceticism, and lived for a short time in a monastery. Driven thence by the persecutions of King Thrasimund, who was an Arian, and a bitter enemy of the Christians, Fulgentius travelled for a time in Italy and the south of Europe. On his return he was made Bishop of Ruspe in 508, but was not long allowed to remain in charge of his diocese. He was

banished with many other bishops, and sent into exile in Sardinia, where he lived till the death of Thrasimund in 523, spending most of his time in theological writing. His chief works were treatises against the Arians, and he wrote also *de Incarnatione, Predestinatione, et Gratia.* In 1532 he retired to a monastery, and remained there till his death.

**Fuller,** THOMAS, the Church historian, was born in 1608, at Aldwinckle, in Northamptonshire, of which place his father was the clergyman. He went in 1620 to Queen's College, Cambridge, and became M.A. in 1628. He was ordained, and in 1638 became prebendary of Salisbury. Here he wrote his first literary work, a poem which is now forgotten. From Salisbury he went to Dorset, becoming rector of Broadwindsor. While here he married, but his wife soon died. In 1640 he wrote his first prose work, *The Holy War*, a *History of the Crusades*, and in the same year became member of the Convocation at Westminster. Two years after appeared his *Holy and Profane State.* He had given great offence to the Puritans by a sermon which he had preached at the Abbey; now refusing to take an oath to the Parliament, except on certain reservations, he joined the King's party at Oxford, where he managed in the pulpit to disgust the Royalists as much as he had the Roundheads. However, he obtained a chaplaincy in the royal army, and employed his leisure time while travelling through the country in collecting materials for his future work, *The Worthies of England.* In 1648 the Earl of Carlisle presented him to the rectory of Waltham. Here he immediately set about the quaintest of all his writings, *Palestine.* He managed to pass the "Triers," and continued his ministerial functions during the Commonwealth. In 1656 he wrote his *Church History of Britain*, to which was appended the *History of Cambridge and of Waltham Abbey.* In 1658 he was presented to the living of Cranford, in Middlesex, and was within sight of a bishopric at the Restoration, when he died in 1661. He was buried at Cranford.

The chief characteristics of Fuller's writings are their quaintness and humour, which show themselves in every page—indeed, in almost every line. His works are very voluminous, but never grow tedious. Wherever the reader opens one there is always something to instruct and amuse. He is rarely satirical, and the little satire he shows is never bitter, but always good-natured. He has been compared to Jeremy Taylor and Edmund Burke, but in some points is very unlike both. See a very brilliant essay upon his life and works by Mr. Henry Rogers.

**Fullo,** PETER, a follower of the Eutychian heresy in the fifth century. He had been a monk, but was expelled from his monastery on account of his errors, and for some time lived a licentious life at Constantinople. By the interest of some friends he was introduced into the family of Zeno, son-in-law to the Emperor Leo, and by a show of piety soon gained his favour. Zeno, being made Comes Orientis, came to Antioch, the capital of his government, bringing Fullo with him. There were many followers of Apollinarius in the city, and Fullo joined with them in charging Martyrius, Bishop of Antioch, with Nestorianism. Through his agency Martyrius was sent to Constantinople, and Fullo usurped his See. Pope Simplicius deposed him, and used his interest with Zeno to get him expelled, but before this could be effected Fullo and his party assassinated Bishop Stephen at the altar. Zeno restored his favourite to the bishopric in 482. During his episcopate Fullo published a new heresy, adding to the *Trisagion* the words "Who was crucified for us," and so declaring that the three Persons of the Trinity had suffered. He refused to retract when admonished by the other bishops of the Church to do so.

**Funeral Rites.** [BURIAL SERVICE.]

**Future State.** [ESCHATOLOGY.]

## G

**Gabriel Sionita,** a learned Maronite, was born at Edden, a village on Mount Lebanon, in 1577. He studied at the Maronite College in Rome, where he became professor of the Syriac and Arabic languages, till he was sent for to Paris, where he became professor in 1614. He brought with him Syriac and Arabic Bibles which he had copied from the manuscripts in Rome, and which were first printed in M. le Jay's Bible. He was also the author of an Arabic grammar, and a geography entitled *Geographia Nubiensis*, and of *Doctrina Christiana ad uso de fideli Orientali.* He died at Paris in 1648.

**Gaianitæ.**—A sect of the Monophysites which arose in the sixth century. It took its name from its leader, Gaianus, who was Archdeacon of Alexandria, and on the death of Timotheus III. was chosen bishop by the monks and people, in opposition to Theodosius, the Emperor's nominee. After three months Gaianus was deposed, and fled, first to Carthage, and then to Sardinia. The Gaianitæ held the same opinions as Julian of Halicarnassus, viz. that after the union of the two natures in Christ, His Body was incorruptible, and that He suffered neither hunger nor thirst, nor any other infirmity to which man is liable by the laws of natural necessity. They are also called Julianists and Aphthartodocetæ. [APHTHARTODOCETÆ]

**Gainas,** a Goth by birth, is first mentioned as being one of the commanders of

Theodosius' army, in his campaign against Eugenius, in 394. In the next year he caused Rufinus, the enemy of Stilicho, to be put to death for designing to seize the Empire. Upon the Emperor's favouring Eutropius, Gainas became so jealous that he plotted his downfall, joined his countryman Tribigild at Thyatira, and marched to Chalcedon. Arcadius was forced to deliver up his favourite into the Goth's hands, and farther constrained to give him the heads of Aurelian, Saturnine, and John, his ministers. Being an Arian, Gainas demanded a church for the Arians at Constantinople, but this was refused by Chrysostom, Bishop of Constantinople. [CHRYSOSTOM, ST.] A peace was for a time made between Arcadius and Gainas, and the latter became master-general of the armies, but the inhabitants were frightened at the immense number of Goths who filled the streets at Constantinople, so Gainas was proclaimed an enemy of the public weal, and his followers were massacred. He endeavoured to cross the Hellespont, but failed. He then took refuge in Thrace, where his passage was barred by Uldes, King of the Huns. In endeavouring to force his way through he was killed, and his head was brought to Constantinople Jan. 3rd, 401.

**Gale,** THEOPHILUS, a Nonconformist writer, was born in Devonshire in 1628. He studied at Magdalen College, Oxford, where he took his degrees, but he adopted Presbyterian views, and received a cure at Winchester, which he lost, with his Fellowship, at the Restoration. He became travelling tutor to the son of Lord Wharton, and subsequently was assistant minister to a chapel in Holborn, London. He died at Newington in 1678. Gale was a good scholar, and particularly eminent in philosophy. His chief works are:—*The Court of the Gentiles*, an argument that the great heathen philosophies of Plato, etc., were corruptions of the original revelations of Divine truth to the Jewish people; *The True Idea of Jansenism*, *The Anatomy of Infidelity*, and *Philosophia Generalis*, etc.

**Galerius,** EMPEROR OF ROME.—His full name was Gaius Galerius Valerius Maximianus. He was born in Dacia, on the Danube, whither his mother had fled from the tribe of the Carpi. He joined the army, and fought under Aurelian and Probus, gained distinction, and was at last made joint Emperor with Diocletian in 292. He divorced his first wife, and married Valeria, the Emperor's daughter. Galerius had a great hatred for the Christians, which was stimulated by his mother, who was a votaress of the Phrygian orgies. In 303, he being in Nicomedia, persuaded Diocletian to break the forty years' peace to the Church, and to write an edict against the Christians. In 304 he returned to his own province, and a great persecution at once began. Two years afterwards Diocletian abdicated, and Galerius became sole ruler. He changed the order of death to the Christians to that of mutilation, but in 308 the persecutions became worse than ever, and it is said that from then till 310 more blood was shed than in any other two years in Roman history. In the latter year the Emperor being seized by an incurable disease was frightened, and at once made an edict of toleration. He died May, 311.

**Galilee.**—A porch or chapel at the entrance of a church; a term also sometimes applied to the western portion of the nave. It was considered scarcely as sacred as the rest of the church, and in it it was customary to place dead bodies awaiting their burial, and also women might here meet and converse with the monks who were their near relations. The "Galilee" answers to the narthex of the ancient church, a sort of court of the externs. There are several examples in our English cathedrals; at Durham it is an extensive chapel, built for the use of the women, who, according to the strict rule of St. Cuthbert's Abbey, were not allowed to come farther into the church than the second pillar of the nave. At Lincoln it is a porch on the west of the great transept. At Ely it is either a porch or chapel at the west of the nave. In former times there was a Galilee to St. Stephen's Chapel at Westminster Abbey.

**Galileo** [1564–1642].—This famous man was the son of Vincenzo Galilei, of Pisa, and was christened by the name by which he is now universally known, his full name being, as will thus be seen, Galileo Galilei. The history of his remarkable experiments and discoveries, deeply interesting as they are, have no place here, our business being his position in the religious history of his times. In 1609 he constructed his famous telescope, and became the founder of a brilliant series of discoveries in the solar system. He examined in turn, long and patiently, the moon and the planets, and thereby set aside opinions of the schoolmen, which had in his time been taken for granted as fixed truths. This gave occasion for the Jesuits, who cordially hated him for belonging to the party which expelled them from Padua, to denounce him to the Inquisition as a heretic, and he was openly denounced by Caccini, a friar, in the pulpit. Galileo defended himself with spirit. He never dreamt, he said, of attacking religion. The Scriptures were written to teach men the way of salvation, not astronomy. But the Inquisition persisted, and he was summoned to Rome. Pope Paul V., in 1616, gave him an audience, promised him personal safety, but commanded him not to teach the Copernican system of the motion of the earth, and Galileo left Rome in disgust. The appearance of some comets led him again to prosecute his astronomical discoveries, but he kept clear of prejudice, and was afterwards received by

Pope Urban VIII. with great favour. But in 1632 he published a treatise on the Ptolemaic and Copernican system, thrown into the form of a conversation between three fictitious persons, in which the Ptolemaist gets altogether the worst of it. And unfortunately for the writer, the Pope recognised in the beaten controversialist some likeness to himself, for he had used some of the arguments which Galileo pulled to pieces, not without much ridicule. Again he was summoned before the Holy Office, and it is supposed, though hardly proved, that he was put to the torture, and a long sentence was passed upon him, of which we transcribe only a small portion:—"The proposition that the sun is the centre of the world, and immovable from its place, is absurd, philosophically false, and formally *heretical*, because it is expressly contrary to Holy Scripture. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is absurd, philosophically false, and theologically considered, at least *erroneous* in faith." Consequently the sentence goes on to prohibit his book, to confine him to the prison of the Inquisition during pleasure, and to command him to say the Penitential Psalms once a week, etc., etc. In order to obtain so mild a sentence he had to abjure his "errors," which he did. On rising from his knees after doing so, he whispered to a friend, "E pur se muove" ("It moves all the same"). From that time he was kept in strict confinement, sometimes treated even rigorously when words of his were supposed to indicate unorthodoxy. He continued his studies, and wrote *Dialogues on Motion*, but the terror of the Holy Office was so great that he could find no publisher in Italy. A few years later the book was published in Amsterdam. He became blind in 1636.

The case of Galileo has been evidently felt to be an awkward one for the Roman Church. The late Dr. W. G. Ward faced it with much courage in two articles of the *Dublin Review* in 1871. He rests his defence on the ground that the sentence was not pronounced by the Pope *ex cathedrâ*, and therefore was not infallible. It was natural and inevitable, he says, that they should regard his opinion about the earth's motion as false and contrary to Scripture, seeing that the obvious sense of Scripture is unquestionably opposed to the Copernican theory, and only some overwhelming scientific probability could render it legitimate to override the obvious in favour of an unobvious sense. Later researches have supplied this overwhelming probability, and consequently all Catholics now admit that the Holy Ghost for wise purposes permitted the sacred writers to express themselves in language which was literally true as understood by *them*, but was figurative in the highest degree as understood by *Him*.

**Gall,** St., or **Gallus,** the apostle of Switzerland, was one of the most distinguished scholars whom St. Columbanus brought with him from Ireland to France. He was descended from a good Irish family, and entrusted to Columbanus to be educated for the service of God. When Columbanus and his associates took up their residence in the ruins of the castle of Bregenz, they found an old chapel which they determined to consecrate for Christian worship, but in it were three gilded images, which the pagans worshipped as their tutelary divinities. Gallus, being well acquainted with the German tongue, was chosen to preach before a multitude who had assembled to witness the consecration, and made a great impression on them, which he strengthened by breaking in pieces their images, and thus proving to them the nothingness of their false gods. Here the monks remained some time, but when at length they were expelled, Columbanus and his party went to Italy, but ill-health prevented Gallus from going with them; he betook himself to the protection of an old priest named Willimar, who took care of him till he was strong enough to seek another sphere of duty. Tradition says that he and a deacon named Hillibald wandered together through the forest till they were shown by Divine guidance the exact spot where they should fix their abode, which being pointed out to them, the monastery of St. Gall, named after Gallus, was afterwards built thereon. Here he laboured in the education of youth, in the training of ecclesiastics and monks, by whom the seeds of Christianity were sown far and wide. The vacant bishopric of Costnitz was offered to Gallus, but he preferred discharging the quiet duties of his convent, and declined the office. The date of his death is uncertain. The monastery he founded became one of the most celebrated Benedictine establishments. Its monks were among the best friends and preservers of ancient literature. It was for some time subject to the Bishop of Constance, and there were often great disputes between him and the monks as to the right of electing the abbot. It was secularised in 1798, at the time of the French Revolution.

**Gallican Church.**—The circumstances of the foundation of the Gallican Church are unknown, and it is doubtful whether it was of Greek or Asiatic origin. A letter quoted by Eusebius, written in the second century, is the first reliable account of Christianity in Gaul, and tells of the persecutions which the Christians suffered under Marcus Aurelius, at Lyons, the chief missionary city of the province, and the See of the bishop. During this persecution Pothinus, Bishop of Lyons, suffered martyrdom when ninety years of age, and the names of many others are recorded. Among the survivors was Irenæus, who was presbyter in Lyons, and who was probably

the author of the above-named letter. During the persecution he was indefatigable in his exertions to help his brethren, and was commissioned by some who were in prison to take a letter from them to the Bishop of Rome; it contained a protest against the heresies which were creeping into the Church, and which so shocked Irenæus that, on returning from Rome to Lyons, he devoted himself heart and soul to contesting the false doctrines. He was appointed Bishop of Lyons in the place of Pothinus, and was therefore in a better position for carrying out the task he had set himself. Many of his works have perished, but those which are still extant mark him out as the greatest theologian of the early Church. The persecution served as usual to promote the cause of the Church, but the Christians remained a minority until the time of Constantine, when Christianity became the established religion. It was adopted by numbers who had hitherto been pagans, but the new converts brought it down in some degree towards their own level, and it lost some of the life and energy which had marked it during the persecution. As a remedy for this state of things, some of the earnest-minded Christians, foremost among whom was St. Martin, introduced monasticism into Gaul. But a deadly danger threatened the nations which lay on the borders of the Empire. They had received the faith from Arian missionaries, and therefore rejected more or less the Perfect Divinity of our Lord. There was, therefore, a gulf between them and the orthodox Christians, and this proved disastrous to some of the Gothic States, and, as Gibbon has shown, went far to prepare the way for the Mahometan invasion of Spain. It appears clear that the invasion of Gaul by the Frank King, Clovis, heathen though he was, was on the invitation of the Catholic bishops, who believed that there was less danger to be apprehended for the Church from him than from heretical patrons. That invasion was the beginning of the kingdom of the Franks. It was speedily followed by the conversion of King Clovis, at the close of the fifth century, through the influence of his wife Clotilda, herself a Christian. In his warlike zeal for the cause of the Church he defeated the Arians in battle at Poitiers, and he not only gave lands for the maintenance of churches, but invited foreign missionaries to preach to the people. Towards the close of this dynasty the Moslem invasion by way of Spain threatened to overwhelm Christendom, but was beaten back by the hand of Charles Martel, at Tours, in 732. No further invasion took place from that time, and at the accession of Charlemagne the power of the Church was greatly increased. He realised the fact that the State would be strengthened and civilised by an alliance with the Church, and he organised the ecclesiastical system so carefully that after his death the Church's influence continued to extend itself on all sides, though his enormous empire fell to pieces. All through the changes which took place, Church government remained the same; the country was divided into 120 bishoprics, which were contained in eighteen provinces, each of these being under the rule of an archbishop. The Pope became possessed of almost unlimited power through the general confusion in the State, and the clergy as a whole realised that by maintaining a union with him they would best advance the cause of the Church. After the death of Charlemagne succeeded a period of inactivity, in which the religious zeal which had characterised its predecessor seemed to be dying out, and this lasted till the eleventh century. Towards the close of that century, the sufferings undergone by pilgrims in the East originated the first Crusade [Crusades], the cause of which induced men who had hitherto been only fighting one against the other to take up arms against a common enemy. The Crusades, which lasted at intervals until the end of the thirteenth century, gave a large accession of power to the popes and to the Church, while the power of the nobles was declining through the amount which they expended on war. With the end of the Holy Wars the Papal power began to decline, owing partly to the increase of power of the French Government, the advanced civilisation of the laity, and the degeneracy of the clergy; and the conduct of Philip the Fair, who took advantage of his own influence to bring contempt on, and finally to cause the death of, Pope Boniface VIII., brought matters to a crisis. The successors of Boniface, who had now taken up their residence at Avignon, were remarkable for the voluptuousness of their lives, and the Church's influence grew weaker year by year, especially after their return to Rome, when the French clergy appointed a Pope of their own to remain at Avignon, and the schism thus occasioned lasted from 1378 to 1417, and was terminated by a council held at Constance, which deposed both Popes, and appointed Martin V. over the whole Church. The power of the Papacy continued to decline, and the right of nominating bishops, besides other privileges, was transferred to the French Crown. Among the earnest-minded clergy the need for reformation was strongly felt, and the first attempt to effect it was made by a few men in the south of France, under Peter Waldo. The persecutions which they suffered compelled them to escape to Piedmont, where they were little able to influence the religion of their country, and their opinions were accordingly disregarded as harmless to anyone but themselves. Only when the Reformed doctrines which originated in Germany began to spread was there any considerable movement in France in the same direction, when the Huguenots first began to excite alarm in

the Church. [HUGUENOTS.] Under Henry II. the Protestant doctrines were allowed to spread, but after his death the contest between the Houses of Guise and Bourbon, which was as much political as religious, changed the whole nature of the struggle. On the minds of the people the Reformed Religion took little hold, and the atrocious massacre of St. Bartholomew in 1572 was a deadly blow to the Huguenots; but the turning point of the contest was the decision of Henry of Navarre to become a Roman Catholic, an act which destroyed the Protestant hope of ascendancy. A small proportion of the population still remained Protestant, and Henry protected them by the Edict of Nantes, securing toleration for them. But in an evil hour for France this Edict was revoked by Louis XIV. in 1685. Meanwhile the Order of the Jesuits under Ignatius LOYOLA [q.v.] had arisen, pledged to obey implicitly the will of the Pope. The Jesuits were looked upon with anger and suspicion by men of all religions. Not only Protestants, but Catholics were arrayed against them: for their unqualified submission to the Vatican implied enmity to the ancient liberties of the Church and the nation. They were in constant conflict with the divines of the Sorbonne, who accused them of treason towards the State; and on the murder of Henry III. by the monk Clement, such a storm of popular fury was raised against the Order that they were banished from France. Henry IV., however, who at heart was a sceptic ("Paris is well worth a mass," was the phrase which truly summed up his motives), favoured the Jesuits from motives of policy, and selected one for his confessor, and, the practice being kept up during the reigns of his successors, the influence of the Order was greatly increased. Eventually such influence resulted in much evil to the Church and nation; for the high aims which had characterised the founders of the movement gave way in their successors to the desire to increase their own power, and even the Popes, whom they professed to obey, had to give way to them and conciliate them. Their controversy with the JANSENISTS [q.v.] lasted till far into the eighteenth century, and resulted in the Pope's censure of the Jansenist doctrines, though these were nevertheless far from being exterminated. The Jansenists had effected a reformation in the convents and other religious houses throughout France, and the Jesuits found a means of showing their animosity by persecuting the sisterhoods, and destroying their houses. In return an adherent of the Jansenists published anonymously the *Provincial Letters*, which became exceedingly popular, and dealt a severe blow to the Jesuits. [PASCAL.] Besides the Jesuits, there were others whose zeal was as great as theirs, but far higher in motive, and who endured all kinds of hardships in the endeavour to stir up a revival of religious feeling in France. Francis de Sales was one of these, and was said to have converted seventy thousand Calvinists to the Church of Rome, besides having carried out a reformation of the religious Orders. Scarcely less famous than he was St. Vincent de Paul, the founder of so many religious institutions in France. [VINCENT.] The reign of Louis XIV. saw the power of the Gallican Church increase, and in proportion the Pope's authority was diminished. The King claimed the right of appointing to vacant Sees, and this being refused he caused a series of articles to be drawn up limiting the Papal power in France, and declaring that it should be controlled by the Church's ordinances, and by canons and local customs. Here we have the origin of what is known as "Gallicanism," the tendency towards Nationalism, as opposed to Papal centralisation; the same tendency, in fact, as was shown by men like Gardiner in England, who, while holding Romish doctrines firmly, were also zealous for national independence. The opposite tendency is known as ULTRAMONTANISM [q.v.]. We have noted in the article on Bossuet how that great prelate, while earnest on behalf of a Christendom united under Rome, yet was jealous lest the unity should be corrupted into tyranny. He declared that the Pope had no deposing power over monarchs, and, indeed, no control over temporal affairs; that the authority of the Pope is not above that of general councils, and that his decisions require confirmation from the Church. This last proposition would now be reckoned heresy after the Vatican Decrees of 1870. Louis XIV. was fortunate in his clergy, two of whom [BOSSUET and FÉNELON] stand in the first place among French ecclesiastics. The doctrine of "Quietism," which was put forward by Fénelon in one of his books, and in which he had numerous followers, was condemned as unsound mysticism by a Papal brief, which was, however, only issued in accordance with the threats of the King. As Calvinism and Jansenism had been repressed, so now was QUIETISM [q.v.] by King Louis, who cared little for theological discussions, but was entirely under the control of his Jesuit Ministers, and was also much influenced by Madame de Maintenon. Under their rule the religion of the Court, and to a certain extent of the people, became cold and formal, wanting in fervour, though the services were conducted with elaborate ritual. Thus it became hollow and unmeaning, and it is no wonder that after the King's death the people freed themselves from the restraint, and cast off even the outward show of religion. But that which did most to bring about the downfall of the Church was the growth of the different schools of philosophy of Voltaire, Rousseau, D'Alembert, and others, all of whom held Christianity in contempt, though they used different methods of expressing their hatred. Through all classes of people in-

fidelity spread, and a great number of the bishops and clergy were sceptics, though they felt bound to preach against the progress of science; a manifest hypocrisy which brought religion into further contempt. At the close of the eighteenth century the downfall came. The Jesuits were suppressed by a Papal Bull in 1773, under the compulsion of Louis XV. When the tremendous revolution of 1789 came the clergy were compelled to form part of the National Assembly, where, being outnumbered, they were forced to consent to measures which destroyed the little power that still remained to them; tithes were abolished, Church lands confiscated, the monasteries dissolved, and the clergy required to take an oath of fidelity to the Constitution, which now proposed a redistribution of dioceses to coincide with the departments. The confusion into which all was plunged by the Reign of Terror put a stop to all such plans. When this was over there came a reaction, and Napoleon fostered this by seeking a reconciliation with Rome. It was a difficult matter to carry out, for many of the clergy were strongly opposed to a compromise, while the army were determined that the clergy should have no favour shown them. A Concordat was nevertheless drawn up and signed, and in accordance with its conditions public worship was renewed, and the Church re-established. The restoration of the Bourbons gave hopes to the Jesuits and the Ultra-Papalists; and Lamennais, a Breton priest, published an essay on religious indifference, denouncing all compromise, and "Gallicanism" as a spurious form of religion. [Lamennais.] It had the effect of strengthening the Ultramontane spirit among the clergy immensely, and Pope Leo XII. regarded him as a new St. Bernard or Dominic. When the Revolution of 1830 came, Lamennais and others of like opinions [Lacordaire, Montalembert] threw themselves into it, with the design of combining Papal authority with democratic opinions. But they found little favour as their views developed, and ever since the Church has remained in opposition to republicanism, with apparently little hope of becoming reconciled. The present relations of the Church and civil power in France are strained apparently as far as they can be. The clerical party are in a minority; Acts attacking them as instructors of the young are passed on every occasion, and men who glory in unbelief have more than once been appointed Ministers of Public Worship. But the French clergy were probably never more exemplary in personal life, and there are some signs, in the midst of all the conflict, of aspirations after a better state of things.

Belonging to the Gallican Church and her dependencies there are now eighteen archbishoprics, viz. Aix, Albi, Algiers, Auch, Avignon, Besançon, Bordeaux, Bourges, Cambray, Chambéry, Lyons, Paris, Rheims, Rennes, Rouen, Sens, Toulouse, Tours, and seventy-two bishoprics. The parochial clergy, about 42,000 in number, comprise *curés cantonaux* (the ministers of the chief places in each canton),* and *desservants*, who serve the other churches in the canton. They are, however, substantially the same as the curés, and each in his own locality is called "M. le Curé;" only the curé proper has to be appointed by the bishop, with the approval of the Government; the desservant is the nominee of the bishop alone. The stipend of a curé, which is paid by the State, is from 1,200 to 1,500 francs a year, and the commune provides him a house rent-free. The churches are under a *conseil de fabrique*.

**Gang-week.**—One of the names given to Rogation Week, because of the processions round the boundaries of parishes which take place then.

**Gangra,** Council of, was held in the fourth century. The exact date is very doubtful. Some place it between the councils of Nicæa [325] and Antioch [341], and others later than the Constantinopolitan synod of 360. The object of the Council was to confirm the decrees that had been passed at Neo-Cæsarea against the Eustathians [q.v.]. Twenty canons were made, followed by an epilogue drawn up by the bishops present, who numbered about sixteen, condemning those who, under pretence of the exercise of works of severity and mortification, "do insult those who live in a more plain and simple manner, and would bring in innovations contrary to the Scriptures and the canons of the Church." They admire virginity, but at the same time "honour honest marriage." This Council has always been a great difficulty to the Roman Catholic Church in advocating the celibacy of the clergy.

**Gardiner,** Stephen [*b.* 1483, *d.* 1555], Bishop of Winchester, and Lord Chancellor of England, was born at Bury St. Edmunds, and was said to be the natural son of Richard Woodville, the brother of Edward IV 's queen. He studied at Trinity Hall, Cambridge, and was well versed in canon and civil law, and a good scholar in both Latin and Greek. He became secretary to Cardinal Wolsey, and was sent to Rome in 1527, to negotiate the divorce between Henry VIII. and Catherine of Aragon. On his return he was made Secretary of State, and in 1531 Archdeacon of Leicester, and at the close of the same year Bishop of Winchester. He complied with the Court in renouncing the Pope's authority, and wrote a book, *de Vera Obedientia*, in support of the King's supremacy, but he never abandoned in any degree the doctrines of the Roman Catholic Church with respect to the Sacrament. For this reason he opposed all

* Each *arrondissement* is divided into *cantons*, containing from ten to twenty communes.

further reformation, endeavoured to dissuade the King from listening to the proposals of Cranmer, and was the head of the reactionary party in the latter days of King Henry. He was instrumental in the downfall and execution of Thomas Cromwell in 1540. Towards the end of the reign Gardiner fell out of favour with Henry, and endeavoured to ingratiate himself by impeaching his Queen, Catherine Parr, of heretical tendencies; but in a personal interview she managed to convince the King of the falseness of the accusation, and Gardiner fell into yet deeper disgrace. The King had named him executor of his will, but revoked this. In the reign of Edward VI. he was imprisoned in the Fleet from Jan., 1547, until the following December, and this certainly without any justification. He was then allowed to retire to his episcopal palace in Southwark; and though his sentiments continued the same, his outward compliance left no room, for a time, to find occasion against him; however, on account of a sermon preached on St. Peter's Day, 1548, he was arrested and committed to the Tower. On his refusal to subscribe to certain articles which had been drawn up, he was deprived of his bishopric. Queen Mary released him on her accession in 1553, and he became her Lord Chancellor, and was restored to his bishopric. He had a great share in the articles of marriage between the Queen and Philip of Spain, and officiated at the ceremony. In the proceedings against the Protestants, there seems no reason to doubt that much of the severity was owing to him; and when Cardinal Pole urged that the people were to be recovered to the Church of Rome by moderation and gentleness, Gardiner declared for the execution of the laws against the Lollards, insisting that terror was a more effectual expedient than bare persuasion. It is remarkable that, fierce as he was against the Protestants, there was always in him a strong sympathy with some of their doctrines: he was, as we have seen, a strong Sacramentalist, but he was also earnest in his holding of the doctrine of Justification by Faith, and expressed these convictions on his death-bed.

**Garnet,** Henry, Superior of the Jesuits in England, was born at Nottingham in 1554. He was educated at Winchester School, and had intended to study at New College, Oxford, but gave up the idea. Having turned Roman Catholic, he went to Rome, and joined the society of the Jesuits in 1575. He studied at the Jesuits' College, where he became Professor of Hebrew and Teacher of Mathematics. He became so famed that, in 1588, he returned to England as head of the Jesuits there. He followed various employments in order to hide his real calling, which he carried on with great zeal, and he is suspected of having joined in treasonable plots with the King of Spain against Queen Elizabeth. At the accession of James I. he purchased a free pardon, but was still suspected in consequence of his acquaintance with various Roman Catholics. At last came the Gunpowder Plot, and Garnet was among those suspected, as he was known to have been in communication with Catesby, Gerard, and Greenway, and others of the conspirators. A Bill of Attainder against these four and several others was passed. Most escaped, but Garnet and Father Oldcorn, *alias* Hall, his confessor, were seized and sent to the Tower, 1606. He was interrogated by the Earl of Salisbury, Dean Overal, etc. He was not tortured, but various secrets were discovered by spies who listened to the conversation between the two condemned priests; they were tried at Guildhall, found guilty of treason, and executed in St. Paul's Churchyard.

**Gasparin,** Agènor [*b.* 1810, *d.* 1871].—A distinguished Protestant nobleman of France, who wrote several works urging definiteness of religious opinion as a safeguard against Rationalism and Romanism. His wife, Madame Gasparin, is known to many English readers by her small volume, *The Near and Heavenly Horizons.*

**Gataker,** Thomas [*b.* 1574, *d.* 1654].—He was educated at St. John's College, Cambridge; became Preacher of Lincoln's Inn in 1601, and rector of Rotherhithe, 1611. In 1643 he was called to be a member of the Westminster Assembly. He was a learned writer, author of a catechism, a work on Transubstantiation, sermons and annotations on Isaiah and Jeremiah.

**Gatien,** St., 1st Bishop of Tours, died at the end of the third century. He was buried in the choir of the Cathedral of Tours, which has been called by his name since the fourteenth century, but his relics were burned by the Huguenots in 1562. His festival is observed in the Romish Church on Dec. 18th.

**Gauden,** John, was born at Mayfield, in Essex, in 1605, his father being the vicar. He was educated at Bury St. Edmunds, and thence went to St. John's College, Cambridge. He moved to Oxford in 1630, and became a tutor in Wadham College, and afterwards chaplain to the Earl of Warwick, who made him a rector in Berkshire, and vicar of a parish in Cambridgeshire. At this time he inclined to the Parliamentarians, who appointed him to the living of Bocking, in Essex. As time went on he sided more and more with the Royalists, became chaplain to Charles II. at the Restoration, and successively Bishop of Exeter and of Worcester, where he died in 1662.

Dr. Gauden is asserted to have written that remarkable work *Eikon Basilike; or, The Portraiture of his Sacred Majestie in his Solitudes and Sufferings,*" which appeared in 1648. It is written in the first person, and is an account of Charles I.'s life from 1640–48. Some

believe that the King himself wrote it, and the discussion about it is not yet settled. Mr. Green writes that it is undoubtedly the work of Gauden; while Mr. Gardiner says it is an open question, and that if it was a forgery it certainly is a correct account of Charles's views and character.

**Gebhard,** Archbishop of Cologne, was born at Waldburg in 1547, and became archbishop in 1577. He fell in love with Agnes of Mansfeld, which may have caused him to proclaim religious freedom and to turn Lutheran at the beginning of 1583, as he was thereby enabled to marry her. At the Diet of Augsburg, in 1555, the States which had embraced Lutheranism had been confirmed in their religious freedom; but, to prevent the progress of the Reformation, Charles V brought forward the ecclesiastical reservation, that any ecclesiastic who renounced Romanism should forfeit his dignity and benefice. Thus Gebhard was deposed, his See declared vacant, and Duke Ernst of Bavaria was appointed. Gebhard held the fortress of Bonn; but the Protestants distrusted his toleration, and suspected him of Calvinism, so would not come to his help. He evacuated Bonn, and retired to Strasburg, where he died in 1601.

**Gehenna.**—The Greek New Testament name for the place of the wicked, or of final retribution. It comes from the word *Gehinnom*, *i.e.* the Valley of Hinnom, by Jerusalem. After Ahab introduced the worship of the fire-gods, the idolatrous Jews used to sacrifice their children to Moloch in this valley. Because of these idolatries, God threatened the place with special manifestations of His wrath, saying that it should no more be called the Valley of Hinnom, or of Tophet, but the Valley of Slaughter [Jer. vii. 31, 32; xix. 2-6]. It was defiled by Josiah [2 Kings xxiii. 10], and thenceforward became the receptacle of all sorts of putrefying matter, and thus in later ages came to be the image of hell.

**Gelasius I.,** Pope, succeeded Felix III. (or II.) in 492. His pontificate was mostly taken up with a correspondence between him and the Eastern Church under Euphemius, Patriarch of Constantinople, concerning Acacius, whom Felix had excommunicated. Gelasius died 496. His writings, several of which still exist, express views very difficult to reconcile with those of his successors. Thus he rebukes the Manichæans for communion in one kind, and speaks of the bread and wine as so remaining after consecration. [See Milman's *Lat. Christ.*, i. 235.] One of the chief works attributed to him is his Sacramentary [q.v.].

**Gelasius of Cyzicus,** son of a priest of that Church, lived during the second half of the fifth century. He found an old parchment which had belonged to Dalmatius, Bishop of Cyzicus, containing an account of the Council of Nicæa, and, filling up the gaps from Eusebius Cæsariensis and Rufinus, he wrote a history of the Council. This history, either from the inaccuracy of his material, or from the prolixity of his imagination, is very untrustworthy. The disputes are mostly his own composition, and the conferences from the eleventh chapter to the twenty-fourth, in the second book, are believed to be mere fiction. His book is faulty in other ways, as there is neither method in his narration, judgment in the choice of his matter, nor beauty in his diction. This history was published at Paris, by Robert Balfour, in 1599, and afterwards inserted in the Councils.

**Generation,** Eternal.—This phrase is used to denote the Catholic faith as to the Sonship of the Second Person in the Trinity. Christ is the Son of God in a sense in which no other being is. He Himself claimed to be so, speaking of "My Father" as distinct from "your Father." And again, "I and My Father are One." His Apostles teach this also, especially St. John, who speaks of Him as "the only begotten Son." And so the creeds have formulated the Scripture teaching into an article of the faith—*e.g.* the Apostles' Creed, "His only Son, our Lord;" the Nicene Creed, "The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made;" the Athanasian Creed, "God, of the Substance of the Father, Begotten before the worlds. Perfect God, and perfect Man. . Equal to the Father, as touching his Godhead." The Second Article in the Anglican Church defines the same truth as follows:—"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance." If this were not so, then Christ's claims and words, as repeatedly recorded in the Gospels, would be nothing less than blasphemous, and were in fact so deemed by the Jews who denied then. The above definitions serve to show clearly in what respects Christ's Sonship differs from all other sonships:—First, He was begotten from all eternity; there never was a time when He was not. For although we use the words "Sonship" and "generation" in reference to the Second Person in the Trinity, yet we do not understand thereby a passing from non existence to existence, as in physical generation; but we must understand the terms in consistency with the essential attributes of God, of which eternal existence is one [cf. John i.]. Secondly, in the eternal generation of the Son, the whole and not a part only, of the Divine Essence of the Father

was communicated to the Son. "In Him dwelt all the fulness of the Godhead bodily." There could be no division of the Divine nature, so that one part should be separated from another: and though the Son be a separate Person from the Father, yet the Son still remains *in* the Father and the Father *in* the Son; different Persons, but One God. The Schoolmen describe this mystery as *generatio ab intra* [cf. Athanasian Creed: "Neither confounding the Persons, *nor dividing the substance*"]. This doctrine the Church has struggled in all ages to hold fast, as necessary to her very existence. The Jewish sect of the Ebionites were the first to deny its truth. The Arians followed, and it is extremely difficult now to realise the extent to which Arianism had permeated the Christian community in early ages. The Church had, however, faithful and victorious champions in Athanasius, Basil, Gregory Nazianzen, Gregory of Nyssa, and many others of lesser note. These all laboured in the East. The West was not so harassed, but writers like Irenæus and Polycarp did much to build up their people in the orthodox faith, and the doctrine finally triumphed at the Councils of Nice and Constantinople. At the Reformation the doctrine of the Eternal Generation of the Son was retained by Lutherans and Calvinists, as well as by the Church of England; and both Arianism and Socinianism have ever since appeared only as uninfluential heresies.

**Genesius,** St.—A lawyer at Arles, martyred in the Diocletian persecution. When he was converted to the faith he ardently longed to receive baptism; but the Bishop deferred it for a while, whilst he comforted his scruples by assuring him that should he be martyred, his death would be even as a baptism. Soon afterwards he was arrested; whereupon, as his biographer states, "by the inspiration of the Holy Ghost he leapt into the Rhone, and thus the river became to him a second Jordan." His pursuers beheaded him there and then.

**Geneviève,** St., the patron saint of Paris, was born at Nanterre, near Paris, in 422. Seven years after, Germanus [q. v.], Bishop of Auxerre, and Lupus, Bishop of Troyes, passed through Nanterre on their way to England to check the Pelagian heresy, and took great notice of Geneviève, exhorting her to consecrate herself to God, and giving her a medal with a cross on it to remind her of her promise to do so. From this time she is said to have performed many miracles. Her mother it is said was struck blind for giving her a blow, and only recovered her sight about a month after on washing her eyes with some water which the daughter had blessed. When she was fifteen, the Bishop of Paris gave her the veil, and received her vows according to the usual forms of the Church. Her parents dying, she went to live with her godmother at Paris. Here she fell ill, and lay for three days in a trance, during which, it is said, many wonderful things were revealed to her. Some of these she told to her acquaintance, and she began to be looked upon as a visionary impostor. When the ill feeling against her was at its height, Germanus passed through Paris, was greatly incensed at the calumnies against her, and pronounced her innocent. But the repose did not last long. The Parisians were alarmed at a rumour that the Huns, under Attila, were coming. Geneviève foretold that the city would not be taken, and was accused of prophesying falsely. Her enemies were about to throw her into the Seine, when a messenger came from Germanus, who was in Italy, and sent to testify again to his reverence for her. Germanus died soon after, and Geneviève lost a protector; but she never needed one again, as the people had become convinced of her innocence and sanctity, and left her in peace. She practised great austerities on herself, eating only on Sundays and Thursdays, and her food consisting solely of barley bread and beans. This course she continued till she was fifty, and then, at the persuasion of the bishops, consented to take milk and fish. Geneviève is said to have greatly assisted at the conversion of Clovis, first King of the Franks. She certainly had a great influence over him afterwards, and it was at her persuasion that he began to build the Church of St. Peter and St. Paul, the name of which was afterwards changed to St. Denis, a saint for whom Geneviève had a great veneration. It is impossible to give a connected life of St. Geneviève, as the accounts we have of her give little else but a string of miracles said to have been wrought by her, not only in Paris but in various parts of France. St. Geneviève died on Jan. 3rd, 512, and was interred in the new Church of the Apostles, in Paris. The present shrine was made in 1242.

**Genuflectentes** or **Substrati** ["Kneelers," or "Prostraters"].—The name given in the ancient Church to the third order of catechumens and penitents. They were thus called to distinguish them from the *Audientes*, or "hearers" only, for they were allowed to remain in the lower part of the church and attend some particular prayers that were specially offered up for them, whilst they were kneeling upon their knees, and waiting for imposition of hands and the minister's benediction.

**Genuflection** [Lat. *genu*, "knee"; and *flecto*, "to bend"].—The act of bending the knee in prayer, as a sign of adoration or reverence.

**Geoffrey of Monmouth,** or **Jeffrey ap Arthur,** the noted chronicler, was born at Monmouth at the beginning of the twelfth century, educated at a monastery near,

became Archdeacon of Monmouth, and in 1152 Bishop of St. Asaph, which he only held two years, dying in 1154. Geoffrey is famed for his great work, the *Chronicon sive Historia Britonum*, which was completed about 1128. The work is said by some to be translated from *Brut of Brenhined*, a history of the Kings of Britain written by Tyssilio, Bishop of St. Asaph, while others affirm that the Welsh history is of later date, and was taken from Geoffrey's. The *Chronicles* are a mass of fabrications, with a few historical traditions worked in. It was first printed at Paris in 508. From these chronicles come Shakespeare's *King Lear*, much of Drayton's *Polyolbion*, and a part of Milton's *Comus*.

**George.**—There are a great number of persons of this name who figure in the history of the Church. Dr. Smith's *Dictionary of Ecclesiastical Biography* enumerates seventy-three, and some have thought that the name became thus popular from the use of the word *Geōrgion* ("a tilled field"), as applied to believers, in 1 Cor. iii. 9. We need only mention two:—

[1] St. George the Martyr.—Though little is known of him, his day is a marked one in English ecclesiology, for he is regarded as the patron saint of England, and figures in the act of killing the dragon on some English coins. He was a centurion in the army of Diocletian, and is said by some writers to have been the man who indignantly pulled down that Emperor's decree ordering the persecution, which was affixed to the wall of his palace. For this it is said he was roasted to death at a slow fire. Other historians, however, declare that the doer of this daring act was named John. One thing we may take for certain—namely, that St. George must have been a man of marked nobleness and worth, from the honour that was paid to him in the early days. Churches existed bearing the name of "the great martyr, St. George," by the middle of the fourth century. His remains are said to rest in a church at Lydda, still existing, built over them by the Emperor Justinian. The legend of his slaying the dragon belongs to mediæval times, and clearly refers to his having vanquished the devil by martyrdom. Originally it appears to have been Constantine who was so represented; the Georgian Church transferred it to their namesake. St. George was held in honour in England from the beginning of our Christianity, but his elevation to the dignity of the English patron saint, displacing Edward the Confessor, dates from the Crusades. When the Christians were hard pressed by the Saracens at the battle of Antioch, June 28th, 1089, the vision suddenly appeared, we are told, "of St. George and Demetrius hastening from the mountains and hurling darts against the enemy." The Crusaders took heart at this, pushed forward, and won the victory. Again, he appeared to Richard I., and Edward III. gave utterance to the national voice by dedicating St. George's Chapel, Windsor, to him in 1348, and making him patron of the new Order of the Garter. In the first Prayer Book of Edward VI., St. George's Day was a red-letter day, and in many parts of Christendom it is still a high day. We may mention that St. George's Day, April 23rd, was the birth-day and death-day of Shakespeare. Cervantes died on the same day and the same year as Shakespeare [1616]. The poet Wordsworth also died on St. George's Day, 1850.

[2] George of Cappadocia.—Gibbon, apparently from his well-known bias, has identified this man with the above-named. "The infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the Garter." This slander, as Dean Milman quietly remarks, is disposed of by the fact, demonstrated clearly by Dr. Milner, that St. George was honoured in the Church before George of Cappadocia could possibly have been transformed into a martyr.

He was born at Epiphania, in Cilicia, and began his career as a pork-contractor to the army, but had to fly the country on account of his dishonesty. He afterwards became a zealous convert to Arianism, and was sent by Constantius to supersede Athanasius in the bishopric of Alexandria. He arrived there during Lent, 356. He forbade the adherents of Athanasius the exercise of their worship, and imprisoned them; he enriched himself by many acts of oppression on the Christians, and with an armed force he entered the pagan temples and plundered them. In 358 the people rose against him and drove him away, but he was quickly reinstated by Constantius. In 361 the news reached Alexandria of the accession of Julian, and this was the signal of another rising against George. He and two of his chief adherents, Diodorus and Dracontius, were seized and thrown into prison by the pagans, whom they had greatly exasperated; here they were kept some days, till the populace, unable to restrain their impatience, burst open the prison and literally tore their victims to pieces. This violent death was sufficient, in the eyes of the Arians, to entitle their champion to canonisation.

**Gerhardt,** Paul, the greatest of German hymn-writers, was born at Gräfenhainchen, in Saxony, in 1607. He studied at the Wittenberg University, and became preacher in Berlin in 1657; but after nine years was dismissed for refusing to subscribe to edicts which he thought would tend to unite the Lutheran and Reformed Churches. In 1667 he became Archdeacon of Lübben, where he died in 1676.

Gerhardt is said to have written 123 hymns, which are noted for their sweetness and easy

rhythm. The best known in England is *O sacred Head, once wounded*, which was translated by J. W. Alexander in 1849.

**German Catholics.** [RONGE.]

**German Reformed Church.** [LUTHER; ZWINGLIUS.]

**Germanus,** ST., one of the greatest of the French bishops, was born at Auxerre about the year 380. He was the son of Rusticus or Germanilla, of high descent. He was sent to be educated at Lyons, and thence went to Rome, where he studied law with such success that he gained a reputation as one of the greatest orators and advocates. On his return to Gaul, he became one of the six "Dukes" of Gaul, his duchy including Auxerre. He fulfilled all his duties thoroughly, but was too fond of pleasure, to which he gave himself up without restraint. This incurred the displeasure of the bishop, Amator, who rebuked Germanus, which so angered the Duke that he plotted his murder. Amator heard of the design, and fled to Autun. It is said that he was here warned in a dream that Germanus would succeed him in the bishopric. Whether this is so or not, he seized his enemy, cut his hair, and made him a deacon. Germanus's heart was touched, and he was preparing to fulfil his functions when Amator died, appointing Germanus his successor. Our saint demurred for some time, but was unanimously elected, and consecrated July 7th, 418. He immediately changed his mode of life, practising the greatest austerities. He founded a monastery near Auxerre, where he spent a great deal of his time. Upon the promotion of Celestine to the Papal chair, in 422, the Pelagians, who had been condemned, attempted again to spread their errors, but were repulsed, so crossed to Britain. Here they had more success, till at last the Church there appealed to Gaul for help. A council was held at Arles, in 429, and Germanus was sent, with Lupus of Troyes, to the island. They at once began to preach, and so many flocked to them, attracted by their eloquence, that they at last had to hold their services in the streets. The Pelagian leaders, having lost nearly all their followers, agreed to confer with the bishops, so they met near St. Albans. Crowds came to look on. The heretics made a long discourse, which was more wordy than forcible; and when the bishops spoke afterwards the victory was undoubted, and the Pelagians were forced to escape from the fury of the crowd. At that time the Picts and Scots were in Britain, and Germanus placed himself at the head of the British army, which was completely victorious. Germanus then returned to Auxerre, where he remained till 447, when he again went to Britain for some time to preach against the Pelagians. As soon as he had returned to Auxerre the second time, a deputation came from the Armoricans, who inhabited what is now called Brittany. They had rebelled against the Emperor Valentinian III., upon which Aëtius, the commander of Gaul, sent the Alani into their country. Germanus went to Eochar, the King of the Alani, who, after many solicitations, promised to give up the enterprise if the Emperor was satisfied. Germanus went to Ravenna, and gained Valentinian's consent; but the Armoricans again rebelled, and all his labour was useless. Germanus fell ill at Ravenna, and died there July 31st, 448. He was buried at Auxerre.

**Gerson,** JEAN CHARLIER DE, one of the greatest scholars of the fourteenth and fifteenth centuries, was born at Gerson, in the diocese of Rheims, in 1363, his real name being merely Jean Charlier. He studied at Paris under Peter d'Ailly. He showed great talent, rose to honour, and became Chancellor of the University, with the title of "Doctor Christianissimus," or "The most Christian Doctor," and Canon of Notre Dame. He was obliged to lie concealed for some time, having infuriated the Duke of Burgundy and his party by his attacks on the assassins of the Duke of Orleans, and on Jean Petit who defended them. Gerson was an active supporter of the proposal to put an end to the schism between the Popes by the resignation of both Gregory and Benedict. He took a leading part in the Councils of Pisa [1409] and Constance [1414], as ambassador of Charles VI., and representative of the Church of France and of the University of Paris. It was through his influence that the doctrine of the Supremacy of the Church over the Popes in matters of faith and discipline was established. He was in some ways far ahead of the times, and was very averse to the FLAGELLANTS [q.v.]. He was forced to remain in exile in consequence of the Duke of Burgundy. He went to Bavaria, where he remained for some years as an author. He then went to a convent of the Celestine monks at Lyons, where he died in 1429.

Gerson was the author of several works. *De Unitate Ecclesiæ* is a treatise concerning the schism between the Popes. He also wrote against Papal Infallibility. His other works are *Contra Sectam Flagellatorum*, *de Probatione Spirituum*, and *de Consolatione Theologiæ*. *The Imitation of Christ* has been sometimes ascribed to Gerson, because some old copies bear the name of John Gerson as the author, while others believe that it was the work of John Gerson, Abbot of Vercelli in the thirteenth century. [KEMPIS, THOMAS À.]

**Gervasius** and **Protasius,** SAINTS.—Two martyrs whose bodies were found at Milan while St. Ambrose was bishop. The legend of them is to be found in the writings of St. Ambrose and in letters sent by St. Augustine to his sister Marcellina. The Church at Milan was suffering much under the Empress

Justina, a professed Arian, the mother of the young Emperor Valentine. In 386 St. Ambrose was preparing to consecrate the church which now bears his name, when he dreamed that the bodies of these saints were lodged in the Church of St. Felix and St. Nabor. He communicated this revelation to the clergy of Milan, who made some objections to his searching for them; but he was not discouraged from breaking the ground, and found the bones of these two martyrs, with their names cut upon their coffins, for he does not say that their names were revealed to him in his dream. It is said that after opening the grave, several miracles were wrought. The relics were first removed to St. Faustus's Church, and thence to the Ambrosian, and whilst they were being removed, one Severus, on touching them, immediately received his sight, and so many other miracles are said to have been performed that the Arians accused Ambrose of hiring people to act their parts. St. Augustine carried the keeping of this festival into Africa, where it was kept, as well as at Milan, on June 19th. In the Greek Church it is kept on Oct. 14th.

**Gesenius,** Friedrich Heinrich Wilhelm, one of the most distinguished of modern Oriental scholars, was born at Nordhausen, in Prussian Saxony, in 1785. He was educated in his native town, and afterwards at Helmstadt and Göttingen. In 1806 he became Repetitor at Göttingen, and in 1809 Professor of Ancient Literature in the Gymnasium of Heiligenstadt at the recommendation of Johannes von Müller. After remaining there a year he became Professor of Theology at Halle, which post he retained till his death in 1842, with a short interval during the War of the Liberation, when the College was closed. He paid two visits to Paris and England [1820 and 1835] to gain materials for his lexicons of the Semitic languages. The *Hebrew Lexicon* appeared first in 1810–12, and was followed by the *Grammar* [1813], *History of the Hebrew Language and Writing* [1815], and *Thorough Grammatical Criticism of the Formation of the Hebrew Language* [1817]. His *Thesaurus* was not published till after his death. He also wrote a *Commentary on Isaiah.*

**Gesta Romanorum.**—A collection of anecdotes, generally with a moral attached, turning them into parables. The title is from the fact that the greater part of the stories begin with the words, "There was an Emperor of Rome," etc. These were used by the mediæval preachers in their sermons. The anecdotes are all fictitious. We are told that there was an Emperor of Rome "named Cyrus," and many of these emperors did impossible things. Some of the stories are worthless and even repulsive, but some are excellent, and are the germs of classical pieces of modern literature, *e.g.* the story of the caskets, which Shakespeare has wrought into *The Merchant of Venice.* They probably date from the thirteenth century. They are reprinted by the Early English Text Society; an easily accessible edition is to be found in *Bohn's Antiquarian Library*, but nearly the whole of what is good in the collection will be found in Mr. Morley's shilling library.

**Ghibellines.** [Guelphs and Ghibellines.]

**Gibson,** Edmund [*b.* 1669, *d.* 1748], Bishop of Lincoln and of London [1723], is the author of the well-known book on Church law entitled *The Statutes, Constitution, Canons, Rubrics, and Articles of the Church of England.* He is also the compiler of a work against Popery contributed by different writers.

**Giffard,** William, Bishop of Winchester and Lord Chancellor, was probably a Frenchman. On the accession of Henry I., Pope Gregory VII., watchful for the interests of his Church, set up a claim in opposition to the King for the right of appointing to vacant Sees by capitular election, which Henry vigorously resisted. Accordingly, when the King appointed Giffard to the diocese of Winchester, Anselm, Archbishop of Canterbury, refused to consecrate him, whereupon Henry applied to Girard, Archbishop of York, who consented; but such was Giffard's awe of the authority of Anselm and the Papal See, that he refused the proffered consecration. This deference to the Archbishop so much incensed the King that he banished Giffard in 1102. The matter, however, was at last arranged, the Pope consenting that Anselm should consecrate the bishops who had already been nominated, the King agreeing not to interfere in the future with canonical elections, and to waive all claims to the privilege of investiture. The King was to possess the right of recommending the future bishops; the Church, that of investing them with the spiritual insignia, but the bishop-elect was to do homage to the King for his temporalities and barony. Giffard, with several others, was consecrated in 1107. He was Bishop of Winchester for twenty-one years. He has left several monuments of his liberality and piety. He founded the monastery of St. Mary Overy [*i.e.* "St. Mary Over the Water"], at Southwark, now called St. Saviour's. In 1128 he established an abbey of Cistercian monks at Waverley, near Farnham, the first house which that Order possessed in England; and he also founded a priory of Black Canons at Taunton. But the most important work of a religious character that Giffard executed was the removal of St. Grimbald's Abbey, founded by Alfred, from the north side of the cathedral to Hyde Meadow in 1110, where, through his influence with Henry, he procured the foundation of a stately abbey. He also built the palace at Southwark called Winchester House,

as a town residence for the prelates of his See. He died in 1128.

**Gifts** [Gr. *charismata*].—The New Testament uses this term to express powers and graces bestowed on Christians by the Holy Ghost. These gifts are described as of two kinds—ordinary and extraordinary. The ordinary are those shared by all Christians: wisdom, understanding, counsel, spiritual strength, knowledge, true godliness, holy fear; they are given abundantly or sparingly according to the faith of the recipient. With these may be classed the "fruits of the Spirit" enumerated in Gal. v. 22, 23, viz. "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To these have been added by theologians three others, viz. patience, modesty, chastity. The extraordinary gifts of the Spirit were, for the most part, confined to the earliest ages of the Church. It would appear to have been a common thing in the Apostles' time for newly baptised converts to receive with the laying on of the Apostles' hands the power to speak in other tongues or to interpret them, the gift of prophecy, healing, and of the discerning of spirits. The Scripture teaching on these miraculous gifts will be found in the words of St. Paul in 1 Cor. xii. 14. He declares that all gifts come from the Spirit; that they are "given to every man to *profit withal*," and that the Spirit divideth "to every man severally as He will." Hence there is no ground for vanity or boasting on the part of the recipients. Moreover, he declares in 1 Corinthians xiii. that these miraculous gifts, although excellent in themselves, yet, without the gift of love, are of no account whatever. Love is the first and chief of the ordinary gifts of the Spirit, and is greater than all the extraordinary gifts. Of these latter St. Paul shows that prophesying is the greatest:—"Desire spiritual gifts, but rather that ye may prophesy;" declaring at the same time how it is greater than the gift of "speaking with tongues." It is to be noted that the gift of tongues is "a sign not to them that believe, but to them that believe not;" while "prophesying serveth not for them that believe not, but for them which believe:" or, in other words, prophesying is for the "edification, exhortation, and comfort" of the Church. The notion that the gift of tongues was for the purpose of converting foreign nations is now held by few expositors. Rather we may suppose it was an overpowering influence of spiritual zeal intelligible to those who were filled with Divine love, and to them only. [See Farrar's *St. Paul*, chapter v.] It is a very difficult question to decide when the extraordinary gifts ceased to be bestowed on Christians. It is quite certain that they soon ceased to be bestowed on Christians as a rule; they gradually seemed to become more and more rare. Instances are mentioned in Eusebius v. 7, where he quotes Irenæus to prove that miraculous gifts, including even raising from the dead, existed in his day [A.D. 161–180]. Again, in Eusebius vi. 9 the historian records that many miracles were performed by Narcissus, A.D. 211–217. But the mention of such an individual seems to show that the majority of Christians did not then possess this power. In all ages people have laid claim to a possession of miraculous power, but in such instances the evidence has not been sufficient to place the matter beyond doubt. In other cases gross deception has been practised. One test by which to try such claims to miraculous gifts is mentioned by Irenæus in the above passage, and by Apollonius, a writer who lived a few years later, viz.—Is gain made by such manifestations of miraculous power? Apollonius, in Eusebius v. 18, accuses the Phrygian heretics of receiving presents on such occasions, and thereby convicts them of imposture, while Irenæus attests the genuineness of the miraculous powers exercised by the faithful from the fact that no gain nor profit was made: "As they had received freely from Christ, so," says he, "ought they to give freely." In conclusion, it may be remembered that it has only been in great crises in the history of God's people that miraculous gifts have been bestowed in any abundance, *e.g.* in the deliverance from Egypt, in the troublous times of Elijah and Elisha, and at the rise of Christ's Kingdom upon the earth; and it is also to be observed that in the passage above cited they are distinctly placed beneath gifts and graces which yet and permanently remain. For the alleged restoration of the Gift of Tongues in modern times, see IRVINGISM.

**Gilbert,** ST., of Sempringham, founder of the Order of Gilbertines in England, was the son of Jocelin, a native of Normandy. He was born at Lincoln in 1084. Being from the first destined for the Church, he was sent to France for his education, and on returning to England was placed in the Bishop of Lincoln's seminary, and then kept a public school for children of both sexes. His father had a good estate in Lincolnshire, to which belonged the right of presentation to the livings of Sempringham and Tirrington, and, being provided with this title, Gilbert was ordained priest in 1123 by Alexander, Bishop of Lincoln. He then founded an Order of nuns, for whom he built a monastery adjoining St. Andrew's Church at Sempringham. Several persons followed his example, and founded monasteries of this Order in other counties. Finding his charge thus increase, Gilbert journeyed to France to consult St. Bernard on the matter, and by his advice applied to Pope Eugenius III., begging that his nuns might be put under the direction of the Cistercians; but they declined the task. Thus,

still burdened with the care of his growing charge, he returned to England, and laboured with such success, that he had the satisfaction to see thirteen convents of the Order under his inspection, viz. four of regular canons, and nine of nuns, in which at his death he is said to have left 22,000 souls. The nuns were governed by St. Benedict's rule, and the canons by that of St. Augustine. St. Gilbert also founded several hospitals for the reception of the poor, the sick, widows, and orphans. The rule settled by him for the government of his monasteries was deemed too strict, and some of his lay brothers mutinied against him, and carried their complaints to Pope Alexander III., who at first believed their misrepresentations; but the bishops of England and King Henry II. undeceived him, and Gilbert was confirmed in the care of his Order, and several privileges and immunities were granted to it. He, however, afterwards had a share in the disgrace which fell upon Becket. Some little time before he died he resigned the government of his Order, and procured the election of one Roger in his room, and then obeyed him as his superior. St. Gilbert died Feb. 4th, 1189, being 106 years of age. According to the manuscript brought to light by Sir William Dugdale, he was canonised by Pope Innocent III. in 1202, and the day of his death was named as his festival.

**Gilbert of Nogent** [*b.* 1053, *d.* 1124], so-called from the abbey of St. Mary of Nogent, of which he was abbot. He was the author of a work on the Incarnation, addressed to Jews; of a treatise *de Sermone*, and of another on *Relics*, in which he satirised the rage for them. But his greatest work was his *Gesta Dei per Francos*, a very valuable history of the First Crusade.

**Gilbertines.**—Followers of the Order of St. Gilbert [q.v.].

**Gildas,** surnamed "Sapiens," or "The Wise," is said to have been born in Wales early in the sixth century. He was a monk. The place of his education is uncertain. He spent seven years in France, and then went to Ireland, where he did much for the Church; he then returned to England, and became an earnest preacher of the Gospel. The monks of the old monastery of St. Gildas de Ruys, in Brittany, say that he spent his last days there; but English writers aver that he died near Glastonbury in 570. So much difference of opinion exists about his history that one can determine nothing with certainty about him or his works. He wrote a history, *de Calamitate, Excidio, et Conquestu Britanniæ*, which is valuable as being the only information we have of those times. It is divided into two periods, the one extending from the first Roman invasion to the close of the fourth century or revolt of Maximus, the other from that revolt to his own days.

**Giles,** St., abbot, was born in Athens in 640, and came to Gaul, thinking he could serve God more easily in retirement in a strange country. The reputation of Cæsarius, Bishop of Arles, drew him to that town, where his merit was acknowledged, and he became head of a monastery in Languedoc. But his love of retirement returned, and he withdrew to a small, solitary place. Thence he removed towards the sea, and, finding in the diocese of Nismes a cave overgrown with woods, he spent the remainder of his days there in prayer and mortification. There is a legend that he was fed every day by a hind which had fled to him when pursued by the King of France, or, according to others, by Wamba, King of the Goths. This hind is often represented in pictures of St. Giles. The King, hearing much of the hermit's sanctity, invited him to Court; but he refused, and died and was buried in his cell. It is said that many miracles were worked there, and the spot became so revered that a monastery was built, which was named after him. The monastery was long in the hands of the Benedictines, and at last given up to the secular clergy. St. Giles is commemorated on Sept. 1st. He is reckoned as the patron saint of Edinburgh, where the cathedral is named after him.

**Gill,** John, D.D., an eminent Baptist minister, was born at Kettering, in Northamptonshire, in 1697. He attended a grammar-school in his native town till he was forced to leave on account of a rule excluding all Dissenters. Then he carried on his studies alone, and made great progress, especially in classics. In 1717 he began preaching at Higham Ferrers, and three years afterwards went up to London. He preached for some time at the Horselydown Baptist Chapel in Southwark, and in 1757 removed to Carter Lane, where he remained till his death in 1771. Dr. Gill was a strong Calvinist, inclining to Supralapsarianism, as his work, *The Cause of God and Truth*, shows. This work was an answer to Whitby's *Five Points*. His chief work was the exposition of the New and Old Testaments [1746–8, and 1763–76], a book of great value. He also wrote *A Treatise on the Doctrine of the Trinity*, *A Body of Doctrinal Divinity*, *A Body of Practical Divinity*, and *A Dissertation on the Hebrew Language*.

**Gilpin,** Bernard, a learned Englishman, was born at Kentmire, in Westmoreland, in 1517. At the age of sixteen he went to Queen's College, Oxford, where he became a Fellow, and was chosen by King Henry VIII. as one of the first masters of Christ Church College. In his youth he was a great adherent of the Papacy, and was singled out to dispute with the Reformers, and it is said that Peter Martyr was more afraid of him than of any other of his adversaries; but at last, by continual study of the Scriptures and the early Fathers, he became convinced of the truth

of the doctrines of Protestantism. He was ordained, and in 1552 became vicar of Norton. When Queen Mary ascended the throne he went abroad for three years, and on his return became Archdeacon of Durham and vicar of Houghton. Queen Elizabeth offered him the bishopric of Carlisle, but he refused it, saying that he had many friends in that diocese to whom he could not grant what they should desire of him without injuring his conscience, nor refuse without disgusting them. He died at Houghton in 1583. He was noted for his extreme liberality to the poor, and his eloquent preaching. He was much interested in education, and is said to have always had twenty-four scholars in his house, whom he entirely provided for, and six of whom he sent to the universities. He was known by the names of "Father of the Poor" and "Apostle of the North."

**Giraldus Cambrensis** (Gerald de Barri) [*b.* circa 1146, *d.* circa 1220], was the son of Giraldus of Windsor, a Norman noble who settled in Pembrokeshire and married Nesta, the sister of Griffith ap Rhys ap Theodore, Prince of South Wales. He began his education under his uncle David, the Bishop of St. David's, and then went to the University at Paris. He took Holy Orders in 1172, and was appointed soon after to the Archdeaconries of Brecknock and St. David's. He spent ten years in the Court of Henry II., who had a great esteem for him, and employed him in several embassies. He was afterwards preceptor to the King's son John, whom he attended into Ireland. He wrote a description of that country as well as of England and Wales. The See of St. David's was offered to him three times; in the first place he gave it up because his election had not the royal sanction; in the second, because he could not get his nomination confirmed at Rome, and the third time he declined it. He spent his last years in study and retirement, and died at St. David's in his seventy-fourth year.

**Girdle.**—In the Romish Church, a cincture to keep the alb in its place. Formerly it was a narrow band of silk of all colours, now a plain white cord. Choristers generally use red girdles. The Pope wears a sash in addition.

**Glanville,** Joseph, an eminent preacher and writer, was born at Plymouth, in 1636. In 1652 he was admitted to Exeter College, Oxford, from whence, after four years, he removed to Lincoln College, in which he took the degree of M.A. It is said that he then became chaplain to Rouse, the Cromwellian Provost of Eton, without being ordained. Soon after the Restoration he received Holy Orders, and obtained the rectory of Wimbush, in Essex, and was made a member of the Royal Society. In 1662 he was presented to the living of Frome Selwood, and four years after to that of the Abbey Church, Bath; he was afterwards made Chaplain in Ordinary to King Charles II., and Prebendary of Worcester. He died at Bath on Nov. 4th, 1680. He was a writer of more than ordinary genius, and a great master of style. He was the author of several works, as *Lux Orientalis*, a treatise on the pre-existence of souls, published in 1662; *Scepsis Scientifica, or Confessed Ignorance the Way to Schism; Considerations touching the Being of Witches and Witchcraft; Sadducismus Triumphans*, a blow at modern Sadduceeism; *Plus Ultra, or the Progress and Advancement of Knowledge since the Days of Aristotle;* and several sermons.

**Glassites.** [Sandemanians.]

**Glastonbury.**—A small town in Somerset, famous for the great abbey which formerly flourished there. Dr. E. A. Freeman has pointed out [*English Towns and Districts*, p. 77] that this abbey has an interest positively unique. After speaking of Netley and Tintern, of Westminster and Canterbury, he goes on:—"We know their beginnings; we know their founders; their history, their very legends, do not dare to trace up their foundations beyond the time of our own coming into this island. . At Glastonbury alone, among the great churches of Britain, we feel instinctively that on this spot the name of England is out of place—we walk with easy steps from the realm of Arthur into the realm of Ine." Here, on this Isle of Avalon, as it was called, Joseph of Arimathæa was said to have preached and died. (The famous Glastonbury Thorn, which was destroyed during the Civil Wars, was held to be the staff brought by Joseph of Arimathæa from Palestine, and was popularly believed to blossom on Christmas Day. Grafts from it flourish in the neighbouring gardens.) Here was the shelter-place of the British Churches when they were persecuted and driven west by the pagan English. Here, too, King Arthur, their champion, is said to have been buried, and for ages his tomb was shown. It was held in high honour all through the troubled days of the "making of England," and its history is glorified by its connection with the great Dunstan. The story of its ruin at the hands of Henry VIII. is one of the most shameful passages in that King's annals. Its last abbot, Whiting, a man of holy life, was hanged on the top of Glastonbury Tor. [See Froude, iii. 247.]

**Glebe** [Lat. *gleba*, "turf, soil, or ground"].—The land possessed as part of the revenue of an ecclesiastical benefice. According to Sir R. Phillimore, "every church of common right is entitled to house and glebe." The assigning of these was of such absolute necessity that without them no church could be regularly consecrated. The house and glebe are both comprehended under the word "manse," of which the rule of the common law is *sancitum est ut unicuique ecclesiæ unus mansus integer absque ullo servitio tribuatur.*" In cases of

united benefices, when the income is more than sufficient for the incumbent, the whole or part of the glebe lands may be excepted out of the union, and used to augment any poor adjoining benefice. Glebe lands in the hands of the parson do not pay tithe to the vicar, although endowed of all the tithes in the parish, nor *vice versâ*, as it is a maxim of the canon law "that the Church shall not pay tithes to the Church; but if it be leased out, it shall pay tithes as other lands." When land is needed for the building of a house for the incumbent, glebe may be sold to purchase this land; and it is also enacted that glebe lands may be exchanged for other lands, either in or out of the parish. If the glebe of any incumbency does not exceed five statute acres, the incumbent may purchase land not exceeding twenty acres, which shall from that time belong to the living, and be freehold. When the land-tax on any glebe of any living belonging to colleges shall be redeemed, it may be provided for by the sale of any lands belonging to it, or grant of a rent-charge, but such colleges shall be entitled to a rent-charge out of the living.

**Gloria in Excelsis.**—The hymn at the end of the Communion Service, *Glory be to God on high*. This is a hymn of unquestioned Greek origin—one, therefore, which we owe to the Eastern Church. It is still there, as it was in the fourth century, the usual morning hymn. The oldest copy which is known to exist is appended to the famous Alexandrine MS., now in the British Museum. The oldest MSS. of the hymn read thus:—

1. Glory to God on high, and on earth peace, good-will towards men.
2. We hymn Thee, we bless Thee, we worship Thee, we praise Thee, we give thanks to Thee for Thy great glory.
3. O Lord God, heavenly King, Father Almighty. O Lord, the only-begotten Son, Jesu Christ, and Holy Ghost.
4. O Lord God, the Lamb of God, the Son of the Father, that takest away the sin of the world, have mercy upon us, Thou that takest away the sin of the world.
5. Receive our supplication, Thou that sittest at the right hand of the Father, and have mercy upon us.
6. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father.

The variations between this and the form familiar to us are owing to the Latin translator. It will be seen that he has transferred the name of the "Holy Ghost" from the third verse to the last, which is not without some injury, as it obscures the fact that the last verse is a quotation from Phil. ii. 11. It is probable, at least, that the hymn may belong to the first century.

When it was adopted by the Western Church, it was, as in the East, at first used simply as a morning hymn: *ad matut. Omni Dominica*, says a direction at the beginning of the sixth century. Another, a few years later, orders it to be sung every day during the Easter season, every Sunday, and on the greater festivals. So in the Mozarabic and in the ancient Irish Churches.

We cannot tell for certain when it became a eucharistic hymn in the West, but probably, as far as regards the liturgy of Rome, as early as the beginning of the sixth century; in the Gallican and Spanish Churches probably in the eighth century.

There are several variations of the hymn found in the different Churches of the West. The following is from the ancient Irish Church:—

1. Glory to God in the highest, and in earth peace to men of good-will.
2. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we magnify Thee.
3. We give thanks to Thee because of Thy great mercy, O Lord, Heavenly King, God the Father Almighty.
4. O Lord, the only-begotten Son, Jesu Christ; O Holy Spirit of God, and we all say Amen.
5. O Lord, the Son of God the Father, O Lamb of God, that takest away the sin of the world, have mercy upon us.
6. Receive our prayer, Thou that sittest at the right hand of God the Father; have mercy upon us.
7. For Thou only art holy, Thou only art the Lord, Thou only art glorious, with the Holy Ghost, in the glory of God the Father. Amen.

Another form has this addition in the middle:—

"Thou that sittest at the right hand of the Father, have mercy upon us, have mercy upon us, help us; guide us, preserve us; cleanse us, give us peace; deliver us from our enemies, from temptations, from heretics, from Arians, from schismatics, from barbarians."

[*See* a very full and exhaustive history of this hymn in the *Church Quarterly Review*, to which the writer of this article is indebted.]

**Gloria Patri** ["Glory be to the Father"]. —The Latin title of one of the primitive doxologies of the Church, sometimes called the lesser doxology, to distinguish it from the "Gloria in excelsis." Glorifying the Father and the Son, together with the Holy Ghost, was, in St. Basil's judgment, practised and prescribed by the Apostles themselves. He believes this was one of the "ordinances" or "traditions" for which St. Paul praised the Corinthians—as they had been delivered to them by him. The earliest mention that we meet with of this hymn is found in the circular epistle of the Church of Smyrna concerning the martyrdom of their bishop, Polycarp, from whence we learn that he uttered a doxology nearly resembling Gloria Patri. Polycarp was conversant with the Apostles, and was consecrated Bishop of Smyrna by St. John the Evangelist. The most ancient form of this doxology was only a single sentence without a response—"Glory to the Father, and to the Son, and to the Holy Ghost, world without end. Amen."

Part of the latter clause, "As it was in the beginning, is now, and ever shall be," was inserted some time after the first composition. The doxologies then in use were various in form, and the Arians took advantage of this diversity and wrested some of them so as to appear to favour their own views. They principally used one which ran in these words: "Glory be to the Father, *by* the Son, *in* the Holy Ghost." In the Fourth Council of Toledo [A.D. 633] the words "As it was in the beginning," etc., are omitted, but the word "honour" is added to "glory." The Western Church repeated it at the end of each psalm, and the Eastern Church at the end of the last psalm, the whole commonly running thus: "To Father, Son, and Holy Ghost, be all glory, worship, thanksgiving, honour, and adoration, now and for ever, throughout all ages, world without end. Amen."

**Gloucester,** BISHOPRIC OF.—The distinction of Gloucester as a cathedral city dates from the reign of Henry VIII. The cathedral is dedicated to the Holy and Undivided Trinity, but for many centuries preceding the Reformation there had existed the great Benedictine Abbey of St. Peter. Tradition speaks of a bishop and Christian king at Gloucester in the second century, but it is not probable that Christianity had any recognised hold in Britain till the beginning of the fourth century. The battle of Deorham in 577 swept away Christianity from the Severn valley, and for many years the Romano-British town of Caer Gleow, or Glou-ceaster, lay waste. Fifty years later, the counties of Gloucester and Worcester fell under the sway of the Mercian King Penda, and his grandson and successor Ethelred, who was a Christian, made a large grant of land to the under-king Osric in 681, on condition that he should build a nunnery at Gloucester and make his sister Kyneburg the first abbess. In 767 the nuns were driven from their abbey, and for fifty years St. Peter's lay in ruins. Beornulph, who was slain in 825, is said to have rebuilt the abbey, but, instead of nuns, he filled it with secular canons or preachers. Canute is said to have driven out these secular canons and to have substituted for them the Benedictine Order of monks in 1021. The first abbot was Edric, one of the secular canons, who became a monk in order that he might have this post. This abbey was destroyed by the Danes. In the reign of Edward the Confessor, Aldred, Bishop of the Hwiccas, commenced a new abbey in the Norman style. About 1067 Gloucester fell into the hands of the Norman invaders, and the abbey was seriously injured by fire. In 1072 William's chaplain, Serlo, was installed as abbot, and found the monastery very deficient in funds; but the Norman knights who had seized the neighbouring Welsh territories quieted their consciences by donations of land to Serlo and his successors. Serlo then commenced the work of restoration, and in 1100 the church and monastery were rededicated; two years later it was again damaged by fire. In 1134 Robert, Duke of Normandy, was buried here. In 1216 Henry III. was crowned at Gloucester, and in 1218 the great central tower was commenced; it was completed in 1239, and once more the abbey church was dedicated by Walter de Cantilupe, Bishop of Worcester. Very little work of this period is now to be found in the cathedral. The burial of the murdered King Edward II. did more than anything else for the welfare of the monastery. Thousands of pilgrims laden with offerings came to his shrine, and between 1329 and 1337 was built the south aisle, the earliest specimen of the work which renders the choir and cloisters so unique with their roofing of fan tracery. The choir was built between 1351 and 1412. The chronicles of St. Peter's terminate with the fourteenth century, and from that time to the Reformation we are dependent on Leland for any account of the additions and alterations in its structure. Between 1421 and 1437 Abbot Morwent rebuilt the western part; in 1460 the great eastern tower was begun, and finished in 1482, and in the latter part of the fifteenth century the present Lady Chapel was built. On Jan. 4th, 1540, the monastery was called upon to surrender to the spoilers, with Thomas Cromwell at their head; the next year the abbey church was converted into a cathedral, and John Wakeman, the last abbot of Tewkesbury, became Bishop of the new See. In 1836 the Sees of Gloucester and Bristol were united under Bishop Monk. The cathedral has been restored of late years by Sir Gilbert Scott.

LIST OF BISHOPS OF GLOUCESTER.

| | | | |
|---|---|---|---|
| John Wakeman | 1541 | William Warburton | 1760 |
| John Hooper | 1551 | James Yorke | 1779 |
| James Brookes | 1554 | Samuel Hallifax | 1781 |
| Richard Cheyney. | 1562 | Richard Beadon | 1789 |
| John Bullingham. | 1581 | Geo. Isaac Huntingford | 1802 |
| Godfrey Goldsborough | 1598 | Henry Ryder | 1815 |
| Thomas Ravis | 1605 | Christopher Bethell | 1824 |
| Henry Parry | 1607 | James Henry Monk | 1830 |
| Giles Thompson | 1611 | In 1836 he became bishop of the united sees of GLOUCESTER AND BRISTOL. | |
| Miles Smith. | 1612 | | |
| Godfrey Goodman | 1625 | | |
| William Nicolson | 1661 | Charles Baring | 1856 |
| John Pritchett | 1672 | William Thomson | 1861 |
| Robert Frampton | 1681 | Charles J. Ellicott | 1863 |
| Edward Fowler | 1691 | | |
| Richard Willis | 1715 | | |
| Joseph Wilcockes | 1721 | | |
| Elias Sydall. | 1731 | | |
| Martin Benson | 1735 | | |
| James Johnson | 1752 | | |

**Gnosimachi** [Gr. *gnōsis*, "knowledge;" and *machoi*, "fighters"].—A sect opposed to knowledge, that is to the science of Christianity, pronouncing good works all that was necessary. They were formed from a reaction against the Gnostic, Antiochian, and Alexandrian schools of theologians. Another name for them is the Rhetorians, so called from their

leader, Rhetorius of Alexandria, whom St. Athanasius speaks of as holding the opinion that doctrines are of no consequence, and that all heretics are right in their own way.

**Gnostics** derived their name from the extraordinary religious knowledge (*gnōsis*) which they claimed to possess. The term is not the name of any one particular sect, but rather of a number of sects who all accepted certain main principles, but differed from one another on particular points, each sect following its own founder. Said to have been originally propagated by Simon Magus, Gnosticism spread through the greater part of Christendom, rising to its greatest height about the middle of the second century, and lasting almost to the end of the fourth century. It was more a distinct religious system than a heresy, but its acceptance of some of the fundamental doctrines of Christianity made it a source of great trouble to the Church. It had some good effects, however, in causing the Faith to be more carefully examined and more clearly defined.

St. Paul is supposed to refer to Gnosticism when he speaks, in his Epistle to Timothy, of "the opposition of science (*gnōsis*) falsely so-called" [1 Tim. vi. 20], and of "fables and endless genealogies" [1 Tim. i. 4]; and again, in the Epistle to the Colossians, of "philosophy and vain deceit" [Col. ii. 8].

Our knowledge of the system is derived from the works of its opponents, as no Gnostic writings have come down to us. It may be described as a combination of the notions of ancient philosophy, Magian theories, Judaism, and Christianity. In it the Oriental hypotheses concerning the origin of evil, and the speculations of Plato and of Philo of Alexandria, were blended with the Christian doctrine of Redemption, and the resulting systems became very popular with those who had become weary of philosophy, but who yet could not bring themselves to receive the Christian faith.

The great home of Gnosticism was Egypt, particularly Alexandria. The founders of its numerous sects were almost all either Africans or Asiatics. The most renowned were :—

I. Asiatics :—
1. *Saturninus*, who flourished at the beginning of the second century.
2. *Bardesanes*, under Marcus Aurelius.
3. *Marcion*, under Antoninus Pius.
4. *Tatian* (founder of the Encratites), in the middle of the second century.
5. *Cerinthus*, at the end of the second century.

II. Africans :—
1. *Basilides*, under Hadrian and Antoninus Pius.
2. *Carpocrates*, under Hadrian.
3. *Valentinus*, under Antoninus Pius.

The Ebionites, a Judaising sect, are also usually included amongst the Gnostics. [Ebionites.] The main points of the Gnostic system were substantially as follows :—

1. *Affecting the Doctrine of the* Trinity—
That there was one Eternal and Supreme Deity, from whom emanated a graduated series of existences called Æons; which Æons were to be regarded as manifestations of particular attributes of the Deity, and together constituted the Pleroma, or Fulness of the Godhead. Their number was variously given, Valentinus fixing it at thirty, Basilides at 365.

2. *Affecting the Doctrine of the* Resurrection—
That matter was essentially evil, the world and all material things having been created by a fallen Æon (or, according to some, by an evil power who had existed from all eternity). As a deduction from this, they denied the resurrection of the body, considering the body as a prison formed by the Demiurge, or fallen creator, for the confinement of the soul.

3. *Affecting the Doctrine of the* Incarnation—
The above also led to erroneous views concerning our Lord Jesus Christ. They could not believe that a divine nature could unite with a material (and therefore evil) body. Accordingly two solutions of the difficulty were proposed :—

*a.* That Christ was *human*, but not *divine*, that He was merely a man, on whom the divinity descended at His baptism in the form of a dove, leaving Him before the Crucifixion. This view was held by the Ebionites, Basilidians, Carpocratians, and Cerinthians.

*b.* That Christ was *divine*, but not *human*; that His Body was not material, but—

[1] An unsubstantial hantom, which only *seemed* to be human.

This was the view of Saturninus, the Encratites, and Marcionites, and they were hence called *Docetæ*, from a Greek word meaning "to seem."

[2] Formed of heavenly elements, like those of the angels who appeared to men. This was the opinion of Bardesanes and Valentinus.

4. *Affecting the Doctrine of the* Redemption—
That Christ's mission was not to die for sin, but to impart to man a *knowledge* of His heavenly origin, and to instruct him how to regain his lost condition. Those who attained this knowledge were saved. Salvation was the result, not of a *sacrifice*, but of *gnōsis*.

The rules of life deduced from the foregoing principles were of two opposite kinds :—

*a.* The followers of Bardesanes and Saturninus, and the Ebionites, Encratites, and Marcionites considered it their duty to resist the influence of the Demiurge by mortifying the body. They condemned marriage, and practised the greatest austerities.

*b.* The Basilidians, Valentinians, Carpocratians, and Cerinthians, on the other hand,

regarding themselves as possessing saving "gnōsis," held that all actions were indifferent. They therefore indulged in all kinds of vicious practices and disgusting immoralities, which were doubtless the cause of many of the charges brought against the early Christians.

The Cerinthians also taught the doctrine of a millennium to be passed in sensual pleasures.

The Gnostics, as a rule, rejected the Old Testament, as given under the influence of the Demiurge. They usually accepted the New Testament, excepting, in some cases, the Epistles of St. Paul. They all made use of apocryphal books and spurious gospels which supported their views.

**God.**—It is a self-evident proposition that a belief in the existence of a Superior Being or Beings must be the basis of all religion, properly so called. Any movement of the soul after improvement, after that which satisfies its longings, must have its basis in such a belief in some form. The two great principles of religious belief which have prevailed in the world are Polytheism and Monotheism—*i.e.* the belief in "gods many and lords many," which characterised heathenism; and that in One Supreme Self-existent Being, which is at the very foundation of every form of Christianity. Outside these we have the negation which, it cannot be denied, has, and always has had, its professors, which declares "There is no God," or else which says, "We have no knowledge of such a one." [Agnostic.]

When we come to examine into the grounds of belief in Deity, we first of all have a right to say that this belief is in possession of the field. However we account for it, it is unquestionably the fact that all over the world, as far as history takes us back, mankind have always believed in God, and have entered into speculations to know more of Him. Hindoos, and Chinese philosophers, Egyptians, Greeks, Latins, gave themselves with eagerness to the inquiry. The epoch of the coming of Christ found one people—the Jews—strenuously asserting that there is only one God, and that worship of other gods is a hateful superstition. The religion which Christ preached affirmed this doctrine, and the civilised world has accepted it; and thus, as we have said, the belief in God is in possession. Man is naturally a religious being—a God-worshipper—however he came to be so; and the fact is of tremendous significance, that the existence of God should thus belong, as it were, to the consciousness of humanity at large.

Christianity, however, came into direct conflict with many of the popular religious beliefs current at its birth, and thus when its doctrine of one God was called in question, it became necessary to offer reasons for such belief. In this controversy the strongest point was, there can be little doubt, the Christian doctrine of sin and of God's attitude in regard to it. It seems so natural to us now to believe that, if there be a God, He must be a just and moral Being, that we are in danger of forgetting that this conception is almost, if not entirely, confined to the line of Jewish and Christian revelation. To an ancient heathen the matter by no means appeared in this light: his gods, as represented to him, were swayed far more by vindictive, selfish, and other personal feelings, than by moral motives. No man could be certain that he was not innocently offending some deity, even in striving to propitiate some other, and thereby entailing misery and misfortune on himself for the rest of his life; and the awful problem which for a while held Job powerless in its grasp, of reconciling the justice of God with the misfortunes of a righteous man, could never have confronted a pagan at all, for the simple reason that any necessity that his deities should act righteously would not have entered his conceptions. Only a few of the rarest spirits of antiquity had made any approach to ideas clearly taught in the Hebrew Bible. But when the truth was once clearly stated, as it was by the early Christians, it appealed at once to the conscience of men. The Christians gave their arguments against the old gods; heathenism strove, under the form of Neo-Platonism, to reconstruct a new basis on which to rest itself, but it failed, and gave place to deep scepticism. Thenceforth the warfare of Christianity was not with Polytheism, but with Negation and Unbelief.

The earliest argument adduced by Christian apologists was that of *the conscience*—"Belief in God is an opinion implanted in the nature of men." Cardinal Newman says that the belief in God presents more intellectual difficulties than any other belief, and yet is as certain to him as the certainty of his own existence. This is, in fact, making a belief in God a part of the moral consciousness; and probably this may be regarded as a view accepted by the general voice of mankind. The conviction is *in* man. His consciousness of himself involves the consciousness of a power which is *not* himself, which has an objective existence. The very consciousness of imperfection involves belief in a perfection which must exist, above and beyond all things. We can conceive the existence of a perfect Being; and such conception could not be if there were no ground for it. This is known as the *Ontological* argument—the cognisance of an existence outside of ourselves. The arguments of the great Schoolmen come to the same thing: "My reason had a beginning, therefore it must have had an external Author"; "I feel myself to be an accountable being, therefore there must be One superior to me who can reward and punish, otherwise my existence would be a contradiction."

Akin to this is the *Cosmological* argument—that which starts from the sequences and effects in the universe. Whatever *is* must either have a cause or be self-existent. The world is every hour showing signs that it is not self-existent; change follows change, producing fresh phenomena. This argument has been lately much strengthened by the modern discovery of what is called the "dissipation of energy," which involves as a necessary consequence the fact that the present constitution of things cannot have lasted from eternity, but must have had a beginning in time. Otherwise "the great clock must have run down" an eternity ago. Hence we are led back step by step to an ultimate cause of all things, whose self-existence is thus demonstrated. Paley carried this principle another step. The order, he contended, and arrangement of the universe, and the adaptation of means to ends, all prove that a wise and benevolent Intelligence created the world. This is the substance of his *Natural Theology*—the teleological "argument from design." Of late, however, with increased knowledge and greater development of moral sensibility, this has been objected to, on the ground of the multiplicity of circumstances which mar the happiness of the creation. Not only earthquakes, famines, pestilences, recur again and again, but animals prey on and torture each other. "I think the *watch* argument unanswerable," said a late celebrated divine, alluding to the opening passage in Paley, where he supposes a man seeing a watch for the first time and tracing out the design of the maker. "But the watch keeps bad time," was the retort of a pupil of the speaker. "Wouldn't it be easy to prove that the devil made the world on Paley's lines?" The retort is not a sound one, and yet there is a measure of truth in it. There is little doubt that the sterner and apparently cruel facts of Nature do press with awful force upon many minds, which are thereby deterred from believing in a benevolent Creator: and even Mr. Mill, who held that there were many apparent tokens of design, adaptation, and even benevolence, was himself brought to the conclusion that the power of a Being who had given such proofs of goodwill, must be limited by conditions over which he had insufficient control, to account for the phenomena. There can be no doubt that Paley's view of Nature was a very imperfect and partial one; and the difficulty is not removed by modern ideas respecting the work of "general laws," as is sometimes maintained. It would rather appear that, as regards the Christian Revelation and its view of these problems, the difficulty has mainly arisen from an altogether partial and imperfect view of its field and its scope, which has been too much, in popular teaching, confined to man himself. It is said that the contradictions and difficulties of which we have spoken find their explanation in this Revelation, which declares that through certain causes mankind has become alienated from its Creator, and thereby has become subject to sorrow and pain. [Sin.] But the Christian believes that God has restored mankind to a knowledge of Himself through Christ, who came into the world for the very purpose of revealing the nature and character of God. He revealed God as the Father, which involves the great truth of the theologian—"God is Love." This is true. But it is too commonly taught as if man alone required such a remedial and elevating agency: it has been proclaimed in thousands of pulpits that "man alone is out of joint" with the purposes of Creation, and that all other creatures "fulfil the end of their being." If this were so, there would be no reply to the argument of Mill and others; for the moral difficulty arises precisely from our being unable to see any moral cause for, or end in, so much physical suffering as prevails in the animal world around us. But such is not the teaching of the Revelation itself. This tells us plainly that the whole Creation also does groan and travail in pain together—the fact is *not* blinked; and that it also waits for the adoption and redemption—the promise to it also is not withheld. However such words are understood, their weight is obvious; and in a far wider and fuller recognition of them than has been usual must be found the Christian answer to such difficulties as these.

Thus we have seen that, as the ages rolled on, it became a necessity of the case, and must still remain so, for current conceptions of God to be modified and perfected according to the needs of the time. The fulness of perfection cannot be seen by any finite being; each one will see that which presents itself to his eye. Imperfect conceptions are not imperfect because they are partial, but because they ignore or deny the perfect. Agnosticism and Manichæism were distortions of Christian truths. The half-awakened mind of mediævalism, peopling the unknown world with imaginary dangers, multiplied mediators and intercession, until God seemed too far removed to be within the hearing of His creatures. The Reformation was in very truth a restoration of the one God to His place as the centre of all true theology. But the popular views of earthly government then in vogue showed themselves in a notion of God, which, in declaring His Sovereignty, ignored His Fatherhood and compassion. This was the basis of Calvinism. In revolt from it came the Socinian theory that our knowledge of God is imperfect, but sufficient for practical purposes, and that morality is the way of salvation. The inquiries and speculations set on foot by the sixteenth century revolt against traditional opinion will probably last until the end of time. [Deism;

PANTHEISM.] There can be little doubt that the crude language of many theological authorities, of more than one school, seemed to present God as if separate and apart from His own creation; as if, having once made it and "ordained" laws for it, it might henceforth go on in a fashion without Him, really Divine power and authority being only henceforth to be seen in miracle or other special intervention. This subtle *practical* atheism was entirely foreign to the Hebrew, to whose mind God spoke in the thunder and whispered in the wind; but how far it had permeated much of very "orthodox" theology it would be easy to show. The reaction to the Pantheistic view, that God and the Universe were one and the same—God the All, of which every man or thing was but a part—was natural. But, on the whole, Christian theology has probably gained from it, in learning to see everywhere and in everything the manifestation of Divine energy, acting in the present, and bringing the Infinite presence home to the very next neighbourhood of men—as close to their actual bodies, as the Divine and Holy Spirit could draw nigh to their inmost souls.

It should further be pointed out that even the Agnosticism of modern days has also helped to correct current conceptions of God, and to give to them in some respects more worthy forms. As an argument against *any* real knowledge of God, the Agnostic argument is very simply answered. The great leader of this school (Mr. Spencer) has himself shown, and it has been shown by physicists again and again, that the Unknowable confronts us finally, at every point of investigation, in the physical world itself. The Energy that surrounds us, the simplest piece of Matter we take in our hands, alike absolutely baffle our comprehension at the last; we not only cannot know what they really are, but cannot even grasp any conception of their ultimate reality. Mr. Spencer himself [*First Principles*] very fairly demonstrates this, and the demonstration can be carried much farther. But we nevertheless can know and do know *very much* about the physical universe, and this knowledge is real and true knowledge so far as it goes. We know very much, and may learn yet much more, of the modes and manifestations and finite relations of the Unknowable, in their various forms. Precisely in the same way, therefore, an Agnostic is bound in consistency to admit, that though in essence or ultimate Reality we cannot find Him out, yet we may know much about the Infinite God, provided only there be such an one to know, as Mr. Spencer practically admits, and that He chooses to be known of us. Yet there is much in the Agnostic argument that is of service, and is indeed little more than grave and just rebuke to a coarse familiarity of detail and precision of statement which a truer reverence for God could never have tolerated. Divines have written pages about what God "could" or "could not" or "must" do, and what He "must be," as freely as if the Divine Being were altogether such an one as ourselves. Some protest against this was needful; and even in less gross matters than these, it may be hoped that Agnostic criticism has already produced a tone of more reverent caution and humility. To take but one instance: Mr. Spencer himself has protested in strong terms against certain affirmations made respecting the "personality" of God, a doctrine essential to the very heart of a Christian, or to the Christian life. But in a recent article he has explained this protest in a somewhat unexpected way; stating that whereas he had been understood to mean that the Inscrutable Power (the term which he prefers to use) was a Being in some sense "below" Personality, his meaning rather was that what attributes such a Being possessed must be infinitely "above" all that we know as such, as much so as the Infinite is above the Finite in all other things. In such language there is something to learn from, which in the end may bring real gains to Christian theology.

Finally, it should be observed in regard to those means by which God may be known, that those who most profoundly study in the comparative manner the progressive advances of the idea of God in history, will also be most profoundly struck with the amazingly distinct and advanced standpoint, at all times, of the Hebrew and Christian revelation. Even at a time when the other deities recognised in the world were themselves conceived of as sunk in sensuality and selfishness, the Hebrew was taught of one God, who loved righteousness and hated iniquity, and who would judge the deeds of sinful men; he was even so penetrated with that idea, that the misfortunes of good men, instead of being to him a fate to be borne in sullenness or stoicism, as by a heathen, were an awful moral problem, to be faced somehow, and wrestled out in anguish of spirit as a fundamental one. It is needless to trace the same amazing superiority in further detail; but it should be noted that, since the Scriptures have been collectively in possession of the Church, they have ever stood far above such historical advances as have been above briefly reviewed. They have never affirmed the irreverently familiar declarations of some theologians concerning the Divine essence and attributes; they have borne continuous testimony against the banishment of God from His own "common" world, which to them is ever full of His holy presence; they have witnessed for ages of His long-suffering love; and all that is true in Agnosticism has stood "written" in them for centuries; they first taught to man the limitations to his knowledge imposed upon him by the conditions of his own intellect. It can hardly be doubted

that our children will know even more of God than we do, and will form yet more worthy conceptions of Him, and will find more in the Scriptures themselves than we are able to find. But when it is so, they will, like ourselves, find that it *is* all in these Scriptures, plainly written for them; as we in our time have found, according to the capacity given to us. Qualities like these are absolutely unique; but they are simple and everyday facts concerning the Christian Scriptures. Such facts will be weighty to every really thoughtful and impartial man, and will dispose him at least to examine with interest, and care, and respect, on its own merits, what those Scriptures affirm concerning "what may be known" of Him, whom they nevertheless clearly allege will ever be past finding out. [See, further, TRINITY; HOLY GHOST; CREEDS.]

**God of God.**—This and the expressions by which it is followed in the Nicene Creed are designed to assert in the most decisive form the essential Divinity of the Second Person of the Trinity. Being the Son of God, the only-begotten of the Father, the partaker of Divine nature, He is therefore God OF God, "as one man is the son of another, though after a spiritual manner, and purely propagated as one light is generated of another, without diminution of substance, generated from the Eternal Essence, and not made as creatures are; being of one Essence with the Eternal Father," and therefore "very God of very God."

It is scarcely necessary to remind the reader that the above expression is not to be understood as implying simply that Christ is *God over all other Gods;* for though He is truly "King of kings and Lord of lords," yet the Christian faith recognises no God but one, and the very design of this portion of the Creed was to set forth the Redeemer of mankind as a partaker in the one "Divine Essence."

**Godard,** ST., Archbishop of Rouen, was born at Salency, a village in Picardy, in the reign of Mer. A belief prevailed in the Middle Ages that he and St. Medard were twin brothers, were ordained on the same day, and died on the same day; but no mention of Godard occurs in the earliest Lives of St. Medard, and Godard attended the first Council of Orleans in 511, while St. Medard was not consecrated till 530. Godard was ordained priest by the Bishop of Vermand, and some years after, towards the end of the fifth century, was elected Archbishop of Rouen. He found many heathen in his diocese, but by his great zeal converted most of them. There are three actions in his life which have principally contributed to make him famous in ecclesiastical history. First, his share with St. Remigius, St. Vaast, and St. Medard in the conversion of Clovis. Secondly, his assisting, in 511, at the first Council of Orleans, one of the most celebrated synods ever held in France. Thirdly, his consecrating St. Lô, a boy of twelve, Bishop of Coutances, because he believed that God would have him do so. Godard died in 530, and was buried in a chapel of St. Mary, in later times called after him. He was commemorated at Rouen with his reputed brother, June 8th.

**Godeau,** ANTHONY, Bishop of Grasse and of Vence, was born at Dreux in 1605. He entered the Church, and Cardinal Richelieu, attracted by his preaching, recommended him to the French King for the bishopric of Grasse, to which he was consecrated at the end of 1636. The towns of Grasse and Vence being only three leagues distant from each other, and the bishopric's worth only 10,000 francs a year, Godeau procured a Bull from Innocent X. for uniting them; but the clergy and laity appealed against the union, so he contented himself with the See of Vence. He died of apoplexy, at Vence, in 1672. Godeau wrote a great many poems on religious subjects, beginning with *The Hymn of the Three Children;* but his principal work is his *Ecclesiastical History*, containing a history of the first eight centuries. He was also the author of commentaries on St. Paul's Epistles, and on the lives of St. Paul, St. Augustine, St. Charles Borromeo, etc.

**Godfathers and Godmothers.** [SPONSORS.]

**Godfrey of Bouillon,** called the "Christian Hercules," Prince of Lorraine; the exact date of his birth is uncertain, but his parents were married in 1059. He gave such proofs of an invincible courage under the Emperor Henry IV., whom he served with great success in Germany and Italy, that he was chosen general of the expedition which the Christians undertook for the recovery of the Holy Land, and 80,000 foot and 10,000 horsemen were placed under his command. He sold his hereditary dukedom of Liége to Otbert, bishop of the diocese, and laid out the money in preparations for the war. He assembled his forces on the banks of the Meuse and the Moselle, and thence marched through Germany, Bohemia, and Hungary. The Greeks opposed his march, but he at length constrained the Emperor Alexius Comnenus to allow him a free passage. In 1097 he vanquished Solyman, Sultan of the Turks, and took Nicæa after a month's siege, then Antioch and Edessa, but not till after much delay and frightful losses; in four years' time he had subdued Lycaonia, Cilicia, Syria, and Mesopotamia, which struck such terror into the Saracens that the Caliph of Egypt sued for peace by his ambassadors. In May, 1099, Godfrey reached Jerusalem, having then only 40,000 men, and many of those unfit to fight, and after a struggle of five weeks'

duration, he took the city by storm. By general consent of the chieftains of his army, he was chosen King of Jerusalem, but he refused either to bear that title or be crowned with a diadem of gold in the place where his Saviour had been treated with ignominy and crowned with thorns. In August of the same year, the Sultan, seeing how Godfrey's army was weakened, sent against him 100,000 horse and a proportionate number of infantry; but they were defeated with terrible slaughter at the battle of Ascalon, and that victory gained Godfrey the quiet possession of the Holy Land. He enjoyed his conquests but a very short time, for he died in 1100. His exploits and virtues have been immortalised by Tasso in his *Gerusalemme Liberata.*

**Godwin,** Francis, son of Thomas Godwin, Bishop of Bath and Wells, was born at Havington, in Northamptonshire, in 1561. He was admitted student of Christ Church in 1578, and after taking his degrees, was ordained priest, and presented to the rectory of Samford Orcais, in Somersetshire. He then became successively vicar of Weston-in-Zoyland, sub-dean of Exeter, rector of Bishop's Lidiard in 1601, and Bishop of Llandaff. King James, in 1617, translated him to the bishopric of Hereford, where he died in 1633. His chief work was *A Catalogue of the Bishops of England*, which was published in 1601, and dedicated to Lord Buckhurst, who was in Queen Elizabeth's favour, and who caused him to be preferred to Llandaff. He also wrote *Nuncius Inanimatus*, or the *Mysterious Messenger*, and *The Man in the Moon*, from which work Bishop Wilkins is supposed to have taken some hints for his *Discovery of a New World in the Moon.*

**Golden Fleece.** [Military Orders.]

**Golden Legend.** [Legends.]

**Golden Number.** [Epact.]

**Gomarists** or **Anti-Remonstrants.**—The opponents of the Arminians. They take their name from their leader, Francis Gomar, who was born at Bruges in 1563. He commenced his studies at Strasburg and Heidelberg, and in 1582 came to England, and went first to Oxford and then to Cambridge, where he took his B.D. in 1584. In 1594 he was elected Professor of Divinity at Leyden, and he is chiefly known for his violent opposition to the doctrines of his colleague Arminius. He was present at the Synod of Dort, in 1618, and was the main instrument in getting the Arminians expelled from the Reformed Church. He then became Professor of Hebrew and Divinity at Groningen, and died there in 1641. He was a man of great learning, and very bigoted in his views. His works were published in Amsterdam in 1645.

**Good Friday.**—The Friday in Holy Week received its name from the good things which our Saviour gained for us by His sufferings and death. Among the Saxons it was called Long Friday—probably on account of the long fasts and offices used on this day.

The commemoration of Christ's sufferings has been kept from the very first age of Christianity as a day of the strictest fasting and humiliation. At the Fourth Council of Toledo, in 633, all those who only fasted up to 3 p.m. were severely censured, and were forbidden to partake of the Paschal Eucharist. Special thanksgivings for the Atonement, and intercessions for all men, were made on this day; and later, the singing of the Reproaches and the Adoration of the Cross were added.

The three collects for Good Friday are taken from the Sarum Use from the sacramentary of Gelasius. The first is for the Church as "the family of God;" the second for "all estates of men in God's holy Church;" and the third for all "Jews, Turks, infidels, and heretics," following Christ's example in praying for His enemies. The Epistle [Heb. xi.] brings forward the ancient sacrifices as a type of Christ's death, and showing that through His intercession there is a "new and living way to the Father." The Gospel is St. John's account of the Examination before Pilate and of the Crucifixion [John xix.]. The Proper Lessons are [Gen. xxii. 1–20] the history of the typical sacrifice of Isaac; and [Isaiah lii. 13, liii. 12] the prophecy of the sufferings of Christ. The Second Lessons are [John xviii., which, formerly, together with John xix., formed the Gospel] St. John's account of the Betrayal, the Examination before Annas, and the Denial of St. Peter; and [1 Peter ii.] St Peter's exhortation to all good works on the foundation of Christ, and to the bearing of sufferings as He bore them.

In the Roman Church the officiating clergy appear in black garments, the altar is stripped, the candles are not lighted. After a short pause the altar is covered with white cloths, and passages from the Old and New Testaments are read. Eighteen prayers are recited, on which our three collects are based. Those for the Jews are forbidden to be said kneeling. Then follows "the Adoration of the Cross," which is now divested of the black with which it had been covered, and is kissed by the clergy and people while four hymns are sung. Then comes the Communion of the Presanctified. It is forbidden to consecrate the Mass on this day, but the priests receive a Host previously consecrated. According to a Roman Ordo about the year 800, the ceremony ended with the silent Communion of the faithful; but at present this is forbidden, except in the case of sickness.

**Good Works.**—The Twelfth Article of the Church of England expresses the doctrine which the Church accepted from Luther, and which may be taken as an expression of

Protestant theology on this subject. The following exposition of this doctrine is taken from Canon Heurtley, Margaret Professor of Divinity at Oxford:—"Such works are inseparable from our union with Christ, but then as effects of that union, not as causes or instruments. 'We are created in Christ Jesus unto good works.' 'He that abideth in me, and I in him, the same bringeth forth much fruit; for without me—separate from me—ye can do nothing.' While, however, we regard good works as effects of our union with Christ, we must remember that they are an end also, nay, the end for which we have been united to Him; and, if so, a condition of the continuance of our union. 'The branch cannot,' it is true, 'bear fruit of itself, except it abide in the vine;' but yet its fruitfulness is the object of the care and pains which the vine-dresser bestows upon it, and therefore a condition on which it is suffered to remain. And as fruitfulness in good works is a condition on which we are suffered to continue in Christ, so also is it the measure according to which fresh supplies of grace are given; 'every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' And yet further, which indeed follows upon the foregoing, our works are the rule by which God will judge us at the last day. These will declare beyond all controversy how far we have answered the end of our new creation; how far we have improved the talents entrusted to us; how far we are qualified and prepared for that kingdom into which 'there shall in no-wise enter anything that defileth,' where 'the people shall be all righteous,' where the merciful 'shall receive mercy,' where 'the pure in heart shall see God,' where the servant who has so 'improved the pound entrusted to him as to have gained five pounds, shall be appointed to reign over five cities, and he who has gained ten pounds shall have authority over ten cities.'"

In distinction from this, the Roman Church, by the Council of Trent, declares that a man, "if already justified through such good works as he does by the grace of God and merit of Christ, whose living member he is, truly merits increase of grace, eternal life, and the actual attainment of eternal life, if he dies in grace." Man being a free and responsible agent (say the commentators on this), his good works are worthy of reward. But the rewards promised by God being out of all proportion to the work of the best, it follows that they are of His free loving-kindness, not of His justice. We cannot *profit* God by our good works, therefore we have no claim upon Him [Luke xvii. 7]. But of His own free will He has promised that which we have no right to ask [Luke xii. 37], namely, to reward good works with life eternal [2 Tim. iv. 8; Rom. ii. 6; Heb. vi. 10]. But such good works can only be done in the grace of God. God moves man, not because of merit which He sees in him, but because of His own free love. But having received that love, and thus passed from death to life, the works of the Christian man, being the fruit of Christ's Passion, each and all merit God's reward. He "walks worthily with all pleasing."

**Goodwin,** Charles W [*b.* 1817, *d.* 1878].—A learned layman, author of some brilliant essays on philological and Eastern antiquarian (especially Egyptian) subjects, but better known generally to the world as the writer of the essay on *The Mosaic Cosmogony* in the *Essays and Reviews*. In that essay he advanced little or nothing that would be questioned by Biblical students of the present day.

**Goodwin,** John [*b.* 1593, *d.* 1665].—A learned controversialist on the Arminian side. He gained much favour with Cromwell for writing two pamphlets in defence of the High Court of Justice in the condemnation of Charles I. At the Restoration he was deprived of his living, which was in London, and his writings were publicly burned. Wesley held his theological opinions in such respect that he has been called the "Wiclif of Methodism." His works are on the subject of Justification, in which he combated the doctrine of Final Perseverance.

**Goodwin,** Thomas [*b.* 1600, *d.* 1679].—A learned divine among the Independents, educated at Cambridge, and a Fellow of Christ's College, but disagreeing with Laud's views he went to Holland and became pastor of a Puritan congregation there. On the breaking out of the Rebellion he came to England, and was made president of Magdalen College, Oxford, and was one of the Westminster divines. He is said to be the Puritan president depicted by Addison in the *Spectator*, No. 494. His works were reprinted among *Nichols's Puritan Divines* in 12 vols. in 1861. They are learned and pious, but diffuse, and probably but little read.

**Gorham Case.**—In 1847 the Rev. G. C. Gorham was presented by the Lord Chancellor to the living of Brampford Speke, in Devon; but the Bishop of Exeter, Dr. Phillpotts, then almost the only decided High Churchman on the bench, refused to institute him, on the ground that he was unsound in doctrine in denying that regeneration is in all cases wrought by baptism. Mr. Gorham appealed to the law, and in 1849 Sir Herbert J. Fust, Dean of the Court of Arches, decided against him, on the ground that Baptismal Regeneration is undoubtedly the doctrine of the Church of England. Mr. Gorham then appealed to the Privy Council, and the case having been again argued, judgment was given on March 8th, 1850, reversing the decision of the court below, on the ground that a difference of opinion had existed among the Reformers, and ever since among English

Churchmen. This judgment (which gave rise to much subsequent controversy), proceeded on the assumption that the court had no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England; "the duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and formularies." The two Archbishops acquiesced in this judgment; the Bishop of London did not. Mr. Gorham was in consequence admitted to the vicarage. The excitement led to the secession of a few eminent men from the Church, among them two of the Wilberforces and Archdeacon Manning. The general result of the controversy, however, was a pretty general agreement that the judgment of the Dean of Arches correctly embodied the doctrine of the Anglican Church concerning the sacrament of Baptism.

**Gospel.**—This is the Anglo-Saxon literal translation of the word *evangelium*, which again is only a Latinised form of the Greek εὐαγγέλιον, and signifies "good tidings." [1] In its widest sense it signifies the revelation of the mercy of God to sinful man through a Mediator. [2] It was also applied from the beginning of Christian literature to the histories of the life, actions, death, resurrection, and ascension of the Lord Jesus Christ. When delivered orally by the first preachers it was called the *Gospel of His Grace*, because it flows from His free love [Acts xx. 24]; the *Gospel of the Kingdom*, as it treats of the kingdoms of grace and glory; the *Gospel of Christ*, because He is the author and subject of it [Rom. i. 16]; the *Gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory [Eph. i. 13; vi. 15]; the *glorious Gospel*, as in it the glorious perfections of Jehovah are displayed [2 Cor. iv. 4]; the *everlasting Gospel*, as it was designed from eternity, is permanent in time, and the effects of it are eternal [Rev. xiv. 6].

In the ritual of the Anglican Church the term Gospel is also used for the portion of Scripture taken from the writings of the Evangelists, which is read after the Epistle in the Ante-Communion Service. Formerly candles were used during the reading of the Gospels, termed "Gospel-lights." The custom of singing "Glory be to Thee, O Lord," before, and "Thanks be to Thee, O Lord," after the Gospel, is purely traditional. The first mention of it is to be found in Edward VI.'s first Prayer Book.

**Gospel Side.**—That side of the altar at which the Gospel is read, viz. the north side, it being understood that the chancel is at the east end of the church.

**Gospeller.**—The clergyman who is appointed to read the Gospel for the day. In some cathedrals a clergyman is assigned always to perform this duty. It has become customary for only two clergymen to take part in the Ante-Communion Service, the principal reading the Gospel, though the deacons when ordained are authorised to "read the Gospel in the Church of Christ."

**Gospellers.**—[1] A term of ridicule applied to the Reformers, because they stated that their mission was to preach and spread the Gospel. [2] The name was assumed by the early Puritans, as "Evangelicals" was afterwards by a party in the Church, signifying that they represented better than their brethren the life and truth of the New Testament. Bishop Latimer in one of his sermons speaks sneeringly of them: "A Gospeller, one of the new brethren, worse than a rank Papist." Archbishop Cranmer also describes them as "the cause of disobedience, sedition, and carnal liberality."

**Gossip** [A.-S. *God-sib* or "God's-kin"].—One who stands sponsor at baptism. The relationship between a person and his sponsors was called *gossiprede*. Formerly marriage was forbidden between those who stood in such relationship, but the law is now abolished.

**Gothic Architecture.** — This name was given in contempt to the style so designated by partisans of the Classical style of architecture, who meant it to signify "barbarous," but it has been universally adopted to express the whole range of mediæval architecture. There was an attempt made to get rid of the implied slur by using the word "Pointed" instead, but this never gained ground, and is repudiated by the best authorities. Mr. J. H. Parker, in fact, declares it a misnomer, inasmuch as he includes round-headed arches. He gives the following as convenient epochs of the successive Gothic styles:—

| | | | |
|---|---|---|---|
| Early Norman | 1030—1090 | Decorated ... | 1300—1377 |
| Norman ..... | 1090—1160 | Transition ... | 1360—1399 |
| Transition ... | 1160—1195 | Perpendicular | 1377—1547 |
| Early English | 1189—1272 | Late or Debased, to end of 17th century. | |
| Transition ... | 1272—1300 | | |

It will be seen in the above that in some cases the styles are made to overlap, so that the Transition period continues in some cases while the succeeding style has already begun. Mr. Parker's volume, *The A B C of Gothic Architecture*, gives very full information respecting the changes, one of its greatest merits being that it teaches the reader how to discern styles for himself. "The only real way," he says, "of thoroughly understanding architectural history is to go about and see the buildings themselves."

**Gottschalk.**—A German monk of the ninth century, much esteemed for his learning and the penetration of his genius, but afterwards accused of heresy for teaching the

doctrine of Predestination. He was an ardent student of Augustine and his pupil Fulgentius, and he taught—[1] That God predestinates people to damnation; [2] that it was not our Saviour's intention to save all mankind; that He did not die for all, but only for the elect; [3] he denied the liberty of man's will. The divines of that time were divided on the question, some (amongst them Prudentius, Bishop of Troyes, and Ratramnus, a monk of Corbi) maintaining that his sentiments, well understood, were the same with St. Augustine's on those heads; but Rabanus, Archbishop of Mayence, believing him guilty of heresy, sent him to his Metropolitan, Hincmar, Archbishop of Rheims, who summoned a council at Quiersy, by whom the doctrines were condemned, and Gottschalk was deprived of his priesthood, cruelly beaten, and thrown into prison; where he died 868, persisting to the last in his opinions. He was refused the last sacraments of the Church and denied Christian burial. Hincmar had for an ally in this persecution the famous Duns Scotus.

**Goudimel,** CLAUDE, one of the best musicians of the sixteenth century, was born in Franche-Comté in 1510, went to Italy as a music teacher in 1540, returned to Paris in 1555, and in 1562 joined the Reformed Church, for which he was massacred at Lyons in 1572. He is noted as the composer of tunes to Beza's and Marot's translations of the hymns.

**Gough,** JOHN B. [*b.* 1817, *d.* 1886], an advocate of total abstinence, of great power of oratory, was a native of Sandgate, Kent, but died in America. He emigrated to the United States at the age of twelve, and became a bookbinder at New York. Here he became intemperate in his habits, but having, in 1842, heard a temperance lecture, he was so moved by it that he threw himself eagerly into the cause, became a lecturer, and speedily gained a wide reputation as an orator. In 1853 he was invited to England by the National Temperance League, and stayed two years, lecturing at Exeter Hall and elsewhere to enthusiastic audiences. Returning to America with enhanced reputation, he travelled on his mission through the States, and twice more revisited England. Many of his lectures have been published, and other works on the same subject, and he has also written an autobiography [1842].

**Gown** is derived from the Celtic *gwn*, "a loose robe," and in old English was applied to the ordinary dress of both men and women. In the fifteenth century it became the distinctive dress of women, but was retained by men who were scholars and ecclesiastics. It was the particular habit of the Benedictines, whence it passed to our universities. It was at first a coat, reaching a little below the knees, with sleeves, but without gatherings on the shoulders. When degrees came to be conferred, changes were made in the gown for distinction's sake, colours and facings were introduced, and hoods (originally that part of the gown which was drawn over the head out of doors) were also made distinctive. [HOODS.] Some persons again contended that inasmuch as the sermon was part of the Communion Service, the preacher should then wear his surplice, but at afternoon and evening service, where there is no mention of the sermon, the gown should be worn. This was a custom which prevailed in "High Church" services a few years ago. Formerly it was used in church as the preaching dress, and the substitution of the surplice for it was a subject of controversy, which has now almost died out. The signal for this controversy was given by Bishop Blomfield's Charge in 1842, when he expressed the opinion that the surplice was the proper preaching dress. The discussion turns upon the question whether the sermon is a part of Divine worship: if it be, the surplice is clearly the proper dress. But many contended that it was not so; that the preacher, who once was frequently an itinerant monk, was not an officiant in Divine worship. And to this it was replied again, that this was only because of the ignorance of the clergy; that when, by reason of better education, they were able to preach themselves, the sermon took its rightful place as part of their ministration. The question has never been authoritatively settled, but of late years the surplice has become the usual garment at all services.

**Grabe,** JOHN ERNEST, D.D., was born at Königsberg in 1666. His father being Professor of Divinity and History at the university in this town, John received his education there. He diligently studied the writings of the Fathers, and was led to doubt the orthodoxy of the ordination of Lutheran ministers, so he resolved to become a Roman Catholic, but on making his doubts known the Elector of Brandenburg sent three Lutherans to dispel them. These, failing to convince him, advised him to go to England, and he arrived here during the reign of William and Mary. He studied at Oxford, was ordained, and was made a D.D. in 1706. Five years after he died in London, and was buried in Westminster Abbey.

Though Grabe joined the Church of England, he was still inclined towards some of the Romish practices, as prayers for the souls of the dead, anointing with oil, confession and sacerdotal absolution, etc. He was the author of several works, the chief of which was an edition of the Septuagint, which he copied from the Alexandrian manuscript. He also edited *Irenæus*, parts of *Origen*, *Spicilegium* of the writings of the Fathers and heretics of the first three centuries, and other works.

**Grace** [the English equivalent of the Greek word *charis*].—There are various senses in which this word is used in Scripture, but

the general idea of it, as it relates to God, is His *free favour* and love. As it respects men, it implies the happy state of reconciliation and favour with God wherein they stand, and the holy endowments, qualities, or habits of faith, hope, love, etc., which they possess. Divines have distinguished grace into *common* or *general*, *special* or *particular*. *Common* grace, if it may be so called, is what all men have, as the light of nature and reason, convictions of conscience, etc. [Rom. ii. 4, 1 Tim. iv. 18]. *Special* grace is that which is peculiar to Christians. They are by God's favour chosen out of the world, redeemed, pardoned, justified [Rom. viii. 28-30]. This grace so bestowed becomes the principle of life, and brings forth good works in those to whom it is given. Consequently the Apostle exhorts to "*growth* in grace"—that is, to progress in the Divine life. Such growth discovers itself by an increase of spiritual light and knowledge; by the renunciation of self, and dependence on Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition.

**Grace at Meals** [Lat. *gratias*, "thanks"]. —From the earliest times Christians have followed the example of Christ, who blessed the food before partaking, and they offer a short prayer before and after meals, praising and thanking God for His goodness in supplying their wants.

**Grace,** Pilgrimage of, was the name given to an insurrection in 1536, on account of its religious character. A dangerous feeling caused by the introduction of the Reformation into England, which was looked on as heresy in the north, had long been growing up in Yorkshire, and when, in the autumn of 1536, two commissioners, Legh and Layton, were appointed to carry out the Act of Suppression in Yorkshire, while others were appointed in Lincolnshire, Cheshire, and Lancashire, the excitement rose to a head. The rebellion began in Louth, in Lincolnshire, and spread all over the north. The insurgents drew up six petitions to the Crown:—That the religious houses should be restored, the subsidy remitted, the clergy should pay no more tithes or first-fruits to the Crown, the Statute of Uses should be repealed, the villein blood should be removed from the Privy Council, and that several of the bishops who were heretics, should be deprived. The King refused to grant them, and the Lincolnshire rebels subsided. But those in Yorkshire increased daily. They were headed by a barrister, Robert Aske, who seems to have been a good leader, as well as a kind and benevolent man. Lord Darcy, much trusted by the King, and other nobles joined the insurgents, who marched against and took Hull and York. Henry began to see the danger, and an army was sent to the north. The rebels marched on Doncaster, but when there found Norfolk with the troops ready to oppose them. They were disinclined to fight, so a council was held on the bridge leading into the town, and the rebels dictated their terms. These were carried up to London, and the King sent back an answer of general pardon, and the promise of a parliament to be held at York. They dispersed, but again rose, and, when they were quelled, Henry, saying they had broken their treaty, executed Aske, Lord Darcy, and several monks and abbots. When the commissioners visited the abbeys in the following year, the insurrection became an excuse for great cruelty.

**Gradual.**—An antiphon or sentence sung in the Communion Office after the Epistle as the deacon ascends the steps of the altar to read the Gospel. It comes from the Latin *gradus*, "a step." But the term in a wider sense is applied to other parts of the Eucharistic Service, such as the Introit, Creed, *Gloria in Excelsis*, *Agnus Dei*, etc., because these were chanted from the steps of the chancel or ambo. It is also called Gradale or Greyle.

**Grail,** or **Graal,** The Holy.—There are many explanations of the word, some deriving it from the old French *greal;* Provençal, *grayal;* Latin, *gradalis*, a kind of dish; and others affirm it to be a corruption of *sanguis regalis*, "royal blood," which term was corrupted into *sangreal*. The name was given to the chalice, said to have been brought from heaven by angels, which Christ used at the Last Supper. During the Middle Ages many legends, probably originated by Walter Map in the twelfth century, were circulated all over Europe. It was said that Joseph of Arimathæa took it out of the upper room, and used it to catch the blood as it flowed from Christ's body when it was taken down from the cross. He brought it with him to England, where it gained miraculous qualities. King Arthur's knights endeavoured to find it, but none were successful except Sir Galahad, who was the only truly pure seeker. This is the subject of one of Tennyson's idylls. Some hold it to be a parable of the Eucharist, signifying that the bread and wine at the sacrament have been changed into the true body and blood of Christ, and the search after the Holy Grail is explained as an attempt to see Christ in the sacrament; but there seems little foundation for this conceit.

**Gratian,** born at Chiusi, in Tuscany, lived in the twelfth century, and was a Benedictine monk in the monastery of St. Felix at Bononia. There he wrote his book, called the *Decretum*, or *Concordia Discordantium Canonum*, wherein he endeavours to reconcile the seeming contradiction of the canons, and to this purpose he makes use of the Holy

Scriptures, the authority of the Fathers, decrees of councils, epistles of popes, and the laws of emperors and princes. Gratian in this collection ranges the canons more with respect to the resemblance of the matter than the order of time. He divides his work into three parts. The first contains one hundred and one distinctions, wherein he treats of ecclesiastics; the second takes in thirty-six causes, where both the case and the method of proceeding in giving judgment are treated; the third handles sacred matters, consisting of five distinctions, which he calls *de Consecratione*. Gratian was engaged on this work twenty-four years, and published it in 1151. He did not consult the originals of the authorities he makes use of, and consequently misquotes one Council and one Father for another; and, besides, he cites the popes' epistles of the three first centuries as genuine, which are now known to be spurious, and forged by Isidore Mercator. Several authors have endeavoured to rectify these mistakes, particularly Antonius Augustinus in his book, *de Emendatione Gratiani*.

**Graves,** Richard, D.D. [*b.* 1763, *d.* 1829], Dean of Ardagh, and Regius Professor of Divinity in Trinity College, Dublin, author of several theological books, of which that on the *Pentateuch* is still regarded as a valuable standard work.

**Great Tithes.** [Tithes.]

**Greek Church.**—A branch of the Eastern Church [q.v.]. Its separation from the Mother Church took place in the eleventh century, after a long struggle, since known as the Filioque Controversy [q.v.]. To the article of the Council of Constantinople, which declared that the Holy Ghost "proceedeth from the Father," the Western Church added "and the Son," and the words gradually came to be used in service. In the ninth century Pope Leo III. was appealed to, and commanded the disuse of the words, and a second Council of Constantinople confirmed his decree; and the matter would have been allowed to rest, but for the jealousy which existed between Rome and Constantinople, on account of which the former revived the use of the words. The Greek Church resisted, and in 1053 Pope Leo IX. excommunicated the Patriarch of Constantinople and all others who refused to accept the Roman doctrine. The Patriarch Michael Cerularius, hoping to reverse the sentence, invited legates from the Pope to come to Constantinople to negotiate for peace. They came accordingly, but, entering the Church of St. Sophia, they repeated the Pope's sentence of excommunication, laid the sentence on the altar, and returned to Rome. This took place on June 16th, 1054, from which time the final separation of East and West may be said to date. The Patriarch summoned a Council, and in his turn pronounced excommunication against the Pope, with the support of about a thousand bishops and other clergy. Attempts were several times made to effect a reconciliation, but without success. The Greek Church of the present day remains in doctrine and ceremonial almost entirely as it was at the time of its separation. The chief points of difference from the Roman Church are the omission of the "Filioque" from the Nicene Creed, and the denial of the Papal supremacy. The doctrine of the Trinity and of the Incarnation and life of Christ are exactly the same as those of the Western Church, and the Greeks follow the Romans with regard to the belief in Purgatory and in the Seven Sacraments. They hold the Blessed Virgin and the saints in great reverence, and great importance is attached to the sacred pictures, or *icons*, which abound in their churches, houses, and streets. Beyond the *Nicene Creed* there are no doctrinal tests. The ceremonial of the Greek Church is more elaborate than that of any other, and the number of its services is remarkable; sermons are almost unknown. Threefold immersion is practised in Baptism, the Communion is administered to infants, and in both kinds, and prayer is made standing. In other points there is little difference from the ritual of the Roman Church. The secular priests are obliged to marry once, but not more than once. Monasteries and convents are very numerous, and the monks are under severe discipline. Many Christians spend their lives in wandering from one monastery to another in their pilgrimage, and are always hospitably received. The largest and most famous of these buildings is Troitsa, which has numbers of churches and a university within its walls.

**Gregory I.,** Pope, called "the Great," born about 550, the son of a Roman senator. He distinguished himself greatly in logic and rhetoric, and in 573 was made Prefect of Rome, and in 581 Governor of that city. His ascetic turn of mind led him, however, to embrace the monastic life, and he retired into the monastery of St. Andrew, which he had founded, of which he became abbot, and made his monastery very famous by the austerities which he practised. It was while he was still a monk that the incident of the Anglo-Saxon slaves in the market-place of Rome occurred; and Gregory had obtained permission from the Pope to become a missionary to our island, and had actually started, when the people of Rome insisted that he should be recalled. All his patrimony he spent in founding monasteries. In 582 Pope Pelagius II. dragged him from his retirement, ordained him deacon, and sent him to Constantinople as Nuncio to the Emperor Tiberius. He acquitted himself well in this employment, and while there disputed with the Patriarch Eutychius concerning the nature

of glorified bodies, Gregory maintaining that they were not *aërial vehicles*, but palpable and solid, though supernaturally spiritualised and refined. While there he wrote the greater part of his *Magna Moralia*, or exposition of the Book of Job. On his return to Rome, he became secretary to Pope Pelagius, and upon the death of this Pope was unanimously chosen as his successor, Sept. 4th, 590. He wished to decline the honour, but was forced to accept it, but he retained his love of monasticism to the end of his days. During his popedom he convened many synods, and endeavoured to restore the discipline of the Church, and was very zealous in checking the progress of heresy and delusion. John, Patriarch of Constantinople, having taken on himself the title of *Œcumenical* or *Universal, Bishop*, Gregory remonstrated with him on his presumption. For his own title he took that which has since been retained by the popes, *Servus Servorum Domini*, *i.e.* Servant of the servants of the Lord. He was very energetic in the propagation of Christianity, and in 596, in pursuance of his former desire, he sent Augustine, Mellitus, and a band of monks, to England to convert the Anglo-Saxons. He reclaimed the Spanish Church from Arianism to orthodoxy, which was proclaimed at the Council of Toledo in 589. In Africa he opposed the Donatists. He was humane to the heathen and the Jews, and laboured, though not very successfully, to check the European slave-trade. He was the first Pope to assume temporal power, his title to which was gained by his beneficent government. He found Rome in a hopeless state of continual warfare, and he procured peace for her. By his influence with Theodolinda, Queen of Lombardy, he effected the conversion of that country. One blot upon the fair fame of Gregory is that in 603, on the death of the Emperor Maurice, he sent congratulatory letters to his murderer, the tyrant Phocas. His able administration and care of his flock at Rome deservedly earned him the title of "Great." He lived in a very frugal manner, and gave the revenues of his See to the poor. His skill in music led him to remodel the whole system of sacred music, and that which he adopted was named after him, "Gregorian." He died in 604. There are several editions of his works: he wrote many homilies; those on Ezekiel and the Gospels are extant. His *Dialogues* were written during his retirement. His twelve books of Epistles, written during the time when he was pope, furnish rules and prudent decisions on many points of discipline. His accounts of miracles show too much credulity on that point.

**Gregory VII.**, or HILDEBRAND, was born about 1020, at Saona, in Tuscany, and supposed to be of low origin. He spent the first part of his life in Rome, and then became a monk in the abbey of Cluny. On his return to Rome, Gregory VI. made him his chaplain, but on the Pope's death he once more retired to Cluny, and there remained until Bruno, Bishop of Toul, who was nominated pope by Henry III., passing through France, took him back to Rome, imagining that he might have a serviceable interest for him in that city. Under this pope (Leo IX.) Hildebrand exercised great influence, and also during the short pontificates of his successors, Victor II., Stephen IX., Benedict X., and Alexander II. In a word, he supported the popes' interests, and having taken upon himself the character of Chancellor of the Holy See, he had the absolute administration of all affairs, both ecclesiastical and civil, as well as the entire disposal of the revenues of the Church of Rome. Immediately on the death of Alexander II., Hildebrand was unanimously chosen Pope, without waiting the Imperial sanction. Hildebrand pretended that he had been elected against his will, and sent messengers to the Emperor Henry IV to know whether the election had his approval. The German bishops endeavoured to dissuade Henry from giving his consent, but the Emperor perceiving that his refusal would signify nothing, Hildebrand having a stronger interest in Rome than himself, yielded the point, and he was crowned July 10th, 1073, under the title of Gregory VII.

No sooner had he become Pope than he set about effecting a total reform of the Church, which, indeed, was greatly needed. For those were indeed the dark ages, and the Papacy had been for some years a synonym for all that was corrupt. Gregory strove to enforce a strict discipline and residence of the clergy, and to repress simony and pluralism. He determined to remove these latter evils by depriving the secular princes of the right which they assumed of disposing of the bishoprics in their dominions. In 1075 he summoned a council at Rome, and forbade, on pain of excommunication, that kings and princes should give the investiture of Sees and abbeys by conferring the ring and crosier; and thus began the long quarrel between the Popedom and European princes about the right of investiture. [INVESTITURE.] Henry IV disregarded these threats, and proceeded to appoint as before to bishoprics. On this Gregory summoned him to Rome to answer for this conduct, and for charges brought against him by some of his disaffected subjects in Saxony and other countries. Henry, indignant at this assumption of temporal as well as spiritual power, sent the Pope a haughty defiance, and called together a Diet of the Empire at Worms, in 1076, which was attended by many bishops and abbots, who declared Gregory to be deposed. Gregory at once summoned a council at the Lateran, and solemnly excommunicated Henry. By the law of the Empire, this sentence, if not removed

within twelve months, involved the forfeiture of the throne and of all civil rights. His Saxon subjects were only too ready to avail themselves of the Papal sanction, and proceeded to elect a new emperor. Henry, therefore, had to yield, and started off in midwinter to the Castle of Canossa, in Lombardy, to supplicate the Pope's pardon. Here Gregory kept him waiting for three days in the courtyard in the snow before he would give him an interview, and then he absolved him and sent him away. Henry's submission did not last long. He fought and defeated Rudolf of Suabia, who had been elected Emperor in his room; and then recommenced hostilities with the Pope. He called together another Diet, who again deposed Hildebrand, and chose in his room the anti-pope Guibert, Archbishop of Ravenna, who took on him the name of Clement III. Hildebrand had a supporter in Robert Guiscard, the Norman conqueror of Apulia, who could not, indeed, prevent Henry from getting with his army to the walls of Rome, but who successfully defended the city against him. After a three years' siege, however, Henry got possession of Rome in 1084, and Gregory took refuge in the Castle of St. Angelo. Robert delivered him from thence, and he then withdrew to Salerno, where he died in the following year, 1085. His last words were: "I have loved justice and hated iniquity, therefore I die an exile."

The character of Gregory VII. has been very differently judged by different religious schools, but all agree that his reforms were necessary for the Church. The princes and many bishops of his time naturally looked on him as a dangerous enemy; but his own party represent him as a very religious and devout man, unblamable in his life and conversation, a learned canonist, and a good divine, zealous for the welfare of the Church, a lover of discipline, and an enemy to vice. Du Pin thus writes of him:—"It must be owned that the Pope had a great genius and capacity, that he was constant and undaunted in the execution of his designs, well skilled in the constitutions of his predecessors, zealous for the interest of the Holy See, an enemy to simony and libertinism, full of Christian thoughts and zeal for the reformation of the manners of the clergy, and there is not the least reason to think that he was tainted in his own morals; but it must likewise be confessed that he was promoted to the chair a little too hastily, that his zeal to advance the grandeur of the Holy See made him overstrain his authority, and undertake indefensible actions; that he was the cause of great disturbances, both in the Church and Empire, that he assumed to himself a power over kings and States which he had no right to, and pushed the ecclesiastical authority beyond its due bounds." Dean Milman, in his *Latin Christianity*, vol. iii., speaks very highly of his character and aims.

**Gregory,** St., surnamed Thaumaturgus [*i.e.* "Wonder-worker"], was born at Neo-Cæsarea about 210. He studied under Origen for five years, learning logic, physics, mathematics, ethics, etc., and he also attended the Alexandrian schools for three years. He gained great fame for his rhetorical powers. On leaving Origen he pronounced a "Panegyric" on him which gives a very good account of the way in which studies were carried on then. Gregory returned to Neo-Cæsarea in 238. Origen wrote to him exhorting him to employ all his talents for the service of God, and to study the Scriptures; so he shut himself up in a solitary place in the country. He heard that he was being sought for to receive consecration as Bishop of Neo-Cæsarea, so fled from one place to another, but at last yielded on condition that he should be allowed some time to prepare himself. Cæsarea was a very wealthy, populous town, but full of idolatry and vice; and, according to account, it only contained seventeen Christians. It is from his supposed miracles after his consecration that Gregory gained the name of Thaumaturgus. According to St. Basil, he turned the course of rivers by giving them orders in the name of Christ; he dried up a lake which was the cause of strife to two brothers; and his predictions of the future made him equal to the Bible prophets. There are innumerable stories of the miracles worked by him. When the Decian persecution broke out, it is gravely related that he and his deacon were pursued, but that his enemies found only two trees in their place. Gregory returned to Neo-Cæsarea on the death of Decius, and again busied himself with the conversion of the heathen. A great many were converted by a plague, which, it is said, was stopped, and as some say also brought about, by Gregory as a means of bringing them to renounce their idols. Gregory died probably about 270, leaving, according to tradition, only seventeen infidels in Cæsarea, where he had found only seventeen Christians. He is commemorated Nov. 17th.

Gregory is the author of some "canons" directed against the impiety and disloyalty of those whom he had converted. These and his *Panegyric on Origen* are his only works, though others have been attributed to him.

**Gregory of Betica,** St., Bishop of Eliberi, Elvira, or Granada, in Spain, lived in the fourth century, and he became bishop about 357. There are three writers who give very different accounts of Gregory. One is Eusebius of Vercellæ, who praises him for the way in which he fulfils his duties, and specially commends his zeal against all sects, shown at the Council of Ariminum, and against Hosius, who was inclined to Arianism. Another is Gams, the German writer, who states that he fell into heresy at Ariminum, and with

Restitutus of Carthage and others signed an Arian formula of belief in 359, while we also hear that he was one of the followers of Lucifer of Cagliari, and was the author of a Luciferian treatise, *de Trinitate*, which is now found to have been written by Faustinus. Gregory died probably about 384, and is commemorated on April 24th.

**Gregory Nazianzen,** St., was born in a little town of Nazianzus, in Cappadocia, at the beginning of the fourth century. His father, also named Gregory, originally belonged to the sect of the Hypsistarii, but was converted by his wife Nonna. He became Bishop of Nazianzus in 329, and died in 374. Gregory, the son, was from childhood impressed by a desire to devote himself to the Church. He studied with his brother Cæsarius, first at Cæsaræa, in Cappadocia, under Carterius, where he formed a friendship with St. Basil [q.v.], and then in Palestine. Here he remained for some time, and then removed to Alexandria. In 344 he set out for Athens. On the way the ship was overtaken by a violent storm, which was the cause of great terror to our saint, as he had not been baptised, and he vowed that if he reached land he would again dedicate himself to God. He studied oratory and rhetoric there for ten years. Soon after his arrival he was joined by Basil, and the friends studied together. Basil left in 355, and in the following year Gregory returned home. It is stated by some that it was at this time that the saint received his baptism, while others place it at his arrival in Athens. He for some time resisted his wish to join Basil's hermit life, feeling that his duty was to remain with his father and mother; but at length he broke with the world, and went to his friend at Pontus. Here he remained for some time, until in 362 he was forced to be ordained priest, and assist his father, then over eighty, in the government of his church. On Easter Day of the next year he preached his first sermon. There were very few present, the reason being that the inhabitants of the town disapproved of his unwillingness to receive Holy Orders. He wrote a long apology for himself, in which he gave four reasons for his reluctance:—[1] Because he was unprepared; [2] because he was attracted by the monastic life; [3] because he was ashamed of some of the clergy; and [4] he knew himself to be unfit to teach others. He then considered the duties of a priest, and concluded with the reasons for his compliance with his father's will:—[1] He longed for the people, and knew they wished for him; [2] his parents were growing old; and [3] because of the example of the prophet Jonah. In 370 the Emperor Valens divided Cappadocia into two provinces. Basil was now Bishop of Cæsarea, which till that time had been the only metropolis in all Cappadocia; but upon the division, Tyana was made the capital of what was called the second Cappadocia. Anthimus, bishop of that city, called himself the second Metropolitan, and claimed equal rights with St. Basil. The latter took this opportunity of forming new Sees, among them a small town named Sasima, on the boundary between the two provinces, of which Gregory was chosen first bishop. He for some time refused to accept it, and when he was at last persuaded he was very reluctant to visit his bishopric. On his attempting to take possession, Anthimus opposed him, and refused to allow him to perform any episcopal functions unless he acknowledged him as his Metropolitan. This Gregory refused to do, and returned to Nazianzus, where he became coadjutor bishop. Early in 374 his father died, and he waited on till another bishop should be confirmed. At last, after nearly two years, he, fearing he should be elected, fled to Seleucia, in Isauria, where he spent three years in solitude. While Gregory was here, St. Basil died.

And now came a great change in his life. The city of Constantinople had for forty years been entirely given up to the Arians, but at the accession of Theodosius the Great the hopes of the orthodox rose, and they looked for some pastor who could come and help them. Their eyes fell on Gregory, whose virtue, sound doctrine, and powerful eloquence had already made him famed, and they invited him to be their bishop. He withheld for some time, but was at length prevailed upon, and arrived in Constantinople early in 379. He took possession of the church of Anastasia, then the only one saved from the Arians, and began his preaching. He had many difficulties to cope with, as the heretics joined together to denounce him, and sometimes a mob would enter the church where he was holding a service. One of the great abuses he found in Constantinople was the disputes that went on between different sects, and he made five discourses, the first on this subject, and the other four on the Being and attributes of God and the doctrine of the Holy Trinity. It is from these that he is supposed to have gained the surname of the Divine. In 380 Gregory had done so good a work that many disciples, among whom was St. Jerome, flocked to him. The name of one was Maximus, an Alexandrian, in whom Gregory unwisely placed great trust, as this man wished to supplant his master and gain the bishopric himself. To effect this he wrote to Peter, Bishop of Alexandria, bringing false charges against Gregory. Peter had the year before written to our saint in warm terms of praise, but now he believed the calumnies, deposed Gregory, and sent seven bishops to consecrate Maximus. The clergy rose up in their bishop's favour, and exposed Maximus's real character. Soon after, Theodosius came to Constantinople, expelled the Arians, and made Gregory bishop of the chief church. He made several

attempts to gain permission to again retire into solitude, but did not succeed till the end of 381. He then returned to Nazianzus, and died in 389 or 390. He is commemorated in the Greek Church on Jan. 25th, and in the Roman on May 9th.

His works chiefly consist of sermons or discourses, funeral orations, letters, and poems.

**Gregory,** St., Bishop of Nyssa, was the brother of Basil the Great. He was born in Cæsarea, probably about 336, as he is known to have been several years younger than his brother, whose birth took place in 329 or 330. Gregory received very little education, and seems merely to have attended the schools in his native place. He was made a reader in the church, but soon quitted that office and became professor of rhetoric. This step was greatly disapproved of by his friends, and especially by his sister Macrina, a recluse, and by his great friend Gregory Nazianzen, who wrote a long letter on the subject, which was probably the cause of our bishop's return to the service of the Church. He retired to a monastery in Pontus, where he passed several years. While here he tried to mediate between Basil and his uncle Gregory, a bishop in Cappadocia, who had become estranged. Finding no other plans of any avail, he attempted to gain his object by forging letters from Bishop Gregory, desiring reconciliation, but they only served to make the breach wider. Basil was made Bishop of Cæsarea in Cappadocia, and soon after, in 372, he raised his brother to the See of Nyssa, a small town near. A friend remonstrated that so great a man should be buried in so small a place, but Basil answered that he did not wish that his brother should be made famous from his bishopric, but the town from its bishop. Gregory was very unwilling to accept the office, but was compelled. His troubles soon began. The Emperor Valens was an Arian, and was disposed to dislike Gregory. Demosthenes, the chief of the heretics, had once been checked by Basil, so tried to revenge himself on Gregory. In 375 a council was called at Ancyra to examine into some charges of embezzlement brought against the bishop. Though he knew himself innocent, he thought it imprudent to stand against an heretical council, so did not appear. Valens banished him, and another bishop was chosen to fill his place. In 378 Gratian succeeded Valens, and all the deposed bishops, Gregory among them, were recalled to their Sees, and Gregory was received with great rejoicings; but his happiness did not last long. A series of troubles fell upon him, the first being the death of Basil in 379. Gregory had always looked on his brother as his director and support, so the loss was great. At the end of three years his sister Macrina [q.v.] died. In 380 he was appointed by the Council of Antioch to reform the discipline of the churches in Arabia and Palestine, which had become very bad, and it is said that at Jerusalem it was quite scandalous. In 381 Gregory was present at the Council of Constantinople, and he made funeral orations on Meletius, Bishop of Antioch, and on Pulcheria and Flaccilla, wife and daughter of the Emperor Theodosius. He was again at Constantinople in 394, to decide between the claims of Bagadius and Agapius to the See of Bostra. He died probably about the end of 395.

Gregory was the author of a work on the Creation, some treatises against current heresies, Commentaries, Lives of the Saints, tracts, sermons, etc. A great many of his letters are still extant, as well as some of his funeral orations.

**Gregory,** St., Bishop of Langres, was born in the fifth century, probably in 449. He was the son of one of the principal senators of Autun, and was when young preferred to the dignity of Count or Governor of the town. On the death of his wife Armentaria he gave up this employment, retired from the world, and was ordained Bishop of Langres [506]. He was noted for his abstinence and devotion. He attended the Councils of Epaon [507] and Clermont [535]. At the beginning of 539 he caught a fever and died, and was buried in a church at Dijon, in which town he had lived.

**Gregory,** Bishop of Tours, was born of noble parents at Auvergne. Nothing certain is known of his life before he became bishop, which event took place in 573. At this time a civil war was raging between Sigebert and Chilperic, sons of Clothaire I., and it was owing partly to the former, partly to the unanimous wish of all the people of Tours, that Gregory gained his bishopric, as he was on Sigebert's side. In 575 Chilperic assassinated his brother and obtained Tours, which he kept till his death. He behaved with great cruelty, plundering the country and destroying the churches. Gregory had an enemy, Leudastes, who, on failing to bring any charge against him, leagued himself with Riculfus, a declared enemy to Gregory. They charged him with spreading false reports against Queen Fredegund. He indignantly denied this, and his accuser was condemned to death. Leudastes fled, but was afterwards again taken and killed. Gregory died in 594.

His first work was *Miracles of the Saints*, in which he relates many fabulous stories. His *History* was written soon after. The first division, containing Books 1–4 and half of 5, was written about 577; the second to the middle of the eighth, in 584 and 585, and the remainder in 591. It is a history from the Creation down to his own time. It has often been criticised on the ground of partiality, but has always been greatly used as a text-book for the events of the sixth century.

**Gregory of Utrecht.**—When going on his missionary journeys, Boniface, the Apostle of Germany, was always looking out for men whom he thought would prove useful to him in his work. In the year 719 he happened to visit a nunnery in Thuringia, and during the meal a young boy, nephew of the abbess, read aloud to them. Boniface was so struck by the earnestness of his manner, that he asked to be allowed to speak to him. The result was that Gregory, fired by the tales of adventure, and also by the desire of being a disciple of such a man, determined to accompany him. He was most faithful to his master, and went with him on all his expeditions. It was his work to instruct the young people who were desirous of being baptised, and at last he was made abbot of a monastery in Utrecht, which soon became famous under his rule as a missionary college. His patience and zeal in training those under him was wonderful, and several of his pupils did good work afterwards in the missionary field. He laboured on diligently, till in his seventieth year he was seized by paralysis. He lived for three years more, and although unable to carry on his active work, his patient good life taught his disciples many a silent lesson. He died at Utrecht in 781.

**Gregorian Tones.**—Ancient melodies which derive their name from Gregory the Great, Bishop of Rome in the seventh century, who reformed Church music so thoroughly that almost all the ancient music has been called by his name.

St. Ambrose [384] introduced into his church at Milan four modes from Antioch, derived, as it was believed, from Ignatius. This tradition is very probable, as the modes have a strong resemblance to what remains of the great melodies. The name given by St. Ambrose was *Authentic*, and they are severally called Doric, Phrygian, Lydian and Mixo-Lydian. They consisted merely of diatonic intervals, and were formed by taking D E F G, in the common scale of c major, with the seven diatonic intervals above each respectively. Thus the Doric scale or mode would consist of D E F G A B C D; the Phrygian of E F G A B C D E, and so on, without sharps or flats. The peculiarity to modern ears is that the place of the semitones varies in each.

St. Gregory enlarged the system by adding four other tones, called *plagals*, and severally hypo-Doric, hypo-Phrygian, hypo-Lydian, and hypo-Mixo-Lydian. These were formed by taking the lowest five notes of each of the four original scales, and adding three other notes below. Thus the hypo-Doric would be A B C D E F G A. Still later, two more Authentic tones and their corresponding plagals were added, making twelve in all.

The term *dominant* had not the same meaning in the ancient scales that it has now. It meant the note which was most frequently used, and which was taken as the reciting note in the psalms and canticles. Each tone had also a *final* note, on which the melodies written in that tone ought to terminate.

On these tones all Church music of the early Western, and probably also of the Eastern, Churches, is founded, and in some modern churches Gregorians are used as part of the mediæval revival.

**Gresley,** William, one of the writers of the Tractarian party who exerted much influence by the use of fiction as a means of teaching his views. He was born in 1801, at Kenilworth, and went at an early age to Westminster School, whence he was elected to a studentship at Christ Church, Oxford. In 1822 he took a second class in Lit. Hum., and was ordained in 1825 by the Bishop of Oxford. His first curacy was Drayton Bassett, near Tamworth, but he soon became assistant-curate at Stowe, Morning Lecturer at St. Mary's, Lichfield, and Prebendary of the Cathedral. He afterwards went to Brighton for his health's sake, and in 1857 accepted the incumbency of All Saints', Boyne Hill, where he remained till his death in 1876.

A biography of him in the *Guardian* by a personal friend stated:—"He was a churchman to the backbone in all his feelings, as well as in theology. He had formed his opinions in the school of Andrewes and Bull, and remained to the last a consistent Anglican, firmly opposed to all which seemed to him to have a tendency to Romish, as distinguished from Catholic, views. He was one of the original members of the English Church Union, and for many years vice-president, but not feeling satisfied with the line they were taking, withdrew from the council, though still allowing his name to remain on the list of members."

The first work which brought him before the world was the *Portrait of an English Churchman*, published in 1838. He also wrote:—*The Siege of Lichfield, Ecclesiastes Anglicanus, The Duties of a Christian, Charles Lever, Forest of Arden Clement Walton, Bernard Leslie, Church Clavering*, and the *Ordinance of Confession.*

**Greswell,** Edward [*b.* 1797, *d.* 1869], born at Denton, near Manchester, died at Oxford. A very learned writer on Chronology, and on Gospel Harmony. He was Vice-Principal of Corpus Christi College, Oxford. He wrote several disputations on the Principles and Arrangement of the Harmony of the Gospels, an exposition of the Parables, and a reply to Bishop Colenso, *The Three Witnesses and the Threefold Law.* Dean Stanley pronounced this the best of all the replies which Colenso's book called forth.

**Gretzer,** James, a Jesuit, born at Marckdorf, twenty-five years professor at Ingoldstadt, an eminent controversialist and student of antiquity. He died at Ingoldstadt in 1635, aged sixty-three. He was a very voluminous

writer, editing many of the Greek and Latin classics; but his learning did not make him a keen-sighted critic, and he mistook many spurious works for genuine. His most valuable work was a folio volume, *de Sancta Cruce*, published in 1616. But his chief fame in his day rested on his uncompromising hostility to the Reformed doctrines.

**Grey Friars.** [Franciscans.]

**Griesbach,** Johann Jakob [*b.* at Darmstadt, 1745; *d.* at Jena, 1812].—A learned textual critic of the New Testament. He may be called the first critical editor of the New Testament in Germany, the impulse, as Canon Westcott shows, proceeding originally from English scholars—Fell, Walton, and Mill. Griesbach's principle, though sound in his classification of texts on existing documents, was defective for want of evidence which he had not, but which succeeding investigations have laid open. He took the text of Erasmus, and revised cautiously from it. But he hardly realised how all existing manuscripts had been altered in the course of ages, and had not the means of grouping kindred documents and observing the nature of the variations between them. Hence Canon Westcott, while he shows that his text of the New Testament is of inferior worth, declares that his name should be "venerated above that of every other textual critic of the New Testament" [vol. ii., p. 185], and that if his endeavours to obtain a secure historical foundation for the text had been faithfully followed up in his spirit, most of the difficulties would by this time have been removed. "In taking up his investigations afresh, we have, we trust, found a way not only to make a somewhat nearer approximation to the apostolic text than our immediate predecessors, but also to strengthen the critical bases on which their own texts are for the most part founded." It will be seen that Griesbach, though a bold critic, was also cautious and thoughtful, a wise exemplar of all who undertake work like his.

**Grimshaw,** William.—This devoted and hard-working minister was born on Sept. 3rd, 1708, at Brindle, near Preston, being educated at the schools of Blackburn and Heskin, in Lancashire. When eighteen years of age he became a member of Christ's College, Cambridge, where all the serious impressions of religion he had had in his younger days were dispelled by the evil influence and impiety of those with whom he associated. On his ordination, some revival of his former higher aspirations took place, but it was merely a passing emotion, and for many years he mingled with all those companions who were known as worldly and evil-minded men, even when he was minister at Todmorden, in Lancashire. But at the age of twenty-six a wonderful change took place in his heart, and from that time he laboured incessantly among his people to draw their hearts upwards. He frequently preached thirty times in a week, walking many miles from village to village, so that all might hear the sound of the Gospel. He had been greatly influenced by Dr. Owen's book on *Justification*, about 1742, and although he never had the advantage of the friendship of any of the earnest men associated with the revival of religion, yet his own preaching about this time became more and more effective, influencing all who heard him. When he was at Haworth, near Bradford, his earnest efforts there seemed marvellously successful in awakening the rough and ignorant people amongst whom he then laboured. His lively, powerful way of impressing the truths of the Bible was so talked about, that for nearly twenty years people flocked to Haworth from long distances, just to hear Mr. Grimshaw. He instituted evening lectures on Sunday, although preaching morning and afternoon. For sixteen years, although enduring an immense amount of fatigue constantly, he enjoyed splendid health, only having one illness in that time. He was truly beloved by his people and family, and when he died, April 7th, 1763, from a fever caught in visiting assiduously the poor who were ill with it, there was a universal mourning. His daily habit was to rise at five, and on awaking he always said the doxology. Another custom he had was to address his family and servants after morning and evening prayer as if they might never meet again, commending them all most earnestly into God's care and keeping. He died at the early age of fifty-five, rejoicing that he had no wealth to leave behind him, having refused all worldly advancement, and making a point of giving away in his lifetime everything that he could possibly do without. His religious biographies were deservedly popular.

**Grindal,** Edmund, Archbishop of Canterbury, was born at St. Bees in 1519. He studied at Oxford under Bishop Ridley, to whom he became chaplain in 1552. The reign of Queen Mary he spent in exile at Strasburg and Frankfort. On his return to England he became Master of Pembroke College, and soon after Bishop of London. He showed himself a warm partisan of the Reformation, but was anxious to bring peace to the Church. Nicholas Gallais, a French writer, in a letter to Grindal, speaks of him as working against the Anabaptists, and states that he "kept the rash and innovating within bounds, repressed the insolent and refractory, humbled the proud, protected the innocent, appeased quarrels and disputes, and made himself a veritable Irenæus and peacemaker." Grindal was preferred to the archbishopric of York, and in 1575 succeeded Parker at Canterbury. He found the diocese in a very unsatisfactory state. A good

account of it may be found in the notes of a visitation held a year and a half before Grindal's translation to the primacy. Parker says that about sixty parishes had little or no religious teaching. Grindal accordingly exerted himself to encourage the revival of preaching, and to restore to the Church a learned and faithful ministry. Queen Elizabeth ordered him to stop the meetings for "prophesyings." He refused, and was suspended. She even contemplated his deposition. He died in 1583. His writings, which are unimportant, are published by the Parker Society.

**Grossetête,** Robert, Bishop of Lincoln, was born at Stradbroke, in Suffolk, in 1175, and educated at Oxford and Paris. He surpassed all his contemporaries as a scholar. From the time of his elevation to the bishopric of Lincoln in 1235, he set himself to reform the abuses of the Church, and in this work displayed a fearless love of justice without respect of persons. He began by visiting the religious houses, and insisting that they should provide fit clergy to labour in the parishes whence they drew their tithes. He had, at one time, been a loyal supporter of Papal authority against the King, and several times prevented Henry III. from giving bishoprics to unfit persons; but at last the conduct of Innocent IV., in filling the best benefices in England with Italians who did not even come into the country, but contented themselves with drawing the revenues, opened his eyes as to the unworthy yoke to which he had hitherto submitted. He had gone to Rome to try to get a greater control exercised over the monasteries, which were exempted from the jurisdiction of their bishops, and while there saw how the worldliness of the Papal See hindered the Church reform for which he was labouring, and in 1250, at a Council held at Lyons, he caused a sermon to be read before the Pope and Cardinals, charging them as the authors of the abuses of the Church. In 1253 Innocent commanded Grossetête to appoint his nephew, Frederick de Lavagna, to the first canonry that should be vacant at Lincoln; this the Bishop refused to do, and the Pope, in a fury, threatened him with excommunication. Some say that this threat was carried out, but that Grossetête did not trouble himself about it, and quietly continued his episcopal functions; others aver that his having died under a sentence of excommunication rests on very doubtful authority. He died in 1253, aged seventy-eight, and was venerated by the nation as a saint. Pilgrimages were made to his tomb in Lincoln Cathedral, but he was never canonised, though Edward I. requested that he might be.

**Grotius,** Hugo, commonly called *De Groote*, was a native of Delft, in Holland [*b.* 1583, *d.* 1645]. He came of a good family, and from his earliest youth displayed a remarkable capacity for learning; at the age of eleven he entered the University of Leyden, and took his degree while only in his fifteenth year. In 1598 he accompanied the celebrated Remonstrant Barneveldt on an embassy to Paris, where he was received with much favour by Henry IV. He began even at this early age to publish some valuable works. He remained in France one year, and on his return to Holland was called to the bar. In 1607 he was made Advocate-General for the Treasury of Holland, and in 1613 Council-Pensionary of Rotterdam. In 1615 he was sent to England to negotiate about the whale fisheries of Greenland, from which the English wanted to exclude the Dutch. King James received him very well. Soon after this he became very intimate with Olden Barneveldt, whom he supported both with his writings and his favour; the disputes between the Remonstrants and Gomarists were at their height in Holland, and Grotius became involved in the misfortunes of his friend. In 1619 he was doomed to perpetual imprisonment in the castle of Loevestein; his wife, Mary Reggersburg, shared his captivity, and by a stratagem she contrived his escape; she persuaded her husband to get into a large chest which was used for the conveyance of books and linen for his use in the castle, and thus he passed the guards, and made his way through the Spanish Netherlands into France, where he was kindly received by Louis XIII. Prince Frederic of Orange invited him to return to Holland in 1631, but he had been there but a little while before his enemies contrived that he should be banished. In 1632 he went to Hamburg, where he remained till 1635, and then was appointed by the Chancellor Oxenstiern, Councillor to Queen Christine of Sweden, and her Ambassador to France. This post he held till 1645, in spite of many difficulties with Richelieu and Mazarin; he then went to Stockholm, but the climate did not agree with him, and he tendered his resignation of office to the Queen. On his way towards Lübeck, he was seized with illness, and died at Rostock, Aug. 28th, 1645. Grotius was, without doubt, one of the greatest men of his time. His works are very numerous, treating of divinity, jurisprudence, history, literature, and poetry. Amongst them are *de Veritate Religionis Christianæ; de Satisfactione Christi*, written to prove that the Remonstrants were not Socinians; *Annales et Historiæ de Rebus Belgicis;* many poems in Dutch, Latin, and Greek. His most celebrated work, however, is *de Jure Belli et Pacis*, which has been translated into all the European languages, and may be considered the basis of international law.

**Gudule,** St., daughter of Theodric, Duke of Lorraine, died 712. Her life was severely ascetic, and she was canonised on account of

the alleged miracles wrought at her tomb. She is regarded as the patron saint of Brussels, and the beautiful cathedral there is dedicated to her.

**Guelphs** and **Ghibellines.**—The names of the two great parties in the famous faction which distracted the "Holy Roman Empire" in the Middle Ages. There was a constant conflict going on from the eleventh to the fourteenth centuries between the Emperors of Germany and the Popes. To the Roman Catholic this is the struggle of the Church against the World, whilst to the opposite party it is the struggle of liberty against spiritual tyranny. The Ghibellines were the supporters of the Imperial authority in Italy, the Guelphs the adherents of the Papal power. The Ghibellines represented the great house of Hohenstaufen, and their name is supposed to be an Italian corruption of *Weiblingers*, so called from their castle of Weibling on the Reuss. The Guelphs derived their name from the Pope's ally, the Duke of Bavaria. The assumption of these party names is said to have been at the great battle of Weinsberg, in Suabia, fought in 1140, when the battle-cry on either side was "Hier Guelfe," and "Hier Ghibellines." [Holy Roman Empire.]

**Guido of Arezzo.**—A Benedictine monk, celebrated for the improved methods which he introduced of teaching church music. He wrote two books on this subject about the year 1028, and is said to have named the six notes of the gamut from the hymn—

**UT** *queant laxis,*
**RE**-*sonare fibris,*
**MI**-*ra gestorum,*
**FA**-*muli tuorum,*
**SOL**-*ve polluti,*
**LA**-*bii reatum.*

**Guilds** [A.-S. *gildan*, "to pay"] were originally associations in towns intended to promote the common weal, and resembling modern "Friendly Societies." They were the real germs of municipal corporations. Then arose religious guilds, of which there were several in the Middle Ages for the performance of works of mercy, and carrying on religious services. The revenues of these guilds were seized by Henry VIII. at the time of the dissolution of the monasteries. The revival of religious guilds in our own time is one of the results of the High Church movement. The first was established in 1851, the Guild of St. Alban of Birmingham, which consisted entirely of communicants of the Church of England, and may be regarded as a type of such institutions. The official report says of it:—

*The Objects of the Guild are*—[1] To assist the clergy in maintaining the Catholic faith, and to spread a knowledge of the true doctrines of the Church, especially those having reference to the Holy Trinity, the Incarnation and Atonement of our Lord Jesus Christ, and the graces conferred in and by the Sacraments. [2] To oppose latitudinarianism, rationalism, and infidelity. [3] To support the independence in spiritual matters of the Church of England, and all Churches in communion with her. [4] To revive and maintain a religious observance of all the Offices of the Church, by promoting the public administration of Holy Baptism, Confirmation, frequent Communion, regular attendance at daily prayer, and a proper observance of fasts, festivals, and commemorations. [5] To assist the clergy in parochial and mission work without encroaching upon their special duties, and to uphold their proper spiritual authority. [6] To support the clergy in the promotion of decency, order, and reverence in public worship. [7] To aid in the building, endowment, and decoration of churches, the foundation and maintenance of religious schools, and in other beneficent designs. [8] To encourage the practice of piety, virtue, and charity; to teach the ignorant, assist the weak, succour the distressed, console the afflicted, relieve the poor, visit the sick, and help to bury the dead. [9] To promote unity in the Church.

The honorary works carried on by the different branches and members are chiefly the following:—A home for destitute or orphan boys; schools of various kinds, especially night and Sunday classes; clubs; guilds, and institutes for the young; visiting the sick and distressed; choirs, choir-training, and the formation of church-music societies; special services in churches; lay missions; the Christian burial of the dead, burial societies, etc.; the development of the guild life.

The Kalendar of the English Church Union has a list of many of these guilds, *e.g.* "St. Alphege," for supplying church furniture and vestments to poor churches; "St. Matthew," to remove the existing prejudices of Secularists; "St. Luke," to promote the Catholic Faith among the medical profession; the "Confraternity of the Most Holy Trinity," for mutual encouragement in theological study; "Confraternity of the Blessed Sacrament," to bear witness to the doctrine of the Real Presence, etc., etc. There is a "Railway Guild," a "Church and Stage Guild," an "Army Guild," etc., etc. Many belong to special districts. There are fifty-six enumerated in the Kalendar. In 1873 was founded the Church Guilds Union, by which all may gather together in an annual meeting. It may be noticed that nearly all these are lay societies.

**Guizot,** François Pierre Guillaume, a French statesman and Protestant, was born at Nismes, in 1787. His father was guillotined in 1794, and the widow went to Geneva with her children. François went to Paris in 1805 to study. In 1812 he assisted M. de Montanes, Professor of History, and soon

after himself became Professor of Modern History, which post he filled with great distinction. Upon the restoration of Louis XVIII. his political career began, and he became Councillor of State; but on the return of Napoleon resumed his professorship. In 1820, after the assassination of the Duc de Berri, he and the other Royalists were expelled. His lectures at the Sorbonne were crowded, but he was forced to discontinue them, his outspoken opinions giving offence. They were renewed in 1828. In 1830 he became a member of the Chamber of Deputies, and he did a great deal towards the Revolution of that year, in consequence of which he became Minister of Public Instruction and Minister of the Interior. In the Revolution of 1848 Guizot made his escape, but was allowed to return to France in the next year, and devoted himself to theological and historical studies. He died at Val Richer in 1874. Guizot's early works are all political, but later on he wrote some religious books, all tinged with Calvinism, as *The Church and Christian Society*, *Meditations on the Essence of the Christian Religion*. He was the founder of three societies—the Biblical, Primary Protestant Instruction, and Protestant History Societies.

**Gundulph,** one of the chief earlier English architects, was one of the most distinguished monks of the Abbey of Bec. When Lanfranc was made by William the Conqueror first Abbot of Caen, and then Archbishop of Canterbury, Gundulph accompanied him to both places. In 1077, through his patron's influence, he was made Bishop of Rochester, and shortly afterwards rebuilt his cathedral. [Rochester.] He also built an episcopal residence at Malling, near Maidstone. This residence still exists, and is pronounced by the late Mr. J. H. Parker to be the oldest Norman keep in the world. [When Mr. Parker expressed this opinion, the present writer pointed out to him that in the keep at Falaise is shown the room in which the Conqueror was born. He replied with proofs that that keep could not have been built until after the Conqueror's death.] Other churches in Kent have remains of his work in them, but the most famous is the White Tower, or keep of the Tower of London. Gundulph held the post of Father Confessor to the Queen, and died in 1107.

**Gunning,** Peter [*b.* 1613, *d.* 1684], Bishop, first of Chichester [1669], then of Ely [1674], was the son of Peter Gunning, minister of How, in Kent. He was educated at Cambridge, and soon won a name for industry and learning. When the rebellion broke out against King Charles, he proposed with great vehemence that the University should publish a protestation against the Solemn League, which was afterwards done. Not long after, upon his refusal to subscribe the Covenant, he was turned out of his Fellowship, and when the University fell under the power of the Parliament forces, he removed to Oxford. On the fall of the King, Gunning settled in London, and had a constant congregation in the chapel at Exeter House, in the Strand, having sometimes conferences with Roman Catholics, Presbyterians, Anabaptists, Quakers, Independents, etc., in defence of the Church of England. Upon the Restoration he was made Prebendary of Canterbury, and Master of St. John's College, Cambridge. He was first Margaret Professor, and soon after Regius Professor of Divinity, and upon the death of Bishop King was promoted to the See of Chichester, and from thence translated to the bishopric of Ely, where he died in 1684. He possessed an almost universal knowledge, was a profound divine, and had a wonderfully retentive memory; he was very charitable to the poor, and by his last will left the remainder of his estate for the *Augmentation of poor Vicarages*. His works are :—*A Contention for the Truth*, a defence of Infant Baptism ; *Schism Unmasked*, or a late conference between Mr. Peter Gunning and Mr. John Pearson on the one part, and two disputants of the Roman persuasion on the other (this book was first printed in Paris, in 1658, by the Roman Catholics, and afterwards twice by the members of the Church of England); *The Paschal or Lent Fast Apostolical and Perpetual*, etc.

**Gurnall,** William [*b.* 1616, *d.* 1679], was Rector of Lavenham, Suffolk. He is the author of *The Christian in Complete Armour, or a Treatise on the Saints' War with the Devil*, which was first published in 1655.

**Gurney,** Joseph John, a philanthropic Quaker, was born at Earlham Hall, near Norwich, in 1788. He studied privately at Oxford, and in 1818 became a minister of the Society of Friends, in which his preaching became very famous. In the same year he accompanied his sister, Mrs. Fry [Fry, Elizabeth], to Scotland and Ireland to visit the prisons there. From 1837 to 1840 he spent in the United States and Canada, and on his return to Europe went to Holland, Belgium, Switzerland, France, and Germany. His object was to improve prison discipline, and to endeavour to induce Louis Philippe to abolish the slave trade in the French colonies. He was also prominent as a total abstainer. He died in 1847.

Gurney took a prominent part in founding and organising several societies. He was the author of several works, as *Notes on Prison Discipline; Observations on the Religious Peculiarities of the Society of Friends; A Winter in the West Indies; Essays on the Evidences, Doctrines, and Practical Operations of Christianity; Puseyism traced to its Root*. His tract, *Water is Best*, is well known among teetotalers.

**Gustavus Adolphus.** [Thirty Years' War.]

**Guthlac,** St.; Presbyter and hermit of Crowland, was born in 674. His father, Penwall, was descended from the Iclings, a race of Mercia, and belonged to the tribe of the Guthlacings, after whom the son was called. He was baptised in infancy. He was very fierce against the Britons, and fought against them at the head of a band of men. After twenty years' warfare he determined to give up military life, and to retire from the world, so went to the monastery of Repton. Here he heard accounts of the early hermits, and was stirred to follow their example. He started in search of a fitting place, and found a swampy, uninhabited island, named Crowland, said to be haunted by devils, which lay to the south of Lincolnshire. Here he lived for some time in solitude, and many stories are told of his struggles with demons. He is represented in mediæval art in the form of a monk wielding a scourge, with a dragon, or evil spirit, at his feet. His fame soon spread, and many people flocked to him. Gradually the swamp became cultivated and drained by Guthlac, and his companions Cissa, his successor Beccel, and Egbert his chief friend. Guthlac was ordained priest by Hedda, Bishop of Lichfield. He died after a week's illness, on April 11th, 714. King Ethelbald erected a monastery on the site of the cell and oratory, and dedicated it to St. Bartholomew, Guthlac's patron saint.

**Guyon,** Jeanne Marie Bouvier de la Mothe, was born in April, 1648, at Montargis, in France. Her parents were well-to-do, and of pious life. They both had been married before, and each had a family; and one of her half-sisters, a nun in the Ursuline convent at Montargis, was the cause of her being placed for education there. She early formed the resolution to give herself to God, and refused to become maid-of-honour to the widowed English Queen, Henrietta Maria. In 1663 her father removed with his family to Paris, and the following year she was married to a rich gentleman of the court, M. Guyon. Her husband was often cold and harsh with her, so she turned more and more towards religion, and sought for counsel from a Franciscan who had spent five years in solitude, who said to her, "Accustom yourself to seek God in your heart, and you will not fail to find Him." From the day of this speech, July 22nd, 1668, she always dated her conversion. Her increased fervour met with little favour from her husband. Her only worldly joy was in her three children, two sons and a daughter, but the youngest boy died of small-pox. About the same time she became acquainted with Francis de la Combe, an eloquent Barnabite friar, whom she inspired with her views, and he became the foremost preacher of "Quietism" [q.v.] as it was called in France. After a few years he was seized by a *lettre-de-cachet*, and sent to the Bastille for heresy. He was afterwards placed in another prison, and a prisoner he remained until his death, twenty-two years after his first arrest. In 1672 another heavy blow fell upon her: her father and little daughter died nearly together. Convinced that it was God's will to perfect her by afflictions, she marked the fourth anniversary of her conversion by drawing up what she called a "marriage covenant with the Saviour." Soon after came on what she calls a "state of deprivation," *i.e.* a deprivation of the consolation of religion, which lasted six years. Her husband died in 1676, and she devoted herself to works of love and charity in different parts of France and Italy, being forced to move constantly, in consequence of the persecution of the Bishop of Geneva, whose request that she would go into a convent was refused. In 1686 she returned to Paris, and soon after she was seized, and confined for eight months, when she regained her liberty through an application to Madame de Maintenon. She carried on a correspondence with Abbé Fénelon [q.v.], which led Bossuet to suspect her, and commissioners were appointed to examine her writings. After the trial she spent a short time in a convent at Meaux. On her return to Paris she was imprisoned at Vincennes. She was removed to the Bastille in 1698, and remained there till 1702, when she was released, but banished to Blois, where she died in 1717.

The poems of Madame Guyon are well known to English readers through the charming translation of Cowper. See a full account of them in the notes to the *Globe Edition*.

**Gymnosophists** [Gr. *gymnos*, "naked;" and *sophos*, "wise"].—Hermit philosophers who lived in lonely places, all but naked. They were originally a Hindoo sect, and are mentioned by Strabo, but found imitators among Christians when monasticism rose. There were many on the Upper Nile, who were much resorted to by persons wanting counsel.

**Gyro-vagi,** or "circuit-wanderers," was the name given to certain monks in the early Christian Church, who were without piety, and who led a wandering, unprofitable life. St. Benedict mentioned them when drawing up his rule, and describes them as being worse than the Sarabaitæ [q.v.]. Augustine and Cassianus wrote against them, and several synods of Gaul condemned them, also the synod of Trullo (691), which tried to suppress them by ordering that every monk should spend three years in the same monastery, and that the vagabonds calling themselves hermits—evidently the Gyro-vagi—should be driven into the desert. They seem to have disappeared when the Benedictine rule was generally adopted.

# H

**Hacket,** JOHN, Bishop of Lichfield, was born in London in 1592. He was educated at Westminster, and at Trinity College, Cambridge. He was ordained in 1618, and became chaplain to James I., and incumbent of St. Andrew's, Holborn, where he was famed for his preaching. In 1631 he was made Archdeacon of Bedford. At the proposal, during the Civil War, to disestablish the bishops, Hacket was chosen to speak in the House of Commons in favour of the bishops. He gained his point, but shortly after the question was raised again and carried. Hacket was imprisoned for a short time, but at the Restoration became Bishop of Lichfield and Coventry. The Puritans had desecrated and pillaged the cathedral, but Hacket, during the eight years of his episcopacy, had it re-built, spending twenty thousand pounds on it, mostly at his own expense. He was very generous, and among his public donations he left twelve hundred pounds to Trinity College, and his books, worth fifteen hundred pounds, to the library. He was a great philologer and divine, and possessed a wonderful memory. He is the author of a *Life of Archbishop Williams*, and of several sermons. He died in 1670, in his seventy-eighth year.

**Haddan,** ARTHUR WEST, B.D. [*b.* 1816, *d.* 1873], a learned and industrious writer of the Church of England. After a distinguished career at Trinity College, Oxford, he took an active part in the Oxford movement, being an intimate friend of Isaac Williams. In the Convocation House he was a keen and indefatigable worker, and preceded Canon Liddon as Bampton Lecturer. His chief work was wrought in connection with the Bishop of Chester, Dr. Stubbs, viz. *Councils and Ecclesiastical Documents relating to Great Britain and Ireland.* He edited the works of Archbishop Bramhall, and of Thorndike, for the *Anglo-Catholic Library*, and wrote, in the *Replies to Essays and Reviews*, on the religious aspect of England in the eighteenth century—perhaps the only article in the volume of permanent value. He also wrote several articles in Smith's religious dictionaries. The last sixteen years of his life were spent as rector of Barton-on-the-Heath, in Warwickshire, where he died.

**Hades.** [HELL.]

**Hadrian,** PERSECUTION OF.—The Emperor Hadrian reigned from A.D. 117–138. He seems to have had no special feeling against the Christians, considering Jews, Samaritans, and Christians alike as mountebanks and impostors, only worthy of contempt. But his great attachment to pagan superstitions indirectly encouraged the popular hatred, and persecution was rife in his reign. The sufferings of the Christians stirred them up to make some representations to the Emperor, and during a visit to Athens in the sixth year of his reign he was presented with two apologies, one written by Quadratus, Bishop of Athens, and the other by Aristides, who, before his conversion, had been an Athenian philosopher. The apologies probably influenced Hadrian's reply to a letter from the proconsul of Asia, Serenius Granianus, which drew his attention to the unreasonableness of putting Christians to death for a mere name, unconnected with any crime, in order to satisfy the prejudice of the people. The Emperor addressed a rescript to the successor of Granianus, Minucius Fundanus, instructing him [1] that Christians were to be granted a fair and open trial, in which they might answer their accusers; [2] that they were to be punished only for actual breach of the laws; [3] that the authors of calumnious charges against them were themselves to be punished as they deserved.

It has been said that Hadrian came to look upon Christianity so favourably, that he intended to have enrolled Christ amongst the gods, and to this end ordered temples without images to be built in all cities. The temples, however, were probably intended for the worship of himself, and the other part of the story has no foundation in fact; but the fact of its currency shows that Hadrian was not regarded as an active persecutor.

**Hæresimachæ** [Gr. *hæresis*, "a heresy"; and *machomai*, "I fight"]. — Those who wrote controversial works against heresies. Of the earliest of these writings among the Christians, directed chiefly against Marcion, Basilides, and the Montanists, little remains. The first complete treatise was against the Gnostics, written by Irenæus.

**Hæretico Comburendo, De.**—An Act passed in the reign of Henry IV. against the Lollards, by which bishops were allowed to arrest and imprison all preachers of heresy, or owners of heretical books; and a refusal to abjure, or a relapse after abjuration, enabled them to hand over the heretic to the secular power, to be committed to the flames without waiting for the consent of the Crown. The first victim was a Lollard named William Sawtre, a Norfolk clergyman; and a layman, named Badbie, also suffered for denying Transubstantiation. In Queen Elizabeth's reign two Anabaptists, and in James I.'s reign two Arians, suffered under this statute; it was repealed in the time of Charles II.

**Hagenbach,** KARL RUDOLF, a German theologian, was born at Basle, in 1801. He studied at the universities of Bonn and Berlin, where he became acquainted with Schleiermacher, whose theological opinions he adopted. On his return to Basle in 1823 he met De Wette, who also influenced him, and to whom

he owed a professorship there, which he held for fifty-one years. In later life he gradually departed from Schleiermacher's views. He represented a school in theology occupying an intermediate line between supernaturalists and rationalists. He gained a wide influence as a preacher.. He wrote many historical works, among them Histories of the Reformation, of the Ancient Church, of the Middle Ages. These were reconstructed into a History of the Church from the earliest time to the nineteenth century.

**Hagiographa** [from two Greek words signifying "holy" and "writings"].—It was used by the Jews for that division of the Old Testament which contained the Psalms, Proverbs, Job, Ezra, the Song of Solomon, Ruth, Esther, Ecclesiastes, the Books of Chronicles, Lamentations, Ezra, and Nehemiah. These writings were also called *Ketubim*.

**Hagioscope.** — An oblique opening formerly made in the wall of a church to enable persons to see the altar, who, from their position in the transepts or aisles, could not otherwise do so. They are mostly found in the side of the chancel arch. By some they have been supposed to be made for the use of the sacristan, that he might be able to toll the *sanctus* bell at the moment of the elevation of the Host. A popular name for these openings is *Squint*.

**Haldane,** James Alexander [*b.* 1761, *d.* 1851], a noted Scotchman, studied at the High School and University of Edinburgh, with his elder brother Robert. He entered the navy, but adopting strong religious views, returned to Scotland and began preaching. He worked at Edinburgh for nearly fifty years. In 1808 he declared himself to be a Baptist.

**Haldane,** Robert [*b.* 1764, *d.* 1842], brother of the above, was also a deeply religious man. Having a large property, he devoted it to philanthropic plans: among others, to building a large chapel, the Tabernacle, at Edinburgh, where James preached. Robert went to Switzerland, where he lectured to the theological students of Geneva, whom, with the help of others, he led to adopt Evangelical views. He returned to Scotland and died at Edinburgh. Haldane is the author of several works:—*The Epistle to the Romans; Evidence and Authorship of Revelation; The Inspiration of Scripture*, etc.

**Hale,** Sir Matthew [*b.* 1609, *d.* 1676], Lord Chief Justice of England in the reign of Charles II. He was intended for the ministry, and sent to Oxford as a commoner of Magdalen Hall in 1626, where he remained three years, laying a foundation for his great learning and knowledge. But having occasion to visit London to see Serjeant Glanvil, a celebrated lawyer, about his patrimonial estate, he was induced by him to turn his attention to law, and accordingly, in 1629, he was admitted a student in Lincoln's Inn, and in course of time was called to the bar. He had gained a considerable reputation by the time the Long Parliament began its sittings, but cautiously refrained from attaching himself to either party; when, however, the Parliament gained the day, Hale signed the Solemn League and Covenant, and sat in the Assembly of Divines. In 1653 he was by writ made serjeant-at-law, and soon after one of the justices of the Common Pleas, in which position he acted with great justice and integrity, though not always to the satisfaction of the Protector. On the Restoration he was made Lord Chief Baron of the Exchequer and knighted; and in 1671 Lord Chief Justice of England, which post he held till his death. Besides his knowledge of the law, he was esteemed a great divine and a profound philosopher. During his career as a judge he leaned to the side of the Puritans, and lived an austere life. Richard Baxter and Stillingfleet were among his friends. John Bunyan was summoned before him for frequenting conventicles. He firmly believed in witchcraft. His works are *Contemplations, Moral and Divine*, and other religious books. He also wrote some valuable legal books, still of great use; the MSS. he bequeathed to Lincoln's Inn, in whose library they are still treasured.

**Hales,** Alexander of. [School Men.]

**Half-way Covenant.**—The name given to a compromise in the Congregationalist body in America in the seventeenth century, after a controversy on terms of membership. The early Congregationalists recognised baptism as the first condition only of membership, and held that as each person came to years of discretion, proof should be given of repentance from sin and faith in Christ. But as membership involved a large measure of civil rights and political privileges, there were those who called for relaxation as to such qualifications. In the disputes to which this demand gave rise two councils were held at Boston. At the first the stricter rule was agreed upon, but at the second it was relaxed thus far, that all baptised persons were to be looked on as members of the Church, and to be admitted to all privileges of membership except Holy Communion, provided they were not openly of bad life. This was the compromise known as the *Half-way Covenant*. But there were those who regarded this compromise as opening the way to licence in thought and deed, and Congregationalist writers attribute to it largely the undoubted fact that many of the Congregationalists of Eastern Massachusetts became Unitarians. The preaching of Whitfield was largely instrumental in kindling a warmer enthusiasm, and in consequence of it the Half-way

Covenant was in course of time tacitly abandoned.

**Hall,** Joseph [*b.* 1574; Bishop of Exeter 1627, and of Norwich 1640; *d.* 1656], was the son of a brave soldier, the Governor of Ashby-de-la-Zouch, and of a very devout mother—one who never failed to retire daily to her chamber for prayer and meditation, and whose good words and deeds sank deeply into the heart of her son. Under her influence he seems to have had an uncommon belief in God's interference in the events of human life. When he was about fifteen years old he was most anxious to go to Cambridge, but his father having a very large family, could not see how to send him there, and he was just about to sign a bond which would have certainly deprived the youth of all university advantages, and might possibly have robbed the Church of one of her brightest ornaments, when, in the nick of time, a brother, who had returned from a journey by Cambridge, brought home such glowing accounts of the University, that Mr. Hall yielded to Joseph's strong desire, and sent him to Emmanuel. That college was strict, well-ordered, and austere, and there Joseph prospered and became a scholar. He was useful to his college and to the University in divers ways; but all throughout he sighed for another sphere—a country parish. He felt that pastoral care was the occupation most worthy of his powers, and a call to it seemed to come from God. The well-endowed Grammar School at Tiverton needed a master, and the head of Emmanuel urged Hall to accept the post. Hall consented so far as to go and see the Lord Chief Justice, who had the appointment. The Chief Justice had seen Hall and had appointed him to the school, when, as he was in the street, someone plucked him by the sleeve; turning round, he saw a man with a letter in his hand; he broke the seal, and found inside the offer of the living of Halstead, near Bury St. Edmunds. Hall thereupon resigned the school and accepted the living. At Halstead he spent some happy years. The old parsonage being ruinous, he repaired it, and when it was repaired its "uncouth solitariness" seemed unbearable. On Whitsun Monday there had been a wedding, and Hall and a clerical neighbour were repairing from the church to the house where the marriage-feast was spread; at the door of that house stood "a comely, modest gentlewoman," and Hall asked his friend who she was. "She is one," replied he, "whom I have bespoken for your wife." When Hall wished for further information, he was told how well she was endowed with all good qualities, and how Hall's fitness as a husband had been pointed out to her parents. The end of the courtship thus strangely begun was another wedding, and the young woman became, as he says, "his meet help, whose comfortable society he enjoyed for forty-eight years." During his abode at Halstead he went abroad, where he carefully examined the Roman system in its unchecked luxuriance. He came home more than ever satisfied with the Church of England. He also noticed the great dangers which environed young and thoughtless Englishmen in their travels; to guard against which he wrote his tract *Quo Vadis?* An important event in Hall's life was his being called to preach, and consenting (though much against his will), before Prince Henry, the eldest son of James I. The prince liked Hall's sermon so much that he wished to hear him a second time. His favourable impressions were confirmed, and he made Hall one of his chaplains, procuring for him also a small canonry in the Collegiate Church of Wolverhampton. The proceeds of this, however, Hall resigned soon after to one who took the spiritual oversight of that much neglected place. The living of Waltham being offered to Hall, he joyfully accepted it. He speaks with great satisfaction of its ample revenues (it was £100 a year, with some other accommodations). At Halstead and Waltham he preached sermons on the sacred stories, which were afterwards condensed into the famous *Contemplations*, a body of excellent reflections on the chief incidents narrated in the Old and New Testaments. He says he was engaged on this work twenty years, and it remains an enduring monument of his piety and abilities. King James selected him as one of the four English divines to attend the Synod of Dort [q.v.], but, feeling useless, he retired from the assembly, not, however, before he had earned the regard of the phlegmatic Dutchmen, who gave him a handsome gold medal, with a picture of the Synod upon it, which medal Hall wore afterwards suspended by a ribbon on his breast. King James, who favoured him, had made him Dean of Worcester in 1616, two years before the Synod, and in 1624 offered him the bishopric of Gloucester. This honour a sense of unworthiness obliged him to decline. Three years afterwards, another bishopric, that of Exeter, was tendered to him, and this time he yielded to the pressure. Hall seems to have been suspected by Laud and the High Churchmen of Puritanism. He complained of being under watchful, cat-like eyes wherever he went; but his piety and good sense prevented his good from being evil spoken of, and he went on his way toiling, rejoicing, sorrowing, for thirteen somewhat stormy years, during which was gradually gathering force the mighty tempest of the Revolution. Hall was one of the bishops who framed the canons containing the famous *Etcætera* oath. But the sight of his faithfulness to the Church so impressed those who knew him best, that when many discontented people signed petitions to Parliament against episcopal

government, eight thousand persons in Hall's diocese signed in its favour; and when Hall left Exeter (being translated to Norwich in the tempestuous year of the Long Parliament), he left behind him many who could truly thank God that a bishop indeed had been among them. Being in London that year [1640], and doing his duty as a legislator in the House of Lords, he and several other bishops were in peril of death. A violent mob surrounded the building, and vowed they would murder the bishops. Hall and his brethren contrived to save their lives, but were imprisoned on the charge of high treason. Their treason consisted in a protest made by them against the legality of measures passing the Houses, as long as they, the bishops, were forcibly prevented from performing their legislative duties. This protest was regarded at first as treason, but afterwards it assumed the less serious name of misdemeanour. Hall was detained in prison until the spring of 1641, when, the bishops being liberated, he was allowed to go to Norwich, and take such scanty oversight of his new See as the times allowed. But the days did not favour bishops, and Hall was subject to insults, violence, and wrong. He was besieged by a mob in his palace, his revenues were alienated, his books and furniture were sold, and rescued only by the kind forethought of some generous persons. The Bishop has left a very sad account, written in his own peculiar style, of the havoc made in Norwich Cathedral by the madness of the people, and of the "hard measure" dealt out to himself. He was now approaching his seventieth year, and was thankful to obtain any portion of his revenues, however moderate, and any home, however humble. He found a place of refuge at Higham, a hamlet near Norwich, and here he spent the close of his long life, not idly, but in prayer, study, preaching, and in the composition of those more spiritual and devout works, which remain to comfort the afflicted. His wife, the faithful partner of his joys and sorrows during forty-eight years, died in 1652, and two sons also went before him to the grave. At length he also entered his rest, after having passed through changes such as few men are destined to experience.

**Hall,** Robert, a celebrated English Baptist minister, was born at Arnsby, near Leicester, in 1764. He was the son of a Baptist minister, the author of *Zion's Travellers*. He early showed a great love of reading and study. At the age of fifteen he went to the Baptist seminary at Bristol, and in 1781 entered King's College, Aberdeen, where he became acquainted with Mackintosh, whose friendship was of great service to him. He remained at Aberdeen four years, after which he became assistant pastor to Dr. Evans, and classical tutor at the seminary. After five years he had a misunderstanding with his colleague and removed to Cambridge, where he was minister for fifteen years. He had early shown himself to be an orator, though he at first failed through nervousness. He was a fluent, rapid, and impressive speaker, and was liberal but not rationalistic in his religious views. But the chief attraction of his preaching was the evident earnestness and fulness of thought which his sermons showed, and which made a great impression on his audience. In 1804 he was visited by an attack of insanity, which made it necessary for him to give up his post at Cambridge; but in 1807 he went to Leicester, where he remained till 1826, when he returned to his former post at Bristol, and died there in 1831.

Hall suffered the most excruciating physical agony during the greater part of many years; and the manner in which, notwithstanding this, he performed his work and preserved a cheerful temperament, has always been considered one of the most striking examples of Christian submission, courage, and fortitude. He published many of his sermons and other works, as an *Apology for the Freedom of the Press*, tracts on *Terms of Communion*, *Modern Infidelity*, *The Essential Difference between Christian Baptism and the Baptism of St. John*, etc. His sermons contain some of the very finest passages in English oratory.

**Hallel** [signifying "Praise"].—Psalms sung at the great Jewish feasts; they all begin with praise. The Greater Hallel is Psalm cxxxvi., and the Lesser Hallel the Psalms consecutive from cxiii. to cxviii. It was part of this song of praise which our Lord and His disciples sang at the Mount of Olives

**Hallelujah** [*i.e.* "Praise the Lord"].—A Hebrew expression frequently used in the Psalms and Jewish hymns, from whence it came into the Christian Church. It is still sung at funerals in the Greek Church, but the Western leaves it out in the Burial Service, as not being agreeable to so melancholy an occasion. For this reason Pope Alexander II. ordered it to be omitted from Septuagesima to Easter Eve. When it is omitted in the service of the Church of Rome, it is called "Hallelujah Clausum," *i.e.* closed; and where the antiphon or responses have Hallelujah at the end, "In æternum" is pronounced instead of it. By a decree of a Council of Toledo it was not sung upon the 1st day of January, because then the Church used to fast and read the Litany, in contrast to the heathen, whose custom it was to indulge themselves in luxury and diversion upon that day; and for this reason also it was not repeated by the Greeks in the Bacchanalian Week. The reason why all Churches, notwithstanding the diversity of their language and offices, have always retained this Hebrew word "hallelujah," is thus stated by Bede: "That by such a conformity

of devotion, every Church may be put in mind to persist in an agreement with the rest of Christendom, both in respect to faith and charity, and press forward to the Church Triumphant, when the language for devotion will be the same."

**Halley,** Robert [1796–1876], an eminent Congregationalist minister, first at Huntingdon [1822], and afterwards at Manchester [1839], finally Principal of New College, London, and Professor of Theology [1857]. He retired from it in 1872. He was author of some learned Congregational lectures, and of a *History of Puritanism in Lancashire.*

**Halloween.**—Eve of All Saints' Day.

**Hamel,** John Baptist [1624–1706].—A distinguished French writer, the son of an advocate of Vire, in Normandy. At the age of twenty-nine he became curé of Neuilly. His earlier writings were mathematical treatises of great depth, and he also wrote with great weight on some metaphysical questions, and his books were much valued by the missionaries to China and Japan, as means by which to enable the learned heathens of those countries to understand the principles of Christian Europe. In 1691 he printed a course of divinity in 7 vols., entitled *Theologia Speculatrix et Practica juxta S.S. Patrum Dogmata Pertractata, et ad Usum Scholæ accommodata.* Being desired to abridge this work, he published an epitome entitled *Theologiæ Clericorum Seminariis accommodatæ summarium.* It is in 5 vols. In 1698 he published a learned book on divinity, *Institutiones Biblicæ, seu Scripturæ Sacræ Prolegomena, una cum selectis Annotationibus in Pentateuchum.* In 1701 he published the Psalms; in 1703 the Proverbs of Solomon, Ecclesiastes, and the Book of Wisdom, with notes; and in 1705 he published the whole Bible, with annotations upon all the passages which seemed to require them. All this while he had not forgotten his old scientific pursuits, and wrote a considerable portion of the history of the French Academy, of which he had been secretary. He died peaceably in 1706. Old age had compelled him to resign his cure at Neuilly, but he went every year to see his old parishioners, who kept the day of his coming as a festival.

**Hamilton,** James [*b.* 1814, *d.* 1867], was an eminent Presbyterian preacher and writer. He was born and educated in Scotland, and in 1841 came to London as minister of the National Scotch Church, Regent's Square. His chief books are:—*Life in Earnest, The Mount of Olives, The Royal Preacher, The Lamp and the Lantern,* and *The Prodigal Son.*

**Hamilton,** Patrick, one of the most prominent precursors of the Scottish Reformation, was born in 1504, the son of Sir Patrick Hamilton and of Catharine Stewart, daughter of Alexander, Duke of Albany, second son of James II. He was carefully educated, and in 1518 was made abbot of Ferne, in Ross-shire, in order to obtain sufficient means to gain knowledge abroad. He went to Paris, where he took his degree of M.A. in 1520, and went on to Louvain, where he became acquainted with and adopted the views of Erasmus. He removed to Basle in 1521, and shortly after returned home. In 1523 he settled at St. Andrews, bringing with him his new notions and tastes. He pursued his theological studies, and came gradually to agree with Luther more than Erasmus. In 1526 some copies of Tyndall's translation of the New Testament were brought into Scotland, and Hamilton at once recommended his scholars to read it. James Beatoun, the Primate, heard of it, and finding that Hamilton was "infamed with being disputing, holding and maintaining diverse heresies of Martin Luther and his followers," desired him to be formally summoned and put to trial. Hamilton, at the advice of his friends, fled to Germany. He had intended to visit Luther and Melancthon at Wittenberg, but the plague was raging there, so he went to Marburg University, where he discoursed with Tyndall and Lambert. They wished him to remain there; but he refused, and returned to Scotland in the autumn of 1527, having been absent six months. He remained for some time in retirement at the family mansion of Kincaul, near Linlithgow, where he openly preached the Gospel; but in January, 1528, Beatoun summoned him to St. Andrews to a conference. He disputed with Alexander Aloine or Alesius, and with Alexander Campbell, who feigned a conciliatory spirit; but after a month the mask was thrown aside, and he was summoned before the Archbishop on a charge of heresy. The trial took place on the last day of February, the result being that he was condemned for divers heresies and detestable opinions, and delivered over to the secular power to be punished. The chief charge against him was that he had stated "that man is not justified by works but by faith, that it is not lawful to worship images nor to pray to the saints, and that it is lawful to all men that have souls to read the Word of God." He was burnt in front of the gate of St. Salvador's College on the day of his trial, Feb. 29th, 1528. His death probably did more to extend the Reformation in Scotland than even his life could have done. The "reek of Mr. Patrick Hamilton," said one of Beatoun's own retainers, "has infected as many as it did blow upon."

**Hamilton,** Sir William [*b.* 1788, *d.* 1856], the most eminent philosopher of Scotland, was the son of a professor in the University of Glasgow, and was there educated, until he went as a Snell exhibitioner to Balliol College, Oxford. Here he amply fulfilled all

the high hopes which his friends had formed of him, and went out in first-class honours in 1812. Next year he became a member of the Scottish bar, but seems to have had little practice. In 1821 he was appointed to the professorship of Modern History in the University of Edinburgh, and having but little work arising out of that post, he gave himself diligently to his studies and speculations. It was not, however, until 1829 that he was induced to publish any results of these. On the pressing invitation of the editor of the *Edinburgh Review*, he wrote a critique on Cousin's *Cours de Philosophie*, published the previous year, in which that writer had developed his theory of the Infinite. The review made Hamilton well known, not only in England, but on the Continent, and from that time he became a regular contributor to the *Edinburgh*. In 1836 he found his right place, being elected to the professorship of Logic and Metaphysics in his university. His lectures from this chair were taken down in shorthand, at least the later ones, by admiring students, and were published after his death, under the editorship of Professors Mansel and Veitch, in 4 vols. His reputation was now at its height, and his influence upon those who sat at his feet was unbounded. In 1843 his health began to fail, and this hindered him in the work in which he was engaged, of preparing his writings for the press. Consequently death found this task uncompleted. His position in the history of philosophy is still a matter of keen controversy. The late Dean Mansel, one of his editors, in his famous *Bampton Lectures* of 1858, brought into great prominence Hamilton's doctrine concerning the limitation of positive thought. This thought, he contended, lay between the contradictory poles of the infinite and the absolute, and was therefore in a *conditioned* sphere, beyond which the mind is not capable of moving. He repudiated all the German pursuers of the absolute, treated with contempt Coleridge's doctrine of the reason, and recommended *Nescience* as the starting point of philosophy. The philosopher has a legitimate sphere, he said, in examining what are the limits of the human intellect, but the infinite prohibits all further advances. Unhappily, most of the vast questions arising out of this problem are only hinted at by him, and only a fragment was produced of the great treatise which he had planned. But it has been said that he leaves no room for any ethical conception of the Infinite Being. The nescience for which Sir William Hamilton contended, was the nescience which the opponents of Socrates contended for when they accused him of bringing in new gods, because he said that there is a Divine teacher who speaks to the souls of men. When he declared that if the gods did wrong and encouraged wrong they were no true gods, he was contending for fellowship with the Absolute, and striving to get beyond the "Conditions" of the understanding, into the domains of a Reason which is higher than it. The Aristotelians of the Middle Ages further declared that nothing can be known of God but what is revealed by an infallible authority. Hume and Voltaire, accepting that doctrine, had rejected the authority; and had logically, therefore, pronounced themselves atheists. And there are many who, professing to accept Hamilton's theory of the unconditioned, declare that any knowledge of God is hopeless, and on that ground rest their doctrine of Agnosticism. [AGNOSTIC; GOD.] We have here the greatest question of our times, and the controversy is even now being earnestly pursued.

**Hammond,** HENRY, D.D. [*b.* 1605, *d.* 1660], was born at Chertsey, educated at Eton, from whence he went to Oxford, where he became Fellow of Magdalen College, Canon of Christ Church, and Orator of the university. His father was Professor of Greek in the University of Cambridge, and physician to Prince Henry, the elder son of James I., who showed his regard to the father by becoming sponsor to the son and giving him his own name. On first going to Eton the sweetness of his disposition, and his love of retirement for prayer and meditation, caused Mr. Bush, the Provost of Eton, to augur that the boy would prove stupid; but his fears were unfounded, as at the age of thirteen he was pronounced fit for the university. It is probable that while at Oxford his friendship with Jeremy Taylor and Sanderson commenced. He was ordained in 1629, and in 1633 was appointed by the President of Magdalen, Dr. Frewen (afterwards Archbishop of York), to supply his place as King's Chaplain and preach before the Court. The Earl of Leicester, who was one of his auditors, was so struck with his powers that he offered him the living of Penshurst, in Kent, which was then vacant; here he became an active parish priest, visiting the poor, and having a daily public worship. He sometimes left his retirement, at the request of the Bishop of London, to preach at Paul's Cross. He was summoned to the memorable convocation which met before the Long Parliament, and he was also nominated by the Parliament a member of the Assembly of Divines; but his loyalty and orthodoxy forbade him to appear. In 1643 he was appointed by Brian, Bishop of Chichester, to the archdeaconry of Chichester. But the rebellion was now begun in earnest, and reached quiet Penshurst, driving away its rector. He was on the way with a friend to take refuge in Winchester garrison, when the news was brought him of the death of the President of Magdalen College, and his own appointment to the post. He therefore returned to Oxford. While here he published anonymously, in 1644, his first

work, *The Practical Catechism*, and also treatises on *Conscience*, *Scandal*, *Willworship*, and *Superstition*. In December, 1644, he went as chaplain to the Duke of Bedford and Earl of Southampton, who were sent by the King from Oxford with a message of peace to the Parliament; but nothing was done beyond appointing a meeting between the commissioners of the King and the Parliament, which took place at Uxbridge in the following February, and where Hammond took a leading part in the discussion. Meanwhile, a canonry at Christ Church falling vacant, the King gave it to Hammond, and he was soon after chosen Public Orator of the university. In 1645 he wrote *A View of the New Directory; and a Vindication of the Ancient Liturgy of the Church of England.* [Directory.] Soon after he wrote his *Treatise of the Power of the Keys, or of Binding and Loosing.* He was permitted, with other chaplains, to attend King Charles during part of his imprisonment; but this was disallowed after 1647. Hammond returned to Oxford just as Dr. Fell, the Dean of Christ Church, had been imprisoned and deprived for defending the university, and as sub-dean the duties fell on him; but he stoutly refused to affix to the doors of the schools the order for the expulsion of Dr. Fell. News of this being sent to London, orders for his own expulsion from his canonry and oratorship quickly followed, and on March 30th, 1648, the Vigil of Easter Day, an armed guard marched into the hall of Christ Church and seized Dr. Hammond. He was kept a prisoner for nearly three months. During this restraint he formed the design of preparing his *Annotations on the New Testament.* When he regained his liberty he took up his abode with Sir John Pakington at Westwood, in Warwickshire, fulfilling the office of tutor to his children. On the Restoration, in 1660, Hammond was designated to succeed Prideaux in the bishopric of Worcester, but he was seized with severe illness, and died at Westwood soon after Easter, 1660. His writings are some of the most valuable in our theology for their learning and their vigour of thought. One of his biographers, in speaking of the service he rendered to the Church of England, says: "He adhered to her when her condition was most deplorable, defended her doctrine and discipline by his learned and judicious pen, and adorned them by a conversation strictly virtuous and pious."

**Hampden,** Renn Dickson, Bishop of Hereford [*b.* at Barbadoes, 1793; *d.* in London, 1868].—He was educated at Oriel College, Oxford, of which he became a Fellow; he took Orders, and in 1828 became Tutor of Oriel, and in 1833 Principal of St. Mary's Hall. In that year the *Tracts for the Times* began, and Hampden was one of the leaders on the other side, in what Dr. Newman calls "the attack upon the university." He wrote *Observations on Religious Dissent, with particular Reference to the Use of Religious Tests in the University*, maintaining that religion was distinct from theological opinion; that under theological opinion are to be placed the Trinitarian doctrine and the Unitarian; and that the Church of England is not dogmatic in spirit. Dr. Newman tells us that he wrote to him that such principles, in his opinion, tend to make shipwreck of Christian faith; and that Dr. Hampden had taken the first step towards interrupting that peace and good understanding which had prevailed so long in the university. Hampden, therefore, was regarded by the rising party at Oxford with feelings of aversion; and when he published his *Bampton Lectures* the same year, on *The Scholastic Philosophy Considered in its Relation to Christian Theology*, the cry was raised against him of Arianism. When the Whig Government in 1836 appointed him Regius Professor of Divinity, a fierce outcry was made, and a censure of his book in Convocation was procured; but the objectors could not overthrow the appointment, and Arnold wrote in the *Edinburgh Review* a powerful article in his favour, entitled *The Oxford Malignants.* At the end of 1847 Lord John Russell nominated him to the bishopric of Hereford. Then the clamour was renewed. Thirteen bishops, including the Evangelical Sumner, of Winchester, signed a remonstrance; a swarm of pamphlets came out on both sides, legal objections were taken and tried in the courts, but the bishop was consecrated in 1848. From that time little more was heard of him, but the general opinion is that Hampden, though his style was confused and awkward, was not open to the charge of heresy.

**Hampton Court Conference.**—A meeting held early in the reign of James I. at this palace "for the determining of things held to be amiss in the Church." It took place on the 14th, 16th, and 18th of January, 1604, and was presided over by the King in person. Archbishop Whitgift, eight bishops, and other dignitaries, represented the Episcopalian side; while the Puritan advocates were Dr. Rainolds, Dr. Sparkes, Mr. Knewstubbs, Mr. Chatterton, and Mr. Patrick Galloway. The origin of this conference was a request on the part of the Puritans for a reformation in the enforcement of certain ceremonies, and this was called the *Millennary Petition*, because it was signed by nearly one thousand ministers. With regard to the Prayer Book, they asked for these alterations:—"That the cross in baptism, interrogatories ministered to infants, confirmation, as superfluous, may be taken away; baptism not to be ministered by women, and so explained; the cap and surplice not urged; that examination may go before the communion; that it be ministered

with a sermon; that divers terms of priests, and absolution, and some other used, with the ring in marriage, and other such like in the book, may be corrected; the longsomeness of service abridged; church songs and music moderated to better edification; that the Lord's Day be not profaned; the rest upon holidays not so strictly urged; that there may be uniformity of doctrine prescribed; no Popish opinion to be any more taught or defended; no ministers charged to teach their people to bow at the name of Jesus; that the canonical Scriptures only be read in the church."

On the first day the Episcopalians alone were admitted to the presence of the King, and the subjects of the general absolution, the confirmation of children, and the private baptism by women were discussed. The two former were allowed, but it was determined that baptism should only be administered by ministers, but that, if occasion so required, it might take place in private houses. Other matters of discussion were the jurisdiction of bishops and the civilisation of Ireland.

On the second day the Puritans were summoned to the royal presence, and some of the Episcopalians with them. They put forward three points:—Purity of doctrine; the means to maintain it; the bishops' courts; and demurred to many ceremonies of the Common Prayer Book, to *subscription* to the Articles, and to the reading of the Apocrypha. It was decided that there should be a uniform translation of the Bible; that the Apocrypha might be read, but not as Scripture, and that anything doubtful in the Articles should be removed.

On the third day both parties were called in, with certain civilians, and the royal judgment intimated, which was adverse to the Puritans, who, however, promised obedience now that the King's mind was made known to them. The wearing of the surplice and use of the sign of the cross in baptism were ordered; the words, "remission of sins," were inserted after the words "general absolution." Alterations were made in the lessons in the calendar, and some prayers and thanksgivings for particular occasions were added. The chief alterations made were in the rubrics for the office of private baptism. Confirmation was explained as the *laying on of hands upon children baptised and able to render an account of their faith according to the Catechism following*, and the portion of the Catechism relating to the Sacrament was added, and is attributed to Overal, the Prolocutor of Convocation. [*Procter on the Common Prayer.*]

**Haphtaroth.**—The name given to a roll used in the Jewish synagogue, consisting of selections from the Prophets.

**Harding,** Thomas, was born at Beconton, in Devonshire, in 1512, and educated at Winchester, and New College, Oxford, where he was elected Fellow, and in 1542 chosen Hebrew Professor, through the influence of Henry VIII. In the next reign he became a Protestant, and tutor to Lady Jane Grey, whom he instructed in the Reformed faith; but on Mary's accession he turned Papist, took his Doctor's degree, and was made Treasurer of Salisbury. When Elizabeth ascended the throne, Harding stood true to his faith, was deprived of his office, left England and settled at Louvain, entered the Society of Jesuits, and became a zealous champion of his communion. His great polemical controversy was with Bishop Jewel, and his chief works are answers to the bishop. Harding died in 1572.

**Hardouin,** John, was born at Quimper, in Brittany, in 1647. He was educated by the Jesuits, at an early age entered that Order, and devoted himself to the study of philology and divinity. Hardouin acquired great notoriety by maintaining that the greater part of the classical and early Christian writings were forged by monks in the thirteenth century; he also rejected as spurious all the remains of ancient art; but the Society of Jesuits at last interfered, and he was obliged to retract his strange opinions. In spite of these extravagances he was undoubtedly a great scholar, and his works are very valuable. Among them are an edition of *Pliny*, *Collectio Concilliorum*, *De Minimis Herodeadum*, and a *Commentary on the New Testament*. Hardouin died in 1729.

**Hardwick,** Charles [*b.* 1821, *d.* 1859].—A native of Yorkshire, who "rose from the ranks," and by hard labour secured himself a good education, and graduated at Cambridge in 1842. He was ordained as Fellow, and laboured hard at theological and historical work, was appointed Preacher at Whitehall by Bishop Blomfield in 1851, and two years later Professor of Theology in Birmingham, Divinity Lecturer at King's College, Cambridge, and Christian Advocate, and a few years later Archdeacon of Ely. What promised, however, to be a brilliant career was cut short suddenly by a fall from an Alpine precipice. Among his most important works we find *A History of the Articles of Religion*, *A History of the Christian Church*, and *Christ and Other Masters*. The last he left unfinished.

**Hare,** Francis, D.D. [*d.* 1740].—He was born in London, and entered at King's College, Cambridge, in 1688, where he afterwards became Tutor. He was appointed in 1708 to the deanery of Worcester, to that of St. Paul's in 1726, whence he was transferred in the following year to the bishopric of St. Asaph, and in 1731 to Chichester. He earned his chief distinction by his classical and theological criticism, and took an important part in the controversies of the day. Hare published, in 1726, editions of *Terence* and

*Phædrus*, but their sale was ruined by the publication of the same works by Richard Bentley, the second of which appeared just before his own, and has been described as the most careless work that Bentley ever published. Hare expressed his indignation in his *Epistola Critica*. He was much interested in the Bangorian Controversy, in which he took part against Hoadly. His other works are *Difficulties and Discouragements which attend the Study of the Scriptures in the way of Private Judgment*, and *Psalmorum Liber in Versiculos Metrice divisus*.

**Hare,** Augustus William [*b.* 1794, *d.* at Rome, 1834], grandson of the foregoing, was chiefly noted for his *Sermons to a Country Congregation* [2 vols.], and for being joint author with his brother Julius of *Guesses at Truth*. He became a Fellow of New College, Oxford, in 1818, and in 1829 Rector of Alton Barnes, which living he held to the end of his life. A very interesting account of the Hares and their friends will be found in *Memorials of a Quiet Life*, by A. Hare.

**Hare,** Julius Charles [*b.* 1795, *d.* 1855], one of the most learned and influential divines of this century, was a brother of the foregoing. He studied at Trinity College, Cambridge, taking his degree in 1816, and becoming a Fellow of his college three years later. In 1832 he succeeded his father as rector of Hurstmonceux, and was appointed Archdeacon of Lewes by Bishop Otter in 1840, and nominated one of her Majesty's chaplains in 1853.

Seldom has there been a more original or profound thinker. Even when taking an active part in the questions of the day he appeared to regard events with the calm impartiality of an historian treating of some bygone age, or, rather, of a philosopher considering the policy of a foreign country. In the Church of England he was regarded by many, and was named in a celebrated article on "Church Parties" in the *Edinburgh Review*, as one of the leaders of the "Broad Church party." It was a title which Hare would have been the first to repudiate. It was always his wish to belong to no party, but to join with all parties in the Church of England in every good work. Amongst his latest labours was a hearty co-operation in promoting the revival of Convocation. In the Lower House he was a frequent speaker, and he was indefatigable, so long as health allowed, in the committees. The tolerant character of his *Biography of John Sterling* must have been invaluable in appeasing that *odium theologicum* which many regard as inseparable from an assembly of the clergy. It would be beyond our bounds to attempt an estimate of Archdeacon Hare's merits as a writer, or an analysis of his works; but we cannot pass over in silence his *Archidiaconal Charges*, so lofty in thought and eloquent in expression, which, it has been truly said, might well have been delivered from the episcopal seat. Collected, they will form a review of the leading events of their day with special reference to the Church of England.

The name of Julius Charles Hare was first distinguished in the literary world as one of the translators, in conjunction with Bishop Thirlwall, of Niebuhr's *History of Rome*, which was first published in the year 1828. He had previously published, in 1827, the first series of *Guesses at Truth, by Two Brothers*, a volume of miscellaneous thoughts and reflections, the joint production of himself and his brother. He was also the author of several sermons and charges, and in 1848 edited the *Essays and Tales of John Sterling*, with a memoir of his life. "It will be very long indeed," said the *Guardian* newspaper, "before we see a man of greater disinterestedness; of kindlier, more genuine, or more universal charity; of more active goodness or a more earnest love of truth."

**Harmonists** or **Rappists.** [See Harmony Society.]

**Harmony of the Gospels.**—The four Gospels differ in style, in order of arrangement, and in some degree also in the circumstances narrated. But there is running through them the great unity of spirit, which represents the Saviour as the tender, loving Guide of His disciples, sympathising with their sorrows and with the sorrows of mankind. The Gospels are portraits of the One Person from different points of view, but have so much in common that we recognise the unity. This is the Harmony of the Gospels to which it is evident that all real importance attaches. But it is also natural that Christian writers from early times should have endeavoured to construct a life of Christ in chronological sequence. They have only in part succeeded. Two only of the four Evangelists give the history of our Lord's childhood, and they select different incidents of it. The one gives the visit of the Wise Men and the flight into Egypt, the other the announcement to the shepherds and the presentation in the Temple. The closer the details are studied, the more it seems probable that the materials needed for an absolute chronological order have been purposely withheld. But an approximation has been arrived at, and the course of the Saviour's life year by year can be traced with considerable accuracy. The first attempt which we know of to construct a Harmony was made in the third century by Ammonius, who divided the Gospel into sections for the purpose. The numbers which mark these Ammonian sections are found in the margin of many of the ancient MSS. of the New Testament. In the next century Eusebius, the

historian, drew up his "Canons," in which the Ammonian sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each section. [See Bishop Wordsworth's Greek Testament, vol. i., pp. 27–35.] Among modern writers the best harmonists are Griesbach, De Wette, Rödiger, Clausen, Greswell, Isaac Williams, Tischendorf. [See Archbishop Thomson's masterly Essay on *The Gospels* in Smith's *Bible Dictionary*.]

**Harmony Society.**—The founder of this community was George Rapp, a weaver of Würtemberg. He was born in 1757, and at the age of twenty-five seceded from the Lutheran body, on the ground that he felt himself called to regenerate society. With this aim in view he gathered a few followers together, who were to live together and have all things in common, in imitation of the first Christians [cf. Acts iv. 34, 35]. His action, however, met with disfavour in his own country; so he, with three friends, emigrated to America in 1803. There they made a settlement in Butler County, Pennsylvania, and called their village Harmony. So well did they prosper that in two years' time no less than 125 families are said to have cast in their lot with them. An association, known as the Harmony Society, was then formed [1805], based on the principles held by George Rapp. In 1815 the community sold their lands and migrated to a much larger estate in Posey County, Indiana. Their stay lasted only two years in their new settlement, at the end of which time they sold their property, and chose a new home in Beaver County, Pennsylvania, where they built the town of Economy, and where they still maintain themselves by praiseworthy industry. They number now about 4,000. In religious principles and practices they do not differ from the Lutherans from whom they seceded. Their founder and pastor, George Rapp, died in 1847, and was succeeded by Jacob Henrici. The government of the society is vested in a body of nine elders.

**Harsnet,** Samuel, was born at Colchester, in the sixteenth century. He entered Pembroke Hall, Cambridge, where he became a Fellow and Master. His ability attracted attention, and he was promoted to the See of Chichester, and from there to Norwich, and finally was made Archbishop of York and a Privy Councillor to James I. He was a strong High Churchman, and vigorously attacked Bishop Davenant for preaching upon Predestination. Harsnet died in 1631, and was buried at Chigwell, in Essex, where he had built and endowed a grammar school; his library he gave to the Corporation of Colchester for the benefit of the clergy of the neighbourhood.

**Harvest Festival.**—This is an institution which has come into almost universal use within our own generation. No fixed day is arranged for such a festival in the English Church; in the American Church it is the first Thursday in November. Though there is no special service in the Prayer Book, the Act of Uniformity Amendment Act enables the Bishop to sanction any service in church which consists of readings from Scripture, prayers from the Liturgy, and hymns. Accordingly, Convocation has drawn up a service which is now very generally used. The Proper Psalms, two or more of which are to be used at the discretion of the minister, are: lxv., lxxxi., ciii., civ., cxliv., cxlv., cxlvii. For the First Lesson one of the following: Deut. viii. 7; xxvi. 1–12; xxviii. 1–15; xxxii. 7–20; xxxiii. 26; Isaiah xxviii. 23; Hosea ii. 14. For the Second Lesson either Matt. xiii. 24–31; John iv. 31–39; vi. 26–36; 2 Cor. ix. 6; or Rev. xiv. 14–19. When there is a Communion Service, the following are the Epistle and Gospel: 1 Thess. v. 14–24; Matt. xiii. 36–44; or John vi. 5–15.

**Hatchment** or **Achievement.**—The funeral escutcheon, placed in front of houses to mark the death of one of the inmates. It is in the form of a lozenge, and is drawn up with heraldic precision, so that those versed in the art of heraldry can tell the sex, rank, and circumstances of the deceased. After being outside the house for a year it is often hung up in the church, the idea being that of acknowledgment to God, with whose blessing it had been borne.

**Hatfield,** Council of.—A Council was held at Hatfield, in Hertfordshire, in 680, under Theodore, Archbishop of Canterbury, at which all the English bishops were present. It is said that Pope Agatho wished Theodore to attend a Council held at Rome in the spring of the year, but the Archbishop being unwilling to go gathered this Council together. In it Monothelitism, the last wave of Eutychianism [q.v.], was condemned, and the five general Councils, their canons and decrees, were accepted.

**Hatherley,** Lord.—An eminent English layman. William Page Wood, the son of Alderman Sir Matthew Wood, was born in London, in 1801. He was educated at Winchester, where he contracted a lifelong affectionate friendship with Walter (afterwards Dean) Hook. He then went to Trinity College, Cambridge, took his degree in 1824, obtained high honours, and won a Fellowship at his college. He was educated for the Bar, entered at Lincoln's Inn, and was called in 1827. He was first an equity draughtsman, but after two years became a Q.C., and at the general election of 1847 entered Parliament for Oxford. He was appointed Vice-Chancellor in 1849, and in 1868 one of the Lords Justices. The same year, on the accession of Mr. Gladstone to power, he became Lord High Chancellor, and was raised to the peerage with the title of

Lord Hatherley. After four years he was obliged to give up his post through loss of eyesight. He died at Westminster, in July, 1881. Lord Hatherley, though an extreme Radical in politics, was a great supporter of the Church as an Establishment and of Church education for the poor, etc. He attended the Westminster Abbey services daily, and for many years was a most regular teacher in one of the Westminster Sunday-schools. He is the author of an able work on *The Continuity of Scripture*, but the beautiful piety of his character is the best memorial of him in the minds of all who knew him.

**Havergal,** Frances Ridley [*b.* 1836, *d.* 1879], authoress of many beautiful hymns, was the daughter of the Rev. W. H. Havergal, a clergyman skilled in sacred music. Her poems were published under the titles of *Ministry of Song*, *Under the Surface*, and *Under His Shadow*. She also wrote some prose works, among which are *My King*, *Swiss Letters*, *Morning Bells*, *Little Pillows*, etc.

**Havernick,** Heinrich Andreas Christoph [*b.* 1805, *d.* 1846].—An eminent German theologian. He wrote commentaries on Daniel, Ezekiel, and a critical introduction to the Pentateuch and to the Old Testament. His views are of the "orthodox Evangelical" school represented by Hengstenberg and Olshausen. Translations of some of his books are published in *Clark's Theological Library*.

**Hawker,** Robert, D.D. [*b.* 1753, *d.* 1827], was vicar of the church of Charles the Martyr, Plymouth, for fifty years. His *Commentary on the Bible*, in 10 vols., was very popular for many years, and his *Morning and Evening Portions* still circulates.

**Hawker,** Robert Stephen, grandson of the above [*b.* 1804, *d.* 1875], was vicar of Morwenstow, in Devon, and will be long remembered there for his kindly ways, and also for his eccentricities. He was a poet of no mean powers. On his death-bed he was received into the Church of Rome. Some assert that this took place without conscious cooperation on his part, and considerable controversy arose on this question. Two Lives of him were written, one by Mr. Baring-Gould, the other by Dr. F. G. Lee, and they are both full of the quaintest interest.

**Healing,** Service for.—A religious ceremony was used from the time of Henry VII. to that of Queen Anne, for the supposed cure of scrofula, or, as it was formerly called, the King's Evil, by the royal touch; the tradition being that the Kings of England and France had this power, derived from Edward the Confessor. The earliest form on record is that used by Henry VII., in Latin. This was used by Henry VIII., omitting mention of the saints and the Virgin Mary. In the reign of Charles I. the service was altogether in English, and in the shape in which it was republished, with slight alterations, in the reign of Queen Anne. The efficacy of this mode of cure was believed by such men as Heylin, Collier, and Carte; but it was never formally sanctioned by the Church, though the service was printed in some Prayer Books between 1661 and 1715. Dr. Johnson's earliest recollection was that of being "touched" by Queen Anne. The form, as it stands in the Prayer Books of Queen Anne, is as follows:

At the Healing.

Prevent us, O Lord, etc.

*The Gospel (for Ascension Day)*, Mark xvi. 14—20.

Let us pray.

Lord, have mercy upon us, etc.
Our Father, etc.

*Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to Her Majesty, shall say these words following:*

God give a blessing to this work, and grant that *these* sick *persons* on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.

*After all have been presented, the chaplain shall say:*

O Lord, save thy servants, etc. (*the Versicles from the Commination Service*).

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be showed upon these thy servants, that they, being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

*Then the chaplain, standing with his face towards them that come to be healed, shall say:*

The Almighty Lord, who is a most strong, etc. (*from the Visitation of the Sick*).

The grace of our Lord, etc.

—*Procter on the Common Prayer.*

**Heart of Jesus.** [Sacred Heart.]

**Heath,** Nicholas, Archbishop of York, born in London, educated in Christ's College, and Fellow of Clare Hall, Cambridge. He was Almoner to Henry VIII., who made him, first, Bishop of Rochester, then of Worcester. Being deprived by Edward VI., he was restored by Mary, who advanced him to be Archbishop of York and Lord High Chancellor. He was a man of great integrity, and free from violent extremes. In the dispute between Papists and Protestants at the beginning of Elizabeth's reign, he was chosen one of the Moderators. He, however, refused to take the Oath of Supremacy, and was again deprived, and retired to his own estate at Cobham, in Surrey, where he received frequent visits from the Queen. He died about 1566.

**Heathen.** [Paganism.]

**Heaven.**—The primary meaning of the word in Scriptural language is the sky overhead, and this is the meaning both of the

Hebrew *shamaim*, from *shami*, "the high," and of the English word—that which is *heaved*, lifted up. Hence the word came to mean, not only the vast space overhead, but the unseen, mysterious world whence the glory of the Creator proceeds, the glory of life and light. So the prophet calls heaven God's throne, and our Lord repeats the phrase [Matt. v. 34]. Hence the bow in the cloud, and the pillar of cloud and fire were known as symbols of the watchfulness and care of God. And Christ at His Incarnation "came down from heaven." The Christian Revelation gave a fuller and more complete idea. Heaven means, in St. Paul's writings, "where Christ is," let that place be where it may. Even when His presence is realised amongst us, we are in heaven, we are its citizens [Phil. iii. 20]. "Heaven lies about us in our infancy," says the poet [Wordsworth's *Ode on Immortality*], and so far as we carry about with us the hearts of little children, pure and simple and trustful, we are encompassed with heaven. But such faith and purity rest upon the knowledge that Christ lives incarnate, therefore heaven is a *place* no less than a *state*. The fullest heaven is the place where He is seen and adored by saints and angels, where He is ever making intercession [See Eph. i. 23; Heb. iv. 14; ix. 24.] While St. Paul believed himself to be already a citizen of heaven, he none the less looked forward to that perfect consummation and bliss when he should be with Christ and look upon Him. Hence we cannot resolve the Scriptural heaven into a mere idea, which, under the name of "spiritual," becomes an unreality. Such works as *Beyond the Gate*, however fanciful, and therefore needing the greatest caution in reading, do not go beyond the truth in holding a close relation between the natural and spiritual body. In that eternal and everlasting glory the soul will find its true home and rest, and not lose its identity, even when former things are passed away.

**Hebdomadarius.**—A priest whose week it was to officiate in the choir, rehearse the anthems and prayers, etc., in cathedrals and colleges. In monasteries the Hebdomadarius waited at table, directed the cook, etc., for a week. In Scotch universities the name was given to one of the superior members whose weekly turn it was to superintend the discipline of the students.

**Heber,** Reginald [*b.* 1783, *d.* 1826], 2nd Bishop of Calcutta. He was born at Malpas, in Cheshire, educated at Hawkhurst Grammar School, and in London, until 1800, when he entered Brasenose College, Oxford; in his first year he gained the prize for Latin verse, and in 1803 wrote his prize poem, *Palestine*. In 1804 he became a Fellow of All Souls. In 1807 he took Orders, and was instituted by his brother Richard to the family living of Hodnet, where he thoroughly discharged his parochial duties. In 1812 he published a volume of *Hymns*, written with a view to improving the devotional poetry sung in churches. In 1815 he was Bampton Lecturer, and in 1817 a canon in St. Asaph's cathedral. In 1819 he edited the works of Jeremy Taylor, and in 1822 was chosen Preacher to Lincoln's Inn. Having twice declined the See of Calcutta on account of his wife and child, he at length accepted it, January, 1823. The See at that time embraced the whole of India, Ceylon, the Mauritius, and Australasia. Bishop Heber set to work to try and visit throughout his enormous diocese; but he died in his forty-third year, being found dead in a cold bath, which he had taken after holding a confirmation at Trichinopoly. He was deeply mourned, monuments by Chantrey were erected to his memory at Calcutta and Madras, and scholarships bearing his name were founded in Bishop's College, Bombay. The journal of his visitation tour was published in *Murray's Home and Colonial Library*. His *Life* was written by his widow in 1830. Among his hymns may be mentioned those so well known: *From Greenland's icy mountains*, *Jesus shall reign where'er the sun*, and *Hark the glad sound, the Saviour comes.*

**Hegel,** Georg Wilhelm Friedrich [*b.* 1770, *d.* 1831].—A famous German metaphysician. He was born at Stuttgart, studied theology at Tübingen, and became Lecturer on Philosophy at the University of Jena in 1801. Here he was associated with Schelling as co-editor of the *Critical Journal of Philosophy*, and the two men naturally began to interchange their philosophical ideas. The first to write the views with which their names are associated was Schelling, but probably Hegel was the primary author. The philosophy of Hegel is a deep pantheism. Its source must be sought in the sadness of the discovery that the theories of the preceding generation had broken down. Kant had destroyed old opinions, and had attempted reconstruction. But the absolute negation of Fichte seemed to declare that such reconstruction was of no worth, hence Hegel's was a fresh departure. He began with laying down the doctrine that all truth is dual. Life can convey no idea to us unless we can contrast it with death; light is only appreciated when we experience darkness; freedom must be opposed to slavery to be understood; goodness is mere innocence until it struggles with evil, then it becomes a positive virtue. Hence Truth is the mediation between opposites. From this position he passed on to maintain a *Trinity*, the third element being that which unites and reconciles the two opposites. "I," he said, when realised involves an existence which is *not* I, and the recognition of the two elements involves their union. Therefore complete man is in himself a Trinity. The

body without a soul is a corpse. The soul without the body is unimaginable. The union makes the living man. The next step was, what is true of the spirit of man is true of the Spirit of God. Hence Hegel professed to evolve the doctrine of a Divine Trinity. The following eloquent summary by Dr. Matheson is that of a warm admirer of Hegel, and it must be confessed that it may be called Hegel "evangelically interpreted." Many Hegelians would repudiate it. But the fact remains that Hegel always declared himself a Christian, and to the end of his life was a communicant in the Lutheran Church. "That Divine Spirit which we call the Third Person of the Trinity is in one sense the first, for it is the very personality of God. A human spirit or person is the union of a soul and a body. It must embrace within itself both the Father and the Son—the Father corresponding to the universal soul, the Son being that body, or house, which constitutes the dwelling-place of that soul. The Father could never at any time have been alone. To suppose that at any period the Father dwelt alone, would be to imagine a God unconscious of His own existence, because, without an object of thought, it would be a soul without a body. Therefore, from all eternity, the Infinite Being must have possessed a dwelling-place, a house not made with hands, eternal in the heavens; and that house must have been another self, an image of His own glory, a mirror in which the Father could behold Himself reflected —in a word, it must have been at once separate from the Father, and yet a part of His very being, just as the human body is separate from the soul, and yet a part of its being. Christ is the house of God. He is the image of the Infinite Spirit, the glass by which He sees Himself, the body which forms the outward side of His personality. As the Son was afterwards incarnate in the human soul, so it may be said that from all eternity the Father was incarnate in the Son; for He was the place of His habitation, the home of His rest, the embodiment of His thought, the realisation of His existence—in a word, what the sacred writer calls Him, the brightness of His glory, and the express image of His person." The same able writer goes on to give a clear and lucid view of Hegel's theory of the evolution of the Trinity in *Time*. The Infinite Soul seeking a body, manifested itself in Creation. But the created world was too small to express the mind of the Infinite Soul, hence arose trouble. Man longed to rise to the greatness of which he conceived the possibility; Christ came and fulfilled that longing, and in His perfect Spirit man reached His true dwelling-place. And, again, in the Church comes a fresh evolution. First came the external organisation, the Judaism of Christianity extending to the Reformation; this Hegel called the age of Peter. The next was the age of reaction against bondage to the letter. As the first age had exhibited the attempt of the body to exist without the soul, so in the second the soul tried to be independent of the body. This was the age of Rationalism, the revolt from legalism, the age of Paul. The age of John, which shall reconcile these, bringing harmony out of discord, is yet to come. Hegel hoped that he was inaugurating it. His followers divided themselves into two branches, and the hope that in him faith and science were to be reconciled melted away. One of his followers on the Conservative side is a prominent member of the bench of English bishops. Bishop Martensen was another Hegelian, accepting the Christian creed *ex animo*, but interpreting it in a spirit of ecstatic mysticism. But there was also a development in the direction of blank materialism, the most prominent representative of this being D. F. Strauss.

**Hegesippus,** commonly called the "Father of Church History," was born early in the second century. Having become a convert to Christianity, he travelled to Rome in the pontificate of Anicetus, and stayed there till that of Eleutherus—*i.e.* from 165 to 180, or thereabouts. He was the first author who wrote an ecclesiastical history of the events from our Saviour's Passion till his own time. It was written, St. Jerome says, in a plain, unornamental style, because he desired to imitate the style of those whose life he described. We have nothing of Hegesippus remaining but some fragments preserved by Eusebius in his *Ecclesiastical History*. The most remarkable of these fragments are:—*An Account of the Martyrdom of St. James, first Bishop of Jerusalem; Of our Saviour's Relations being called for by the Emperor Domitian; A Narrative of the Martyrdom of St. Simeon, son of Cleophas, Bishop of Jerusalem* (this happened in the reign of Trajan); *The foul Antinous being Deified by the Emperor Hadrian; An Account of the Author's Voyage to Rome; of the Election of St. Simeon to James's See;* and *Concerning Thebutis, the first Schismatic.* Other works have been ascribed to him, but it is now generally agreed that they were written by a man of the same name who lived after Constantine the Great.

**Hegira** [Arab. "flight"].—The year 622, from which the Mahometans reckon time, because in that year Mahomet fled from Mecca to Medina. [MAHOMET.]

**Heidelberg Catechism.**—This was a form of instruction drawn up in 1562 by order of Frederick III., Elector of the Palatine, for the use of the Reformed Church in his dominions. The authors of it were Caspar Olivianus, Court Preacher at Heidelberg,

and Zacharias Ursinus, Professor of Systematic Theology in the University. They took as the basis of their work the catechisms of Calvin, Mosheim, Lasky, and Bullinger; the draft was laid before the Heidelberg Convention, and unanimously accepted and adopted throughout the Palatinate, though beyond that it had many adversaries. It contains 129 questions, and is divided into three parts: the first of which concerns the misery of man consequent on sin; the second, redemption from that state; the third, gratitude for that redemption. The Count Palatine, the Duke of Würtemberg and Baden, severely criticised it, and, after several refusals, Frederick III. met them at a theological conference at Maulbronn, in 1564. The catechism was again fiercely attacked at Augsburg, in 1566, and the Elector even threatened with deposition; but he nobly defended it, and the matter was dropped. In 1588 it was also adopted in the Netherlands, and is still the recognised standard of the Dutch Reformed Church, both in Holland and America, where a tercentenary festival was held in its memory in 1863. This catechism was the model on which the Westminster Divines framed the Shorter Presbyterian Catechism. It has been translated into almost all European and some Eastern languages.

**Helena,** St.—The first wife of Constantius, one of the colleagues of the Emperor Maximian, and mother of Constantine the Great. Next to nothing is known for certain of the details of her life. As she was, according to Eusebius, nearly eighty years of age when she took her pilgrimage to the Holy Land (generally assigned to the year 326), she must have been born not later than the year 250; but when, is again uncertain. The tradition which makes her the daughter of a British prince named Coel (the supposed original of the "King Cole" of the nursery ballad) is probably due to the desire which afterwards gained ground to connect her famous son with this country. There is a better-founded story that she was the daughter of an inn-keeper, either in Gaul or Bithynia. In any case she was probably of humble parentage, and not at first admitted to the *status* of a full wife by the young and noble soldier Constantius; though there is no doubt, from the fact of her subsequent divorce, when her husband was raised to the purple and married to Maximian's step-daughter, Theodora, that she did eventually become so, perhaps upon the birth of her first and only son, the future emperor. This took place probably in 274, at Naissos, in Dardania. It was about eighteen years afterwards, in 292, that the promotion and remarriage of Constantius, already alluded to, necessitated Helena's divorce, and nothing further is known of her till her son's succession in 306 to the Empire, when it is probable that she was invested with all the dignity befitting the Emperor's mother. At all events, there is the direct evidence of coins, still found, to support the statement of Eusebius, that she received the title of Augusta from him, together with other honours. The same historian speaks of her as converted to the Christian faith by means of her son. In the unhappy quarrels between the Emperor's two families of children, it would seem that Helena not unnaturally took the part of her elder grandchildren against the family of her old rival, Theodora's half-sister, Fausta; and it is thought that it was partly at her instigation that Fausta was put to death. [Constantine.] If this is so, it may have also been partly in penitence for the foul deed that in extreme old age, though still retaining the vigour of a young woman, she made her famous visit to Palestine and Jerusalem, which did so much to revive men's interest in and reverence for those sacred localities, and their remains and associations. The well-known story of her discovery of the true Cross is problematical, not having grown up into a circumstantial and detailed statement, apparently, till seventy years after her death, which probably took place somewhere on the return journey from her pilgrimage. Her memory was perpetuated in the name of two cities, Helenopolis and Helenopontus, and eventually, in 1164, she received the honour of canonisation by Pope Alexander III. in consideration of the many miracles attributed to her.

**Hell.**—In the Greek Testament there are two words rendered by this English one, namely *Hades* [Matt. xi. 23, xvi. 18; Luke x. 15, xvi. 23; Acts ii. 27, 31; Rev. i. 18, vi. 8, xx. 13, 14], and *Gehenna* [Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15-33; Mark ix. 43, 45, 47; Luke xii. 5; Jas. iii. 6]. In 2 Pet. ii. 4, a participle is used (*tartarōsas*) signifying literally "to cast down to Tartarus," but the noun itself does not occur in Scripture. *Hades* signifies "the lower world," and is probably derived from *a*, "not;" and *idein*, "to see," but it is somewhat doubtful (Liddell and Scott's *Lexicon*). It is the equivalent of the Hebrew *Sheol*, translated in the Authorised Version variously "hell," "the pit," "the grave," but in the Revised Version left in the original form. The central thought of the word is not Punishment, though it often includes that, but it is Death. *Gehenna*, on the other hand, always stands for the punishment of the wicked, and *Tartarus* may be taken as an equivalent for the same word. Hades, therefore, means that unknown world into which the dead depart, that which hides them from our eyes, and leaves us with the blank feeling of sorrow. Into Hades Christ descended at His death. No one may dogmatise beyond what is written. He went into the unknown, and wherever He went He carried light. Bishop Heber has expressed the

hope which the article of the Creed is intended to express—

"Thou art gone to the grave, but we will not deplore thee;
Though sorrow and darkness encompass the tomb,
The Saviour has passed through its portals before thee,
And the lamp of His love is thy light through the gloom."

For Hades cannot be other than gloomy and dark to human imagination, and when Our Lord tells us that He has "the keys of death and Hades" [Rev. i. 18], He implies that for those who believe in Him its terrors are gone. The prison-house is broken and the captives delivered. It is noticeable that neither of these words is found in St. Paul's Epistles. Of the twelve uses of *Gehenna*, eleven are in our Lord's own speeches. The confusion of the translators in rendering both words by "Hell" is probably owing to the Protestant rejection of the doctrine of Purgatory, with all its abuses. In the first days of the Reformed doctrine a too rash dogmatism pronounced that there is no middle state, and so Hades was confounded with Gehenna. But the words of the Lord to the dying robber seem to dispose of this. We cannot regard His death as being immediately followed by His entrance into Heaven. Consequently we are bound to hold the belief in a middle state, of hope for the faithful, and of fear for the wicked. But beyond this we are in ignorance. To those who die in faith and trust there is the certainty that their hope must be now fulfilled, for the unknown land is brightened by the presence of Christ.

**Hell,** Descent into.—The Third Article of Religion says: "As Christ died for us, and was buried, so also it is believed that He went down into hell." Also we have in the Creed "He descended into hell," and this doctrine is carried out by several passages in the Scriptures. But there have been many differences of opinion on the subject, partly on account of the two renderings of "hell" [see above] and also because of the doubtful interpretation of 1 Peter iii. 19. Thus this Article has been interpreted in five different ways:—[1] First, that *descended* is only meant metaphorically, implying the efficacy of Christ's death as to the souls departed. [2] Secondly, that the descent into hell signifies the suffering and torments of the wicked, in the place of those who otherwise must have endured them. [3] Thirdly, that hell here means the grave; and the passage "Thou wilt not leave my soul in hell" signifies "Thou wilt not leave my body in the grave." [4] Fourthly, that by the word "soul" we may understand the nobler part distinguished from the body, or the whole person, both soul and body, or the living soul distinguished from the immortal spirit. And that "hell" signifies merely the condition of men in death, and thus it is a mere repetition of the preceding clause, that He died. [5] Fifthly, it is generally believed in the Christian Church that the soul was the spirit or rational part of Christ—that which the Jews could not kill—and hell the place of departed spirits. This view was held by many of the Fathers. Others say that He went there to deliver some of the suffering souls, and translate them to a place of happiness.

**Hellenists,** The, included [1] those who, though Greeks (Hellenes), or foreigners by birth, had become proselytes of the Jewish religion; [2] Jews, who, retaining the true Hebrew spirit and mode of thought, adopted the speech and all outward manners and customs of the cosmopolitan and all-pervading Greek nations, through residence in foreign countries, consequent upon the Dispersion and other causes. Thus the body of Hellenists stood as the connecting link between the exclusive and self-centred Hebrews in Palestine and the outer world of civilised heathendom, and in so far were the means of educating the former in higher literary and artistic tastes, in broader and more generous sympathies, and generally in that idea of a Universal Church which was eventually to spring from their midst. The particular dialect of the Greek language in which the Hellenists spoke and wrote was called the Hellenistic (or common) dialect; as embodying Eastern thought and expression in a Western dress, and in consequence of the widespread influence (especially through the Septuagint and New Testament) that it has had upon the subsequent history of Christendom, the study of its literature, its grammatical forms, and other phenomena, though still in a very imperfect and backward state, is one of quite unique interest and importance.

**Helvetic Confessions.**—There were two of these. The first was drawn up at Basle by delegates from Zürich, Berne, Basle, Schaffhausen, and other Swiss cantons, in 1536. It embodied the general articles of the Reformed faith, and specially on the Eucharist. It was in Latin, and translated afterwards into German. A more elaborate work was drawn up by Bullinger at the request of the Elector Palatine. It was begun in 1564, and was translated into German and published two years after. The first Confession had been considered too short, and had inclined towards Lutheranism, but this one was deemed wholly satisfactory. It was adopted not only in Switzerland, but also in Germany, Scotland, Poland, Hungary, and France. It was translated into French by Theodore Beza.

**Helvidians,** The, were the followers of Helvidius, who lived in Rome in the fourth century, and who denied the perpetual virginity of the Virgin Mary. He wrote a book in support of his views, quoting two Fathers of the Church, Tertullian and

Victorinus. He was answered by St. Jerome's *De perpetua Virginitate Beatæ Mariæ adversus Helvidium* [383], in which he states that Helvidius was illiterate and obscure. His tenets were condemned at Milan and Thessaly, and in the seventh century Hildefonsus, Archbishop of Toledo, wrote against some who in Spain tried to revive the Helvidian opinion. No part of Helvidius's book is extant, except the passages quoted by St. Jerome. The sect was also known by the name of ANTIDICOMARIANITES [q.v.].

**Hemero-Baptists** [Gr. "daily baptists"].—A sect of the Jews, so called from their daily ablutions, supposed to be a sign of spiritual cleansing from sin. They seem to have been a sect of the Pharisees, from whom they only differed in disbelieving the Resurrection, with the Sadducees. We only know of the sect from Hegesippus and Justin Martyr. This name is also given to the Mendæans or Christians of St. John. [MENDÆANS.]

**Henderson,** ALEXANDER [*b.* 1583, *d.* 1646].—One of the most learned ecclesiastics of the Scottish Church. He was brought up as an Episcopalian, but became a Presbyterian, and on the attempt of Archbishop Laud to establish the Liturgy in Scotland, was one of its most strenuous opponents. When the King yielded and came to Scotland to accept the Covenant and to preside at the Parliament, Henderson was made a Royal Chaplain and Dean of the Chapel Royal. In 1643 he went to London to join the Westminster Assembly, and was one of its most prominent members. When King Charles, baffled in warfare with the English Parliament, resolved to throw himself on the Scotch, he sent for Henderson to Newcastle. The latter was in feeble health, but went, in hope of being a reconciler. They had much discussion, but Henderson saw that Charles would never consent to abolish Episcopacy in England, and as his health grew rapidly worse he returned to his church of the Grey Friars, in Edinburgh. Here eight days later he died.

**Henderson,** EBENEZER, D.D. [*b.* 1784, *d.* 1858].—An eminent Biblical scholar, the son of members of the United Presbyterian Church, but himself a Baptist. He became, though an active minister, a brilliant linguist, and travelled as a preacher through northern Europe, always eager to publish new versions of the Bible in languages from which it had hitherto been sealed up. Many of his publications were on behalf of the Bible Society. His English versions of Isaiah, Ezekiel, Jeremiah, and the Minor Prophets, and his commentaries, are highly valued. In the last portion of his active life he held the theological lectureship at Highbury College.

**Hengstenberg,** ERNST WILHELM.—A celebrated German theologian, was born in 1802 at Fronderberg, in Westphalia, where his father was a clergyman. He was educated at home till he went, in his seventeenth year, to the University of Bonn. He devoted himself chiefly to Oriental and philosophical subjects, studying Aristotle and Freytag. In his early years he had adopted rationalistic views, but on going to Basle in 1823 he came under influence which overcame this. He found that the Augsburg Confession expressed his views, and joined the Lutheran Church. In the next year he went to Berlin and became *Privat-Docent*, and put himself at the head of a party against rationalism. In 1826 he was made Extraordinary, and 1828 Ordinary Doctor of Theology, which post he continued to hold till his death in 1869, exerting an influence over his pupils second only to that of Tholuck. Among his writings, that which had probably the greatest influence on the opinions of the day is the *Evangelical Church Journal*, which had been planned by Le Coq, and which Hengstenberg edited for forty-two years. Its motto was "God's Word and the Confession of the Church." He was the author of two treatises:—*Concerning the Relation of the Inner Word to the Outer*, and *Concerning Pietism, Mysticism, and Separatism.* Among his exegetical works are *Christology of the Old Testament*, and *Commentaries* on the Psalms, Song of Solomon, Ecclesiastes, Ezekiel, Job, Revelation, and St. John's Gospel, history of Balaam and his prophecies, lectures on the Passion, contributions to the introduction to the Old Testament, the Books of Moses and Egypt. Of all these latter works there are English translations in *Clark's Theological Library.*

**Henoticon** [*i.e.* "bond of union"].—A document put forth in A.D. 482 by the Emperor Zeno, with the assistance of Acacius, Patriarch of Constantinople, in a well-meant but futile attempt to effect a *rapprochement* between the various parties and half-heresies that then divided the Church. This it aimed at doing by ignoring the minor difficulties and differences, especially of the Nestorians, Eutychians, and Monophysites, and asserting only the fundamental and more comprehensive points of the faith on the lines already laid down at the Nicene and subsequent Councils. It was, however, satisfactory neither to the orthodox and semi-orthodox nor to the heretics, being condemned by Pope Felix II., and failing everywhere, through sheer feebleness and want of practicability, leaving as it did almost every point still open for disagreement.

**Henricians.**—A sect in the twelfth century, followers of the monk Henry of Cluny. He preached chiefly against the corruptions of the Romish Church. Lausanne was the first scene of his labours, and from here he went to France, where he formed a band of men into a sort of apostolic society, who went about

before their master carrying banners inscribed with the cross. He preached boldly against the vices of the clergy, he rejected the Baptism of Infants, and mocked at many of the ceremonies of the Church. Still, his preaching was very earnest, and attracted many to him. He was allowed by HILDEBERT DE LAVARDIN [q.v.] to preach at Le Mans during Lent, while he was absent at Rome; on his return he found that Henry had completely alienated the people from him. Hildebert requested him to leave the diocese, which he did, and went next to Provence, but was seized by the Bishop of Arles; and the Council of Pisa, held in 1134 under Innocent II., declared him to be a heretic, and condemned him to prison. In a short time he was released, when he for some years laboured in the south of France, and the progress of his sect was so alarming that Pope Eugène III. sent the Abbot Bernard of Clairvaux to preach against him, but without success. Henry was then brought before the Council of Rheims, in 1148, and was condemned to imprisonment for life; he died very soon after.

**Henry IV.,** King of France and Navarre, was born in Pau, in Bearn, Dec. 15th, 1553. He was the son of Antoine de Bourbon and Jeanne d'Albret, daughter and heiress of the King of Navarre, after whose death, in 1535, Antoine succeeded to the throne. Henry was brought up in his native place, after which he was sent to the French Court till 1566, when his mother recalled him to Pau, where she instructed him in the Calvinistic doctrines. In 1569 he joined the Huguenot party at La Rochelle, and from that time he played a conspicuous part in their ranks, on account both of his high rank and military abilities. In 1572, his mother dying (it is said of poison), Henry became King of Navarre. In the same year he married Margaret of Valois, sister of Charles IX. At the massacre of St. Bartholomew it was at first intended that Henry should be one of the victims, but his life was spared on condition that he professed Catholicism. He remained a prisoner in Paris till 1576, when he escaped to the Huguenots at Alençon and put himself at the head of the army, and gained many advantages. In 1589 he was reconciled to Henry III., who on his death-bed named him his successor. Half his subjects were opposed to him on account of his faith, and the Dukes of Lorraine and Savoy, and Philip II. of Spain, all claimed the throne. Henry gained advantages at Ivry and Arques, and at last, in 1593, it was settled he should reign, on condition that he for a second time should renounce his faith. This he did formally at St. Denis. It was not, however, till 1598 that all France submitted to him. Henry at once began to promote the commerce and industry of the kingdom, which had so long been disturbed by civil wars. He established new manufactures, introducing mulberry trees into the country, and so promoting the silk trade. He beautified Paris, improved the French roads, and encouraged men of learning. It is said that in the course of ten years the national debt was reduced from 330 millions to fifty millions of livres. With regard to religion, his conversion was evidently insincere. In his internal policy he was totally impartial, and promulgated the Edict of Nantes to redress the wrongs that the Protestants had suffered. [NANTES, EDICT OF.] In his foreign policy his views were more plainly shown. He was an ally of England, supported the independence of Holland, took part with the German Protestants against Rudolph II., and was opposed to Rome and Spain. This was plainly seen by his Catholic subjects. His life was frequently attempted, and he was at last killed by a Jesuit named Ravaillac on May 14th, 1610. He was deeply regretted all over France. His brilliant qualities, his taste, his humanity, and benevolence, made him much beloved, and his memory is still popular in France.

**Henry,** MATTHEW.—An eminent Nonconformist divine, born in 1662, at a farm-house called Broad Oak, in Flintshire, died of apoplexy on the way from Chester to London, in 1714. He was educated in London, and began the study of the law at Gray's Inn in 1685; but, being desirous of entering the ministry, was ordained in 1687, and settled in Chester as a Dissenting minister. In 1712 he accepted a call to Hackney, but died two years after. The work by which he is principally known is his *Exposition of the Old and New Testament*, which, however, he did not live to finish; it is useful rather as a devotional than a critical commentary. For homiletical purposes it still holds its ground among the best. It has been much used and praised by three great Nonconformist preachers, Robert Hall, Whitfield, and Spurgeon. Among his other works we may mention, *Inquiry into the Nature of Schism; Scripture Catechism; Communicant's Companion;* and some *Sermons*.

**Henry,** PHILIP [*b.* 1631, *d.* 1696], father of the preceding, was born at Whitehall (his father holding an office at Court), and received his early education at Westminster, whence, in 1648, he proceeded to Christ Church Oxford. He was present with his father at the beheading of Charles I. He took his B.A. in 1651, his M.A. in 1652, preached his first sermon the following January, and in 1659 became vicar of Worthenbury, in Flintshire. At the Restoration he refused to assent to the Act of Uniformity, and in consequence gave up his living, and after that lived chiefly at Broad Oak. In 1669, when the violent operation of the Five-Mile Act began to abate, he occasionally

preached. He was a man of remarkable purity of life and consistent conduct, of piety and humility. At Worthenbury, where he was much esteemed by the neighbouring ministers, he obtained the epithet of *Heavenly Henry*.

**Heracleonites.**—A branch of the Gnostic heretics, who took their name and heterodoxy from Heracleon, of whom Origen gives a long account in his commentary on St. John. He is represented by Epiphanius as a person who refined in many points upon the Gnostic divinity; but this was not done without reservation and keeping close to the main articles. To make himself the head of a sect, he went off from the usual exposition of many texts of Scripture, and sometimes altered the reading to make it comply with his notions. Thus he taught that by the words in St. John, "All things were made by Him" we are not to understand the World. The World, which he calls *Æon*, was not made, he says, by the Word, but that He was only the occasional cause of its being created by Demiurgus. The Old Testament prophets, he said, were not inspired; St. John the Baptist was really a *voice* which directed to the Messiah or Saviour; and the former prophets were nothing but random sounds in the air without any meaning. These Gnostics, in confidence of their superiority of knowledge, advanced strange paradoxes under pretence of explaining the Scriptures in a more spiritual and sublime manner.

**Herbert,** Edward, Lord Herbert of Cherbury, a celebrated deistical writer, was born at Montgomery, in 1581. He was educated at University College, Oxford, and went abroad in 1600, merely with the design of sight-seeing, but joined the English then serving in the Netherlands, and distinguished himself by his bravery. On the accession of James I. he was made a Knight of the Bath. After this he spent some years abroad, and at one time fought under Maurice of Orange. At length he returned to England, intending to devote himself to study and philosophical inquiry; but he was made a Privy Councillor and sent in 1618 as Ambassador to France to promote an alliance with England. He was recalled on account of a quarrel with the Connétable de Luynes, but on his death became once more Ambassador at Paris, where he remained some time, and published his first work, *Tractatus de Veritate*, etc., in 1624. The next year he was created a Baron of the Kingdom of Ireland, and in 1631 a peer of England. On the outbreak of the Civil War he seems at first to have sided with the Parliament, and then to have returned to his allegiance to Charles I. He died in 1648. Two posthumous works were published of his, *Expeditio Buckinghami Ducis in Ream Insulam*, and the *Life and Reign of Henry VIII.* He wrote his own biography, which was printed by Horace Walpole in 1784. He has left us the result of his speculations in two treatises, *de Veritate* and *de Religione Gentilium*. He was far from being a *sceptic* in the modern sense of the word. His speculations are philosophical rather than critical; he offers solutions rather than starts difficulties; he says religion is founded on an immediate consciousness of God and of Divine things, not on revelation or historical tradition; he makes his own religion of reasoning rest on the following grounds:—"There is a God whom man ought to honour and reverence; a life of holiness is the most acceptable worship that can be offered Him; sinners must repent them of their sins and strive to become better; and after death everyone must expect the rewards or penalties befitting the acts of this life." He was the contemporary of Hobbes of Malmesbury [q.v.], to whose principles he was directly opposed, though they not infrequently arrived at the same results.

**Herbert,** George, one of the saintliest characters which the English Church has produced since the Reformation, was born at Montgomery, in 1593. On the side of his father, who died when he was four years old, he was connected with the noble house of the Earls of Pembroke, to which connection he owed what little of worldly advancement his short life enjoyed; while to his mother, the daughter of Sir Richard Newport, of High Arch, county Salop, as to a second St. Monica, he was indebted for much of his personal holiness and spirituality. His eldest brother Edward was the above famous philosopher and historian, Lord Herbert of Cherbury. George, with two other brothers, was educated at home by a resident chaplain, under his mother's eye, till the age of twelve, when he was sent to the school at Westminster. There he remained for three years, and from thence was transplanted to Trinity College, Cambridge, where he pursued his studies with sufficient diligence to be elected Fellow of that society in 1614, and five years after, when Sir Francis Nethersole was called abroad on the King's business, he was appointed Public Orator to the University—a post which he held for the next eight years. At this period of his life he seems to have looked forward to a political career by preference, and did in fact make such progress in the King's favour at Court as to be rewarded with a sinecure appointment which secured him an income of £120 a year; but the death both of the King and of his two patrons, the Duke of Richmond and the Marquis of Hamilton, put an end to all such hopes, and, his mother's earnest desires at length prevailing with him, he resolved to take Holy Orders. The exact date of his ordination as deacon is unrecorded, but in 1626 he received the prebend of Layton Ecclesia, county Huntingdon—a preferment, however, which did not involve the cure of souls. Nevertheless, he spent a

considerable portion of the prebendal estate, which lay in the parish, in restoring its dilapidated church. Next year, to his inexpressible grief, he lost his mother, after a period of great suffering; almost immediately upon which he resigned his post at Cambridge, and in 1629, becoming himself weak in health, went for change of air, first to stay with his brother, Sir Henry, at Woodford, in Essex, and then for a visit to the Earl of Danby, at Dauntsey, in Wiltshire, who was the brother of his mother's second husband. There, by dint of careful dieting and rest from study, he contrived in great measure to recruit his strength. About this time he resolved upon two important steps, viz. marriage and taking priest's Orders. The first he effected in a way somewhat curious for its summariness. A kinsman of Lord Danby's who lived not far away, had frequently before his death (which occurred before Herbert came to Dauntsey), expressed his willingness and even desire that Mr. George Herbert should marry one of the nine daughters with whom Heaven had blessed him; "but rather his daughter Jane than any other, because Jane was his beloved daughter," says Walton in his life. And Jane it was to be; for thus as by invisible bonds they were drawn to one another, even before actual acquaintance, and three days after their first interview ("at which a mutual affection entered into both their hearts, as a conqueror enters into a surprised city"), the lady "changed her name into Herbert." His second resolution was not much longer deferred for its fulfilment. For about three months after his marriage the promotion of Dr. Curle to the bishopric of Bath and Wells rendered vacant the rectory of Bemerton in Wiltshire, which, though *pro hac vice* in the gift of the Crown, was ordinarily under the patronage of his kinsman, the Earl of Pembroke. Accordingly the Earl asked that the living might be offered to George Herbert, and his request was granted. Herbert hesitated for a while, from his sense of the great responsibility incurred. There seems also to have been a feeling among his friends that the life and duties of a country clergyman (then much degraded) were beneath the dignity of his birth. This idea, though generally rife at the time, was quite foreign to Herbert's pure and lofty conception of the sacred office; and after an interview with Laud, then Bishop of London, his scruples were at length overcome, he assumed the distinctive canonical dress then worn by the beneficed clergy, was inducted with the usual formalities into his living, and at the next Ember-tide received priest's Orders. Here, in this tiny country village, he spent the remaining two years and a few months of his life. A full and exquisitely touching description of his labours as a parish priest during this period is to be found, and should be read by everyone, in the pages of his biographer and friend, Izaak Walton. At Bemerton he died in 1632 (or 3), and was buried under the altar in his own church. As a writer and a poet, George Herbert had close affinities with and shared the faults and graces of those many literary men whom he also numbered among his best friends and admirers. Such were Dr. Donne, Dean of St. Paul's, Sir Henry Wotton, Bishop Andrewes, and Nicholas Ferrar, of Little Gidding. The word-conceits and fantastic wit, often leading to obscurity and frigidity, which characterise the whole of this school and period, are compensated for, perhaps more abundantly in George Herbert than in others, by a real beauty and the finest poetic feeling, and by an air of intense holiness and sincerity which breathes in almost every line that he wrote. Of his prose writings, which are on the whole less strained and purer in style than his poetry, *A Priest to the Temple* is as exquisite and as fascinating a work as was ever produced, and has without doubt helped many a clergyman to model his life more conformably to the Master's pattern. His chief poetical work is a collection of lyrics, suggested by the Christian seasons, or descriptive of the Christian virtues and aspirations, entitled *The Temple*, which is studded throughout with the choicest gems of thought and phrase. Besides these, there survive a great number of his effusions in Greek and Latin verse, English and Latin letters, and the *Jacula Prudentum*, this latter a collection of oracular sayings, partly no doubt original, and partly drawn from various sources.

**Herbert,** William, lived in the eleventh century, and had a great reputation for learning. He was born at Oxford, became prior of Fécamp, in Normandy, but removed to England on the invitation of William Rufus, at whose court he lived. He is said to have purchased the bishopric of Thetford, for which simoniacal act he was commanded by Pope Paschal II., by way of penance, to build several churches and monasteries. He translated the See from Thetford to Norwich, and built the cathedral there at his own cost; he also built the episcopal palace, two churches at Norwich, one at Elmham, one at Lynn, and one at Yarmouth. He died 1119.

**Herder,** Johann Gottfried.—A German theologian and metaphysician [*b.* 1744, *d.* 1803]. He was a friend of Kant, and afterwards of Goethe, and first became known as a teacher in the cathedral school of Riga, and a powerful preacher there. He was afterwards appointed Court Preacher at Büchberg. By the charm of his writing he was able to impress his views on the popular mind, and was one of the writers who established that principle of Biblical exegesis which has now become as a commonplace, that the Bible is not one dogmatical system, but a collection of literature of many ages, countries, and minds, each portion of which has to be interpreted by the light of its historical and mental

surroundings. He is one of the most conspicuous Humanists of the nineteenth century. [HUMANISTS.] In the preface to his *Ideas on the Philosophy of the History of Mankind*, he touchingly expresses the craving of an author for the sympathy of his readers, for a mutual sense of communion, and then continues as follows:—"In the history of mankind, the philosophy of human history, such a humanity on the part of the reader is, I think, an agreeable and primary duty. He who wrote this was a man, and thou art a man who readest. He might err, and perhaps has erred. Thou hast kinds of knowledge which he has not, and might have; use, then, what thou canst, and recognise his good purpose. Instead of blaming him, improve what he has done, raise his building higher. With feeble hand he laid some of the first stones of a building which it will require centuries to complete; happy when these stones are covered with earth and are forgotten, like him who brought them, if on them or on some other ground, that more beautiful building shall be raised." His *Christliche Schriften* gave the first impulse to that great mass of literature which has so wonderfully marked the nineteenth century, known as the various *Lives of Christ*. There can be no question that he had a warm affection for Christianity, though it may be matter of doubt as to what is his dogmatic position. To some he has appeared a Pantheist, expressing a passionate admiration for the discourses of Christ as the most perfect utterance of humanity that the world has seen. This opinion, however, appears due to an undue dread of the Pantheistic element in religion, and it seems nearly certain that Herder had attained to a personal faith in Christ as the Saviour of the world.

**Hereford,** BISHOPRIC OF.—It is very uncertain at what date this See was founded, but it is recorded that there were bishops of the early British Church here in the sixth century. Archbishop Ussher says that in 544 there was a See of Hereford. About 676 Putta, who had previously been Bishop of Rochester, was translated to Hereford by Archbishop Theodore. The first record of a cathedral there is that, about 830, a stone church was built for this purpose by Milfrid, ruler of Mercia; this Anglo-Saxon church lasted for about two centuries. The church was rebuilt in the time of Edward the Confessor by Bishop Ethelstan, but was very shortly afterwards burnt by the Welsh under Algar, Earl of Chester, and Griffin, Prince of Wales. Then Robert of Lorraine, or de Losinga, consecrated Bishop of Hereford in 1079, began to reconstruct the cathedral. Bishop Raynelm (1107-15) continued the work, and it was completed by Robert de Betun (1131-48). It was dedicated to St. Mary and St. Ethelbert, and was in the form of a Latin cross, with three bays for the choir, an eastern apse, a central tower, and eight bays for the nave. Bishop de Vere (1186–99) commenced the eastern transepts. The Lady Chapel was built between 1226 and 1246; the clerestory of the choir in 1250. The north transept was begun in the time of Bishop Acquablanca, and completed by Swinfield about 1288, who also built the north porch, the aisles of the nave, the presbytery aisles, and the north-east transept. The central tower was commenced about 1320. Succeeding bishops made additions, and it was completed about 1530 by Bishop Booth, who erected the northern outer porch. The building of the cathedral thus extended over 440 years. On Easter Monday, 1786, the west end fell, and its restoration was unhappily confided to Wyatt, who destroyed the Norman work of the triforium and clerestory, and replaced it with bastard Early English. Wyatt's work at Hereford is probably the ugliest disfigurement which any English cathedral has ever undergone. More alterations were carried out between 1841 and 1852 by Mr. Cottingham, but in 1858 the final work was happily entrusted to Sir Gilbert Scott, and completed in 1863.

King Ethelbert, who was murdered by Offa, is said to have been interred in the first Saxon church on this spot. Hereford cathedral contains many fine monuments; the chief is the shrine of Bishop Cantilupe [1275–82], the great saint of Hereford, and the last Englishman canonised before the Reformation. In the cathedral is preserved a most remarkable *Map of the World*, the work of Richard de Haldingham and Lafford, in Lincolnshire; he was prebendary of Hereford in 1305.

LIST OF BISHOPS OF HEREFORD.

| | Accession. |
|---|---|
| Putta | 676 |
| Tyrhtel | 688 |
| Yorhthere | 710 |
| Wahlstod | |
| Cuthbert | 736 |
| Podda | 741 |
| Hecca | 758 |
| Ceadda. | |
| Aldberht | 777 |
| Esne | *c*785 |
| Ceolmund | *c*788 |
| Utel | *c*798 |
| Wulfhard | 800 |
| Beonna | 823 |
| Eadulf. | *c*836 |
| Cuthwulf | *c*838 |
| Mucel | |
| Deorlaf | *c*866 |
| Cynemund | *c*888 |
| Edgar | *c*901 |
| Tidhelm | *c*930 |
| Wulfhelm | *c*939 |
| Alfric | *c*941 |
| Athulf. | *c*973 |
| Ethelstan | 1012 |
| Leofgar | 1056 |
| Walter | 1061 |
| Robert de Losinga | 1079 |
| Gerard. | 1096 |
| Reinhelm | 1107 |
| Geoffrey de Clive | 1115 |
| Richard | 1121 |
| Robert de Bethune | 1131 |
| Gilbert Ffolliott. | 1148 |
| Robert de Maledon | 1163 |
| Robert Ffolliott | 1174 |
| William de Vere. | 1186 |
| Giles de Bruce | 1200 |
| Hugh de Mapenore | 1216 |
| Hugh Ffolliott | 1219 |
| Ralph Maidstone | 1234 |
| Peter d'Acquablanca | 1240 |
| John Breton | 1269 |
| Thomas Cantilupe | 1275 |
| Richard Swinfield | 1283 |
| Adam Orlton | 1317 |
| Thomas Charlton | 1327 |
| John Trilleck | 1344 |
| Lewis Charlton | 1361 |
| William Courtenay | 1370 |
| John Gilbert | 1375 |
| John Trevenant. | 1389 |
| Robert Mascall | 1404 |
| Edmund Lacy | 1417 |
| Thomas Polton | 1420 |
| Thomas Spofford | 1422 |
| Richard Beauchamp | 1449 |
| Reginald Boulers | 1451 |
| John Stanbery | 1453 |
| Thomas Milling | 1474 |
| Edmund Audley. | 1492 |
| Hadrian de Castello | 1502 |
| Richard Mayew | 1504 |
| Charles Booth | 1516 |
| Edward Fox | 1535 |
| John Skip | 1539 |
| John Harley | 1553 |

| | Accession. |
|---|---|
| Robert Parfew, or Wharton | 1554 |
| John Scory . . | 1559 |
| Herbert Westfaling | 1586 |
| Robert Bennett . | 1603 |
| Francis Godwin . | 1617 |
| Augustine Lindsell | 1634 |
| Matthew Wren . | 1635 |
| Theophilus Field | 1635 |
| George Coke | 1636 |
| Nicolas Monk | 1661 |
| Herbert Croft | 1662 |
| Gilbert Ironside . | 1691 |
| Humfrey Humphries . | 1701 |
| Philip Bisse | 1713 |
| Benjamin Hoadly | 1721 |
| Henry Egerton | 1724 |
| James Beauclerk | 1746 |
| John Harley | 1787 |
| John Butler. . | 1788 |
| Ffolliott H. W. Cornewall. | 1803 |
| John Luxmoore . | 1808 |
| George I. Huntingford | 1815 |
| Edward Grey | 1832 |
| Thomas Musgrave | 1837 |
| Renn D. Hampden | 1848 |
| James Atlay | 1868 |

**Hereford,** Use of. [Uses.]

**Heresy** [Gr. *hairesis*, "choice"] signifies a personal choice of opinions contrary to the general teaching of the Church and the Holy Scriptures. It is universally agreed that the fact of holding an erroneous opinion does not make a man a heretic: he may have been brought up in it, and not discerned his error, or may hold it in invincible ignorance. That heresies of a fundamental character, because subversive of Christian truth, and therefore necessarily of Christian morals, have existed in the Church from the beginning, we have Scriptural evidence to show. In the days of the Apostles there were the *Judaisers*, who denied the sufficiency of the Gospel; the *Nicolaitans* [Rev. ii.], *Hymenæus* and *Philetus* [2 Tim. ii. 17], *Simon Magus*, *Cerinthus*. The tenets of the principal heresiarchs who have denied the orthodox faith will be found under their respective names. But the following table will be found useful as a general classification of the principal points concerning which men have departed from cardinal doctrines of the Catholic faith.

I.—Regarding the Creation, and the Origin of Evil.

The Gnostics and the Manichæans denied that God was maker of Heaven and Earth, and of all things visible and invisible; affirming that matter is eternal and evil in its own nature.

II.—Regarding the Trinity. [See Ath. Creed, v. 3—28.]

The Montanists denied the Trinity in Unity, and Divided the Substance, affirming the *separate* personality of the Son, and regarding Montanus himself as a Paraclete. They were charged with *Tritheism*, *i.e.* holding the Trinity, but denying the Unity.

The Psilanthropist Monarchians (Theodotus, Artemon, Paul of Samosata), with the Ebionites, Carpocrates, and the Arians, denied by implication the Unity in Trinity, affirming that God the Father is the only God without the distinction of persons; thus holding the Unity, but denying the Trinity.

The Macedonians excluded the Holy Ghost from the Godhead, and so denied the Trinity, though they acknowledged the Father and the Son.

The Patripassian Monarchians (Praxeas, Sabellius, Noetus), with the Photinians, agreed with the Psilanthropist Monarchians in rejecting the distinction of Persons in the Godhead. They denied that there is One Person of the Father, another of the Son, and another of the Holy Ghost, and Confounded the Persons; affirming that the Father, Son, and Holy Ghost are only manifestations of one and the same Person, performing different functions as Creator, Redeemer, and Inspirer.

III.—Regarding the Person of Christ. [See Ath. Creed, v. 29—48.]

[a] *The Divine Nature.*

Arius denied that Christ was begotten of His Father before all Worlds; that He is Very God of Very God, of one substance with the Father: that the Godhead of the Son and of the Holy Ghost are one, their glory equal, their majesty co-eternal, with the Godhead, the Glory and the Majesty of the Father; and that the Son and Holy Ghost are uncreate, eternal, and almighty. He affirmed that Christ was made out of nothing by the Father, and was only the highest of created beings. [Council of Nicæa, A.D. 325.]

The Semi-Arians also denied the co-equal and co-eternal Godhead of Christ; but they allowed that He is, in a sense, of one nature with the Father, affirming that "*the Son is like the Father in all things according to the Scriptures.*" [Synod of Rimini, A.D. 359.]

The Acacians went beyond Arius, and affirmed that "*the Nature of Christ is different from that of the Father.*"

The Aetians went beyond the Acacians, and affirmed that "*Christ is unlike the Father both in Nature and Will.*" [Synod of Antioch, A.D. 361.]

The Psilanthropist Monarchians, with the Ebionites and Carpocrates, denied that Christ was anything more than man.

[b] *The Human Nature.*

Valentinus denied that Christ partook of the Nature of the Virgin, *i.e.* that He was Incarnate of the Virgin Mary and Man of the substance of His mother.

Tatian denied that Christ was Perfect Man, affirming that His body was of peculiar, heavenly texture, and not a real human body.

Mani, and all others who were Docetæ, in like manner denied that Christ is Perfect Man.

Apollinaris denied that Christ is Perfect Man, of a reasonable soul and human flesh subsisting, affirming that the human nature in Christ has not the reasonable human soul. As Arius denied that He is of the same nature with God, Apollinaris denied that He is of the same nature with man.

The Monophysites, who said that Christ had but one nature, and the Monothelites, who said that He has but one will, though they admitted the original perfection of Christ's human nature, denied its present perfection.

[c] *The Union of the Two Natures.*

Cerinthus and Basilides denied the perfect and eternal union, affirming that Christ the Son of the Father dwelt in the Man Jesus only from the Baptism till the Crucifixion.

Nestorius (or his followers in his name) denied the Unity of Person in Christ, and made Him out to be two, not one Christ. He not only *distinguished* the natures, but *divided* them. [Council of Ephesus, A.D. 430.]

Eutyches, and his followers, the Monophysites and Jacobites, denied that Christ now exists *in* two whole and perfect natures, though they admitted that He was originally of them, in which they differed from Apollinaris. They regarded Christ as one altogether, by confusion of substance, and did not distinguish the natures. [Council of Chalcedon, A.D. 451.] Nestorius divided the Natures, Eutyches confounded them; whereas the Catholic doctrine is that we ought to *distinguish* but not to *divide* them.

IV. —Regarding the Holy Ghost.

Arius had, by implication, denied that the Holy Ghost is Lord, when he denied that the Son is Lord.

The Macedonians denied the Godhead of the Holy Ghost, *i.e.* that He is the Lord, and the Giver of Life; but some of them also denied His Personality, affirming that the name Holy Ghost denotes no more than an influence proceeding from the Father. [Council of Constantinople, A.D. 381.]

**Hermann,** Archbishop of Cologne [*b.* 1477, *d.* 1552].—A conspicuous character in the

history of the Reformation. Recognising the truth which underlay the Reform movement, and especially the teaching of Luther respecting the justification of man, he introduced many reforms into his diocese, whilst he was anxious not to separate entirely from the Church of Rome, but to preserve the unity with the past. In 1543 he met with such opposition from his chapter, as resulted in the interference of Charles V., and the deposition of the Archbishop. In 1543 he invited Melancthon and Bucer to draw up a Scriptural form of doctrine and worship for his subjects. This book was called the *Consultation of Hermann, Prince-Archbishop of Cologne*, and contained directions for the public services and administration of the sacraments, with forms of prayer and a litany, and also expositions of several points of faith and duty. It was published in German in 1543, in Latin in 1545, and in English in 1547. We are indebted to this *Consultation* for parts of our Communion Service, viz. the General Confession, the Absolution, the Comfortable Words; for the Reformed Service of Baptism, which was copied from Luther; and largely for the Litany, especially the part which pleads for mercy by the Passion of Christ.

**Hermas.**—An early Christian writer, one of those included under the title of "the Apostolical Fathers." Origen, Eusebius, and Jerome declare him to be the same that St. Paul salutes at the end of his Epistle to the Romans. Some call him Hermes, which gave occasion to some modern authors to attribute his book to a certain Hermes, Pope Pius I.'s brother; but all the ancients name him constantly Hermas, and Jerome observes that the author of that book was a Grecian, and consequently more known to the Grecians than to the Latins, which could not be if Pope Pius's brother were author of it. The work of Hermas, which is found among the Apostolical Fathers, is called by the general name of *The Shepherd*, and is divided into three parts. The first, entitled *Ecclesia*, contains four visions which the author saw. In the first two a lady appears to him, warns him against evil thoughts and against his neglect of his children. In the third he sees six young men building a palace, and the lady explains that it represents the building of the Church Triumphant. The fourth reveals the trial and tribulation which is about to come upon men. The second part relates twelve *Instructions* or commands, delivered by a guardian angel in the shape of a grave pastor. They comprise such subjects as that we must believe in one God, must avoid detraction, lying, dissimulation, that the heart must be sober and patient, that prayer must be continual, undoubting, earnest, and that the commands of God are not impossible. The third part contains ten *similitudes*, by which the author was instructed in the precepts of happiness and Christianity. The Great Tribulation, mentioned in his fourth vision, is by Dr. Hammond and Dodwell supposed to refer to the destruction of Jerusalem, in which case it must have been written before the year 70, in which that city was sacked and demolished by Titus. Archbishop Wake, however, thinks the reference is to the persecution under Domitian. The book was received formerly in some churches as canonical, and Irenæus, Clement of Alexandria, Origen, and Tertullian, quote it as a book of the Holy Scripture, but it was looked upon by other Churches only as a useful and edifying book. The voice of the Church decided against its canonicity, and some writers have treated it with unmeasured contempt. Wake, as was his wont, gives his judgment dispassionately. He says: "That there are many useful things in it, especially in the second, and as I think, the best part of it, cannot be denied. And for the other two it must be considered that though such visions as we there read of, being no longer continued to these latter ages, may warrantably be despised in the pretenders of the present day, yet we cannot doubt but that at the time this book was written, the extraordinary gifts of the Holy Ghost were very frequent, and we need not question but that such revelations too, among the rest, were communicated to holy men for the benefit of the Church."

**Hermeneutæ** [Gr. "interpreters"].—They were officers in the Church who had to render one language into another, as there was occasion, both in reading the Scriptures and in the homilies that were made to the people; this office would be chiefly in Churches where the people spoke different languages, as in the Churches of Palestine, where probably some spoke Syriac and others Greek, and in the African Churches, where some spoke Latin and others Punic.

**Hermians.**—An heretical sect, who, with the Seleucians, refused the use of baptism by water, on the ground that it was not instituted by Christ. Their authority was the words of St. John, "I baptise you with water, but He that cometh after me shall baptise you with the Holy Ghost and with fire;" the very same text which is cited centuries after in *Barclay's Apology* for the rejection of water baptism by the Friends. They thought that the souls of men consisted of fire and spirit, and therefore a baptism of fire was more suitable to their nature, but what kind of baptism that was, none of the ancients have told us, unless Clement of Alexandria, who tells of some who, when they had baptised men in water, made a mark on their ears by fire.

**Hermits,** formerly often called **Eremites** [Gr. *crēmos*, "a desert"].—The beginning of the solitary or hermit life in the Christian Church is to be traced to the frightful condition of the Roman Empire in its last

days. Christianity had reformed individual souls, but the Empire was as a dead carcase, which could not be revivified, and must be taken away. Men who discerned the signs of the times, and who expected the fiery judgment of God to fall, fled from the world, to pray and fast and watch alone. They had, indeed, seen Eastern pagans, as well as Jews, doing so before them. Buddha and his followers in India, and the Essenes among the Jews, had retired from the world into solitude; and in Egypt, apparently, first, Christian men and women in the terrible fourth century swarmed out into the desert. Soon news came into the cities of their holiness, their labours, and the wondrous miracles which they wrought, and the life which they led came for a while to be the ideal Christian life, supported, preached, practised by all the great men of the time—men like Athanasius, Basil, Chrysostom, Jerome, Augustine. Of the hermits proper, those whose whole religious life was spent in this form, and who are not otherwise known than as hermits, the most celebrated were St. Antony, his pupil Hilarion, Paul, Arsenius, and Simeon Stylites. The best account of them is to be found in Montalembert's *Monks of the West*, and there is a very charming volume of biographies of the Hermits among the works of Charles Kingsley. Short notices of the principal hermits will be found under their respective names.

**Hermogenes.**—A noted heretic who lived about the end of the second century. He was a painter by profession, and is generally supposed to have been born at Carthage. Being unable to reconcile the goodness of God with the existence of evil in His creatures, he held and taught that matter, in itself evil, was eternal; thus he would be styled in our day a materialist. His teaching was the exact opposite to the teaching of the Gnostics on this subject. Hermogenes held that there must be a complete correspondence between the moral character of the Creator and that of the creature, and as this does not exist, his theory of the eternity of matter was put forward to solve the difficulty, and to manifest that God is good, in spite of the evil existing in His world. Tertullian wrote a treatise against Hermogenes. Other writers also opposed this heresy, including Theodoret, Origen, Theophilus of Antioch, and Hippolytus. In all other respects, both Tertullian and Hippolytus acknowledge that Hermogenes was sound in faith, acknowledging Christ as God and man. The late Mr. John Stuart Mill met the same moral difficulty in nearly the same way.

**Hernhutter.** [Moravians.]

**Herrick,** Robert, a sacred poet, was born in London, in 1591, and educated at St. John's College, Cambridge, with the intention of studying for the law. Eventually he decided upon entering the Church, and through the Earl of Exeter he received the living of Dean Prior, in Devonshire, where most of his poems were written. In 1647 he was ejected by the Parliament from Dean Prior, and he then settled at Westminster, being supported by the Royalists. He was able to return to his living at the Restoration. The date of his death is unknown.

**Hertford,** Council of.—An important Anglo-Saxon Council, held in 673, under the presidency of Archbishop Theodore [q.v.]. The following canons were passed:—

1. That Easter should be kept upon the Sunday after the fourteenth day of the moon of the first month.
2. That no bishop should encroach upon the diocese of another, but content himself with the people under his own jurisdiction.
3. That the monks should not stroll from one monastery to another, nor remove without the leave of their abbot; but pay that submission which they promised at the taking the Order upon them.
4. That no clergyman should quit the diocese of his own bishop, and ramble at pleasure; neither should he be received into a foreign diocese without letters of recommendation from his bishop, and if he happens to be entertained, and refuses to return upon his diocesan's invitation, then both himself and those that receive him shall be liable to excommunication.
5. That bishops and clerks who are strangers must be contented with the civilities of an entertainment, and that it shall be lawful for none of them to execute any part of their function without the leave of the bishop of the diocese.
6. That it is convenient a synod should be called twice a year; but because there are several reasons why this cannot be effected without trouble, all the Fathers agree that a council should be held only every year at Clofeshooh upon the 1st of August.
7. That no bishop should have the ambition to prefer himself to another, but that in the case of precedency all the prelates should be governed by the regards of time, and the order of their consecration.
8. It was proposed that the number of bishops should be increased in proportion to the conversions of the laity; but upon this point they came to no resolution for the present, etc.

**Hervey,** James, was born in 1714, at Hardingstone, near Northampton, and was educated at Lincoln College, Oxford, where he became acquainted with Wesley and Whitfield. He was, for a while, curate of Dummer, in Hampshire, and afterwards of Bideford, where the congregation were so appreciative of him that they voluntarily collected enough each year to raise his stipend to £60. On his father's death he succeeded him as rector of Weston Favell, where he died of decline, in 1758, having devoted his whole life to acts of benevolence. He belonged to the strong Calvinistic school. His name is famous as the author of a work entitled *Meditations among the Tombs*, which was formerly much read, but is now almost forgotten.

**Hesychasts** [Gr. *hēsychia*, "stillness"].—A sect of Greek Quietists, or mystics, who lived in the monastery of Mount Athos in the fourteenth century. They were also called Palamites, from the name of their leader,

Gregory Palamas, Archbishop of Thessalonica. They believed that all perfection lay in contemplation, and in the elevation and abstraction which were the result. They also held that there is Divine light hidden in the soul, the same as that which encircled the Saviour on Mount Tabor, and capable of being communicated, and, therefore, retiring into a dark cell, fixed their eyes on their navels, until, as they imagined, the light beamed forth. For this idea they were attacked by Barlaam, a monk of another monastery, who carried on a controversy with Gregory Palamas for four years. Finally, in 1341, a Council was held at Constantinople, which decided in favour of the Hesychasts, and Barlaam went to Italy. Underneath the controversy was the hotly disputed question of reunion with Rome, which Barlaam was supposed to be seeking. In 1351 the controversy was revived by Acindymus, a monk of Constantinople, who wrote *de Essentia et Operatione Dei*, which was responded to by Nicolas Cabasilas in his *Life of Christ*. The Hesychasts were again triumphant, but died out soon after. The question of the "Thaboritic Light" is still discussed in the Greek Church.

**Hesychius.**—A reviser of the Septuagint and Greek Testament, mentioned by Eusebius; martyred by Maximin in the third century.

**Heterodoxy** [Gr. *heteros*, "another" and *doxa*, "opinion"].—Opinion contrary to established doctrine.

**Hexapla.** [ORIGEN.]

**Hexham,** BISHOPRIC OF.—This See lasted for a hundred and forty-three years, in the seventh, eighth, and ninth centuries. It was formed out of the northern part of the great diocese of York, by Egfrid, King of Northumbria, its first bishop, Eata, being consecrated by Theodore, Archbishop of Canterbury, in A.D. 678. The last bishop of Hexham died in A.D. 821, when the diocese was absorbed into that of Lindisfarne. The title has been revived in modern times for bishops of the Roman Catholic population of Northumberland. The following are the names of the ancient bishops of the Church of England taking their title from Hexham. The ancient See continued to form part of the diocese of Durham until 1882, when it was revived in the modern one of Newcastle. [NEWCASTLE, BISHOPRIC OF.]

| | Accession. | | Accession. |
|---|---|---|---|
| Eata | 678 | Alkmund | 767 |
| Trumbert | 681 | Tilbert | 781 |
| Eata (restored 685) | | Ethelbert | 789 |
| John of Beverley | 687 | Heardred | 797 |
| Wilfrid | 705 | Earrbert | 800 |
| Acca | 709 | Tidferth | 806 |
| Frithobert | 734 | | |

**Heylyn,** PETER, D.D., Church historian, born at Burford, near Oxford, in 1600. He studied at Oxford, and gave lectures on history and cosmography in that University. Through the interest of Archbishop Laud, in whose theory of Church and King he believed, he was, in 1629, appointed Chaplain to Charles I., who made him Prebendary and Sub-dean of Westminster, and gave him several livings. The Long Parliament deprived him of these livings, and also confiscated his property. At the Restoration he again became Sub-dean of Westminster, and died in 1662. He was a voluminous writer, and his controversial works, directed chiefly against the Presbyterians, are very bitter. The most important of these are *Aërius Redivivus* and *History of the Presbyterians* [from 1536 to 1647]. Among his other works are:—*Microcosmus* [1625]; *History of St. George* [1631]; *Examen Historicum*, an attack on Fuller's *Church History*; *Historia Quinquarticularis*, a defence of Arminianism; *Ecclesia Restaurata*; *Cyprianus Anglicus, or a Life of Bishop Laud*; *Theologia Veterum*; various works against Calvinism, etc.

**Hicksites.**—An American branch of Friends or Quakers, who took their name from their leader, Elias Hicks. They separated from the old body of Friends in 1828, by whom they were accused of lapsing into deism. Hicks taught that God gave to every man at his birth light and grace sufficient, if obeyed, to save him, without either the help of the Word of Christ, or Christ Himself. He denied the doctrines of the Trinity and Satisfaction, and also of Original Sin. His teaching spread through the United States, and especially in Pennsylvania, and it is doubtful whether the Hicksites do not still form a majority in the Society of Friends throughout America. [FRIENDS.]

**Hierome.** [JEROME, ST.]

**Hieronymites.** [JERONYMITES.]

**High Church.**—A term used to designate that party in the Church which followed the principles of Laud and Andrewes, claiming union with the ancient Church, and attaching essential importance to the Episcopal succession. At the Restoration of the Church and the throne after the Protectorate, this party was in the ascendant in Parliament and in the country. The folly of James II. produced the Revolution, and this was followed by the Nonjuring Schism, the result of which was that the body of the clergy were High Church, while the bishops, being appointed by the Whig Government, were Low. In the days of Queen Anne the High Church party was again in the ascendant, but the time of the first two Georges was entirely Whiggish. The reign of George III. saw a turn of the tide. In that reign the "orthodox," or High Church party, was by far the most numerous, but, as a whole, it was a lifeless body; the other side showed great activity and zeal in promulgating their own

doctrines [EVANGELICAL PARTY], preferring extemporary prayer and preaching, while the High Churchmen professed unbounded zeal for the Prayer Book. But it would be a mistake to identify their views with those of the High Churchmen either of the days of Queen Anne or of Queen Victoria. Though they inherited the traditions of the dominant party of the reigns of the Stuarts, they rested their claim to ascendancy, not on the Divine mission of the Church, but on the fact that it was "by law established." They said nothing, and cared nothing about the apostolic succession, which had been the cardinal doctrine of the Nonjurors. From their security they were rudely shaken by William Cobbett, whose *History of the Reformation* was written with the intention of destroying the Church of England. It must be confessed that he had too good grounds for casting away his respect for the Church as it then was. The clergy, as the literature of the time displays them, were self-indulgent and slothful, bishoprics were conferred on relatives of Prime Ministers, or simoniacally bought; the investment being a profitable one, inasmuch as the buyers not only enriched themselves, but loaded their children with preferment in a shameless way. No wonder that Cobbett succeeded in making the Church unpopular; and there were many who thought that her days were numbered. But a better spirit arose. The Evangelical party kept alive the spiritual principle that seemed ready to die, until a new power arose, appealing not to the emotional and religious sentiment, but to the great historical traditions of the past. [TRACTS FOR THE TIMES.] Under the leadership of Newman and his friends the High Church movement took new shape. Amongst the names of the High Church party of the present century we have to place not only the Oxford Tract writers and their immediate followers, but also men who were partly influenced by them, as well as some who worked on independent lines. Such were Archbishop Howley, Bishops Marsh, Blomfield, and Lonsdale, Drs. Mill and Molesworth, and Hugh James Rose. Notices of each of these divines will be found under their names. The High Church party, in spite of much discouragement, and many attempts to suppress it, steadily made way, until it became a very prominent party in the Church of England. Some of its members have desired to express its opinions by means of outward symbols, and are known as Ritualists. [RITUALISM.] But the old-fashioned members of the party stand aloof from this, and refuse to be identified with anything which appears to the world in general to approximate to the teaching of the Church of Rome.

**High Mass.** [MASS.]

**Hilarion,** ST.—A hermit of the fourth century, born near Gaza. St. Jerome, who wrote his life, reports him as working miraculous cures by calling on the name of Jesus, and so making many disciples.

**Hilary,** ST., born at Poitiers, was converted, with his wife and daughter, to Christianity. He was consecrated Bishop of his native place about 354. He was a great champion for the Catholic doctrine against the Arians, and Saturninus, the Arian Bishop of Arles, procured his banishment into Phrygia. In 359 he was called to the Council of Salonica, where he bravely upheld his belief, and he also pressed for a public conference with the Arians in presence of the Emperor, but they persuaded him to send their enemy back to Gaul. Upon his arrival at Poitiers, in 360, he convened several Councils for restoring the ancient belief, and in his zeal for the Catholic faith went to Italy in 364 and denounced Auxentius, Bishop of Milan, as an Arian, to the Emperor Valentinian, who ordered a conference between Hilary and Auxentius, in presence of ten other bishops; to this Auxentius, after much demurring, was obliged to agree, and, thus pressed, he declared his belief in the Divinity of our Lord. Hilary suggested to the Emperor that his profession was without sincerity; but he, tired of the dispute, would listen no longer, and ordered Hilary to leave Milan. He returned home, and died in 367. His festival is kept on Jan. 14th. His works are:—*Twelve Books on the Trinity*, begun in 346, and finished in his exile; a *Treatise on Synods*, written during his banishment in 359; *Three Discourses to Constantius on Arianism*; and commentaries on St. Matthew and part of the Psalms; but these are mostly copied from Origen and Augustine. The best edition of his works is that published by the Benedictines in 1693. They claim for him the authorship of the *Te Deum*, and Mr. Procter [p. 222] says "there seems little reason to dispute it."

**Hilary,** ST., Bishop of Arles [*b.* 401, *d.* 449].—The place of his birth is unknown. He was well educated, and while still very young, he followed the example of a friend and relative, Honoratus, and retired to the monastery of Lérins. In 426 Honoratus was made Bishop of Arles, and after much persuasion Hilary was induced to accompany him. Honoratus died in 429, and Hilary was unanimously chosen his successor. He was an eloquent and impressive preacher. Hilary was involved in a contest with Pope Leo I. about a bishop named CHELIDONIUS [q.v.]. The Pope's resentment was implacable, and he deprived Hilary of his rights as a Metropolitan. Hilary, having in vain tried to bring the Pope to a friendly temper, spent the rest of his days in prayer and study. Though Leo treated Hilary roughly in his lifetime, he paid a tribute to his piety after his death. The only genuine writings of his extant are his *Life of St. Honoratus*, his predecessor; and a *Letter to Eucherius, Bishop of Lyons.* Others

are ascribed to him, but without proof, and many writers suppose him to be the author of the Athanasian Creed.

**Hilda,** St., Abbess of Whitby, was the daughter of Hereric, nephew of Edwin, King of Northumbria. She was born in 614 at Elnete, in Yorkshire. She received baptism with her grand-uncle in 627. Twenty years later she determined to adopt the monastic life, and after passing a year under the Benedictine rule, became the abbess of a small convent at Hartlepool. In 657 she moved to Whitby. The conference under King Osurf concerning Easter was held in her monastery in 664. Hilda was an enemy to the increase of Papal rule, and opposed the tonsure of priests and the celebration of Easter according to the Roman ritual; but the question was decided against her, and she yielded. Under her the monastery at Whitby became very famous, and five of the monks became bishops. Her influence was spread very wide, and she was called "The Mother." She died Nov. 17th, 680, after an illness of seven years.

**Hildebert de Lavardin** [*b.* 1055, *d.* 1134], Bishop of Le Mans, and afterwards Archbishop of Tours. He studied first under Berenger, and then under St. Hugo, of Cluny, who made him a monk of his own Order. In 1098 he succeeded Hoel in the See of Le Mans, having first been Archdeacon there. He was at first disturbed by a war between Helie, Count of Le Mans, and William Rufus, King of England; the Count fell into the hands of the King, and Hildebert, who sided with his lawful ruler, was instrumental in getting him re-established. He was also troubled by the revival preacher, Henry of Lausanne, and went to Rome to beg Pope Paschal II. to release him from his duties; but this was refused. On his return home he was made a prisoner at Nogent, and on his release he consecrated the cathedral of Le Mans, then newly built, and remained there undisturbed till 1115, when, on the death of Guillebert, he was translated to the archbishopric of Tours. Here, at first, he had a contest with Louis le Gros, who had seized his temporalities; but he soon gained favour with that prince, and all went smoothly till his death. This Bishop left many letters to Bernard of Clairvaux, Anselm, etc., on subjects of morality, discipline, and history. He wrote also some poetry, and the lives of some saints, as well as many sermons. All contemporary writers speak of him with commendation.

**Hildebrand.** [Gregory VII.]

**Hildegarde,** St.—An abbess of the Benedictine Order in the eleventh century, so eminent for her learning and piety that she was consulted almost as an oracle by the great men of her time, particularly by the Patriarch of Jerusalem and St. Bernard. She received visions which were approved by Pope Eugenius III. She died in 1181 in the monastery she had founded at Rupertsberg, being eighty-two years of age. She wrote several treatises against the Cathari, a comment on the Rule of St. Benedict, etc. A collection of her Letters was printed at Cologne in 1566.

**Hill,** Rowland, born at Hawkstone, in Shropshire, 1744; died in London, 1833. He was educated at Shrewsbury and Eton, and in 1764 entered St. John's College, Cambridge. While yet an undergraduate he commenced expounding the Scriptures and preaching in the surrounding villages, which roused against him the wrath of the college authorities. In 1766 he made the acquaintance of Whitfield, which strengthened his determination to preach. In 1769 he took his B.A., and looked forward to his ordination; but this was refused him by no less than six bishops, solely on the ground of his "irregular" proceedings at Cambridge. He then visited London and preached in Whitfield's Tabernacle in the Tottenham Court Road, and then wandered about the country in great poverty, preaching in the open air. At length, in 1773, he was ordained deacon by the Bishop of Bath and Wells, and became curate of Kingston, in Somersetshire; but as he continued his open-air preaching, the Bishop refused to admit him to priest's Orders. He became very prominent by the frequent addresses he made to large crowds of people in St. George's Fields during the Gordon riots in June, 1780, and in 1782 a meeting of his friends and admirers assembled to found a chapel for his permanent ministry. This resulted in the building of the Surrey Chapel, where he preached almost to the time of his death, going away, however, all the summer on itinerary preaching. In 1771 he had built a chapel at Wotton-under-Edge, in Gloucestershire, and now he styled himself "Rector of Surrey Chapel, Vicar of Wotton-under-Edge, and Curate of the fields, commons, etc., throughout England and Wales." The service in the Surrey Chapel was conducted according to the ritual of the Church of England, but his pulpit was open to many famous Nonconformist preachers. Rowland Hill was a very eccentric man, full of wit and drollery, which he did not scruple to introduce into his preaching. His chief literary work was his *Village Dialogues*, published in 1801, a racy book, which showed how closely Mr. Hill observed all classes of society. In 1803, on the passing of the Clergy Residence Act, he published a satirical pamphlet called *Spiritual Characteristics*. In 1790 he wrote *A Warning to Professors, containing Aphoristic Observations on the Nature and Tendency of Public Amusements*. He took a warm interest in the British and Foreign Bible Society from the time of its foundation in 1803.

**Hillel.**—A famous Jewish doctor, born about 112 B.C., of poor parents, and called "the Babylonian" from his birthplace. He left Babylonia at the age of forty, and came to Palestine to study the Law; he distinguished himself so greatly that at the age of eighty he was chosen Patriarch of the nation, and head of the Sanhedrim. He was the pupil of Shammai and Abtalion, but, differing from the former, he set up a rival school, and there was so much opposition between the disciples of these two masters that blows were struck and lives lost in their quarrels. The Jews decided in favour of the school of Hillel, as he was able to quote better authorities on his side than Shammai. He was greatly esteemed as a teacher, and is said to have lived to the age of 120.

**Hincmar,** Archbishop of Rheims in 845, famous for his learning among his contemporaries. He was born about 806, and educated in the monastery of St. Denis, and became very intimate with Charles the Bald. He ruled his diocese with great firmness, and is noted for vindicating the rights of the Gallican Church; in doing which he acted very bitterly against his nephew, Hincmar, Bishop of Laon. He was strenuous and firm in maintaining that the "decretals of Isidore" were spurious, but on the other hand he upheld the doctrine of Paschasius Radbert on Transubstantiation. He was also violent in the persecution of Gottschalk [q.v.]. He was driven from Rheims by the Normans not long before his death, which took place at Epernay in 882. An edition of his works was published at Paris, in 1645, by Sirmond. One of his best books is *Annals of Rheims.*

**Hincmar,** Bishop of Laon in the ninth century. He took the Pope's part against the Gallican Church and his King, and for this was deposed at the Synod of Douzi [871], presided over by his uncle, the Archbishop of Rheims. He was sent to prison, and his eyes were put out; but Pope John VIII. re-established him in the Council of Troyes in 878, and gave him half of the bishopric's revenue. A few of his letters are extant in Sirmond's edition of *Hincmar of Rheims.*

**Hindooism.**—The religion professed by some 150 to 190 millions in India. Its origin is lost in antiquity. Its earliest books are the Vedas, which probably are taken from still earlier history, and it was originally simple in form, but gradually multiplied gods and advanced in sacerdotalism and complexity of forms. The philosophical speculations of Brahminism were followed by the Buddhist reaction against sacerdotal tyranny. [Brahminism; Buddhism.] The most prominent and characteristic institution of Hindooism is caste. The touch, even the shadow, of a low caste man pollutes. Thus Hindooism separates man from man. Woman is treated tyrannically and unjustly. The effect upon Hindooism of the contact with Christianity has been profound, and it is impossible to forecast the result. The Hindoos admire and acknowledge the beauty of our faith, whilst they still hold their own. The Brâhma-Samâj ("Church of God") is an attempted reconstruction of Hindooism, traceable to the work of Rammohun Roy, who, in 1820, wrote a book in praise of the precepts of Jesus, while he denied His Divinity. He died in England in 1833, but the Samâj still progressed, and in 1850 passed a resolution denying the infallibility of the Vedas. In 1858 Keshub Chunder Sen, full of ideas which he had derived from the Bible and from the writings of Chalmers, put forth yet more advanced views, the effect of which was seen in the startling and unheard-of circumstance of the marriage of two Hindoos of different castes in 1864. He has committed many eccentricities since then, all of them indicating an intensely eager and active spirit, and a desire to find a new standing ground, since he and his followers have lost all faith in the old. In his last lecture [Jan., 1883] he advocated the amalgamation of Christianity with the other religions of the East, and added, "I have not said my last word about Christ." He died soon afterwards. He would seem to have reached the level of Unitarianism. Probably the body which he founded will break up, and the future of Hindooism is still dark. [See an admirable pamphlet on this subject published by the Religious Tract Society, *Present Day Tracts*, No. 33.]

**Hinds,** Samuel [*b.* 1793, *d.* 1872], was educated at Oxford, and went as missionary to the West Indies, and on his return received several preferments, most of them through the influence of Whately, with whose views he warmly sympathised. In 1848, Lord John Russell made him Dean of Carlisle, and Bishop of Norwich in the following year. He resigned this bishopric in 1858. He was the author of several works, of which the chief are:—*The History of the Early Rise and Progress of Christianity*, and *An Enquiry into the Proof, Nature, and Extent of Inspiration, and into the Authority of the Scriptures.*

**Hinton,** John Howard [*b.* 1791, *d.* 1873], was a famous Baptist preacher, and was called the "Student's Preacher." He wrote, among other works, *The Harmony of Religious Truth and Human Reason*, and *Treatise on Man's Responsibility.* His son, James Hinton, was a very remarkable man, the author of *Man and His Dwelling-place*, *The Mystery of Pain*, etc., etc. He died in 1875, and his life and letters were published three years later.

**Hippolytus** [*d.* about A.D. 240].—A very learned writer of the Roman Church of the second and third centuries. So few records of his life have been preserved that almost

nothing was known of him, until comparatively recent discoveries threw some light upon his history. Eusebius speaks of his works, but has nothing to tell of the man himself. Other early writers vaguely mention him as a bishop, and also as a martyr. In the Eastern Church he appears as the Bishop of Rome, but the Roman Church denies this. In 1551 a fine marble statue was found during some excavations, on the pedestal of which was engraved a list of works, which were found to be those of Hippolytus, and there is no doubt that the figure is that of the Bishop himself. In this list is found the name of a work which had hitherto been regarded as Origen's, the *Philosophumena*, a treatise against heresies, and the unanimous consent of critics in our time gives it to Hippolytus. And it proves that he lived at Rome, and took an active part in the doings of the Church in the times of Popes Zephyrinus and Callistus. He seems to have brought a charge against the latter of Sabellianism, and further to have denied his right to the See. Dr. Döllinger upon this concludes that Hippolytus himself claimed it, and this theory seems best to fit with all the facts which have been discovered, though the difficulties, any way, are great. Dr. Stokes, the author of the exhaustive biography in Dr. Smith's Dictionary, thinks it possible he may have been the bishop in charge of the Greek-speaking congregation at Rome, and have been dissatisfied with Callistus for his want of learning. That for some reason he opposed him and wrote against him is quite clear. "That the arrogance and intemperance which he displayed did not deprive him of permanent honour in the Roman Church is to be accounted for by the leniency with which men treat the faults of one who has real claims to respect. Hippolytus was a man of whose learning the whole Roman Church must have been proud; he was of undoubted piety, and of courage which he proved in the good confession which he afterwards witnessed." [Smith's *Biog. Dict.: Hippolytus*, p. 91.] He is said by Prudentius to have been martyred by being torn asunder by wild horses, but this is doubtful, for there is no other record of any such punishment among the Romans.

The extant works of Hippolytus are partly chronological (a *cycle* for determining the dates of all paschal full moons, past and to come, and a chronicle), partly against heresies, of which he enumerates thirty-two. In 1842 a more complete MS. of the *Philosophumena* than any which had yet been found was discovered in the monastery of Mount Athos. It was published in 1851, and gave rise to a warm controversy, in consequence of its charging a bishop of Rome with heresy. Bunsen, the late Bishop Wordsworth, and Döllinger, all wrote valuable treatises on the subject, and the authorship was conclusively proved. The rest of the works of Hippolytus, except fragments, are lost.

**Hoadly,** Benjamin, Bishop of Winchester, the son of Samuel Hoadly, was born at Westerham, in Kent, in 1676. He entered Catharine Hall, Cambridge, in 1691, where he became tutor. He was ordained, and in 1701 was appointed lecturer of St. Mildred, in the Poultry, and in the next year rector of St. Peter-le-Poer. Queen Anne, in 1714, presented him to the living of Streatham. On the accession of George I. he became Bishop of Bangor. In 1717 he preached a sermon from the text, "My kingdom is not of this world," in which he argued that the best way to refute Roman Catholics and Dissenters was to show that Christ had not delegated His powers to any ecclesiastical authorities. This sermon led to the famous Bangorian Controversy [q.v.]. Hoadly afterwards became in succession Bishop of Hereford [1721], Salisbury [1723], and Winchester [1734]. He died in 1761.

Hoadly was the most prominent of those clergymen, of whom there were so many during the eighteenth century, who adopted views more or less inclined to Unitarianism and Rationalism. This can be seen by his works:— *A Plain Account of the Sacrament; Discourses on the Terms of Acceptance.* He also wrote on the *Measure of Obedience to the Civil Magistrate*, and *Reasonableness of Conformity to the Church of England.*

**Hobbes,** Thomas, the founder of the English Deists, was born at Malmesbury, in Wiltshire, on April 5th, 1588. He studied at Magdalen College, Oxford, became a B.A. in 1607, and became tutor to Lord Cavendish, afterwards Earl of Devonshire, with whom he travelled in France and Italy. On his return to England he mixed much in the society of literary men, and became acquainted with Bacon, Lord Herbert, Ben Jonson, etc. He delighted much in the Greek and Latin poets and historians, particularly Thucydides, whose works he translated with the help of Bacon, to expose the Athenian democracy. He went abroad with Sir Gervase Clifton, but in 1631 was recalled to be tutor of the young Earl of Devon. He travelled in France and Italy with his pupil, becoming acquainted with Galileo [q.v.]. He returned for a short time to England in 1637, but again left on seeing that things were tending to a civil war. He withdrew to Paris, where he wrote *de Cive* and *The Leviathan.* In 1647 he became mathematical tutor to the Prince of Wales, afterwards Charles II. This Prince took a great delight in his company, but on the publication of *The Leviathan*, hearing that it contained principles contrary to religion and civil government, forbade him his presence, but still continued to favour him, and at the Restoration gave him a pension of £100 a year. Hobbes's books were condemned by the Parliament in their Bill against atheism and profaneness in 1666, and

he became notorious all over England. He retired to the Earl of Devonshire's seat, Hardwick Hall, in Derbyshire, where he continued to write until his death, which took place in 1679, in his ninety-second year.

Hobbes was the originator of the modern school of Necessitarians, and an advocate of Erastianism. His works are very numerous. Besides those we have mentioned, he wrote *Human Nature* and *de Corpore Politico*, a letter upon liberty and necessity, which led to a dispute with Bishop Bramhall; *Decameron Physiologicum, Behemoth, or a History of the Civil Wars from 1640 to 1660*, etc. He translated the *Iliad* and *Odyssey*, but the work, though popular at the time, is never read now, its style being bald and vulgar.

**Hody,** Humphrey, an eminent divine, was born at Oldcombe, in Somersetshire, on Jan. 1st, 1659. He was educated at Oxford, became M.A. in 1682, and was elected Fellow of Wadham College in 1684. He was appointed domestic chaplain to Archbishop Tillotson, which office he also held under his successor, and was presented to a living in London, and appointed Regius Professor of Greek at Oxford in 1698, and Archdeacon of Oxford in 1704. He died Jan. 20th, 1706. Hody is chiefly noted for his works against the Nonjurors. The first was the translation of a Greek treatise, supposed to have been by Nicephorus, and which was published in 1691. Among the replies to this was *A Vindication of the Deprived Bishops*, by Dodwell. Hody answered his opponents in the following year by *The Case of Sees Vacant by Uncanonical Deprivation*. Hody also wrote a work on the Septuagint, *The Resurrection of the Body Asserted*, etc.

**Hohenlohe-Waldenburg,** Alexander, Prince of [*b.* 1794, *d.* 1849].—A priest of the Roman Church [1816], of desultory education and somewhat eccentric character. After his ordination he laboured hard and conscientiously in Bavaria, and falling in with a peasant who professed to heal the sick by faith and prayers, the prince-priest also began to work miraculous cures. He made an immense sensation, but the authorities were incredulous, and the Pope, being appealed to by him, dared not recognise the miracles. He retired to Hungary and was made bishop *in partibus infidelium* in 1844, but was expelled by the revolutionists in 1848. His alleged miraculous powers formed the subject of much discussion after his death.

**Hohenstaufen.**—The House of Swabia furnished to the "Holy Roman Empire" the powerful line of emperors which succeeded the House of Franconia [q.v.]. It took its name from the castle of Staufen, in Swabia. On the death of the last Emperor of the Franconian line, his son-in-law, Frederick of Staufen, aimed to succeed him, but was opposed by Lothar of Saxony, and this Prince being supported by Henry, Duke of Bavaria, of the House of Guelph, succeeded in reigning. Under Lothar, German influence greatly increased, the fierce Wends were converted to Christianity, and Brandenburg was added to the Empire. After him came Conrad III., of Hohenstaufen [1138–52], and the war of the Welfs, or Guelphs, and Ghibellines began. [Guelphs and Ghibellines.] After Conrad, his nephew reigned, Frederick Barbarossa [1152–90], one of the most heroic figures of the Middle Ages. He made fierce war upon Northern Italy, with a view of restoring the Imperial power there, but did not succeed. He was drowned in Asia Minor on his way to the Third Crusade. Philip of Swabia [1198–1208], his son, was succeeded by Otto IV of Brunswick, who was supported against the Hohenstaufen by Pope Innocent III. Frederick II. [1212–50], also King of the Two Sicilies, was a prince of great gifts, but passionate and headstrong. The war between him and the spiritual powers was fiercer than any that had been before, and it ended in the ruin of the House. The tragedy of the remaining members of the family is a sad and touching chapter of history. After the fall of the House of Hohenstaufen there was for a while anarchy in Germany. It was ended by the accession of the House of Hapsburg in 1273, under entirely altered conditions. Italy was lost to the Empire, and the German nobles had made themselves independent princes. [Holy Roman Empire; Popes.]

**Holiness.** [Sanctification.]

**Holy Cross Day.**—A black-letter day in the Calendar, Sept. 14th. [Cross.]

**Holy Ghost.**—The Third Person in the Trinity. The Holy Ghost is declared by the Creeds to be a real and distinct Person in the Godhead; "the Lord (*i.e.* Jehovah) and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets." He is that Spirit of God which "moved upon the face of the waters" [Gen. i. 2] and caused them to bring forth living creatures. It is His office to *sanctify* or make us holy. The Church Catechism says, He "*sanctifieth* me and all the elect people of God," and the second collect for Good Friday, "by whose Spirit the whole body of the Church is governed and *sanctified*." When God created Adam, He breathed into his nostrils the breath of life; but Adam sinned, and then it needed an extraordinary means to carry on the influence of the Holy Spirit within sinful men. This means was found in the Incarnation of the Son of God, miraculously born of the Virgin Mary by the power of the Holy Ghost. The Spirit of God came to us through the Son made flesh, the Son sanctifying our sinful flesh by bearing that

flesh without sin; dying in that flesh for the expiation of our sin; and rising again in human flesh, restored and incorruptible, and then sending to us the gift of His Holy Spirit. [Rom. viii. 3–5.] At Christ's baptism the Holy Spirit descended as a dove, proclaiming Him the Son "in whom God is well pleased." Through this Holy Spirit Christ offered Himself a spotless sacrifice to God. [Heb. ix. 14.] By that Spirit He was quickened from the grave; and after Christ's Ascension came the Holy Ghost at Pentecost, in life and power on the Apostles, and through them on the whole Christian Church, to be a principle of life and power and virtue in them for evermore. [Trinity.]

**Holy Office.** [Inquisition.]

**Holy Roman Empire.** — The title given to the Western Empire which was revived by Charlemagne [Charles], the first adjective being given to differentiate it from the ancient Empire under the heathen Cæsars. Thus was formed a government which had its historical basis in the memories of the great and mighty Empire of the past, but with which was linked the expressed devotion to the invisible and Catholic Church. This Empire lasted, though with strange and vast modifications, until it was overthrown by Napoleon in 1806. We can but indicate here its successive epochs. The mutual relations of the Popes and the Emperors were left vague at the beginning of the Empire, and probably, had the controversy been definitely raised whether the supreme authority lay in the Crown or the Tiara, opinion would at once have been divided. Circumstances afterwards brought the question to the front, and more than one most bitter struggle resulted. Under the descendants of Charles, known as the Carolingians, or Karlings, the Empire was divided into three portions—the East or German, the West or Frankish, and the Italian. The Franks became permanently separated, and formed a new and powerful monarchy. Italy was re-united and again separated, and some of the fiercest wars of the Empire arose from the endeavours of the Emperors to conquer and retain the Italian States. During the Karling dynasty in Germany there was a growth of the powers of great princes, which became *Feudalism*, the result of which was the disintegration of the unity of the Empire. France, which at the end of the Karling rule was broken into a number of independent States, was brought by succeeding monarchs into a close unity; but with Germany it was altogether the opposite. The German Karlings were succeeded in turn by the Saxon, the Franconian, and the Swabian dynasties [see under each], and all the while the disintegration went on. The Emperors and Popes were often in deadly conflict. [Guelphs and Ghibellines.] Italy was lost to the Empire, and when the House of Hapsburg succeeded, at the end of the thirteenth century, all the old conditions were changed. The Reformation still further overset the mediæval theory of the Empire. The dissolution of the League of Smalkald seemed to lay the whole country prostrate before Charles V., but suddenly the news came that North Germany was in revolt, and it soon became evident that Germany was divided into two strong parties which no force could weld into one, and that the Emperor was no longer a recognised centre for judicial purposes. And thus the old Germanic State system vanished away. The Emperor sought to further his own ends by alliance with the Jesuits, and the Protestants retaliated by making alliance with France. The dissensions of Germany culminated in the Thirty Years' War [q.v.], and the Empire declined rapidly. Large territories were lost, some to France, some to Sweden, while Holland and Switzerland were declared independent. But within the Empire also the States had won a far larger independence than they had ever had. Thus the Empire grew to be as feeble as had been the Byzantine in its last days, until at length Napoleon crumbled it.

**Holy Rood.**—The term "rood" [from the Saxon *rode*, or *rod*] anciently signified a cross. [For Holy Rood Day, see Cross.]

**Holy Thursday.** [Ascension Day.]

**Holy Water.**—The use of holy water by the Roman Catholics probably takes its origin from the ancient ceremonial of washing the hands, which was an ordinance among the Jews, and also among the heathen a natural symbol of spiritual purification. The priests exorcise water and salt with the idea that all creation has been corrupted by the Fall, and then mix them in the name of the Trinity. Holy water is placed in vessels near the doors of the churches, that people may sprinkle themselves on entering and retiring. It is used at almost every ordinance.

**Holy Week,** called also the "Great Week," and the "Indulgence Week" (from the great absolution at Easter), is the last week in Lent, in which the Church commemorates Christ's Death and Burial. Its observance is of very early date, and is mentioned by Irenæus in the second century. In the English Church special lessons, epistles, and gospels are appointed for every day in the week, and are taken from the accounts of our Lord's Passion, or from the Old Testament prophecies of it. In the Roman Church the matins and lauds sung on Wednesday, Thursday, and Friday of Holy Week are called Tenebræ [q.v.], because of the extinction of candles during the singing of the Benedictus. The Thursday in Holy Week is called Maundy Thursday, a rendering of the old name

*Dies Mandati*, which commemorated the "new commandment," or mandatum given by our Lord in connection with the washing of the disciples' feet. It is the custom in the Romish Church for the Pope to wash the feet of thirteen poor priests on this day. This is accompanied by the giving of alms, which custom is carried on in the English Church by the Queen's "Maundy Money." Before the sixth century there used to be an evening Communion on this day in memory of the first institution, and penitents and excommunicated persons were reconciled in preparation for the evening Communion. [Good Friday.]

**Holzhauser,** Bartholomew [*b.* in Germany, 1613].—He made good progress in philosophy and divinity at the University of Ingolstadt. In 1640 he went to Salzburg, where he formed a society of secular priests called after him *Bartholomites*. The Elector of Mainz invited him to bring his Order into his diocese, and made him Dean of Bingen, near Mainz, where he remained till his death in 1658. Pope Innocent XI. confirmed the constitution of this Order in 1680. One peculiarity of it was that the brethren never worked singly, but always in pairs. They spread through many German towns, and also in Spain and Poland, but they did not last beyond the eighteenth century. They had under them three sorts of houses; seminaries for the instruction of young priests; houses for beneficed and other priests; and houses for aged people who were past work.

**Homilies** [lit. "intercourse"].—A very early name for the free and conversational discourses by the bishop, or, less frequently, by his presbyters, for the instruction, or exhortation, of the faithful. [See also Sermon.] From one cause or another (*e.g.* want of time for preparation, or the like) the practice very soon grew up, and was fully recognised by the authorities, of delivering the already published homilies of the Fathers instead of freshly written or extemporary addresses, especially, it would seem, in the Gallican Church. Hence the term "homily" in English has gradually come almost always to signify only such collections of discourses set forth under authority for the clergy's use. At the Reformation such volumes were promulgated in England, one in 1547 and the other in 1559, and the Prayer Book rubric still authorises their use. Of late years a commendable attempt has been made to revive the practice of occasionally reading written sermons for young or over-worked clergy, the principal impulse in this direction having been given by an express direction of the Bishop of Lichfield in 1884 to this effect.

**Homologoumena** [*i.e.* "those which are generally accepted"].—An expression used by Eusebius in distinction from Antilegoumenæ [q.v.] [*i.e.* "those which are spoken against"], and applied by him to the books of the New Testament. He makes the homologoumena to be the Gospels, the Acts, the Epistles of St. Paul, 1 Peter and 1 John.

**Homoöusion.**—A Greek term translated in the Nicene Creed "Of one substance with," and used by the orthodox in the Arian controversy to express the essential *oneness* of nature (not person) that exists between God the Father and God the Son. This very same term had previously been condemned as tending to support the *identity* of the First and Second Persons in the Blessed Trinity. In the ante-Nicene period much of the difficulty arises from the free and indiscriminate use of the two phrases, Ousia and Hypostasis [q.v.], and in post-Nicene times from the very attempts that were made at a close logical definition of so subtle a point. In process of time a compromise was sought to be effected by the proposal to substitute the term *homoiousion*, "of like nature," and even *homoion*, "like" simply, which might bear either the Catholic or the Arian interpretation. But these attempts at conciliation only met with the usual reward of increased strife and bitterness. [Arianism.]

**Homoion.** [Homoöusion.]

**Homoiousion.** [Homoöusion.]

**Hone,** William [*b.* 1779, *d.* 1842], was an enterprising printer, author of some entertaining works, which are still valued, *viz. The Every-Day Book*, *Year Book*, *Table Book*. Unhappily he professed early in life atheist opinions, in consequence of an antipathy to the Bible, brought on, as he declared, by having to learn by heart chapters of the Bible for childish faults. On one occasion he threw the volume down-stairs, exclaiming, "When I am my own master I will never open you." And he kept his word for thirty years.

He came to London early, and after many ups and downs became a poor bookseller. He first came prominently before the world as the author of three parodies on portions of the Prayer Book, in consequence of which he was indicted for blasphemy, and was tried under three separate indictments, in 1817. Though a shy and timid man, he defended himself with wonderful skill and intrepidity against the legal talent employed against him, and against the hot partisanship of two judges. The jury, rightly believing that the prosecution was solely for his political opinions, acquitted him, and Hone from that time suppressed his parodies, in spite of a very tempting offer of money, lest he should be open to the charge of ridiculing religion. One day, stopping as usual at an old bookstall, he took up *Jones on the Canon of Scripture*, and found the stories of the "Apocryphal Gospels." He discovered that they illustrated old prints in his possession, and he made

a collection of them, which he published under the title of *The Apocryphal New Testament*. It consists of certain "Gospels," forgeries of the early heretics, such as "the Gospel of Nicodemus," "the Gospel of the Infancy," and of the epistles of Clement, Ignatius, and Polycarp, and the Shepherd of Hermas. Again an outcry was raised against his atheism, and this drove him to break through the neglect of thirty years, and to recommence the reading of the Bible. The result was that, to use his own expression, "a flood of light burst in upon him," and he turned away from his atheism for ever. Some time afterwards he was told that his *Apocryphal New Testament* had done service to the cause of religion by showing on what good ground the Church had proceeded in framing the canon. He replied with the humility of true repentance, "It is true, but I did not so intend it." After some time of study and prayer he joined the congregation of the Weigh-House Chapel, and on New Year's Day, 1835, received the Lord's Supper there. The rest of his life was spent in quiet work. He had always been, and continued to the end, a poor student, bright and cheerful with his books, and apparently unfit for any other occupation. But his doubts were at an end, and his last days were peaceful and happy until his death, which took place quietly at Tottenham, with the expression of his humble but unfailing hope in the propitiation of Christ.

**Honorary Canons.** [CANONS, HONORARY.]

**Honorius.** [POPES.]

**Honorius.**—A Roman monk, nominated Archbishop of Canterbury by Pope Gregory the Great, and consecrated at Lincoln by Paulinus, Archbishop of York, A.D. 627. On this occasion it was arranged that upon the death of the Archbishop, either of Canterbury or of York, the surviving prelate should be authorised to consecrate the Metropolitan of the other See, that so, for the future, the fatigue of travelling to Rome might be prevented. Honorius consecrated Felix, a Burgundian, as Bishop of the East Angles. Archbishop Honorius was the first who divided his province into parishes, the care of which he committed to priests or clergy of the second Order. He died about the year 653.

**Hood.**—The hood as worn in England is partly derived from the monastic *caputium*, and partly from the AMICE [q.v.]. It is an ornament of silk. or stuff worn by the graduates of universities to mark their degrees. It was formerly, as the name implies, attached to the cope or some other vestment, and could be drawn over the head in case of rain or cold. In the universities the hoods of the graduates were made to signify their degrees by varying the colours and materials.

The following are the theological and learned hoods of the principal Universities:—

B.A.—Black stuff trimmed with (*Oxford, Cambridge, Durham, Dublin*) white fur; (*Lampeter*) white fur with black spots.

M.A.—Black silk, lined with silk; (*Oxford*) crimson; (*Cambridge, Aberdeen, Edinburgh*) white; (*London*) russet brown; (*Dublin*) dark blue; (*St. Andrews* and *Glasgow*) red.

B.D.—Black silk lined with (*Oxford, Cambridge, Dublin*, and *Durham*) glossy black silk; (*St. Andrews*) violet purple silk lined with white satin; (*Edinburgh*) black, lined with purple silk, bordered with white fur; (*Glasgow*) black silk, bordered with velvet, lined with red silk; (*Lampeter*) lining of puce silk.

D.D.—Scarlet cloth lined with (*Oxford*) black silk; (*Cambridge*) pink silk; (*Dublin*) scarlet cloth, lined with black silk; (*Edinburgh*) black, lined with purple silk; (*St. Andrews*) violet cloth, lined with white satin; (*Durham*) scarlet cashmere, lined with purple silk; (*Glasgow*) black velvet, lined with red purple silk; (*Aberdeen*) purple cloth, lined with white silk.

D.C.L.—(*Oxford*) scarlet cloth, lined with pink silk; (*Durham*) as D.D., only lined with white silk.

LL.D.—(*Cambridge* and *Dublin*) scarlet cloth, lined with pink silk; (*London*) lining of blue silk; (*St. Andrews*) lining of white satin; (*Glasgow*) black velvet, lined with Venetian red silk; (*Edinburgh*) black cloth, lined with blue silk.

The theological colleges have also assumed distinctive hoods, some apparently of their own motion, others by assignment from the Bishops.

By the fifty-eighth canon it is stated that every minister saying the public prayers or ministering the sacraments or other rites of the Church, if a graduate, shall wear upon his surplice at such times such hood as by the order of the university is agreeable to his degree.

**Hood,** E. PAXTON, an eminent Congregational minister, began his ministerial life in 1852 at North Nibley, Gloucestershire, supporting himself (for his congregation was very poor) by lecturing and authorship. His *Lamps of the Temple* has passed through several editions. In 1855 he was invited to the pastorate of Offord Road, Barnsbury, and subsequently he had a brief ministry at Manchester, and also at Brighton, last of all settling at Falcon Square Chapel, in the City. On Sunday, June 7th, 1885, he took leave of his congregation, preaching from the text, "Ready to depart on the morrow," and next day started for the Continent in search of rest, but on the following Friday he died in Switzerland.

**Hook,** WALTER FARQUHAR, Dean of Chichester, was born at Worcester in 1798, his father being Dean there. The brilliant but unprincipled journalist, Theodore Hook, was his father's brother. He was educated at Winchester, and became a student at Christ Church, Oxford. He was ordained in 1821, and was at his father's church of Whippingham, in the Isle of Wight, till 1825, when he

became Lecturer to St. Philip's, Birmingham. In 1827 he was appointed Chaplain to George IV., a post which he continued to hold under William IV. and her present Majesty. He remained at St. Philip's for three years, and then went to Coventry, becoming vicar of Holy Trinity. Ten years after he was promoted to the vicarage of Leeds. He at once began to rebuild the parish church at a cost of £30,000, and in 1841 obtained an Act of Parliament to enable him to sub-divide the parish. In the course of twenty-two years he built twenty-one churches, increased the number of clergy from twenty-five to seventy, and displayed a like vigour of organisation in every direction. In 1838 he preached a sermon before the Queen from the text "Hear the Church," which passed through twenty-eight editions, but which is said to have given great offence to her Majesty, as it argued that the power to minister in holy things came from God, and not from the State. In 1859 he was appointed by Lord Derby to the Deanery of Chichester, where he remained till his death, in October, 1875. In views he was a High Churchman of the old school. He was a prolific writer, and many of his books are forgotten, but there are some that will live—his *Ecclesiastical Biography*, *Church Dictionary*, *Lives of the Archbishops of Canterbury from Augustine to Juxon*, *Christian Taught by the Church Services*.

**Hooker,** Richard, one of the most powerful and valued writers of the Church of England, was born at Heavitree, near Exeter, according to Walton in 1553, but according to Wood about Easter-tide, 1554. His parents were not rich, and he was destined for a trade; but his schoolmaster discerned more than ordinary talent in the boy, and his uncle, John Hooker, then Chamberlain of Exeter, brought him under the notice of Jewell, Bishop of Salisbury, who got him admitted in 1567 to Corpus Christi College, Oxford, where he settled on him a pension, which, with a subsidy from his uncle, enabled him to live comfortably. In 1571 he lost both his patron, Bishop Jewell, and his pension; but two other friends were raised up for him in Dr. Cole, the President of his college, and Dr. Sandys, Bishop of London, who sent his son Edwin to him as a pupil at Oxford. In 1577 he was elected a Fellow of his college, and two years later Deputy Professor of Hebrew. In 1581 he was ordained, and was appointed to preach at Paul's Cross. The next year he made an imprudent marriage with Joan, the daughter of Mr. John Churchman, with whom he lodged on first coming to London; Wood says "she was a clownish, silly woman, and withal a mere Xantippe." His marriage forced him to give up his Fellowship, and he maintained himself as well as he could till the end of 1584, when he was presented to the rectory of Drayton-Beauchamp, in Buckinghamshire. The way in which he submitted himself to the ordering of his wife was both amusing and pathetic. He seems, indeed, to have had no will of his own, either in the choice of a spouse or in the management of his household. He tended the sheep in his paddock whilst his servant dined or helped his wife in household duties, or he diligently rocked his little one's cradle at her bidding when his friends desired his company to enter into philosophical disputations.

Still it may be questioned whether the good man's meekness and patience were natural to him. They seem rather to have been acquired by a hard struggle with a really impetuous disposition. He was certainly not as childishly ignorant of human nature and of the ordinary business of life as his biographers appear to have imagined him. Judging from his works, he must have been quick to observe and shrewd to judge, although it is quite possible for a man to have one character as an author, and another as a man of the world.

At Drayton-Beauchamp he was visited by his old pupil, Edwin Sandys, who represented Hooker's poverty to his father, now become Archbishop of York, and through his influence he was made Master of the Temple in 1585. At this time Walter Travers was Afternoon Lecturer at the Temple, and he having been ordained by the Presbytery at Antwerp, was warmly attached to the Geneva divinity; this he wanted to introduce into the Temple, and it brought him into frequent collision with Hooker, whom he often opposed in his sermons, and who naturally retaliated, so that it was said, "The forenoon sermon spake Canterbury, and the afternoon Geneva." Archbishop Whitgift at length caused Travers to be silenced by the High Commission. He appealed to the Privy Council without effect, and then brought the matter before the public. Hooker published an answer, which was inscribed to the Archbishop, and procured him as much reverence and respect from some as it did neglect and hatred from others. In order, therefore, to undeceive and win these latter, he entered upon his famous work, *The Laws of Ecclesiastical Polity*, and laid the foundation and plan of it while he was at the Temple. But he found this no fit place to carry out his design, and he therefore entreated the Archbishop to remove him to some quieter post. In 1591 he was presented to the living of Boscombe, in Wiltshire, and in the same year made Prebendary of Netherhaven, in Salisbury Cathedral, and also Sub-Dean. While at Boscombe he finished four books, which were printed in 1594. In 1595 Queen Elizabeth presented him to the rectory of Bishopsbourne, near Canterbury, where he spent the remainder of his life. Here the innocency and sanctity of his life were so remarkable that many turned out of their road

to see him; he lived a life of study, attending diligently to his duties as parish priest. He died in 1600, in the forty-sixth year of his age. He published the fifth volume of his great work in 1597. The remaining three did not appear till after his death. These are thought to be imperfect, but there can be no doubt of their authenticity.

His writings are characterised by a "quiet and sustained majesty of style; and more, perhaps, than all, by the deep awe with which sacred things are approached." He introduces rapid historical sketches into the body of his argument, the manipulation of which he manages with great skill, and his earlier writings are not wanting in a humorous playfulness that bespeaks the kindliness of his nature as well as the wit of the controversialist. *Judicious* is indeed the term by which his works and himself may be best described. Brought up in a Puritan atmosphere, and always inspired with a sincere dread of what he regarded as the errors of Rome, he could not blind himself to the mistakes of Puritanism, nor undervalue the Catholic opinions and practices which were associated with Romanism. He refused to throw away the true metal of Catholicism because it had been mingled with the alloy of superstition, nor did he allow his prejudices to overcome his sense of what was right.

His *Life* by Walton is one of the English classics. At Bishopsbourne is still shown the study in which he died, and round the garden of the beautiful parsonage is a yew hedge which he is said to have planted. In the register he is called, according to the custom of that time, "Master Richard Hooker." A memorial to him was set up a few years ago, on which occasion Dean Stanley preached one of his happiest sermons.

**Hooper,** John, Bishop of Gloucester, one of the martyrs in Queen Mary's reign, was born in Somersetshire about 1495, and educated at Oxford. Here he was converted to the opinions of Luther, and in 1540, being in danger of apprehension on this account, he fled in disguise first to Ireland and thence to Switzerland, where he became acquainted with Bullinger, the pupil and successor of Zwinglius. On the accession of Edward VI. he returned to England in 1547, and in 1550 was elected Bishop of Gloucester, but for some time Cranmer, Archbishop of Canterbury, and Ridley, Bishop of London, refused to consecrate him, as he would not conform to the established ritual, and he was even sent to the Fleet for denouncing those who used vestments as "superstitious." But at length, on the Earl of Warwick's intercession with Cranmer, and the King's desiring him to dispense with those matters as *ceremonies*, he yielded, the consecration took place, and he was settled in his See. In 1552 the bishopric of Worcester was given him *in commendam*, its Bishop, Heath, being then a prisoner in the Fleet. He preached often, visited his diocese, was hospitable to the poor, and much beloved. As soon as Mary came to the throne, he was sent for to London and committed to the Fleet, where he remained some months, was at length examined several times, and called on to recant his opinions in favour of clerical marriage and of divorce, and against the Mass. Refusing to do so, he was condemned to be burnt, and accordingly conducted back to Gloucester, where he suffered with great courage, on Feb. 9th, 1555. His works have been published both by the Parker Society and also by the Religious Tract Society.

**Hopkins,** John Henry, D.D. [*b.* 1792, *d.* 1868], Bishop of Vermont, in the United States. He was a zealous High Churchman, and the leader of that party in the American Church, as Bishop McIlvaine was of the Low Church. He is the author of *Refutation of Milner's "End of Controversy,"* letters written to the Roman Catholic Archbishop of Baltimore. It is a work not known in England as much as it deserves to be, for it has great merit. Bishop Hopkins was the presiding Bishop of the American Church at the time of the Pan-Anglican Synod which met at Lambeth in 1867, and he took a leading part in its discussions.

**Horne,** George, D.D., Bishop of Norwich [*b.* at Otham, near Maidstone, 1731; *d.* 1792].—He gained a scholarship at University College, Oxford, took his B.A. in 1749, and in the following year was chosen Fellow of Magdalen College. He took his M.A. in 1752, and was ordained the next year. He had great powers of preaching, being eagerly listened to, and his sermons are still largely read. In 1758 he was made Junior Proctor of the University, in 1768 President of Magdalen College, 1771 Chaplain-in-Ordinary to the King, 1776 Vice-Chancellor of the University, 1781 Dean of Canterbury, 1791 Bishop of Norwich. In 1760 he entered into a controversy with Dr. Kennicott on the Text of the Hebrew Bible, which the latter wished to collate with a view to a new English version. Horne opposed this on the ground that sceptics and heretics, who were ever busy in finding imaginary corruptions in the Text of Scripture, would be yet more emboldened to cavil and criticise. Horne belonged to the sect of the Hutchinsonians [q.v.]. In 1776 he published a *Commentary on the Psalms*, a work which had been under his consideration for twenty years. His plan was to give—[1] An analysis of the Psalm, by way of argument; [2] a paraphrase on each verse; [3] the substance digested into a prayer. The style is accomplished, and shows great vigour of mind. His *Letters on Infidelity* were written to confute David Hume. His *Works* were edited and his *Life* written by Jones of Nayland.

**Horne,** Thomas Hartwell, D.D. [1780–1862], received his education at Christ's Hospital, and then became a barrister's clerk. He took Holy Orders in 1819, and for several years was Assistant Librarian at the British Museum. By Archbishop Howley he was ordained, and became a Prebendary of St. Paul's in 1831, and two years later Rector of St. Edmund the King and St. Nicholas Acons, in Lombard Street. His literary talent was great, and he is to be specially remembered as the author of *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, a very valuable work, which helped greatly to further the study of the Bible in its day, but has now been superseded by such works as Kitto's and Smith's *Cyclopædias*, and the Biblical works of Dean Stanley. The *Bibliographical Appendix* is particularly useful.

**Horsley,** Samuel, an English bishop, was born in London in 1733, and educated at Westminster, and Trinity College, Cambridge. In 1758 he became curate to his father at Newington Butts, and soon after succeeded to the rectory, which he held, together with other preferments, for thirty-four years. In 1767 he became a Fellow of the Royal Society, to which body he was made secretary in 1773. He wrote many scientific books, and brought out, in 1776, a complete edition of Sir Isaac Newton's works. In 1781 he was appointed Archdeacon of St. Albans. A few years before he had started a controversy with Dr. Priestley, attacking his *History of the Corruptions of Christianity*, and renewed the contest in a Charge delivered in 1783. Dr. Priestley replied, which led to a rejoinder from Dr. Horsley, in *Seventeen Letters to Dr. Priestley*, which gained for him a great reputation. He was presented with a prebendal stall in Gloucester, and in 1788 he was made Bishop of St. David's. He was translated to Rochester in 1793, and to St. Asaph in 1803. He died in 1806. He was reckoned the most brilliant preacher of his day. Dr. Houghton describes a remarkable scene, on the occasion of his preaching on the 30th of January ("King Charles the Martyr"), 1793, nine days after the death of Louis XVI., in which, after an impassioned description of the scenes through which that hapless King had passed, he went on to say that his own country had set the frightful example, and the whole congregation sprang to their feet in uncontrollable emotion.

Among his religious works we may mention a *Commentary on Hosea*, *Psalms Translated from the Hebrew*, *Biblical Criticism of Fourteen Historical Books of the Old Testament*, and several sermons.

**Hosanna.**—A Hebrew word signifying "Save now," or "Save, I beseech thee." The Jews call the feast of Tabernacles "Hosanna Rabba," or the "Great Hosanna," because they pray for the forgiveness of all the sins of the people on that day. The willow branches used at the feast are also so named.

**Hospital.**—A place where the poor are entertained and supported. In the earliest ages of Christianity the bishop had the care of all the poor, and directed the provision for the widows, strangers, orphans, and the sick. Afterwards, when the Church had settled revenues, a fourth part was assigned to the poor, and houses, now called *hospitals*, were built on purpose to receive them. Priests and deacons had the management of the estate and the government of the place, but had to render an account of their trust to their bishop. The founders of some of these hospitals gave the government of them to monks and nuns, and exempted them from the jurisdiction of their bishops, and thus, as the force of religion decayed, and discipline was relaxed, some of the clergy who had the government of these hospitals converted them into benefices, rendered no account to their diocesan, and kept the greater part of the income for their own use, so that the design of the founders was defeated. For this reason the Council of Vienne forbade the giving of hospitals under the title of benefices to secular clerks, and decreed that the management of them should be put in the hands of trustworthy laymen, who should be bound to render an account to their respective Ordinaries; but there was a clause protecting the rights of the military Orders and other hospitallers. This decree was confirmed by the Council of Trent.

The first complete hospital of which we hear was built by Basil the Great, near Cæsarea, mostly for lepers. St. Chrysostom also spent much on the maintenance of a hospital at Constantinople, and it is evident that in the middle of the fifth century there was an organised system for providing for the poor. One of the so-called Arabic canons of Nicæa provides that the bishop, by virtue of his office, shall institute hospitals. Paulinus of Nola founded a hospital, and St. Jerome built one for the reception of the sick and strangers at Bethlehem, and his friend Fabiola was, according to him, the founder of the first hospital in Rome. Hospitals existed in Gaul at the time of St. Remi, *i.e.* the fifth century. The establishment of many of the hospitals in the northern countries of Europe was due to the Irish missionaries, who for this reason were called *Hospitalia Scotorum* (*Scoti* meaning at this time the Irish); they were usually closely connected with the monasteries.

**Hospitaller.** [Military Orders.]

**Host** [Lat. *hostia*, "a victim"].—The bread used by the Roman Catholic Church in the celebration of the Eucharist. It is unleavened, thin, and of circular form, and has certain mystic signs imprinted on it.

**Hot Cross Buns.**—Buns with the figure of the cross impressed upon them, commonly

used in England for breakfast on Good Friday. These buns are said to be derived from the ecclesiastical Eulogiæ, or consecrated bread, formerly bestowed as a token of amity, or sent to those who were hindered from receiving the Host, and which were marked with a cross.

**Hours,** Canonical. [Canonical Hours.]

**Housel.**—An old Saxon name of the Holy Eucharist.

**Howe,** John [*b.* 1630, *d.* 1705].—He was born at Loughborough, in Leicestershire. His father had been instituted to this parish by Archbishop Laud, but was afterwards thrust out by him for siding with the Puritans, and fled to Ireland, taking his son with him. Being driven thence by the Irish Rebellion, they returned to England and settled at Lancaster, where young Howe received his early education. He then went to Christ's College, Cambridge, and having taken his B.A., removed to Brasenose, Oxford. He then became Fellow of Magdalen College while the famous Dr. Thomas Goodwin was President. He was ordained at Winwick by Charles Herle, in the days of the Presbyterian dominancy. In 1652 he was called to minister at Great Torrington, in Devonshire. His biographer, Edmund Calamy, goes at length into the description of the services he would hold, one after another, without any help, on the public fast days, "a sort of service that few would have gone through without inexpressible weariness to themselves and their auditories." While on a visit to London, Howe went one day as a hearer to Whitehall Chapel; Cromwell, whose eyes were everywhere, first noticed him on account of his country dress, and then discerning something more than ordinary in his face, sent a messenger desiring him to remain and speak with him after the service. Cromwell then desired him to preach before him the following Sunday; Howe pleaded as an excuse the inconvenience which his absence would occasion his people; but Cromwell would take no denial, and after hearing him preach three or four sermons, insisted, much against Howe's inclination, that he should become his domestic chaplain. He was also made Lecturer of St. Margaret's, Westminster, and there was hardly any man who was in an eminent public station in those critical times, and who was admitted to the knowledge of so many secrets as he, who was so free from censure in the changes which afterwards succeeded. He was very generous towards those whose religious opinions differed from his own, especially towards Dr. Seth Ward, afterwards Bishop of Exeter, and the celebrated Dr. Thomas Fuller. At the Restoration he returned to Torrington, but under the Act of Uniformity had to give up his post. The Bishop of Exeter pressed him to be re-ordained, but he would not. In 1671 he became domestic chaplain to Lord Massereene in Ireland, where his great learning and Christian temper procured him the friendship of the Bishop of Antrim, who allowed him to preach, without demanding any conformity, in the Public church every Sunday afternoon. In 1675 he was called to minister to a Dissenting congregation in Silver Street, London. In 1685 the prospects of the Dissenters being most gloomy, Howe accepted an invitation to travel with Lord Wharton, and after a time he settled himself with his family in Utrecht; here he was visited by Gilbert Burnet, afterwards Bishop of Salisbury, and he was honoured with several interviews with William, Prince of Orange. In 1687 he was induced by the "Declaration of Liberty of Conscience" to return to England, and at the Revolution in the following year, he, with other Dissenting ministers, brought an address to the Throne, which was most graciously received. Howe took warm interest in the debates which arose among the Dissenting ministers after the Revolution, especially in the controversies upon the doctrine of the Trinity, and about Occasional Conformity. He died April 2nd, 1705, and was buried in Allhallows Church, Bread Street. His published works are very numerous; the greatest is *The Good Man the Living Temple of God.* His *Life* was written and his *Complete Works* published in 1724 by Calamy.

**Howley,** William, D.D., Archbishop of Canterbury [*b.* 1765, *d.* 1848], the son of the vicar of Ropley, Hants, was educated at Winchester and Oxford. He became Regius Professor of Divinity at Oxford in 1809, and in 1813 Bishop of London. Next year he published his first charge, in which he spoke strongly against the Unitarians, and was angrily answered by Belsham, who accused him of "enforcing the slavish doctrines of Popery rather than the free and inquiring spirit of Protestantism." His reply was calm and moderate, and the more telling on that account. "The first duty of a Christian," he said, "is to approach the oracles of Divine truth with humble docility, with prostration of the intellect and the will." In 1828 he was nominated by the Duke of Wellington, who was then Prime Minister, to the Primacy, and proved his independence by opposing the Duke on Roman Catholic Emancipation. He afterwards opposed Parliamentary Reform. He was a faltering and hesitating speaker, and, moreover, wrote very little, yet his primacy was an important one. He was a good scholar, and, moreover, a good administrator, and is said to have largely influenced the Court against lax notions of Sunday observance. He was most careful to support the dignity of his office with the outward signs of it, and exercised a hospitality which probably has never been surpassed. Like the munificent prelates of old, he was a

great builder. His palaces at Fulham, Lambeth, and Addington were enlarged by him, and great portions rebuilt; so were several parish churches. But better even than these things was his method of distributing the vast patronage which then belonged to his See. He surrounded himself in a way that few of his predecessors had done with the ablest and most learned theologians, men like Hugh J. Rose, John Lonsdale, Drs. Mill and Molesworth, Hartwell Horne. Though a strong Conservative, he co-operated with the Whig Government in the foundation of the Ecclesiastical Commission. In his primacy the Oxford movement began, and all the *Tracts for the Times* were published; he watched the progress of the movement keenly, and one of his chaplains, Rose, was one of the early writers. But his calm judgment co-operated with the timidity engendered by age, and he took little part in the controversies which arose. Towards the end of his life, however, he issued a pastoral intended as an Eirenicon.

**Howson,** John Saul, Dean of Chester [*b.* 1816, *d.* 1886]. He was educated at Trinity College, Cambridge, where he took a double first-class as B.A. in 1837; M.A. in 1841, and D.D. in 1861. He took Orders in 1845, and in 1849 became Principal of the Liverpool College. In 1866 he was appointed vicar of Wisbech, and in the following year Dean of Chester, which post he held till his death. He was the author of many books, among them *The Life and Epistles of St. Paul*, which he wrote in conjunction with the Rev. W J. Conybeare; *Hulsean Lectures* for 1862; *Scenes from the Life of St. Paul; Metaphors of St. Paul; Companions of St. Paul*, etc. He edited the *Horæ Paulinæ*, and was a contributor to Smith's *Dictionary of the Bible* and *The Speaker's Commentary*. One of his best books came out the very week of his death, a work on the *Collects, Epistles, and Gospels*. But probably the work for which he will be most remembered hereafter will be his energetic and successful exertions in establishing the Order of Deaconesses in England. [Deaconesses.]

**Hubert,** St., made Bishop of Maestricht in 708, transferred the See to Liége in 721. He afterwards went as a missionary into the forest of Ardennes, where he made many converts. He died in 727. In the eleventh century prayers were particularly addressed to St. Hubert against madness. He is commemorated on Nov. 3rd. Roman Catholic writers say that in his youth he had a great passion for hunting, which caused him to neglect Divine Service, and that he was converted by the appearance in the forest of a stag bearing a crucifix between his horns, and warning him to escape eternal damnation.

**Hubert Fitz-Walter,** Archbishop of Canterbury from 1193—1207, was born at West Dereham, in Norfolk, in the twelfth century. His first considerable preferment was the Deanery of York, from whence he was promoted to the Bishopric of Salisbury in the first year of Richard I., who took him with him to the Holy Land, made him his executor, and, upon the death of Archbishop Baldwin, gave him the direction of the campaign. The King being taken prisoner by the Duke of Austria, Queen Anne procured the election of Hubert to the See of Canterbury, then vacant by the death of Richard Fitz-Jocelyn, and Hubert, in return, raised 130,000 marks for the King's ransom, upon the payment of which King Richard returned to England. In 1194, Hubert being furnished with legatine power, had the whole adminstration, both of spiritual and temporal affairs, in his hands; for, besides his archiepiscopal jurisdiction, he was Lord Chancellor and Chief Justice of England. Never (as the old historians report) have these posts been better filled than by Hubert Fitz-Walter, for he was a man of capacity, temper, and piety, and knew how to please the King without disobliging the people. He was likewise sufficiently furnished with spirit to terrify evil men, and to crush faction and sedition. His suppression of the riots raised by Longbeard was an evidence of his ability; another was shown in his discovering and defeating the conspiracy of Earl John against his brother Richard. Upon King John's coming to the throne, Hubert was at first under disfavour, but afterwards, perceiving that he had great occasion for Hubert's advice and interest, John admitted him to favour, and put the administration of the kingdom into his hands at his going into Normandy. Hubert died at his manor of Teynham in 1207.

**Hugh,** St. [*b.* 1140, *d.* 1200], Bishop of Lincoln. He was born at Avalon, near Grenoble, and at an early age entered a priory of Regular Canons. At the age of eighteen he was ordained deacon, and some years later entered the Grande Chartreuse, at Grenoble, and here, after ten years' labour as a Carthusian monk, he gained the high office of Procurator. Henry II. of England, who was founding a monastery at Witham, in Somersetshire (the first Carthusian convent in this country), having heard of the fame of Hugh, with difficulty induced him to come over and become its Prior. In 1186, sorely against his will, he was made Bishop of Lincoln, and he then set himself with great earnestness and energy to the duties of his station. The year before his consecration Lincoln Cathedral had been destroyed by an earthquake, and Hugh rebuilt a great part of it. There was never a more zealous and indefatigable prelate; he is famous for his holiness, ability, and munificence. He died in London, and was buried at Lincoln Cathedral in a shrine behind the high altar.

The Kings of England and Scotland (John and William) met at his funeral, and there were also three archbishops, nine bishops, and other dignitaries present. He was canonised by Honorius III. in 1220.

**Hugo d'Amiens.**—So called from his birthplace. He entered the monastery of Cluny in 1113, and at one time came to England and was made Abbot of Reading; in 1130 he became Archbishop of Rouen, where he died in 1164. He made a great figure in his See, and wrote three books, *Contra Hæreticos*, by way of pastoral instruction to fortify his clergy against the heterodoxies of that time.

**Hugo de St. Victor.** — A famous divine, Canon Regular and Prior of St. Victor. Some say that he was born near Yprès, in Flanders, others give Saxony as his birthplace. He was so learned in divinity that he was called the "Second St. Augustine." He was very intimate with Bernard of Clairvaux; indeed, it was from him that this latter learned the essential features of his mystical speculations. Hugo died in 1142, aged forty-four.

**Huguenots.** — The name given to the Protestant party in France in the sixteenth century. The word is supposed to have been derived from the German *Eidgenossen*, which means "confederates." When first it was adopted by the French it had the form of Eguenots, and was changed later into that of Huguenots. The Huguenots first became conspicuous in France in the reign of Henry II., when a church was established for them in Paris. The acquisition to their party of Antoine of Bourbon, who afterwards became King of Navarre, gave them fresh influence; but, at the same time, the Cardinal of Lorraine was plotting persecution with which to root them out of the country. The Pope issued a Bull against the heretics; but so powerful had their party become that they dared to refuse to recognise it. Henry was very angry, and by the most severe measures tried to carry out the Pope's orders. The Huguenots, however, appealed for help to the Protestants of Germany, and thus began that long, fierce religious struggle, of terrible persecution on the one hand and self-defence on the other, which for years desolated France, and had a terrible ending in the Massacre of St. Bartholomew in 1572. With the accession of Henry IV. and the publication of the Edict of Nantes, however, the fortunes of the Protestants improved. Though terribly lessened by the massacre, they rallied again under the toleration they received at the Court. But about the year 1619, in the reign of Louis XIII., fresh quarrels arose between the Huguenots and the Catholics. The former took up the cause of the Protestants of Béarn, who were suppressed and deprived of political rights by the Court party, and, as punishment, the Catholic party besieged the town of Rochelle, which in the last reign had been granted, with some others, to the Protestants. The Catholics were defeated, and were obliged to sign the Peace of Montpellier in 1622, in which the Edict of Nantes was confirmed, and the Protestants were allowed to assemble in religious, but not political, meetings. As on previous occasions, however, these engagements were practically ignored by the Catholic monarch. The head of the Catholic party at this time was Du Plessis, who soon after obtained a cardinal's hat and took the name of Richelieu. From that time he proved a most powerful enemy to the Huguenots, and in 1627 planned a siege of Rochelle, still the Huguenot stronghold. James I. sent a small army to their aid, under the Duke of Buckingham; but it returned without accomplishing anything. In 1628 Richelieu laid siege to Rochelle, and another expedition was on the point of leaving England when the Duke of Buckingham, commander of the troops, was assassinated at Portsmouth. They went across the Channel, fired a few ineffectual shots, and returned. At the end of a year the town yielded, on account of the ravages that famine had made among the inhabitants and defenders. In 1629 De Rohan, the head of the Huguenot party, who had led and governed them with great wisdom, was forced to yield, and from that time they ceased to have any military or political power in the State. To the end of the reign of Louis XIII., and through much of that of Louis XIV., they were allowed considerable liberty of conscience, and were accordingly peaceable and submissive to the Government. But Louis XIV from the beginning of his reign regarded them with dislike, and towards the end of his reign attempted their final and total suppression. Their clergy were forbidden to wear the ecclesiastical habit, or to attend the sick; their professors were not allowed to teach either philosophy or languages; and in 1685, by command of the King, the Edict of Nantes was revoked. This act proved the death-blow of the Huguenots in France. Vast numbers of them, probably nearly a million, including some of the most industrious and skilful of the population, left the country, many settling in London. [Nantes, Edict of.] The rest worshipped in lonely places, but they were subject to the most frightful persecutions, and capture exposed their ministers to the fate of being broken on the wheel. In 1787 an Edict of Toleration allowed the registry of Protestant births, marriages, and deaths, and forbade the disturbance of their worship. But the mischief had been done, and it is the opinion of all the best historians that France has never recovered, in national character and other ways, the loss of so many of the most serious, devout, and industrious of her citizens. In 1802 the Reformed Church was recognised by law.

**Hulsean Professor and Lecturer,** THE.—The Rev. John Hulse, a graduate of St. John's College, Cambridge, who died in 1789, left by will, in trust for that university, a considerable property in Cheshire, which at the present time yields an income of about £1,000 a year. The original distribution, since considerably modified, was fourfold, and ran as follows:—[1] for two scholarships at his own college; [2] for a dissertation prize (now abolished); [3] for founding and supporting the office, once called that of Christian Advocate, but in 1860 altered to Hulsean Professor, who now receives eight-tenths of the whole income; and [4] for founding and supporting a similar office with a similar name, viz. Christian Preacher. This also has been altered into the Hulsean Lecturer, who has to deliver and publish not less than four sermons, nor more than six, during his year of office, upon Christian evidences, or some difficulty of Holy Scripture.

**Humanitarians.**—Those who acknowledge only the humanity of Christ, and deny His Divinity. This view of the nature of Christ is held by the modern school of Socinians in England.

**Humanity,** RELIGION OF. [POSITIVISM.]

**Hume,** DAVID [*b.* 1711, *d.* 1776], philosopher and historian, received his education in his native town of Edinburgh, and was intended for the law, but found it uncongenial to his tastes, as he had from earliest childhood conceived a passion for literature. He was then sent to a mercantile house in Bristol, but this he also disliked, and in 1734 he went over to France for three years, and here he began his literary career by writing his *Treatise of Human Nature*, published in London in 1738. This was a failure, but his *Essays*, the first portion of which was published in 1742, were favourably received. In 1747 he accompanied General St. Clair, as secretary, in an expedition to the coast of France, and in the next year in an embassy to Vienna and Turin. On his return to Scotland he published his *Political Discourses* and *Enquiry concerning the Principles of Morals*. He became manager of the Advocates' Library, which gave him an excellent opportunity of consulting books for his *History of England*. The first volume, containing the reigns of James I. and Charles I., appeared in 1754; and the second, bringing the work down to the Revolution, followed. Then he went backwards through the Tudor period, and completed the work from the Roman period downwards in 1762. In 1763 he went to France as secretary to Lord Hertford's Embassy, and became acquainted with the Parisian wits and scholars. On his return home, in 1766, he became Under-Secretary of State for the Home Department. In 1775 his health began to fail, and he soon learned that his disorder must end fatally. So he made his will, and wrote *My Own Life*, a dignified farewell to the world. It is prefixed to his *History of England*. Hume was a clear thinker, basing all his investigations upon what he called the "experimental method," testing everything, as far as he knew how, by facts. In the first part of his *Enquiry* he condemns excessive scepticism, but in the third part he adopts what he calls "mitigated scepticism," on the ground that human understanding is limited in its capacity, and therefore we are not safe in establishing conclusions on bases which transcend common life. In thus conceiving the object and the limitations of philosophy, he showed himself the disciple of Locke. And no less, as Professor Huxley remarks, he is the protagonist of what is now called *Agnosticism*. His history is throughout a plea for Absolutism, and in this, again, he showed himself the disciple of Voltaire. That writer had made it his aim to pour ridicule on old chivalry and enthusiasm. The mingled faith and love of freedom which filled Joan of Arc was an offence to him, and he foully and wantonly slandered her memory; but in order to compensate for this, he truckled to the national admiration of great monarchs by glorifying Louis XIV. Hume wrote English history in the same spirit. As a moralist, his key-word is *Utility*. He writes agreeably and clearly always, but never deeply. When he comes upon questions transcending the worldliness on which his spirit is nurtured, he tosses them away contemptuously, laughs at the trouble and thought which his subject demands, and turns away to enjoy himself. He was so fond of France that he says he had often thought of settling there for life, and it is this predilection which explains his mental attitude. Hume was a man of the world, a lover of light literature, impatient of deep, perplexing questions, anxious to find a platform on which philosophy might stand along with easy, polite life and manners. A real belief in any interference of God with the affairs of men was an obstacle in the way of such a scheme, and he therefore endeavoured to get rid of it. There is little sign of any deeper reason or feeling—such as undoubtedly lies at the root of much of the scepticism of to-day—in Hume's Agnostic philosophy.

**Humeral Veil.**—An oblong scarf of the same material as the vestments, muffled round the hands of the acolyte when he holds the paten between the offertory and paternoster (as he may not touch it with bare hands), in the Roman Catholic service of the Mass. It is also worn by the priest when he gives benediction of the sacrament, and by the priests and deacons when they remove the sacrament from one place to another, or carry it in procession.

**Humphry,** WILLIAM GILSON [*b.* 1815, *d.* 1886], was educated at Shrewsbury, under Dr. Butler, and then went to Cambridge. He gained the Pitt scholarship in 1835, and became Senior Classic two years later, his name appearing also among the Wranglers in a very strong mathematical year. He was elected a Fellow of Trinity in 1839, and for a time was Assistant-Tutor, and then became Examining Chaplain to Bishop Blomfield. He was appointed to the vicarage of St. Martin's-in-the-Fields in 1855, and held it till his death. His reputation as a theologian was great. His chief publications are:—*Commentary on the Acts*, *Hulsean and Boyle Lectures*, editions of *Theophilus of Antioch* and *Theophylact on St. Matthew*, a *Commentary on the Prayer Book*, and a volume on the Revised Version of the New Testament. Mr. Humphry was a member of the Clerical Subscription Commission and of the Ritual Commission, and was one of the revisers of the New Testament.

**Hunnius,** GILES [*b.* at Winnenden, in Würtemberg, in 1550; *d.* at Wittenburg in 1603], was one of the most eminent divines of the Augsburg Confession. His reputation amongst his party was so great that when only twenty-six years old he was made Professor of Divinity at Marburg. In 1584 he printed a book against the Calvinists, and gained so much credit for it, that in 1592 he was sent for to Saxony to reform that electorate, and was here made Divinity Professor at Wittenburg, and a member of their ecclesiastical senate or consistory. He was ever on the watch to discover those who did not exactly come up to the terms of the Lutheran communion. Any person who refused to sign the form tendered him by Hunnius and his colleagues was reckoned a Calvinist, and had little mercy shown him. In 1595 Hunnius was made Superintendent of the Church at Wittenburg, in which year he had a great dispute with Huber about Election and Predestination. He was likewise one of the chief opponents of the Jesuits at the conference held at Ratisbon in 1602. He wrote many books: *Calvinus Judaizans*, *De Persona Christi*, etc.

**Huntingdon,** SELINA, COUNTESS OF, one of the mainsprings of the Methodist movement of the last century, was the daughter of the 2nd Earl Ferrers, being born in 1707. When quite young she became the wife of Theophilus, 9th Earl of Huntingdon. The death of her husband took place in 1746, and this event, combined with the influence of the Methodist leaders under which she was soon brought, seems to have put the finishing stroke to the resolution that had gradually been growing up in her, to devote herself and her resources to the furtherance of that wonderful revival. Thenceforward she gradually withdrew from the gaieties and frivolities of fashionable society, and gathered around her at her various houses and chapels at Chelsea, Bath, and elsewhere, the most intellectual and distinguished men and women of the day, among whom such names as Lord Bolingbroke, Lord Chesterfield, and Horace Walpole may be mentioned. From 1748 onwards she had the support and help in this great but not always successful work, of that moving preacher, George Whitfield, who accepted her chaplain's scarf. It was her custom to set up chapels under her own direct patronage and management in various parts of the kingdom, and she stretched her right as a peeress of the realm to multiply the number of her chaplains far beyond the proper limit, in order to keep these places of worship supplied with ministers. In this way there sprang up what is still known as Lady Huntingdon's Connexion. In 1768 she still further organised this movement by establishing at her own expense a seminary for the training of young men for the ministry at Trevecca, in Breconshire, where a gentleman of like views with herself, named Howell Harris, had some years before set up what he called a "family of love," which proceeded on the Apostolic principle of community of goods; and here she spent the most of her remaining days. It was not till 1781 that the "Connexion" was finally cut adrift from its moorings under the shelter of the Established Church. Then at last a dispute about the status of her chapels and her chaplains compelled her to take refuge under the Toleration Act, and accept the privileges, if not the name, of Dissent—a step which, though inevitable, was much against her inclination. She continued to feel the strongest attachment to the Church of England, and, indeed, to the present day it is often difficult to detect in the dress of the ministers or in the services any divergence from those of an ordinary Evangelical Church congregation. In 1791 Lady Huntingdon ended her pious and active, though rather imperious, career, amid general sorrow. Her chapels and the College were left in charge of trustees. This latter was almost immediately removed to Cheshunt, in Hertfordshire, where it is still in existence, though the college at Trevecca has since been revived by the Welsh Calvinistic Methodist Connexion in Howell Harris's old house. Many of her chapels have since wholly adopted the Congregational system, and even those that retain her name are maintained on Congregational principles.

**Huntington,** WILLIAM, a wonderfully popular preacher in his day, the leader of an Antinomian sect, was born in 1744, in the Weald of Kent, between Goudhurst and Cranbrook. He was the son of Barnabas Russel by the wife of a day-labourer named Hunt. He was sent to school by Russel, and then was adopted by Hunt, whose name he bore. He became a servant at Battle Abbey and at

Frittenden, where he seduced a tradesman's daughter; and he changed his name to Huntington that he might elude inquiry after him. Somewhat later he added the initials "S.S.," or "Sinner Saved," after his name. He married and settled at Mortlake, and began to attend church. He gives an account of several visions which he saw at this time, in which he was told that he was saved, and all his temptations and sins left him. He now perceived, as he says, that church services were a mockery, and began to preach, and, according to his own account, found fish dead in his master's pond and partridges in the garden, which enabled him to live well. On his dismissal he moved to Thames Ditton, where he gained his living by carrying coals and preaching, and so gained the name of the "Preaching Coalheaver." At last he determined to give up all employment and live by preaching alone. He at first encountered a little opposition, of which he gives an account in the *Naked Bow of God*, stating that all his enemies were punished by breaking their legs, losing their wits, etc. In another treatise, *God the Guardian of the Poor*, and *The Bank of Faith*, he relates how when he wanted any of the necessaries of life they were always most opportunely brought him. One day the fact of his having left a child to the parish at Cranbrook became known, but he satisfied his followers by stating that many good men—as Abraham, David, St. Paul, etc. —had sinned, and yet were received of God. At last he resolved to come to London, and soon after built Providence Chapel, all the funds and fittings for which were given by his followers. He then gave up all the arts which he had before used to draw money from his flock, feeling that his pew-rents were enough to live handsomely on. He was attacked by Rowland Hill and also by Timothy Priestley, a zealous Calvinist, who opposed Antinomianism in a treatise called *The Christian's Looking-glass, or the Timorous Soul's Guide*, to which Huntington responded by *The Barber, or Timothy Priestley Shaved, as Reflected from his own Looking-glass*, which was full of coarse, bold invective. On the death of his wife Huntington married Lady Saunderson, the widow of a Lord Mayor, and rode about in a carriage, though he had formerly mocked at bishops for doing so. He died at Tunbridge Wells in 1813. His epitaph, which he wrote himself, ran thus:—

Here lies the Coalheaver
Beloved of his God, but abhorred of men.
The Omniscient Judge
At the Grand Assize shall ratify and
Confirm this to the
Confusion of many thousands;
For England and its Metropolis shall know
That there hath been a prophet
Among them.

Huntington's works were published in 20 vols. That he was a worthless rascal is clear from the details we have given, but that he had also a large command of vigorous English is equally plain. A very interesting essay upon him by Southey will be found in the *Quarterly Review*, vol. xxiv.

**Hupfeld,** Hermann, a great commentator on the Old Testament, was born at Marburg in 1796, and was appointed Professor of Theology there in 1825. He remained there for eighteen years, and then succeeded Gesenius at Halle, where he died in 1866. Though not belonging to the strictly orthodox school of Hengstenberg, he was pious and reverent in his treatment of the Bible, and his funeral oration was preached by Tholuck. His chief work is a commentary on the Psalms, and he also wrote on the sources of Genesis, which he regarded as the work of an original Elohist, edited and added to by a Jehovist editor.

**Hurd,** Richard, D.D., an English bishop, was born in Staffordshire in 1720, and died in 1808. He became Fellow of Emmanuel College, Cambridge, and lived there till 1757, when he was presented to the rectory of Thurcaston, in Leicestershire. In 1765 he was made Preacher of Lincoln's Inn, and in 1767 Archdeacon of Gloucester, by his friend Bishop Warburton. Hurd is best known through his connection with Warburton, whose Life he wrote as an introduction to an edition of his works. He was, however, a very polished scholar. In 1775 he was made Bishop of Lichfield, and in 1781 translated to Worcester. The Archbishopric of Canterbury was offered to him in 1783, but he declined it.

**Huss,** John [*b.* 1373, *d.* 1415].—His surname came from his native village Hussenetz, and was also the alias of *goose*, which caused frequent puns to be made on his name. He was the child of poverty, but his good-nature and intelligence gained for him the favour of the monks in an adjoining monastery, and by their advice his mother, who had been early left a widow, resolved to make an effort to bring him up to the Church. In this she had the aid of the feudal lord of the village, Nicholas of Hussenetz, who gave him his education. Very scanty details have been preserved of his college life in the then brilliant University of Prague; in 1401 he became Dean of the Faculty of Theology. In 1400 he was chosen Preacher at the University Chapel of Bethlehem, which had been endowed by two liberal Bohemians for the preaching of the Gospel in their native tongue. Huss embraced the opinions of Wycliffe, and proceeded to preach so plainly against the abuses of the Church that the clergy, headed by the Archbishop of Prague, appealed to King Wenceslaus to silence him. The King was too indolent to interfere, and, besides this, Huss had a friend in Sophia, the King's second

wife, to whom he was confessor. In 1403 Pope Boniface IX. sent his officers to Bohemia to dispose of some indulgences, and Huss, in a bold sermon, condemned this outrageous abuse of ecclesiastical power, and thus commenced his career as a Reformer. Huss was next mixed up in a disturbance in the University, consequent on jealousy regarding the preference shown by the King for Germans over the native students. The University students were divided into four parties—Bohemians, Bavarians, Saxons, and Poles; so that foreign influence preponderated in the proportion of three to one, and the native students were usually excluded from all the higher academical offices. The struggle at last came on. Huss was one of their foremost leaders, and in 1406 they came to blows in the market-place of Prague. It is thought that Huss did not intend this violence; he was not a violent man, but had violent followers, the chief of whom was JEROME OF PRAGUE [q.v.]. After a protracted contest, the triumph of the Bohemian party was complete. They obtained a decree from Wenceslaus in 1409, ordering that for the future the natives should have three votes in all academical matters, and the foreigners only one; the consequence was that several thousand students seceded from Prague and betook themselves to Leipzig and Erfurt. Huss now became the chief man in the University, and soon after the secession was made Rector, and proceeded to inculcate the doctrines of Wycliffe. The Papal Schism had at this period wearied out the patience of Christendom, and a vigorous effort was made to bring it to an end. It was hopeless to get any arrangement between the rival Popes, Benedict XIII. and Gregory XII., and at last the King of France and the Paris University urged the Cardinals of both "obediences" to abandon the Pontiffs. They consented, and a General Council was convened, which met at Pisa in the spring of 1409, and held twenty-four sessions; both Popes were deposed, and a new Pontiff chosen under the name of Alexander V. The Schism, however, was not over. Huss took the part of the seceding Cardinals, and endeavoured to persuade the Bohemians to do likewise. This drew down on him the wrath of Sbinko, Archbishop of Prague, who interdicted him from preaching; but, after the Council of Pisa, withdrew his opposition for a time. But in December, 1409, the Pope sent a Bull to the Archbishop, ordering him to proceed against heretics who should preach or teach the doctrines of Wycliffe. Huss was not named, but the prohibition was evidently levelled at him. The Archbishop publicly burned some 200 of Wycliffe's books, and he interdicted Huss from his sacerdotal functions. He appealed to the Pope (now John XXIII.), who referred the case to a cardinal, who cited the appellant to attend the Papal Court at Bologna. The King and Queen interfered to prevent so dangerous a journey, and delegates were appointed to try the matter in Prague. Huss's agents were imprisoned, and in due time he was excommunicated, and the city of Prague laid under an interdict, which was to continue so long as he remained there. The persecution of Huss had now begun in earnest. Frequent tumults occurred in the streets between his partisans and those who upheld Papal authority, and, being satisfied that the cause of peace required his departure, he at length retired to his native village, and placed himself under the protection of its feudal lord. Then we find him preaching from village to village, and sparing neither Pope nor Cardinal. At length, on the death of Sbinko, he returned to Prague; his followers were falsely charged with having poisoned the Archbishop, which of course aggravated the hostilities between the parties. Huss next publicly opposed a Bull of Pope John, which had excommunicated Ladislaus of Hungary (one of the claimants to the throne of Naples), and called on all Christians to join a crusade against him. Huss refused, and then proceeded to attack indulgences, and to say that if the Pope abused his power, it became a duty to resist him. With the people Huss lost nothing by this declaration of disobedience, but his interest at Court was considerably damaged. Wenceslaus happened to be just then on ill terms with Ladislaus, and was willing to be backed by the power of Rome. The magistrates anxious to secure public peace, the clergy with a budget of old grievances against him, and even the heads of the University, took part with the Court. Huss next appointed a public discussion of two theses on the crusade, and on June 7th, 1412, a great concourse assembled, and a stormy scene followed. Huss's conduct is said to have been marked with moderation, but his friend Jerome was more violent; a furious tumult arose, and some of the Hussites having interfered with the Papal preachers, were imprisoned and put to death. Huss was absent from the city at the time of the execution, but the tragic affair produced the greatest excitement in Bohemia, and from this time Huss's attacks on the Popes and priests increased in violence; the kingdom became more than ever impregnated with his doctrines, and the opposition of the clergy grew more obstinate. Huss once more withdrew to the country, and while in retirement wrote his work on *The Church*, which is an epitome of his peculiar views and doctrines.

At this time the meeting of the Council of Constance drew nigh, and Huss was summoned to appear before it. The object of this Council was to accomplish what the Council of Pisa had failed to do—the extinction of the schism and the reform of the clergy; but it was also bent on the suppression of heresy, and the alleged heresies of Huss were bruited all over Europe, and so it was deemed necessary

that he should be summoned to answer for them. Huss was confined to bed by illness when the summons came, but he rose at once, full of joy at the prospect; and it seems afterwards from his letters that he was fully alive to the possible dangers which his friends immediately foresaw for him. In October, 1414, he took leave of his flock, having received from Wenceslaus a safe-conduct through his dominions; on his way he was met by a safe-conduct also from the Emperor Sigismund. The journey occupied twenty-three days, and was made on horseback, and in his progress he delivered addresses in Latin or German in the towns through which he passed. Arrived at Constance, Huss and his friends took up their abode in the great square near the Pope's residence, at the house of a widow named Fida, who is compared by Huss to the widow of Sarepta. For nearly a month he seems to have been unmolested, and then was summoned before the Pope and Cardinals. By them he was given over to a band of soldiers and placed in confinement near the Cathedral. His friend, John de Chlum, who had accompanied him, hurried off to Sigismund to tell him how his safe-conduct had been violated, and he sent orders to have Huss liberated on the instant; but the order was disobeyed, and instead he was removed on Dec. 5th to a damp vault in the prison of the Dominican monastery. From here he wrote from time to time to his friends in Bohemia, but at length his health gave way; and then the Pope sent commissioners to the prison to examine him on the charges brought against him by his enemies, and he was not allowed to employ any advocate in his defence. He was next removed to the Franciscan prison. His letters at this time are full of sweet resignation, abiding affection, and heroic firmness. His enemies succeeded in convincing Sigismund that he need not keep faith with a heretic, and absolved him from his promise of a safe-conduct. The Pope meantime had fled, and in March, 1415, his officers gave up the custody of Huss, and he was transferred to the Castle of Gotleben, on the Rhine, and placed in chains. His friend Jerome imprudently ventured to Constance, and he also was arrested and thrown into prison. The 5th of June was appointed for the public examination of Huss, though not till after an attempt had been made to get him condemned without a hearing. He was brought back to Constance, his books were shown him and acknowledged to be his; the reading of articles against him was commenced, and when he began to reply, his voice was drowned by an uproar. An attempt was made to induce him to confess and abjure his errors, and to swear never to teach them; but this he refused, and he was remanded to prison. On June 24th it was resolved to burn his books, in the hope of thus inducing him to yield; but it produced no effect. Feeling that his condemnation might come at any moment, Huss employed his time in writing letters of affectionate farewell and exhortation to his friends. On **July 6th**, the day he completed his forty-second year, he was condemned and burned at the stake. The ceremony of his degradation from the priesthood was first gone through; on his way to the stake he recited some of the Penitential Psalms, and prayed for the pardon of his enemies. Three times while the flames encircled him he was heard to exclaim, "Jesus, Son of the living God, have pity on me!" His ashes were thrown into the Rhine. Jerome of Prague suffered not long after his master, and the two martyrs became saints in the eyes of their countrymen. Their death created a revolt in Bohemia, the Hussites beginning a furious war against the Roman Catholics. Their leader, the terrible one-eyed Ziska, got possession of Prague, and Sigismund, who had succeeded his brother Wenceslaus, was forced to make them some religious concessions. Ziska died, but the war was carried on till the convocation of the Council of Basle, in 1431. More concessions followed, and the Emperor at last agreed to tolerate the Hussite priests. Peace was established in 1437. The Hussites are now merged in the Moravians, Calvinists, and Lutherans. [BOHEMIA.]

**Hutchinsonians.**—A school of English divines early in the eighteenth century, who took their name from John Hutchinson, a layman [*b.* in Yorkshire, 1654], who held peculiar philosophical and philological opinions. In 1724 he published the first part of his book called *Moses's Principia*, in which he attacked the doctrine of gravitation established in Newton's *Principia*. In 1727 he published the second part, containing the principles of his Scripture philosophy. The substance of the Hutchinsonian theory is that all our ideas of divinity are formed from the ideas in nature, that nature is a standing picture, and Scripture an application of the several parts of the picture to draw out the great things of God in order to reform our mental conceptions. To prove this they quote Rom. i. 20 and Ps. lxxxix. 5. We cannot have any idea of invisible things till they are pointed out to us by revelation, and for this reason Scripture is found to have a language of its own, which does not consist in words, but of signs or figures taken from visible things. Of the great mystery of the Trinity, the Hutchinsonians say that the created substance of the air, or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one Essence or one Jehovah in three Persons. The unity of essence is exhibited by its unity of substance; the trinity of conditions, fire, light, and spirit. For proof of this they quote Deut. iv. 24, Heb. xii. 29, John i. 9, Mal. iv. 2, Matt. ii. 1. The philosophic system of the Hutchinsonians

claims to rest upon the Hebrew language, which, they say, contains in its construction and radical terms certain concealed truths which are to be interpreted in a typical sense. Thus the Hebrew name of God, *Elohim*, they considered as a plural noun, indicating a plurality of Persons in the Godhead; and its connection with a singular verb as indicating the unity of the Divine Essence under a plurality of persons. The word *cherubim* was explained to be a hieroglyphic of Divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to the Deity. The Hutchinsonians have had amongst them many honoured names—Bishops Horne and Horsley, Parkhurst, Romaine, etc. Their chief opponent was Archdeacon Sharp.

**Hutten,** Ulrich von, famous in the history of the Reformation, was born in Steckelberg Castle, in Hesse-Cassel, in April, 1488. When ten years old he was placed at the monastery of Fulda, but, disliking this life, he escaped to Erfurt in 1504. For the next eight years he visited several university towns, and in 1517 became Doctor of Law at Pavia. The Duke of Würtemberg assassinated the head of the Hutten family, which stirred up Ulrich to revenge, and he issued a series of satirical pamphlets against the tyrant. He also edited Laurentius Valla's treatise on the forged "Donations of Constantine." He was present at the Diet of Augsburg in 1518, and afterwards setting up a printing-press, wrote pamphlets against the Roman clergy. He joined Franz von Sickingen, who was carrying on a struggle with the Elector of Treves; but on their plan failing Hutten fled to Switzerland, and died in the Isle of Uffnau, in the Lake of Zürich, in 1523. His best known work is his *Epistolæ Obscurorum Virorum.*

**Hutter,** Leonard [*b.* 1563, *d.* 1616].—Professor of Divinity at Wittenberg, the most celebrated Lutheran university; a voluminous author of the non-critical school, a representative author, therefore, of the old-fashioned orthodoxy. Among his works are: —*Concordia Concors, sive de Origine et Progressu Formulæ Concordiæ Ecclesiarum Augustanæ Confessionis, Liber unus, Rudolpho Hospiniano oppositus*, in folio [Wittemberg, 1614]; *Disputatio pro Formulâ Concordiæ; Collegium Theologicum de Articulis Confessionis Augustanæ, Irenicum vere Christianum, sive de Synodo et Unione Evangelicorum non fucata concilianda, Tractatus Theologicus; Sadeel Elenchomenus, hoc est, Tractatio pro Majestate humanæ Naturæ Christi.* Some are against the Church of Rome, others against Calvinism.

**Hymns,** as distinct from the Hebrew Psalms and Canticles, are probably as old as Christianity itself. From the first their use seems not to have been restricted to public or liturgical purposes, but to have extended to private and social purposes also. Hymns may be taken to include anything sung or recited by way of praise to God, whether in a metrical or simply rhythmical shape. The *Te Deum*, the *Gloria in Excelsis*, the *Gloria Patria*, and the *Tersanctus* may be instanced, among others, as specimens which have come down to us, and are still in use, of the earlier non-metrical Christian hymns. Metrical hymns are a later development. This kind seems to have sprung into existence in the East during the fourth century—first in Syria, through the instrumentality of St. Ephraim, and then a little later at Constantinople, under St. Chrysostom. The latter employed them as convenient antidotes to the Arianism which was then rife, thinking that they would impress the orthodox doctrines firmly on the minds of the faithful. Very similar was the reason of their introduction into the Western Churches, first by St. Augustine, and soon afterwards more effectively by St. Ambrose at Milan. Since that time the singing of metrical hymns has always formed a more or less prominent part of Christian worship. A considerable number of hymns by Ambrose and his school are still extant; and, besides him, Hilary of Poitiers, Prudentius, and Mamertus of Vienna, may be mentioned as early hymn-writers. At the Reformation Cranmer seems at one time to have meditated a translation of some of the grand old Latin hymns for the use of the English Church, and in King Henry's Primer [1545] seven hymns appear, one for each of the hours of prayer, in accordance with the ancient custom; but in King Edward's Primer, as also subsequently in the Reformed Prayer Book, they were discarded, with the single exception of the *Veni Creator*, which is still retained in the Ordinal. The Methodist movement of the eighteenth century was extraordinarily prolific in the production of hymns for both public and private use. It is needless to do more than mention such names as those of Toplady, Wesley, Newton, and Cowper, these two last the joint compilers of the well-known collection of *Olney Hymns.* Till comparatively recent times, the only substitutes for hymns at all generally recognised in the English Church were two successive metrical versions of the Psalms, one by Sternhold and Hopkins [1562], the other by Tate and Brady [1696], and metrical versions of the Canticles, the Lord's Prayer, the Ten Commandments, etc., which were allowed by Queen Elizabeth [1559]. The religious revival of the nineteenth century has gradually restored the primitive custom, till at the present time the singing of hymns forms one of the most striking features in most services. In the Scotch Presbyterian churches, a quaint and rugged metrical psalter, together with a small collection of versified paraphrases of Holy Scripture, are still the only forms of hymnody countenanced.

From a volume entitled *Anglican Hymnology*,

by the Rev. James King, we take some interesting facts concerning hymns current in the Anglican Church. He collected 52 representative hymnals in present use in the Church of England, Ritualistic, High, Broad, and Evangelical, and treated these "as a committee, each member of which could give one vote for each hymn which it used." He thus found that Ken's *Evening Hymn* received 51 suffrages, and heads the list of what he calls "First-class Hymns," as thus judged by popular suffrage. He places all in the first class which are found in thirty hymnals, and finds 105 of such. The first ten in this order of merit are Ken's *Evening Hymn*, *Hark! the herald*, *Lo He comes*, *Rock of Ages*, *Abide with me*, *Awake my soul*, *Jerusalem the golden*, *Jesu*, *Lover of my soul*, *Sun of my soul*, *When I survey*. Of second-rank hymns, *i.e.* those found in 20 hymnals, he finds 110, and of third-rank, found in 15, he reckons also 110. But, as he points out, many of the hymns have not yet arrived at this full popularity simply because they are new and as yet but slightly known, *e.g. Day of wrath*, *O day of mourning*, Dr. Irons' magnificent translation of the *Dies Iræ*, which heads the second rank, but was only published in 1848, or *Weary of earth*, in the middle of the third rank, not published until 1865. Of the first-rank hymns he found no less than ten to be the work of Charles Wesley, eight by Watts, seven each by Heber and J. M. Neale, four each by Doddridge and Montgomery, three each by Cowper, Grant, Milman, and Tate and Brady. Of the three ranks taken together, Charles Wesley still takes the lead as writer, contributing 22, Watts comes next with 21, and J. M. Neale third with 17. Mr. King finds 28 authors contribute to first-rank hymns only, 25 to second-rank only, 27 to third-rank only, while 14 contribute to all three ranks. These 14 are Mrs. Alexander, 4 hymns, Caswall 6, Cowper 7, Miss Elliott 6, Heber 12, Keble 7, Kelly 5, Lyte 6, Montgomery 16, Neale 17, Newton 8, Tate and Brady 11, Watts 21, C. Wesley 22.

**Hypatia.**—A learned lady in the fourth century, daughter of the celebrated mathematician Theon of Alexandria, who gave lectures in Athens and Alexandria, in the Platonic school. She is said to have been very beautiful, and virtuous of character; but her correspondence with the Præfect Orestes made some of the Christians suspect her of doing them ill offices by keeping up the misunderstanding between Orestes and the Archbishop Cyril. Accordingly, one day on her road home from a lecture, a fanatical mob, instigated by Cyril, set upon her, pulled her from her chariot, and dragged her to Cæsar's church, where they barbarously murdered her. She is the subject of one of Charles Kingsley's best novels.

**Hyperdulia.** [Dulia.]

**Hypostasis** [Gr. *hypo*, "under," and *stasis*, "standing"].—*Substance* or *subsistence*, that which stands under another thing and is its foundation or ground. Thus, in Heb. xi. 1, "Faith is the *hypostasis* of things hoped for;" in 2 Cor. ix. 4 it signifies *confidence*, *firmness*, *stability*. In Heb. i. 3 it is used for *person*. The word occasioned great discussion between the Latin and Greek Churches. The Greek Church took it for the *Person*, saying that there were three hypostases in one essence; and the Latin, that there was but one hypostasis—that is, as they said, but one substance in three persons. St. Athanasius reconciled them by showing that they held the same view, but put it in different words. There are three *Persons* in the Godhead, three different modes of existence; there is but one *Essence*, because the nature of the Son and Holy Ghost is not different from that of the Father.

**Hypostatical Union.**—The union in Christ of the human and Divine natures, constituting two natures in one Person.

**Hypothetical.**—The form of words, "If thou art not already baptised, N., I baptise thee in the name. " It is called *hypothetical* or *conditional*, because the rubric states that it is to be used, "if they who bring the infant to the church do make such uncertain answers to the priest's questions as that it cannot appear that the child was baptised with water in the name of the Father, and of the Son, and of the Holy Ghost."

**Hypsistarians.**—Heretics in the fourth century who, according to St. Gregory Nazianzen, made a mixture of Paganism, Judaism, and Christianity in their worship. They revered fire with the Pagans, observed the Sabbath and legal abstinence from certain meats with the Jews, while they professed to adore the Most High God with the Christians. Their doctrines were closely allied to those of the Euchites and Messalians.

## I

**Iberians,** or the **Georgian Church.**—A very ancient and interesting religious body on the southern slope of the Caucasus. Before the conversion of that country to Christianity, some form of the ancient Persian system was the national religion; but in the days of Constantine a Christian woman, perhaps a nun, being carried thither captive, attracted all hearts by the piety and devotion of her life. A sick child being brought to her notice, she declared that, though human help was unavailing, Christ, in whom she believed, was able to heal it; she prayed earnestly, and the child recovered. The Queen was soon after taken ill, and sent for her. She declared

that she was no miracle-worker, and refused to go, but promised to pray for the Queen, who also recovered. The King in gratitude wished to send her a rich present, but was assured that all that he could do to reward her was to believe in her God. Some time afterwards it is related that the King himself was lost in a forest, and vowed that if he should be restored to his friends he would believe in the Christians' God. He kept his vow, and the Church which he thus founded has lasted till now. In the sixth century the Iberians joined the ARMENIAN CHURCH [q.v.] in separating from the Greek, but, after fifty years, returned to their former condition, and so remained, maintaining the doctrines and adhering to the practices of the "Orthodox Eastern Church." When Georgia was conquered from the Persians by Russia in 1801, and became a province of the latter empire, the Iberian Church was placed under the ecclesiastical authority of the Archbishop of Tiflis, and is subject to the Holy Legislative Synod of the Russo-Greek Church. The only peculiarity which distinguishes it from the other branches of the Greek Church is that the baptism of children is delayed until the eighth year. Monasteries are numerous, the rule of St. Basil being followed.

**Ichthus.** [FISH.]

**Iconoclasts.**—A large party which existed in the Church of the East during the seventh and eighth centuries, who were known by the name of Image-breakers, [Greek, *icon*, "image"; *klaster*, a "breaker"].

In the early ages of Christianity sensitive minds were often in dread that the use of statuary in churches would lead Christians into imitation of heathen usages, for there was hardly a statue among the heathen to which incense was not offered and libations of wine poured out. Hence sculpture was regarded with an unfavourable eye by many Christians of those early days, who felt that the Church (like the Jewish system) was surrounded on all sides by idolatry. While the Church was thus situated, there was probably only a minority of Christians who held the opinion on this subject which is common in our own day, that sculpture may be innocently used in churches, wrong and foolish as it would be to worship it. The same feeling operated towards the decline of classical learning. Gregory the Great [A.D. 600] is accused of destroying the last remains of the imperial library at Rome; and whether the accusation is true or not, it is certain that he had a great aversion to heathen writings, and forbade the reading of anything connected with mythology.) The horror of sculpture decoration among the early Christians was thus partly caused by the sight of idolatry going on all around them; and partly also no doubt by that lingering of Judaism by which the Eastern Churches especially were so long influenced. It also seems to have been combined with a reverent fear of debasing our ideas of the object of worship, by what must necessarily be an imperfect representation of it. So the Council of Elvira, in Spain, decreed, A.D. 306, "That no images should be in the church, lest that which is worshipped and adored should be painted on the walls;" and hence the representation of our Lord in the paintings which decorate the walls of the Catacombs under the figure of a lamb, a shepherd, or by some Christian version of a heathen myth, as in the figure of Apollo. Yet, very early, paintings and statues did exist, which show that this feeling was not universal. Irenæus speaks of statues of our Lord (which he supposed to have been executed by order of Pontius Pilate) without any reprobation. Eusebius speaks of bronze statues of our Lord and the Syrophœnician woman, which he had seen standing at Cæsarea Philippi; and, though he had some doubt as to their identity, does not even hint that the use of such figures was reprehensible. He also says that he had seen paintings of St. Peter, St. Paul, and our Lord; and the tradition that St. Luke was a painter, and that he had painted portraits of our Lord and of the Blessed Virgin, is as old as the fifth century. In the same century also Paulinus, Bishop of Nola, caused the walls of his cathedral to be decorated with paintings of Scripture subjects, and Prudentius, the great Christian poet of that age, refers in one of his hymns to similar paintings. There was, however, sufficient ground for opposition to the religious use of sculpture in the opinions of Christians of early ages, to form a large basis for party-quarrelling and fanaticism after the first causes which had influenced these opinions had passed away. Here and there a bishop was found whose personal feelings on the subject overcame his official discretion. Epiphanius, the Bishop of Salamis, in Cyprus, tore down the chancel door-curtain of a church because it was embroidered with "the figure of Christ, or some other saint," he did not observe which, and he thought it was "contrary to the authority of the Scriptures to have the figure of a man hanging in the Church of Christ;" though how he made out his Scriptural justification for his conduct the bishop has not left on record. This was about the end of the fifth century. In the beginning of the seventh we find Severus, Bishop of Marseilles, destroying all the images which came within reach, much to the disgust of his flock; on which Gregory the Great shrewdly told him that to worship images was undoubtedly wrong, and he hoped none of his people would do so; "but," he added, with a touch of gentle sarcasm, "you should have kept the images, brother, and prevented the people from worshipping them."

Party spirit and fanaticism on both sides reached their height, however, in the eighth century. Since the breaking up of the Roman Empire in the West, the Lower, or Greek Empire had been maintained in the East, over which the Emperor Leo III., surnamed "the Isaurian," was reigning in the year 730. This Emperor was so infatuated against the use of images, or was so under the influence of others who were, that his conduct caused Italy, Venice, and Ravenna to relinquish the nominal allegiance which they had hitherto acknowledged to the Greek emperors, and they refused to pay tribute any longer. Even the Patriarch of Constantinople and his clergy remonstrated against his violent edict for the removal of images. Leo, who had been a common soldier, was also very ignorant, and, in consequence of his ignorance, very obstinate; he deposed the Patriarch, slaughtered the people when they tried to preserve the sculptured decorations of their churches, was defeated before Ravenna in his endeavour to recover Italy, and ended by leaving a legacy of bitterness to his family and the Church.

The son of Leo, Constantine Copronymus, was as furious an iconoclast as his father. He assembled a council of Eastern bishops, 338 in number, at Constantinople, which ordered that all images and paintings were to be destroyed; every bishop or clergyman thereafter possessing any was to be deposed, and lay offenders, after being excommunicated, were to be handed over to the civil power for further punishment.

This destructive spirit was fostered by several successive emperors, till at last a recoil took place, when thirty-two years afterwards, in 786, a council on the subject met at Nicæa, which is known as the Second (or Deutero-) Nicene Council. At this council the proceedings of its iconoclast predecessor were reversed, and the defence of images was carried to so extravagant a length as to secure for the Deutero-Nicene Council the unenviable fame of having officially introduced and sanctioned the practice of image-worship. Probably it was carried to this extreme by the desire to avoid the Judaism which so influenced the Eastern Churches, and the Mahometanism which was beginning to overrun them; both Jews and Mahometans exhibiting their bitter hostility to Christ by a special hatred of His image and the images of His saints. The extravagant recoil of the image defenders was resisted by many in the Western world, who wished to maintain that medium course of keeping the images without worshipping them, which had been recommended by St. Gregory. The bishops and nobles of England protested against image worship. Alcuin, the greatest scholar of his age (a Yorkshireman), wrote against it, and influenced his pupil, Charlemagne, to oppose Rome on the subject, and to hold provincial councils at Paris, Frankfort, Mayence, and other places, in which image-worship was condemned. There is some room for doubting whether the dispute between the Deutero-Nicene Council and those who wished sculpture to be retained in churches was really more than a contest of words, as it seems incredible that hundreds of bishops should agree together in encouraging a usage so distinctly forbidden as the actual worship of that which is not God. The obscurity which hangs about our own English word "worship" (as in the marriage service, "With my body I thee worship," where certainly no idolatry is intended), seems to indicate that there may be room for charity in respect to this council; and the singular passion which multitudes of otherwise good Christians have shown for the use of images and paintings in acts of worship may, perhaps, bear a charitable construction on some analogous ground, if it cannot be explained to our entire satisfaction, as it certainly seems impossible to explain it.

The iconoclast controversy was one of the means by which the last link whereby Rome had been politically bound to the East was broken; and very little ecclesiastical intercourse was maintained afterwards. It remained for another controversy, that respecting the "double procession of the Holy Ghost," to raise smouldering fire into flame, and to break asunder Eastern and Western Christendom, so that they never again have been wedded together in outward union.

**Iconolatræ** or **Iconolaters.**—Those who worship images. A name applied by the Iconoclasts. From *icon*, "an image," and *latreuo*, "I worship."

**Iconostasis.**—A screen used in Greek churches corresponding in position to our altar-rails, but so formed as to conceal the altar from the congregation. Only the clergy are permitted to enter within the space thus hidden, in accordance with the Jewish custom of keeping the Holy of Holies so sacred as only to be entered by the high priest. The iconostasis is so called because it is adorned with sacred pictures (*Icons*). [See Greek Church.]

**Idealists.**—That class of thinkers who place the first beginnings of all knowledge in self-consciousness. The dictum of Des Cartes, "Cogito, ergo sum," is the foundation of idealism, superior to all sensation or recognition of the material world. The deductions derived from this principle were many and various. In some cases it led to the belief in an infinite Being in whom all intelligence is centred, man and nature are absorbed in this Being, human freedom is lost in an absolute fate, God Himself loses His personality, and becomes synonymous with the universe.

[Spinoza]. Against this philosophy of self-consciousness Locke [q.v.] put forth his theory, which rested all knowledge in sensation—a theory which seemed to put out of view any doctrine of absolute goodness and lowered morality to mere expediency. The revolt from it had much to do with the scepticism of Hume [q.v.] and called forth the keen criticism of Leibnitz [q.v.] The greatest of all the Idealists was Kant [q.v.], who investigated with wonderful insight, honesty, and courage, the phenomena of consciousness and the value of *à priori* notions. His principles again were pushed to atheistic conclusions by Fichte [q.v.], from whose system not only God, but Nature seemed to disappear, landing him in sheer negation, but driving him by the very absurdity of it to reaction, which bade fair to restore him to Christian belief. [The Idealistic views of Hegel [q.v.] as of the others, will be found under their names.] Idealistic theories still prevail in Germany, and seem to vary between Atheism and Pantheism; the objective reality of Christianity is set aside, and while one class substitutes for it Ideological theories of a Christianity which is purely spiritual, free from the trammels of historical detail, another arrives at the conviction that God is one with the universe, lost in a vague abstraction which attracts no love and awakens no fears, which clothes with its filmy veil the nakedness of infidelity. There is, however, also a better side of Idealism, the consciousness which cannot, any more than in any other system of thought, always find its knowledge complete in every particular, but is a consciousness still, that God speaks to the soul of man. "I will hearken what the Lord God will say unto me" may be called Idealism, and it is a very deep and true faith, one not to be broken.

**Identity.**—This word has several applications in theological language. [1]. It is used by some of the German philosophers, as Fichte and Schelling, to express the sameness of God with the universe. [2]. It is applied in a totally different sense by orthodox writers, *e.g.* Bishop Butler, to express the continuity of the individual man in all stages, whether in this world or the next. The particles of the human body change every hour, yet the man remains conscious that he is the same person that he was in childhood, and Butler founds his argument upon this, that in spite of all changes which death shall bring, the conscious identity will remain. [3]. A third use, which perhaps may be hardly considered worth mentioning, is made by a small sect of our day, which holds that the English race are the descendants of the ten tribes of Israel, and this opinion is known by them as "The Identity."

**Ideology** is a term applied to the endeavours to reconcile belief in the spiritual truths of Christianity, with rejection of all the miraculous narratives, and the greater portion of the rest. The writer who first presented this theory in a complete and systematic form was David Strauss [q.v.], who professed to subject the New Testament to an analysis which should precipitate all erroneous matter, and leave the true essence of Christianity in a pure state. Such a method started from the assumption that all miracles are incredible, as contrary both to philosophical principles and to experience. But this assumption being made, the belief in miracles had to be accounted for, and this the Ideologist professed to do. He would rip in pieces the forms in which they were presented, and explain the real significance of the narratives. He had no misgiving that he would not be able to show that the narratives were myths as regards the letter, but were nevertheless to be treated with respect as symbols of true ideas. The facts did not occur, save in inner human consciousness, but were in fact aspirations after, and presentiments of, eternal realities. Now this was a very remarkable contrast to the older sceptical method, which denied the miracles on the very ground that the doctrines which they were declared to attest were repulsive to the moral consciousness. Thus the sceptic denied the doctrine of the Atonement on the ground that it is at variance with the true notion of God; whereas the Ideologist declared that there is in the breast of man such a need felt of atonement, that the death of Christ was invested by human imagination with the attributes of a Divine sacrifice. It was the need felt within the soul of men everywhere which led them to take one noble and beautiful hero, such as Strauss always declared Christ to be, and to attach to him a mythic Incarnation, representing union with God, and in fact all the cardinal beliefs of religion.

Such an admission, that Christian principles are in union with the instincts of human nature, was at least a blow delivered at the very centre of the old scepticism. But it was retorted that there are, and always have been, men who reject Christian doctrines, and therefore they cannot be the invention of the human mind. The very existence of Scepticism is an argument against the first principles of the Ideologist. The Christian doctrine teaches that there is no such thing as chance, that all facts are, as the Materialist contends, the concrete results of some absolute principle, some unseen and general law which cannot be broken. Every event is "a link in a chain, which, according to Materialists, had no beginning, and will have no end; which, according to Theists, is fastened by each extremity to the throne of God." But all men confess that the application of this law is so mysterious that, so far from our being able to foretell the course of events, we are utterly confounded with the sequence of them in secular history, and in personal life. "Nothing is so probable as the unlikely," is a paradox

which has become a truism. And the reason is first of all that "the ideal," in the words of Hegel, "is never realised." Or, as Hooker puts it, "All things besides, God excepted, vary somewhat in possibility which as yet they are not in act." The Ideologist is baffled by the contradictions of fact, the Christian finds an explanation of them in the revelation of the Bible. And though it is certain that man could never have discovered for himself the facts and doctrines there displayed, yet, as Coleridge has demonstrated, when they are revealed to us from without, the spirit of man is able to examine them, and to find that they fulfil all the conditions, and to assent to them as true. [See these principles worked out in a masterly manner by Canon F. C. Cook in *Aids to Faith*, pp. 133–146.]

**Idolatry.**—The word *idol* in Greek signified originally an "image" or "phantom," and had no connection with the idea of worship. It was a fancy of the mind, as opposed to a reality [*Plato, Phædo*]. Lord Bacon uses the word in the same sense in his famous enumeration of the four classes of idols. Secondly, the Greeks used the word to represent a likeness, whether by picture, or sculpture, or stage representation. The Old Testament Septuagint is the first book to take the word in a bad sense—that of an image used as an object of worship. The Second Commandment forbade such worship, and even the making of any image [Deut. iv. 12, 15–18]. The idolatry into which the Jews fell through following the example of the surrounding nations is chronicled for us in the Old Testament. It came utterly to an end after the Babylonish captivity. The word *idolatry*, which is a Christian, not a classical, word [1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3], conveyed to a Jew of the Christian era an idea as hateful as to a Christian. A few centuries elapsed before Christians would have tolerated any images in their places of worship. Then appeared symbols, such as the Dove, the Good Shepherd, as found in the Roman catacombs. Probably the cross was in use from the first, but the crucifix came much later. Whether the use of images in churches leads to idolatry, is a question in dispute between Roman Catholics and Protestants. The use of figures in sculpture and stained glass windows is declared by some to be not compatible with the letter of the Second Commandment, but a Protestant as decided as Dr. Arnold declared that the Incarnation set aside that letter, for God came "in the likeness of sinful flesh." Protestants hold that there is still a great danger in setting up images in churches of superstitious use, and of confusing a symbol, harmless in the abstract, until it becomes a fetish. [Iconoclasts.]

**Ignatius,** St. [*b.* 27, *d.* 107].—One of the Apostolic Fathers, and a martyr early in the second century. He was Bishop of Antioch for forty years [A.D. 67–107]. An ancient tradition declared him to be the child whom our Lord took into His arms [Matt. xviii. 2].

About the year 107, soon after the death of St. John, the Emperor Trajan visited Antioch on his way to Armenia. As soon as he arrived in the city there seems to have been either a sudden alarm or an actual commencement of persecution; and, the aged Bishop practically interpreted the saying of our Lord, "The good shepherd giveth his life for the sheep," by appearing before the Emperor, and endeavouring, by his own submission to martyrdom, to draw off attention from his flock, and so save their lives. Trajan himself examined the aged saint, accusing him of wickedness in professing a religion contrary to the commands of Cæsar, and in persuading others to do so to their destruction. The old man claimed the name of Theophorus, or God-bearer, and said that since he bore Christ within him—doubtless referring to the words, "Stronger is He that is in you than he that is in the world"—wicked spirits had departed from him, and he ought not to be called after such a manner for refusing to worship those false gods which were nothing else than wicked spirits. When Trajan asked for an explanation of "bearing Christ," Ignatius replied, "There is but one God, who made heaven and earth, and the sea, and all that are in them; and one Jesus Christ, His only-begotten Son, whose kingdom may I enjoy." Trajan knew the story of our Lord, and asked, "His kingdom, do you say, who was crucified under Pontius Pilate?" "Dost thou carry, then, Him who was crucified within thee?" And when Ignatius answered, "I do, for it is written, I will dwell in them, and walk in them," the Emperor pronounced his condemnation, as having confessed himself a disciple of the Crucified, and commanded that he should be taken to Rome, there to be thrown to the beasts for the entertainment of the people. The holy man heard his sentence, and cried out, "I thank thee, O Lord, that Thou hast vouchsafed thus to honour me."

It was a weary journey for an old man. How long it took we are not told, but Ignatius was so old and harmless, that the ten soldiers who had charge of him were constrained to make it as easy as they could, and rested for some time at towns on their way. When at Smyrna the old Bishop wrote letters to the Roman and five other Churches, who had sent to give him all they could—their loving sympathy—and whom he specially exhorted not to make any attempt to rescue him. At Smyrna he met Polycarp, and after he had rested enough to gain strength for another stage, the soldiers led him on to Troas, where he was comforted with the good news that no further persecution had taken place at Antioch since he had left, and that therefore the purpose of his

surrender had been answered. In spite of the dangers which open sympathy with a condemned Christian must have entailed, the journey of the well-known old Bishop was almost a triumph the whole way. And neither the warmth of friends, nor this prolongation of the pain and expectation of martyrdom daunted him. "Whether fire, or the cross, or the assault of wild beasts await me, let all come," said he, "so that I may gain Christ."

There must have been a very short time to wait after he came to Rome. On Dec. 20th, 107, the people were collected in the Flavian Amphitheatre (now called the Coliseum) to witness the athletic sports, races, and gladiatorial fights, in which the Romans so delighted. It was made known that the Emperor had sent them a prisoner for higher sport, and there arose an impatient cry of "Christians to the Lions," as a signal for him to be brought out. Then this white-haired and harmless old man of eighty or more was led into the midst of the arena, and torn to pieces by the uncaged beasts before the eyes of all the ladies and gentlemen of Rome. As he had prayed that it might be, Ignatius died almost instantly, and when his friends came in the evening, after the "sport" was over, and the amphitheatre cleared of its spectators, they found only two or three gnawed bones to gather up and carry back to Antioch.

The writings of this Father have been a subject of keen controversy. The translation published by Archbishop Wake, and which is easily accessible through Hone's Apocryphal New Testament, comprised seven Epistles, viz., to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrnæans, and to Polycarp. To these have been added six others, and this augmented collection is called by critics "*The Epistles of the Long Recension;*" they were "Mary to Ignatius," "Ignatius to Mary," "To the Tarsians," "Philippians," "Antiochenes," "Hero." It has, however, been demonstrated that these were forgeries of the end of the fourth century. But a challenge was also raised against the other seven, on the ground that the view of episcopacy which the writer of them holds belongs to a later date than the second century. This attack was greatly strengthened by the discovery of a Syriac copy, now in the British Museum, which only contains three of the Epistles, viz. to Polycarp, to the Ephesians, and the Romans, and which was edited and published by the late Canon Cureton in 1845. This is known as *The Short Recension*. It was eagerly taken up by some scholars, and as eagerly repudiated by others, who maintained that Cureton's was merely a maimed edition. In consequence, the present learned Bishop of Durham, Dr. Lightfoot, who had been engaged in a Commentary on St. Paul's Epistles, turned aside, and gave many years to "the Apostolic Fathers." In 1885 he published the result of his labours on Ignatius and Polycarp in three goodly volumes, and it is probably the most learned and exhaustive critical treatise which has appeared in this century. No mystery is left unsolved, and the genuineness of the seven Epistles, or *The Middle Recension*, is established beyond controversy.

The central idea of the Epistles of Ignatius may be expressed in the words "One Faith." And that with him is the historical Christianity of the Gospel in continual activity in the lives of men. He quotes the New Testament as of equal authority with the Old, prefacing his quotations with "it is written." The Eucharist is with him the centre of Christian worship. He is the first writer to use the expression "Catholic Church."

In the Anglo-Saxon Calendar, St. Ignatius was commemorated on Dec. 17th; in the Roman it is Feb. 1st.

**Ignatius Loyola.** [LOYOLA.]

**Ignorance,** in theological language, is the want of knowledge in one who might have acquired it, and is thus distinguished from "Nescience," which merely implies absence of knowledge. Ignorance is distinguished by writers on casuistry into many grades. Thus a man may hold altogether false opinions through his bad education or through circumstances which are none of his own making. He errs, not because he intends or wishes to do so, but because he knows no better. He does not sin against light. This is defined as "invincible ignorance." But it is clear that in matters so all-important as the soul's health, it is incumbent on every man to learn, as far as he has opportunity, the principles of faith and practice, and therefore he who holds false opinions or possesses evil habits, because he shuts his eyes to facts and arguments which press themselves upon him, is culpable, and hence we have distinctions of "simply vincible," of "crass," of "affected" ignorance. By the latter is to be understood the wilful state of blindness to truth in which a man remains for the very purpose of sinning the more freely, "loving darkness rather than light because his deeds are evil." Such ignorance, far from exculpating, aggravates sin. It is clear that the various kinds of ignorance here named do not all spring from the same root. In some cases it is an intellectual shortcoming. "Want of ideas," or failure to discover the connection of the ideas which we have, or again, of following them out to their conclusions—these are the causes to which Locke traces ignorance, and all these are clearly errors of the intellect; but when the will enters in, and we do not believe because belief would interfere with our pleasure or convenience, that is a sin of the heart. And it is this which men need to be

warned of, so prone are we to spiritual anodynes. And no subject is there on which it behoves us to be so wary in our judgments of others. God only can judge where involuntary and culpable ignorance are divided in each case.

**Ignorantines** was the name given to a community formed in France at the beginning of the eighteenth century by an Abbot, Baptiste de la Salle. The object was to give free instruction to the poor, both on secular and religious subjects. When the Jesuits were expelled from France in 1764, the Ignorantines, having adopted their views, continued to teach them till they themselves were expelled twenty-six years afterwards. They did not remain long in exile, but were recalled by Napoleon. It is said that they now number about ten thousand.

**I.H.S.**—One of the commonest and oldest symbols used in Christian worship. Three explanations have been given of the meaning of the three letters: [1] That they are the initials of the Latin *In hoc signo* (*vince*), the writing which the Roman Emperor Constantine is said to have seen on the cross of light that appeared to him in the heavens. This interpretation may be dismissed at once as unlikely. [2] That they are the initials of *Jesus, Hominum Salvator;* ("Jesus, the Saviour of men"). This is perhaps the idea generally current, and it may be taken as at least the prevalent interpretation now; but its historical accuracy is not so certain. [3] That they are the first three letters of the Greek ΙΗCΟΥC [Jesus], in which case it will be seen that the middle letter H is really the Greek capital letter *eta* (long *e*). The consideration that the other chief monogram, which was what Constantine had inscribed on the *labarum* (or standard of the cross), viz. ☧ was in Greek characters, and was taken ✳ from our Lord's other most usual name, viz. Christ, perhaps favours this third view. I.H.S. within a circle of rays, is the favourite device of the Order of Jesuits.

**Ildefonsus,** St., Bishop of Toledo, was born there in 607. He escaped from home to the Monastery of Agli, in 632 was ordained Deacon, and was afterwards made Abbot; in this capacity he attended the Eighth and Ninth Councils of Toledo [653 and 655], and in 657 succeeded Eugenius II. as Bishop of his native place. He died on Jan. 23rd, 667, and is said by his writings to have greatly conduced to the adoration of the Virgin in Spain.

**Illuminati** ["the enlightened ones"].—[1] In ancient times the baptised were sometimes so called, because in the baptism of adults a lighted taper was put into their hands as a symbol of the light of faith and grace of which they were now possessed. This was not, however, a primitive custom. [2] Two fanatical sects assumed this name which arose, the first in Spain towards the close of the sixteenth century, the other in France about a century later. As is intimated by their name, they both claimed special illumination and insight into spiritual and divine matters. α. The Spaniards included under the title were charged by the Inquisition with maintaining that by assiduous prayer and contemplation they had become most closely united to God, and that thereby they had attained such a degree of perfection that they stood in need neither of the Church's sacraments nor of performing good works. β. After the suppression of these men, a similar form of heresy appeared in France. Their founder, Anthony Bucknet, proclaimed that a system of doctrine and practice had been revealed to him that excelled and superseded the whole of Christianity, and that by it men would soon so outstrip the saints and teachers of Christendom in the possession of the Divine spirit and influence, that there would be no more need for any religious orders or other Christian institutions. [3] A secret society, half religious and half political, was also so called, which was founded in 1776 by Adam Weishaupt, a professor in the University of Ingolstadt, in Bavaria. This society was modelled on that of the Jesuits, and was started as a means for gratifying the founder's ambitious schemes of power. He formed classes of novices in Ingoldstadt, Munich, the Tyrol, and elsewhere, which he managed to keep in due order, but carried into no further developments until 1780, when the acquisition of Baron Adolf von Knigge gave a fresh impetus to the society. A firm connection was established with the Freemasons. Three classes were formed—[α] of the novices who were styled Minervals, [β] of the Freemasons or Scotch knights, [γ] of the pupils in the small and great mysteries—and the society began to spread widely. In 1784 Weishaupt and Von Knigge fell to quarrelling, both wanting to be *Rex* or *Magus*, and in the same year a decree was passed forbidding all secret societies. Next year a steady persecution began, and in a few years the Illuminati totally collapsed as an organised body, though isolated members still lingered on here and there for some time.

**Images in Churches.** [Iconoclasts.]

**Imam** signifies in Arabic the same with *Antistes* in Greek, a "leader" or "governor." This general signification is particularly applied by the Mussulmans by way of eminence to him who is head of their congregations in the mosques, who has supreme authority among the Mahometans both in respect to spiritualities and temporalities. There are, however, subordinate Imams in the towns of Turkey who represent the chief Imam, but only in matters of religion. When the Imam of the Mahometans is mentioned without

distinction, the meaning is always restrained to the rightful successor of Mahomet, who is the fountain both of secular and sacred jurisdiction, all manner of authority being lodged in his single person. For this reason the Mahometans affirm that their pretended prophet had his commission and legislation given him on the model of Moses, and not on that of the Messiah, who declared His kingdom was not of this world; in consequence of these pretensions the Caliphs took the title and performed the functions of the Imam. The Mahometans are not perfectly agreed concerning the dignity of this office. Some hold the Imamate to be settled by Divine right, and fixed like the Aaronic priesthood to one family. The Schiites, or disciples of Ali, maintain that it belongs exclusively to his family, Ali being the sole and apparent heir of Mahomet; so they will not own any person for the head of religion who cannot prove his descent in a direct line from this first Imam. There have been, according to them, eleven Imams, and they look for the coming of one more who will be the last. Other Mahometans declare that the office is not so unalterably tied to genealogy and descent as to hinder its passing from one family to another. The Imams belonging to particular mosques are like our parish priests; they officiate in the public liturgy.

**Immaculate Conception.**—The doctrine held in the Church of Rome that the Virgin Mary was conceived and born without the taint of original sin. The Festival of the Conception of the Blessed Virgin Mary first began to be observed about the twelfth century, but the date of its celebration was not fixed till 1439, when the Council of Basle appointed Dec. 8th for that purpose. It is said to have been instituted in England by Archbishop Anselm, in gratitude for the preservation of the Conqueror's fleet in a great storm; its observance was declared optional by the Council of Oxford, 1222. It is still retained in our Calendar among the "black-letter days."

The doctrine of the Immaculate Conception was first taught by Peter Lombard about 1160, and was strenuously opposed by St. Bernard, but was recommended as "a pious opinion" by the Council of Basle. It was not exalted into an article of faith until Dec. 8th, 1854, when Pope Pius IX. published the Bull "Ineffabilis Deus," declaring "That the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin."

**Immersion.** [Baptism.]

**Immortality.**—"They are not to be heard," says the Eighth Article of the Church of England, "which feign that the old fathers [*i.e.* the saints of the Old Testament] did look only for transitory promises." We shall see immediately that there is good ground for this assertion of the Article. But it is no less true that the doctrine of Immortality takes a very subordinate place in the theology of the early days of the Old Testament. Bishop Warburton, in his *Divine Legation of Moses*, expressly uses the argument, that Moses was able to attest that his doctrine came from God by appealing to the temporal instincts of the people. Length of life and worldly prosperity were the promised rewards of obedience. But even in the Pentateuch there are not wanting indications of a revelation, though dim, of a glory to be revealed, and certainly of the immortality of the soul. Our Saviour's rebuke of the Sadducees declared that they erred for not perceiving this [Matt. xxii. 29–33]. The prayer of Balaam [Num. xxiii. 10] is capable of no other explanation than that he recognised such a hope. But when we come later, the Psalms of David are distinct enough, not only in such verses as Ps. xvi. 8–11 and xxiii. 4–6, but in the whole tenor, of the hopes and aspirations they breathe after God.

This belief was held unfalteringly by wise heathens, and was expressed in the plainest terms by men like Plato and Cicero. The effect of the doctrines of Socrates and Plato appears strongly in the Old Testament Apocrypha; the writers of Ecclesiasticus and Wisdom had undoubtedly in Alexandria become acquainted with the Platonist philosophy, and the beautiful hopes which they utter must be unquestionably traced to the light which had been thrown for them upon the Old Testament, from the writings of men whom God had been teaching in the far-off heathen lands. The belief is also so widely spread amongst even the most savage races, that it may be almost said to belong to the consciousness of humanity.

When we ask on what grounds such a belief rests, the answer must not be too hastily given. It has been asserted that the very existence of self-consciousness is evidence of indestructible power, that the very ability of "looking before and after," is an indication that the soul is not bound to the material form. But to this it may be replied that the soul loses its consciousness in sleep, in insanity, even through narcotics. Therefore this argument cannot be held of itself convincing. On the other hand the fact of the dissolution of the body, and the absolute disappearance of all further evidence of the soul's existence, is no indication at all of its ceasing to be, because all physical investigation goes more and more to show that the soul is not a simple bodily function, bound to the brain, as materialists have supposed. All physical evidence is against the theory that the soul is a part of the body, and forces the conclusion that it has a peculiar existence of its own.

Consequently we come to this—that physical investigation is baffled in this question, and we have to fall back upon some other form of evidence. Such evidence, Christians hold, was given in ancient times by God by His Voice within, and in some cases by outward revelation as well. Men believed in God because He spake to them and bade them so believe, and they recognised His voice. But the revelation was consummated in the teaching of Christ and His resurrection from the dead. We have seen no physical facts that are capable of refuting that; all investigation of moral phenomena supports it. [EVIDENCES.] The Christian revelation declares that the soul is immortal, and that the body shall rise from the dead and be united with the soul again. To deny that, as St. Paul says, is to give up Christianity itself. [1 Cor. xv. 12–17.] Certainly religion is worthless without it. [RESURRECTION.] We believe, then, and science, though it could not indeed discover the truth, follows it and acquiesces in it as reasonable, that this present consciousness of ours, though it must be robbed by physical death of its power of present manifestation, shall not be lost. The belief in a good and faithful Creator assures us that we are made for something better than a short life of three score years and ten, that the winding sheet is not our rightful vesture, and this beautiful world is something better than a great grave. Because God is love, because He is good and His works are beautiful, He cannot abandon the noblest of His works, which returns His love. In point of fact, those who have any positive faith in a Supreme Being, are also believers in Immortality; but nevertheless the two questions are quite distinct.

**Immovable Feasts.**—Those feasts which are observed on certain fixed days of the year, as distinguished from the Movable Feasts which vary with Easter. Examples of Immovable Feasts are:—Christmas Day, The Epiphany, and all the Saints' Days.

**Immunity.**—A law term, implying exemption from public burdens or other legal obligation. The term "ecclesiastical immunities," therefore, refers to the rights and privileges of this kind enjoyed by the Church in any nation. The extent of meaning of the phrase varies, of course, in different countries.

**Impanation.**—The doctrine of the presence of Christ's Body and Blood *in* the consecrated bread and wine of the Eucharist. It differs from the doctrine of Transubstantiation in considering that the elements undergo no change of their nature, but remain bread and wine after consecration. It is very similar to the Lutheran doctrine of CONSUBSTANTIATION [q.v.].

**Impediment.** [MARRIAGE.]

**Implicit Faith.** — An unquestioning belief in things, on the sole authority of the teacher; belief without examination of proof, or reference to the grounds on which the thing to be believed is supported.

**Imposition of Hands.**—The ceremony of the laying on of hands for imparting spiritual gifts and authority is very ancient. It was practised by Jacob [Gen. xlviii. 14], by Moses [Numb. xxvii. 18–23 and Deut. xxxiv. 9], by our Lord himself [Mark x. 16], by the Apostles [Acts vii. 17, 18; xix. 6] and their successors [1 Timothy iv. 14; v. 22], and its use in the rites of Confirmation and Ordination has continued in the Church in all ages and countries. It is called by the author of the Epistle to the Hebrews [Hebrews vi. 2] one of "the principles of the doctrine of Christ."

**Impropriation.**—The possession and use of ecclesiastical revenues by a layman.

**Imputed Righteousness** signifies in theological language the righteousness of Christ, which is attributed to every member of Him because thus united to Him. Being a member of Christ I am partaker of His holiness. The idea is beautifully expressed in Dr. Bright's sacramental hymn:

> "Look, Father, look, on His anointed Face,
> And only look on us as found in Him."

[*See* Romans iv. 6, 7; v. 18, 19; 2 Cor. v. 21.] [JUSTIFICATION.]

**Incarnation.**—This was the subject which occasioned the most important controversy in the Church during the first four centuries of its life. The GNOSTIC, ARIAN, APOLLINARIAN, NESTORIAN, EUTYCHIAN heresies all turned upon various phases of this great doctrine. These will be found under their respective heads, it only remains here to state what is the doctrine of the Christian Church on the subject. It is that the Son of God took upon Him human nature, and was made man, in order to accomplish the work of our salvation. He took to Himself a true body and a reasonable soul. The reality of His body was proved by its being subject to the same weaknesses as our own; He hungered, thirsted, was weary as we are. He was born of a woman, His body grew from boyhood to manhood, He died and was buried. If He had not taken His fleshly substance of the flesh of His mother, He would not then have been truly man and the semblance of it would in reality have been a deception. But having been eternally the Son of God, He now, without ceasing to be God, became the Son of man; true man as He was true God; possessed of flesh and blood, of body and soul, like ourselves.

**Incense.**—The use of this in public worship seems to be of very ancient date in the Church. The fourth of the Apostolic Canons speaks of it as being offered and consumed at the altar.

The following prayer from the Liturgy of St. Chrysostom indicates its significance: "We offer incense to Thee, O Christ our God, for an odour of sweet spiritual savour; receive it, O Lord, upon Thy holy, heavenly altar, and repay unto us Thine abundant mercies, and grant them abundantly to us Thy servants." It is used in the Roman Church at the Introit, the reading of the Gospel, the Offertory, and the Elevation at High Mass, also at the Magnificat and at funerals. The use of it has been revived in some English churches, but was forbidden by the Purchas judgment. [RITUALISM.]

**Incluse** or **Recluse.**—Hermits who lived in separate cells, and never left them unless in case of great necessity, and with the consent of their bishop.

**In Cœna Domini** ["at the Supper of the Lord"].—A Papal Bull, the work of several Popes, issued in its latest form by Urban VIII. in 1627. It received its name from the fact that it was annually read on Maundy Thursday, the day on which our Lord instituted the Holy Sacrament; but was afterwards generally read on Easter Monday. A copy of this Bull was affixed to the doors of the churches of St. Peter and St. John Lateran at Rome, and every Metropolitan was required to have it read in his churches once a year or oftener. But many Catholic Sovereigns objecting very strongly to this, Pope Clement XIV. discontinued its publication after 1773. The Bull contained a summary of the rights and powers claimed by the Church of Rome, and anathematised all those who infringe those rights. It also contained a malediction of all the principal Christian sects by name.

**Incomprehensible.**—The word "incomprehensible" as applied to God in the Athanasian Creed, is not used in the modern sense of "inconceivable," implying that no human creature can have knowledge of Him, but signifies that He cannot be comprehended within limits.

**Incorruptibles.**—An ancient sect who held that our Lord's body was incorruptible. This they explained to include that Christ was incapable of suffering any change, and that he was not susceptible to heat and cold, hunger and thirst, etc. Eating and drinking they considered unnecessary for him.

**Incumbent** comes from *incumbo*, "to mind diligently," and is properly applied to the minister whose duty it is to reside in his benefice and employ his study to the faithful discharge of the duties of his church.

**Independent Methodists.** [METHODISTS.]

**Independents.**—The original name, still often used, of that body of professing Christians now usually known as CONGREGATIONALISTS [q.v.] who differ from Episcopalians in having no gradation of ministry or succession of orders, and from Presbyterians in having no gradation of courts or assemblies exercising any authoritative or judicial functions. According to both the Episcopal and Puritan idea, the Church consisted of the whole body of professing Christians; and accordingly, when Romish tendencies began, in and after the reign of Elizabeth, to exercise the minds of Englishmen, the Puritan idea, quite as much as the Episcopalian, was to purify and preserve Christian doctrine by State action: if the rulers refused to act in this way, no other means of action occurred to either. The founder of Independency, ROBERT BROWNE [q.v.], in a tract published about 1580, enforced, on the other hand, the doctrine that, religion being matter of the individual conscience, was not to be enforced or extended or reformed by any political action, or in any way dependent upon it; that "the Kingdom of God was not to be begun by whole parishes, but rather of the worthiest, be they ever so few." This doctrine implied that if the State was neglectful or in error in matters of religion, the individual man or congregation was no less bound to separate from error, and to teach and practise what was true, which indeed Browne clearly inculcated. But this teaching was too far in advance of the times; to separate from the Church was then to rebel against the State, and was therefore a crime held equivalent to treason. Accordingly, even under Protestant Elizabeth, Thacker and Coppin [1583] sealed their testimony with their blood; and ten years later Barrow and Greenwood (the one educated for a priest and the other for a barrister) also suffered for opinions which now appear the merest truisms. By 1596 at least twenty-four persons had died in prison for holding similar views. Thus hunted out of England, Independency took refuge in Holland, which then occupied in Europe the proud position of being the sole asylum of religious liberty. Here it grew, mainly under John Robinson, to whom fled Mr. Henry Jacob from Bishop Bancroft's persecution; but in 1616 Jacob returned to England, and founded the first regularly constituted English Independent Church. It was thus that Independency became so much identified historically with the cause of civil and religious liberty; the identification grew gradually out of English Church and State policy combined, the Independents being compelled to struggle, from religious motives, for a great deal which is now acknowledged to be elementary civil right.

During the reign of Charles I. Independency increased a great deal in secret, though Laud kept down the outward manifestation of it so rigidly that converts had to emigrate to either Holland or America: it is computed that in the twenty years ending in

1640 there emigrated to the New World not less than 25,000 "faithful and freeborn Englishmen and good Christians, constrained to forsake their dearest home, their friends, and kindred, whom nothing but the wide ocean and the savage deserts of America could hide from the fury of the Bishops." [Milton.] The growth of a powerful American community, who had built up a notoriously successful and religious civilisation upon an Independent religious basis, of necessity gave powerful impetus to the system at home, however outwardly repressed; and Laud so strongly felt this, that he actually proposed to send out a bishop, with "forces to compel, if he were not otherwise able to persuade, obedience." [Heylyn's *Life of Laud.*] All such schemes were however ended by the Civil War, and in the Westminster Assembly the Independents came face to face, no longer with Churchmen but with the Presbyterians. They were but a small minority, but with American *prestige* behind them they debated matters with some success: in the end, however, they were reduced to plead for bare toleration, and were refused. Toleration was in fact then as alien to presbyter as to bishop. On the other hand, Independents like Roger Williams and John Milton advocated toleration of religious opinion of the most absolute kind; affirming that even if a man were an atheist, so long as he was of moral behaviour and a good citizen, the State, as such, had nothing to say to him. This seems very little to say now; but at that period a few Independents (not quite all even of them) were the only men who dared boldly to avow and defend such views; and even they were defeated in a Puritan assembly. Gradually under Cromwell, however, the Independents came more to the front; but by the Restoration of 1660 all seemed undone. In 1661 the Corporation Act was passed; in 1662 the Act of Uniformity; in 1663 the Conventicle Act; in 1665 the Five Mile Act, forbidding a Nonconformist minister to even come (unless on a journey) within five miles of any town where he had formerly ministered; and in 1670 and in 1673 various of these provisions were made still more stringent. King Charles himself, singularly enough, was more tolerant than his ministers and counsellors, owing to his own Romish proclivities, and published his Declaration of Indulgence in 1672; but he was forced by his Parliament to withdraw this, and men like John Howe and John Owen, the latter of whom had been Vice-Chancellor of Oxford, were forced to hide in holes and corners, only preaching by stealth as they could find opportunity. The long struggle only began to end with the Revolution, which was immediatelv followed by the Toleration Act of 1689; but since then, by slow degrees, the various civil and religious disabilities of Independents and other Dissenters have been gradually removed.

The cardinal principle of the Independents was to enforce the power, and duty, and responsibility of the individual Church and of the individual man: each had to do, irrespective of others, his or its own duty as before God. It would be unjust to regard the struggle, as some have done, as being carried on merely against the Anglican Church. It was partly so, no doubt; but it was far more against a feudal *system* of affairs and of opinions, which then more or less pervaded the world, and affected religion as it did other matters. As we have seen, the Presbyterian, equally with the Churchman, thought it quite right for the State to regulate all religious matters and forms of worship, and was in his way about as intolerant. This was the idea of the age. The truth is, that real toleration of opinion was hardly understood at all in those days, and some even of the very men who had suffered for conscience sake in England, tortured and hung Quakers in New England afterwards: indeed the entirely passive but dogged resistance of the Quakers [FRIENDS] had also its share, and a very important one, in bringing about the triumph of those rights of conscience which the Independents held so dear. Still, according to their light, they did struggle for them, and therein differed radically from the Presbyterians and other Puritans, whose aim was simply to substitute one ecclesiastical system for another. In so doing, these believed their system to be better, of course: but still it was to be set up and obeyed; whilst the Independents, on the other hand, contended for the right of every man and every Church to follow that system which approved itself to conscience, and, after the first excesses of the Brownists—(and fierce persecution always does produce excess afterwards repudiated)—expressly admitted that godly Christians were to be found in various communions, and that true Christian fellowship might therefore be held with them. [For a brief account of the present condition of Independency in England, see CONGREGATIONALISTS.]

It only remains to notice here certain modifications or differences in practice. It is obvious that extreme Independency must lead to isolation of individual Churches. In America this was never felt, it having been always customary for many Churches in a district to unite in counsel and advice, and for consultation on general matters and in ordinations, which latter ceremonies have amongst them only the character of recognition, conferring no authority or inherent rights upon the minister "ordained." This amount of fraternal union was natural amongst men, nearly all of whom were united both in religious belief and the strong bonds of common persecution. There was far less of it in English Independency for many years, owing, as naturally, to the difficulties in real communion which severe repression put in

the way. With greater liberty, however, came greater recognition of the need for fraternal co-operation; and now the Congregational Union and subordinate County Unions present a pretty near approach to the American system. The larger organizations have however a strictly fraternal, as against a political or hierarchical, character; have absolutely no real authority over individual Churches; and even in the case of radical departure from the accepted theology, or from what is usually termed orthodoxy—as, for instance, Unitarianism, which of late has to some extent grown up under various preachers in Independent Churches—have no remedy except to withdraw from fellowship with the Church concerned: they cannot depose the minister or take any further measures. Carefully guarded as it is, however, there are still many Independents who are jealous of the modern or "Union" aspect of Congregationalism; while others, on the contrary, feel that the evils of overmuch individualism still predominate, and look for further extension of the Federal system.

Independents are the largest religious body in the United States, and, next to the Methodists, are the largest body of Dissenters in England. Strictly speaking, Baptists should be included in their numbers, as the latter hold precisely similar views regarding Church order and government, and are therefore simply a section of Independents or Congregationalists who reject infant baptism. In the year 1886, for the first time, a joint session was held of the Unions of the two bodies, a recognition of identity which may probably be carried further in these days of comprehension. In doctrine, the Independents were till lately almost without exception moderately Calvinistic; but of late years what is known as the Broad Church school of thought has made greater progress among them than in any other Dissenting body, and the same may be said of actual heterodoxy of various shades, not a few former Independent Churches being now Unitarian. It will be indeed manifest that the system gives great facilities to any preacher of strong character and eminent gifts for taking and maintaining a heterodox position, since he can only be controlled by the very congregation which has probably become attached to him; the result which may be reached in this way is seen, for instance, in Harvard College, U.S., which is now distinctly Unitarian. These evils, however, it is contended, are far outweighed by other considerations, and by the stimulus given to individual responsibility. A remarkable feature about Independency in England has been its strong middle-class character, and the large number of wealthy men whom it has attracted in comparison with other Dissenting bodies. This again is probably connected with the high value always set by the body upon ministerial education. Kept out of the Universities, they established at a very early date ministerial schools of a high class (in one of them Archbishop Secker and Bishop Butler were educated) and have always given great attention to this subject. Within the last few years, however, the Universities have been thrown open to Nonconformists, and there is at present a movement amongst Independents for combining their own theological machinery with the University system, which has however hardly as yet taken sufficient shape to be here described.

**Independents,** Scottish. — The Scottish Independents first appeared during the Commonwealth, but only for a short time. In 1729 Mr. John Glas formed a sect of Independents, which received from him the name of Glassites, who are also called Sandemanians [q.v.]. The present sect of Scottish Congregationalists dates from the end of the last century, and James Haldane [q.v.] and Robert Aikane were very active in preaching among them and in spreading the sect. It is said there are now about two hundred churches belonging to it in Scotland. They held the same doctrines as the English Independents.

**Index Expurgatorius.**—The result of examination by the Roman Church of all literary works intended for publication, with a view of deciding whether they are dangerous to the State, to morals, or to religion. Such censorship was exerted in early times; thus from the time of the Emperor Constantine, those books which had been censured by the Councils were often prohibited and suppressed by the authority of the prince, which he did, not only in virtue of his being protector of the Canons, but by a purely secular and original right, as reasons of State directed him. The Council of Nice condemned Arius's tenets, and the Emperor Constantine prohibited his books by a severe edict, by which those who concealed them instead of burning them were liable to heavy penalties. In the year 398 the Emperor Arcadius set forth a proclamation against the writings of Eunomius and the Manichæans, at the instance of St. Chrysostom, who, it is supposed, informed him that they had been censured by the Church. Theodosius the younger, after the Council of Ephesus had condemned Nestorius's books, published an edict to have them burnt. The censure of the Council of Chalcedon upon Eutyches' books was confirmed by an order of the Emperor Marcian, which prince two years after condemned the Apollinarian books to be burnt at the request of Pope Leo. Justinian, in 536, prohibited by edict the books of Severus of Antioch and other heretical authors, animadverted upon by the Council of Constantinople, under the Patriarch Mennas. Continued instances of the same kind meet us all through the early history of the Western

Church. Thus Popes Leo, Gelasius, and Symmachus, in 443, 492, and 503, ordered the Manichæan writings to be burned. Pope Adrian II. condemned Photius's books to the fire in the year 868, pursuant to a decree of the Council of Rome held under him. Innocent II. ordered the books of Abelardus and Arnold of Brescia to be burnt in the year 1140, after St. Bernard had got them condemned in the Council of Sens. In France the privilege of examining books relating to religion and the discipline and government of the Church was annexed to the episcopal authority, because "bishops are, by virtue of their character and office, the proper judges of these matters." But after the Faculty of Divinity was settled at Paris, the bishops delegated part of their authority to these doctors, but still upon condition of reservation of their own original right. Thenceforward the Doctors of the Faculty of Divinity at Paris looked upon the privilege of examining books before their publication as one of the principal prerogatives of their corporation.

With the printing press and the Reformation such a host of books poured in that it was no longer possible to read and decide on them before publication, so the Church of Rome at the Council of Trent appointed a commission to examine these books and prohibit if necessary. Pius IV. in 1558 issued the first Roman Index. At the last sitting of the Council in 1563 it was determined to put the matter entirely into the hands of the Pope, and Pius V soon after appointed the Sacred Congregation of the Index, with a Dominican Friar for its secretary, and a certain number of Cardinals with theological professors called Consulters. Its powers were enlarged by Sixtus V. Many editions of the Index have appeared, notably one by Benedict XIV. in 1744. The Congregation is still in operation. It may be noted that, besides a list of books which are prohibited, there is a list of those which may be read when expurgated from the heretical or objectionable passages. Persons who read prohibited books are forthwith excommunicated.

**India,** Religion in. [Brahminism; Brahmo Somaj; Buddhism; Mahometans; Parseeism; Missions; Colonial Church.]

**Induction.**—The ceremony of conferring the temporalities of a living upon a newly-appointed incumbent. It is performed at the church door. The inductor, who is appointed by the bishop, reads a legal document, and delivers the key of the church to the clergyman. The latter, unlocking the door, enters and signifies his possession by tolling the bell.

**Indulgences.**—Dispensations granted by the Pope, remitting that temporal punishment of sin, which would otherwise be inflicted, either in this world as penance, or in Purgatory.

The practice of remitting penance arose early. In the Primitive Church the penances imposed on those who disgraced their Christian profession were often very severe, sometimes extending over the whole lifetime, and the bishops frequently exercised their power of abridging the period of penance or otherwise relaxing its severity. St. Cyprian complained of the laxity of the bishops in this respect, stating that they often gave their Letters of Communion without sufficient inquiry; and others, as Tertullian and Novatian, wrote against the principle itself. The custom afterwards crept in of commuting penance for a money payment, the money being devoted to the relief of the poor and other pious uses. This, of course, soon led to abuses, and finally degenerated into the practice of granting indulgences for money. In 1095 the Council of Clermont offered indulgences to all who should take part in the Crusades, and this offer was confirmed by several subsequent Councils, including those of Lateran, Lyons, Vienne, and Constance. The theory of indulgences was expounded by the Decretal of Clement VI. as follows:—"There is left to the Church an infinite store of merits and good works, founded by our Saviour Himself, and increased by the merits of the Blessed Virgin and the supererogatory works of the saints. The disposal of this treasure is in the hands of the pastors and bishops of the Church, but the Pope has supreme control by virtue of the power of the Keys, and is able to remit the temporal punishment of sinners, living or dead, by offering to God instead a portion of this treasure as a satisfaction for the sin."

In 1517, Pope Leo X. resorted to the sale of indulgences on a large scale, as a means of gathering funds for rebuilding the church of St. Peter at Rome. The licences to sell in different countries were disposed of to the highest bidders, and the purchasers of the licences were then at liberty to make what profit they could out of their wares. The Archbishop of Mentz, who had secured the monopoly for Germany, employed one John Tetzel, a Dominican, to act as his agent and travel over the country extolling the efficacy of his pardons. The intemperate language of Tetzel, and the moral havoc produced by his teaching, led Luther to nail up his "Theses" on indulgences to the door of the castle church of Wittenberg, which contributed materially to the spread of the Reformation, and in fact originated that movement.

The text of these indulgences was as follows;—

"May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merits of His most holy passion. And I, by virtue of the apostolic power which has been confided to me, do absolve thee from all ecclesiastical censures, judgments, and penalties which thou mayest have merited, and from all excesses, sins and crimes which thou mayest have committed, however great or enormous they

may be, and for whatsoever cause, even though they had been reserved to our most Holy Father the Pope and the Apostolic See. I efface all attainders of unfitness, and all marks of infamy thou mayest have drawn on thee on this occasion; I remit the punishment thou shouldest have had to endure in Purgatory; I make thee anew a participator in the Sacraments of the Church; I incorporate thee afresh in the communion of the Saints; and I reinstate thee in the innocence and purity in which thou wast at the hour of thy baptism; so that, at the hour of thy death, the gate through which is the entrance to the place of torments and punishments shall be closed against thee, and that which leads to the Paradise of joy shall be open. And shouldest thou be spared long, this grace shall remain immutable to the time of thy last end. In the name of the Father, of the Son, and of the Holy Ghost. Amen.

"Brother John Tetzel, Commissioner, has signed it with his own hand."

The view of the Church of England with regard to indulgences is set forth in the 22nd Article, which declares the Romish doctrine of "pardon" to be a "fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

**Indult** [Lat. *indultum*, "that which is granted as a favour"] is a licence from the Pope to a corporation or an individual allowing of something which forms an exception to the common law of the Church. For instance, *indults* used to be granted to kings and princes, giving them the patronage of ecclesiastical dignities and benefices within their realm; and in modern days *indults* are given to bishops in inclement countries, allowing them to relax the rigour of the Lenten fast, as enjoined by the Canons of the Church.

**Infallibility** is the quality of not being able to err or fall into mistakes; the quality predicated in Scripture of God Himself, "with whom is no variableness, neither shadow of turning." And this quality has also been claimed by controversialists on behalf of the Church, greatly as they have differed on the question of its locality.

[1.] It is claimed by the Church of Rome, which, regarding herself as "the Mother and Mistress of all Churches," claims to be infallible in faith and morals, so that whilst the freest discussion is allowed to her members on matters of *opinion*, when a definition of *faith* is once promulgated by her, all controversy is at an end. Thus the Church has determined what books are Scripture and what not; therefore it is not open to members to challenge the Canon. The sense of Scripture, when once decreed, must be accepted, and a doctrine decreed necessary to salvation cannot be called in question. But this claim is a portion of a theory which covers a wider ground, namely what we may call a second view, namely [2] that the Church Universal is infallible. This is a position which has been taken by some controversialists who deny the exclusive authority of the Church of Rome; and these we may subdivide into those who place the infallibility in the Scriptures, and those who declare that it is in suspense; that the Church being divided into sects has lost the power of formally declaring doctrines, and can only receive it back through a general council of united Christendom. But this latter view seems to involve too remote a period to bring it within practical limits, and the controversy is therefore narrowed to the question, "Has the Church received such power from its Divine Author?" The Infallibility of Scripture belongs to the question of Inspiration [q.v.], that of the Church of Rome must first of all assume the special authority of that Church. Now, as a matter of fact, the opinion of Roman theologians has been anything but clearly expressed on this point. No such doctrine was known in the primitive times; but it grew with the centralisation of the Church, along with the assumption based on the forged Decretals. Even when it became a dogma that the Church had an infallible power of discernment, it was not certain whether it rested with a general council or with the Pope as head. The Councils of Pisa, Constance, and Basle asserted their superiority, but the question was left undetermined. Even the Council of Trent did not define the doctrine, and it was a subject of much questioning between the Gallicans and the Jesuits.

Perhaps the ablest exposition of what is substantially the Gallican view is by Cardinal Newman, as given in his *Apologia*. "Supposing it," he writes, "to be the will of the Creator to interfere in human affairs, and to make provisions for retaining in the world a knowledge of Himself, so definite and distinct as to be proof against the energy of human scepticism, in such a case . there is nothing to surprise the mind if He should think fit to introduce a power into the world invested with the prerogative of infallibility in religious matters . . And thus I am brought to speak of the Church's Infallibility as a provision adapted by the mercy of the Creator to preserve religion in the world, and to restrain that freedom of thought which of course is one of the greatest of our natural gifts, and to rescue it from its own suicidal excesses" [1st edition, p. 382]. Further on he defines, first, the province of this power, then its limits. "This power, viewed in its fulness, is as tremendous as the giant evil which has called for it. It claims, when brought into exercise in the legitimate manner—for otherwise, of course, it is but dormant—to have for itself a sure guidance into the very meaning of every portion of the Divine Message in detail which was committed by our Lord

to His Apostles. It claims to know its own limits, and to decide what it can determine absolutely and what it cannot. It claims, moreover, to have a hold upon statements not directly religious, so far as this, to determine whether they indirectly relate to religion, and, according to its own definitive judgment, to pronounce whether or not in a particular case they are consistent with revealed truth. It claims to decide magisterially, whether infallibly or not, that such and such statements are or are not prejudicial to the Apostolic *depositum* of faith, in their spirit or in their consequences, and to allow them or condemn and forbid them accordingly. It claims to impose silence at will on any matters or controversies of doctrine which, on its own *ipse dixit*, it pronounces to be dangerous, or inexpedient, or inopportune. It claims that whatever may be the judgment of Catholics upon such acts, these acts should be received by them with those outward marks of reverence, submission, and loyalty which Englishmen, for instance, pay to the presence of their Sovereign, without public criticism on them, as being in their matter inexpedient, or in their manner violent or harsh. And lastly, it claims to have the right of inflicting spiritual punishment, of cutting off from the ordinary channels of the Divine life, and of simply excommunicating those who refuse to submit themselves to its formal declarations. Such is the infallibility lodged in the Catholic Church, viewed in the concrete, as clothed and surrounded by the appendages of its high sovereignty. It is, to repeat what I said above, a supereminent prodigious power, sent upon earth to encounter and master a giant evil" [pp. 388, 389].

"Infallibility cannot act outside of a definite circle of thought, and it must in all its decisions, or DEFINITIONS, as they are called, profess to be keeping within it. The great truths of the moral law, of natural religion, and of Apostolical faith, are both its boundary and its foundation. It must not go beyond them, and it must ever appeal to them. Both its subject-matter and its articles in that subject-matter are fixed. This is illustration; it does not extend to statements, however sound and evident, which are mere logical conclusions from the Articles of the Apostolic *depositum;* again, it can pronounce nothing about the persons of heretics, whose works fall within its legitimate province. It must ever profess to be guided by Scripture and by tradition. It must refer to the particular Apostolic truth which it is enforcing, or (what is called) *defining*. Nothing, then, can be presented to me in time to come as part of the faith but what I ought already to have received, and have not actually received (if not) merely because it has not been told me. Nothing can be imposed upon me different in kind from what I hold already—much less contrary to it. The new truth which is promulgated, if it is to be called new, must be at least homogeneous, cognate, implicit, viewed relatively to the old truth. It must be what I even have guessed, or wished, to be included in the Apostolic revelation; and at least it will be of such a character that my thoughts readily concur in it or coalesce with it as soon as I hear it. Perhaps I and others actually have always believed it, and the only question which is now decided in my behalf is that I am henceforth to believe that I have only been holding what the Apostles held before me" [pp. 392, 393]. The Cardinal tells us that the normal seat of Infallibility is the Pope in Ecumenical Council, and points out that there have been eighteen such Councils, an average of one to a century; and he founds an argument on the fact that the Popes on the whole have not been the men of greatest human genius; that it has been individuals, and not men in the highest authority, who have taken the lead in theological inquiry. It has been the special duty, he maintains, to which Providence has called Rome, to stand by whilst opinion is growing. When it has grown, when all the matter has been ventilated, turned over and over, viewed on every side, then authority is called upon to pronounce the decision at which the general opinion of the Church has already arrived [p. 407].

This essay was written by the Cardinal in 1864. Six years later the Vatican Council, after strong opposition, formulated the new article on Infallibility in the following language: "Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the *Roman Pontiff*, when he speaks *ex cathedrâ*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his extreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in blessed Peter [Luke xxii. 32], *is possessed of that infallibility which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals;* and that therefore such definitions of the Roman Pontiff are *irreformable of themselves*, and not from the consent of the Church. But if anyone, which may God avert, presume to contradict this our definition, let him be anathema." [VATICAN COUNCIL.]

The proclamation of this dogma has had some important results. It not only caused deep dissatisfaction within the Roman Church, but it led to the secession of the "Old Catholics," and to the German Falk Laws [OLD CATHOLICS; FALK LAW], as well as to great bitterness between the Church and the French Republic. Probably, however, it is not less

logical than the Gallican theory of an intermittent infallibility, as exercised in an Ecumenical Council. Neither theory can stand the test of history. A Council held at Constantinople in 680 condemned the Pope Honorius I. as a Monothelite heretic, and the fact was urged at the Vatican Council. But palpable historical fact failed before blind dogmatism, and all Protestant writers agree without a shadow of question in the dictum of the Nineteenth Article, that "as the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith."

Three standard writers in English theology have fully combated this dogma, viz. Bishops Bull and Beveridge, and Isaac Barrow. After the publication of the Vatican decree, Cardinal Newman wrote a letter to the Duke of Norfolk, which is a very qualified defence of the new dogma.

**Infant Baptism.**—The propriety of this practice would seem to depend upon the view taken of the rite itself. If it is held to be the sign of admission to Church membership, as the vast majority of Christian bodies do hold it to be; still more, if it is held to be also a vehicle of God's grace, which may be conveyed without the recipient's actual faith (though that must be guaranteed and fostered by the sponsors), as is apparently the view of the English and other Churches, then there can be little doubt as to the advisability and even the necessity of baptising the very youngest children. And thus the analogy of the Jewish rite of circumcision will hold good, which was always performed on the eighth day after birth, and was considered the sign of entrance into covenant with God.* To those, however, who, like the Baptists of the present day, believe conversion and faith to be essential before membership with Christ is possible, the practice of baptising infants must seem unprofitable and even wrong. And from the time of Tertullian in the second century, onwards, there have frequently been divines who felt and expressed misgivings on the point.

As to the history of the practice, it is conclusively proved that it prevailed more or less almost from the very beginning of Christianity, but that it did not become universal for at least the first four centuries—that is to say, so long as the snares and dangers of heathenism surrounded the Christian communities on all sides, it was naturally and properly felt to be wiser to defer the baptism of children till such time as they might be expected to have moral strength and convictions enough to resist them. But as soon as Christianity had established itself as the predominant religion throughout the civilised world, infant baptism also became the almost universal practice, the need for postponement till a riper age being done away with. [Baptism, Sponsors, etc.]

* There is so much obscurity and doubt about the Jewish habit of baptising proselytes and their families, that nothing can be proved or argued from it.

**Infant Communion** was the common practice of the early Church. For this we have the authority of the Apostolic Constitutions (a work which, though not so old as it claims to be, almost certainly belongs to the ante-Nicene period, and is of great weight), of St. Cyprian in the third century, and of St. Augustine at the beginning of the fifth. The practice rested upon John vi. 53, and was indeed only consistent with the primitive view that regular and frequent reception of the Holy Communion was necessary for all believers, except catechumens and excommunicated persons; and so the very youngest children directly after their baptism were admitted to communion, the bread being very often dipped into the wine for convenience' sake. We have, moreover, a continuous stream of authorities to show that the custom lingered on more or less languidly in many parts of Western Christendom till the twelfth century at least. But it was at length formally condemned by the Council of Trent in the sixteenth century. In the Eastern Churches, on the other hand, it would seem still to be practised with certain modifications; for instance, in the Greek Church children under one year old are not communicated except in cases of dangerous sickness. We remark further in passing that this custom obviously dispensed with the need for the rite of confirmation (or laying on of hands), which was in fact originally nothing but the concluding ceremony at holy baptism. [Confirmation and Baptism.]

**Inferior Orders.**—In the early Church, besides the three orders of bishop, priest, and deacon, there were other offices filled by men who occupied a sort of intermediate position between clergy and laymen. These "Inferior Orders," as they have been called, varied in number with time and place. Most frequently there were *Readers* and sometimes also *Sub-Deacons*, *Exorcists*, *Ostiaries*, *Acolytes*, and *Singers*. These orders might be conferred by priests, and were not considered as "orders" in the same sense as the three universal grades of the ministry.

**Infidel.**—One who is not among the *fideles*, the latter being one of the names given in ancient times to the disciples of Christ, and still kept in that sense in the Book of Common Prayer—*e.g.*, "the souls of the faithful" in the Burial Service, and "a congregation of faithful men" in the 18th Article. Thus, strictly, an infidel, in theological language, is an unbeliever in Christ's religion as a revelation from God. In the Collect for Good Friday it is synonymous with "pagan" or

"heathen." Jews are not there included, because they do not deny a Divine revelation, nor were Mahometans, seeing that even they acknowledge the God of Abraham as supreme. But in our present language the word is restricted to those who, having heard the proclamation of Christianity, reject and oppose it. The title would not justly be applied by Churchmen to a Unitarian who refused to accept the Creeds, seeing that he holds the faith that Christ was a teacher who came from God, however much may be lamented his interpretation of the Scriptural language concerning Him. Nor can it be fairly given to the natural philosopher, who places science in the forefront of his profession of faith, so long as he does not denounce the Christian faith as being untrue.

**Infralapsarianism** [Lat. *infra*, "below;" *lapsus*, "the fall"].—One of the doctrines held by the Calvinists, namely, that God created the world for His own glory, and chose a certain number for salvation, but, foreseeing the sinfulness of others, doomed them from the beginning to eternal punishment.

**Ingham,** Benjamin, was born in Yorkshire in 1712, and educated at Queen's College, Oxford, where he became acquainted with the two Wesleys. He was ordained in 1735, and began to work in London; but was soon prevailed upon to accompany the Methodists on their missionary journey to America. While there he was brought into union with the Moravians, and on his return to England joined the London Society in Fetter Lane. He finally became head of the Yorkshire Moravians, and preached in fields or barns. In 1740 Wesley was expelled from the society, so the former friends became separated. In 1741 Ingham married Lady Margaret Hastings, sister of Lord Huntingdon, and was thus brought into intimate connection with the Countess of Huntingdon [q.v.]. In 1753 he withdrew from the Moravians, and formed a sect of his own, assuming the position of "general overseer," or bishop. His followers received their members by lot, and required them to declare before the church their experience, that the whole society might judge of the change that had been wrought upon their hearts. About the year 1759 Ingham read the works of Glass and Sandeman [Sandemanians], which impressed him so much that he sent two of his disciples to Scotland to investigate the principles of the sects, and they came back strong Sandemanians. This caused a division in Ingham's societies, which proved so bitter that only thirteen remained faithful to him out of eighty. Ingham died at Aberford in 1772, his end being probably hastened by the desertion of his followers. His sect still survives, but numbers only six societies.

**Ingulphus,** Abbot of Crowland, in Lincolnshire [*b.* in London about 1300, *d.* at Crowland, 1109]. He became in 1051 secretary to William of Normandy, who, after his accession to the English throne, made him Abbot of Crowland in 1076, and granted lands and numerous privileges to the abbey. Meanwhile Ingulphus, had made a pilgrimage to the Holy Land in 1064, and after his return had become an inmate of the Monastery of Fontenelle, in Normandy. His fame rests chiefly on the supposed authorship of the *Historia Monasterii Croylandensis*, from about 650 to 1091, which was afterwards continued by Peter of Blois to 1117, and by other authors to 1486. It has since been proved that the first part, if any of it was written by Ingulphus, has been so largely interpolated that it is quite unreliable as a historical record. But probably the whole of it was written by monks of the thirteenth century.

**Inheritor.**—An heir; one who is entitled to inherit. In baptism the Christian is made an "inheritor of the Kingdom of Heaven," or, as expressed in the baptismal service, "heir of everlasting salvation," and "inheritor of Thine everlasting Kingdom."

**Inhibition** is a writ to forbid a judge from further proceeding in a cause depending upon him. It commonly issues from the higher court to the inferior upon an appeal. Inhibitions *pendente lite*, or "during the trial," are notices which the bishop can serve on any accused clerk, forbidding him to perform any services of the Church within the diocese till sentence shall have been given. During a bishop's visitation all inferior jurisdictions are inhibited from exercising their offices.

**Initiated.**—A name applied in the early Church to baptised Christians, as distinct from catechumens and outsiders. Candidates for baptism had to undergo a term of probation, which, in some Churches, lasted for three years. During this time they were forbidden to be present at the celebration of the Holy Communion; and though they were allowed to hear sermons, reference to the higher mysteries of our religion was always made in terms unintelligible to them, but perfectly understood by the *initiated*. A phrase of common occurrence in the Fathers is "the initiated understand what is said."

**Innocent III.,** Pope (Lothair), son of Trasimund, Count of Segni and of Claricia, a member of the noble family of Scotti, was born in 1160. He was educated at Rome, Paris, and Bologna, where he distinguished himself in philosophy, theology, and Canon Law. After several preferments, he was made Cardinal-Deacon by his uncle, Clement III., in 1190. Clement was succeeded by Celestine III., on whose death, in 1198, Lothair was unanimously elected Pope. He was possessed of very great abilities, indefatigable industry, and a firm resolve to raise

the papal power above all others on the earth, which end he very nearly accomplished. His first act was to restore the authority of the Papal See at Rome, for up to this time the Emperor had claimed supreme authority there as over the rest of the Empire. The Imperial throne was vacant, and Gregory nominated to it a Prefect who swore allegiance to himself. So also he delivered Italy from the German princes appointed by Henry VI., by driving away Conrad, Duke of Spoleto, and others, and taking possession of their territories in the name of the Roman See. He also assumed the regency over Frederick II., Henry's infant son. He next turned his attention to Germany, where Philip of Swabia and Otto IV. were contending for the throne. He first favoured Otto, whom he promised to aid on condition that the Church lands should be increased. But at the beginning of 1205 Otto's followers all deserted to Philip, so Innocent was obliged to change his tactics and proclaim the victorious prince Emperor. When in 1208 Philip was assassinated, and Otto became the undisputed sovereign, Otto renewed his promises to the Pope; but after his coronation, which took place in 1209, he broke all his pledges, and made war against Innocent's ward, Frederick of Sicily. The Pope excommunicated him, rescued Frederick, and sent him to Germany, where he was crowned Emperor, and defeated Otto in the battle of Bouvines, 1214. Turning his attention to France, Innocent laid the country under an interdict, because Philip Augustus had divorced his wife, Ingeburga of Denmark, and married Agnes de Méranie, and after a long controversy the King consented to take back his lawful wife. The King of Leon had married his cousin, the Princess of Portugal, and both these countries refusing to submit to Innocent, were laid under an interdict. His struggle with King John of England is recorded under the article LANGTON. The Crusaders whom he sent to the Holy Land attacked Constantinople, overthrew the Greek Empire, and crowned Baldwin of Flanders emperor. Though this was done without Innocent's sanction, he was glad to take the opportunity which it gave him of consecrating a bishop of the Western Church as Patriarch of Constantinople, and indulged in the vain hope that this opened the way to bringing the East to the Roman obedience. Innocent was very stern against heresy, as the deadliest of all sins, and ordered the cruelties practised on the Albigenses. He was the first to assert the Pope's right to grant benefices, and to depose bishops. His pontificate was the period of the highest power of the Roman See. He died at Perugia in 1216, at the early age of fifty-six, having held the See for eighteen years.

**Innocents' Day.**—A festival held on Dec. 28th, in commemoration of the massacre of the children at Bethlehem by Herod. Its origin is very ancient, but it was originally, and until the fifth century, connected with the Feast of the Epiphany. In England it was formerly called Childermas Day, and was celebrated with the use of muffled peals and other signs of mourning and processions of children. The latter were forbidden by a proclamation of Henry VIII. in 1540.

**Inquisition,** THE.—A tribunal in the Church of Rome for the trial and punishment of heretics. The first foundation of it was laid by Innocent III. in the year 1215, when he commissioned Father Dominic to judge and to deliver to punishment obstinate and relapsed heretics among the Albigenses. The result was that 30,000 persons of every age, sex, and condition were massacred. But the court of the Inquisition was not formally established till the Council of Toulouse, under Gregory IX., in 1229. By this Council a tribunal was erected in every city, consisting of a priest and three laymen, who were charged with the work of seeking out heretics and denouncing them to the bishops. In 1233 Gregory transferred the working of the Inquisition from the bishops to the Dominicans, who discharged their functions with great vigour. In 1263 Urban IV. appointed an Inquisitor-General, to whom reference might be made by his subordinates in all cases of doubt; and in 1542 Paul III., alarmed at the spread of Lutheran doctrine, appointed a committee of nine learned men for the reformation of Church discipline. This committee was reorganised, and its powers extended by Pius IV. in 1564. The new Council consisted of twelve cardinals as Inquisitors-General, and a number of other clergy, called consultors, with a Dominican as commissary, and it had power to appoint provincial inquisitors and to receive appeals. Princes and rulers were commanded by Pius V. to execute its orders. Sixtus V., in 1588, further perfected the organisation by increasing the numbers of the Council, and dividing it into fifteen congregations, to each of which a particular branch was assigned.

Spain, since 1483, had its own Grand Inquisitor, who was nominated by the King and appointed by the Pope. The post was first filled by the famous Tomas de Torquemada, under whom, in the first eighteen years of the Inquisition, 10,220 prisoners were burnt, and 97,321 imprisoned, exiled, or stripped of their property. The Grand Inquisitor named his own assistants, and from him there was no appeal, except to the King, who was bound by his coronation oath to submit to the laws of the Inquisition.

The prisoners of the Inquisition were never confronted with witnesses, but were imprisoned and tortured to make them confess and recant their error. The ceremony of pronouncing sentence, called an *Auto da Fè*

(Act of Faith) was solemn and imposing, and was performed in public. A procession was formed of the accused in order of their guilt: first came those who were to be discharged, wearing their ordinary dress, and separated from the condemned by a crucifix; then followed the bones and effigies of dead heretics, with inscriptions intimating their crimes; and, finally, the condemned, each clad in a yellow garment, called a San Benito, decorated with significant emblems. St. Andrew's crosses marked those who had escaped with their lives, red flames those who were threatened with burning if again convicted, whilst representations of devils amongst the flames covered the robes of those who were to suffer death. Thus apparelled, the prisoners were led before the Inquisitor, who "reluctantly" handed them over to the secular arm and delivered them to be burned. The Inquisition has been vindicated by the Church of Rome in our own day by the "Syllabus" of 1864, which asserts the right of the Church to use both the spiritual and temporal sword for the reclamation of heretics.

**Inscriptions in Churches.**—The eighty-second canon appoints "that the Ten Commandments be set up, and other chosen sentences written upon the walls of churches and chapels, in places convenient." The custom is one of great antiquity. In accordance with this canon, it is common to see the Creed, Lord's Prayer, and Ten Commandments painted upon the east wall of a church. The Canon, however, does not limit the inscriptions to any particular spot, and hence texts are sometimes emblazoned in other parts of the church.

**Inspiration.**—The nature of the Sacred Volume is a subject closely connected with all other theological subjects; the controversy arising out of it turns upon the question, "What are the boundary limits of the Divine and the human elements in Scripture?" or, put in another way, "In what sense is the Bible the Word of God? and how far was Dr. Williams justified when he called the Bible in the second of the *Essays and Reviews*, 'the devout voice of the congregation'?" It cannot be denied that the views formerly held by the bulk of Christians have been of late modified under two influences—viz. scientific investigation and increased knowledge of historical criticism. Few persons are found now-a-days who hold that the world was created in six days like ours, or that the Flood of Noah covered the Alps or Himalayas, or that the ark held two of each species of animals on the face of the globe. Galileo was condemned for teaching that the earth went round the sun, and many opinions which were held for a long time after him are now abandoned.

But it is no less true that the Bible is probably more reverenced now than it ever was. Vituperators and blasphemers there are still, but they belong exclusively to the ignorant and vulgar. Men like Matthew Arnold and Professor Huxley are more or less opponents of current Christianity, but both of them have expressly declared that the religious feeling, which is the essential basis of all right conduct, has been kept up by the use of the Bible.

A volume lying before us, entitled *Inspiration: a Clerical Symposium*, consists of a number of essays written by prominent members of the various Christian bodies, and published in successive numbers of the *Homiletic Magazine*. The writers comprise two or three members of the Established Church, a Presbyterian, a Congregationalist, a Unitarian, a Swedenborgian, a Wesleyan, a Jewish professor, and a Roman Catholic bishop. Some of these writers approximate closely, but, having read through the volume, we discern three main currents of thought on this important subject:—

[1] What we may call the *orthodox* view, *i.e.*, the view received by the old-fashioned religious people of this country, as represented by the great standard divines: "The Bible is the Word of God." "If we are to accept the Bible on its own terms, we shall be obliged to confess that it comes to us with Divine authority, as not only containing a Divine message, but as being in some sense the very embodiment of that message." [*Prof. S. Leathes.*] The writer we have just quoted rests a strong argument upon the recognition in the New Testament of the authority of the Old. Our Lord "manifestly accepted the old dispensation as a sacred and divine communication, which could not in principle or in essential and important fact be broken. And we cannot conceive Him to have been wrong here without striking at the root of His claims upon our reverence as the Son of God." And he goes on further to argue that in the Old Testament we cannot choose what we like of it, that there is an organic unity which prevents our setting any part aside. And having given his reasons for holding the New Testament to be of equal Divine authority, he concludes that the Bible "is the authorised record of the way in which God communicated His will to man, and is the appointed instrument for making known that will."

[2] In contrast to this we take next the essay of the Rev. John Page Hopps, Unitarian preacher. He rejects all idea of infallibility for the writers, and declares that the prophets claimed "the Word of the Lord" for all kinds of trivialities, and not a few absurdities. This, it will be confessed, is somewhat startling language, but in reading the essay we cannot charge the writer with irreverence of spirit. He frankly declares that he desires at once to get rid of the notion that "the Bible is altogether a supernatural book, and all alike the Word of God;" that it must be submitted "to the verifying faculties of reason, conscience, humanity, and our own reverent trust in God."

He proceeds to argue that, as everyone has come to acknowledge that the ethnology and geology of Scripture are not to be accepted as authoritative teachings, so of "the varying standards of morality," that "we find in the Bible precisely what we find elsewhere—manifest signs of progress, and all the indications which show that men, in regard to religious truth as in regard to the scientific and political truth, have had to find their way out of darkness into the marvellous light," that revelation does not imply infallibility. He would rather identify it with discovery, that God is always teaching His children, and that the Bible is one of the records of God's revelation of the past, of which there have been many others since.

[3] Archdeacon Farrar closes the volume, and may be called the representative of the Liberal school of interpretation. He criticises keenly some of the preceding papers, rejects the phrase that the Bible is the Word of God, in favour of the expression in the Article, "Holy Scripture containeth all things necessary to salvation;" and expresses his own conclusion thus: "Were it not better, without these mechanical theories and procrustean formulæ, to speak to the people concerning the Bible more as follows:—The Bible is the book which contains the records of God's dealings with a chosen race, and through them with all mankind. Above all, it is the Book which contains the Gospel of His Son, and the lesson of salvation. It is not all of the same value. It is not all written on the same level. It does not teach throughout the same morality. It contains some things which were permitted once 'because of the hardness of men's hearts,' but which are not permitted now. Much of it was addressed 'to men of old time,' which we have to supplement, to correct, and even to reverse. Much of it is occupied with the 'weak and beggarly elements of an obsolete bondage,' with 'statutes which were not good, and judgments whereby they should not live.' Much of it is written from the imperfect moral and spiritual standard of 'times of ignorance' at which 'God winked.' You will find recorded in it, and recorded without comment or disapproval, some opinions and some actions, even of good men, which were not commendable. You will find attributed to God's command, conduct which for us would now be heinously criminal. Nevertheless, this book is a sacred book, for the sum total and general drift of its teaching is loftier and diviner than you will find in any book in all the world. Both by its own loftiest utterances, and by the Christian conscience which it has trained, and by the final standard of its Gospel, it furnishes you with ample means whereby to judge what things are right and wrong. The Spirit of God is with us still. The promise of that Spirit was not confined to the contemporaries of Pentecost, and His influences are living influences, and by them, throughout long ages, men have been slowly correcting the errors and the crimes for which their fathers have pleaded the sanction of the word of this Book. By that Spirit of God you will be saved from the tyranny of a dead letter which might otherwise be to you, as it has been to thousands, a savour of death unto death. He will not in the least degree make you infallible, or give the least authority to any assertion or opinion, or definition, or interpretation of yours about points respecting which Christians differ, but He will teach you all things which are necessary for your holiness here, and your eternal happiness hereafter. Your Bible is no homogeneous whole which dropped down from heaven. It consists of sixty-six different books, the work of at least forty or fifty different writers, writing in different languages and dialects, and separated from each other by hundreds of years. It is not a book, but a library of literature. Great parts of it are but the fragmentary wreck of a literature, from various books of which—now no longer extant—many of its writers quote. The Old Testament, of which a considerable portion is by unknown authors, extends over a thousand years. It is separated by four hundred and fifty years from the New Testament. The translation of it is not always correct; the exact meaning is not always ascertainable; the text is not always certain; the meaning is not always clear; and the moral decisions which it contains are not always co-ordinate or comprehensible. But all this is a matter of no essential importance, seeing that in this Book, and above all in the Gospels, which record the life and teaching of the Saviour of the world, and in the epistles of the greatest preachers of that Gospel, you may find, not, indeed, a minute system about which you can dogmatise, or religious opinions which you can force on others with anathemas, but a moral and spiritual guidance which you cannot mistake. The end of the whole book is Christ. If it leads you to Christ its whole function is fulfilled. What is essential for rightly learning the way of salvation is not in the dead letter, which may only kill, but in the spirit, which giveth liberty and life. Do not hear or read it for any other end but to become better in your daily walk, and to be instructed in every good work, and to increase in the love and service of God."

**Installation.**—The ceremony of introducing a functionary into his office, and investing him with its powers and rights. The term is chiefly used of the act of putting a dean, prebendary, or other dignitary in possession of his proper *stall* in the cathedral.

**Institutio.**—A book of occasional offices.

**Institution.**—The act of bestowing the *spiritual* charge of a parish or other benefice, while induction bestows the *temporalities*.

**"Institution of a Christian Man."** —The title of a book commonly called "The Bishops' Book," published in 1537, as a standard of doctrine for the English Church. It is supposed to have proceeded from the pen of Stephen Coynet, Bishop of Winchester. It contained an explanation of the Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Ave Maria, with articles on Justification and Purgatory. A revised edition was published in 1543, under the title of *A Necessary Doctrine and Erudition for any Christian Man.*

**Intention.**—A Dogma of the Church of Rome, asserting that a sacrament is of no value unless administered with the *intention* of the officiating priest. It is distinctly laid down in the Eleventh Canon of the Council of Trent [1545], which says: "If anyone say that there is not required in the ministers while they perform and confer the sacraments at least the intention of doing what the Church does, let him be accursed." As a consequence of this doctrine, the recipients of the sacraments are exposed to doubt and uncertainty. For example, a person cannot be certain that he has been properly baptised, although he has been through the form of baptism, for the intention of the priest may have been wanting; and a similar insecurity attends the reception of the Eucharist. The doctrine is opposed by the Church of England in the Twenty-sixth Article of Religion, where it is declared that the unworthiness of ministers hindereth not the effect of sacraments, "forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority."

**Interdict.**—An ecclesiastical sentence placing a kingdom or district under a ban, forbidding the performance of Divine Service and the administration of the sacraments (except private baptism). Interdicts were invented for the punishment, through their subjects, of princes who were powerful enough to resist excommunication and anathema. They do not appear before the ninth century. In A.D. 869 Hincmar, Bishop of Laon, attempted to lay his diocese under an interdict, but his dictum was set aside by his Archbishop, the elder Hincmar. The first known instance of the actual enforcing of an interdict is that of Alduinus, Bishop of Limoges, who laid his diocese under such a censure in A.D. 994. Ivo of Chartres, who died in 1215, characterises the expedient as a novel one. In the year 1208 all England was laid under an interdict by Innocent III., and the sentence was rigidly enforced. The church bells were silent, public worship was stopped, and the dead were buried without service. The publication of interdicts, however, as time went on became less and less frequent, their use evidently tending to produce ungodliness, and revolt against the authority pronouncing them.

**Intercessions.**—Prayers made on behalf of others. Thus the prayers after the anthem in morning and evening services, in which we pray for the Queen, royal family, clergy, etc., are known as the *Intercessory* Prayers. The name is more strictly applied to the prayers for others in the Litany which are accompanied by the response "We beseech Thee to hear us, good Lord."

**Interim.**—A name given to decisions of Charles V. concerning the German Reformers until a council could be held. There were three such interims. The first was the result of a commission held at Ratisbon in 1541, when Melancthon, Bucer, and Pistorius on the one hand, Eck, Pflug, and Gropper on the other, had a discussion concerning the sacrament and the power of the Church, and the parties were found to be irreconcilable. The second was prepared at Augsburg in 1548. Pflug, Helding, and Agricola had drawn up a paper containing twenty-six points of difference between the Roman Catholics and Protestants. It was agreed that the use of the cup by the laity, the marriage of the priests, and a few other minor matters should be conceded to the Protestants, but that in other points they should follow "the Universal Church." This agreement was objected to, and was revoked in 1552. The third interim was adopted at Leipsic, Dec. 22nd, 1548, by the exertions of the Elector Maurice of Saxony. It was in favour of Protestantism, but adhered to some of the Catholic doctrines, and approved of the power of popes and bishops when not abused. This led to a strife among the Protestants, Melancthon, Bergerhagen, and Major approving of the interim, while others were opposed to it.

**Interludes.**—A term formerly used in the sacred theatricals or miracle plays; now only applied to passages of instrumental music played between the verses of a psalm or hymn.

**Intermediate State.** [ESCHATOLOGY.]

**Interstices** or **Interstitia.**—A word formerly used in ecclesiastical law, signifying the spaces of time which must elapse between the degrees of promotion from one Order to another. The Canon was fixed in 347 by the Council of Sardica, and was followed as long as the clergy were obliged to rise from the lower orders before attaining to the higher. Later it became customary to confer many degrees at once, and though the Council of Trent ordained that interstices should be of at least a year's duration, the bishops obtained a power of dispensation.

**Intinction.**—The mode of administering the Holy Communion in the Eastern Church. The bread is broken into small pieces, dipped in the wine, and presented to the communicant in a spoon. The custom has prevailed in the East probably since the fifth century.

It was frequently followed in the Western Church in the twelfth century, but gradually degenerated into the practice of communicating in one kind.

**Intonation.**—The passage before the reciting note of a Gregorian chant. It is usually sung at the commencement of each psalm by the priest or chanter, but at the beginning of each verse of the Canticles by the whole choir.

**Introit.**—A psalm, hymn, or anthem sung before the Communion Service, while the priest is *entering* the altar rails. The custom is an ancient one, and was enjoined in the first Prayer Book of Edward VI., Psalms appropriate for this purpose being prefixed to the Collects, *e.g.* Christmas Day, Psalm xcviii. and Psalm viii.; Easter Day, Psalm xvi. and iii. These were removed at the revision of 1552, but the practice of singing a hymn or anthem before the service is still generally retained.

**Intuitionists.**—Those who make the basis of faith not an external revelation (whether through the Church or through the Scriptures) but the intuitions and instincts of the soul. The principle underlying this theory has shown itself in all ages; it belongs to a certain class of mind, and some of the early heretics, as well as some of the noblest of teachers, made it their starting point. Thus not only the Gnostics regarded themselves as "spiritual," lifted out of the regions of sensation and verbal teaching by the intuitions of a Divine knowledge imparted to them, but men like Thomas à Kempis felt comforted and strengthened by the conviction that as they retired into religious contemplation, God spoke, as confidentially, to their souls. [Neo-Platonists, Mystics.] But intuitionism was concreted into a system as a result of the Reformation. That event taught men to challenge all traditional beliefs, and to make themselves sure of their foundations. Not merely the doctrines of the Creeds, but the authority of the Scriptures demanded at their hands credentials for their acceptance. And hence followed two lines of thought. There were those who declared that nothing is to be believed which imposes the acceptance of an external authority; that the Creeds, that the Bible itself, must make way for the religion of nature and the teachings of the spirit of man. Such was the teaching of some of the Deists, as Lord Herbert of Cherbury and Tindal. But there were others who accepted the Christian faith as true, on the ground that the human spirit bears witness to it and approves it to the conscience. This was the line taken by some of the eminent Germans who are lumped together under the name of Rationalists. Their views were opposed, accepted, discriminated by writers of our own country who are sometimes known as Eclectics, the foremost of them being Coleridge. But a new school of Intuitionists has arisen in the nineteenth century, to be accounted for by the altered conditions which are the results of fuller historical criticisms and scientific discovery. The believer in the Divine authority of the Church and the truth of the Creeds remains as he was in the conviction that from the very nature of the case no questionings can touch these. But those who deny the binding authority of any external revelation have no such conviction, though those who are religious and desire to see the world made better cannot acquiesce in negations. Hence we have such writers as Emerson and Carlyle, each in his way an Intuitionist of the new school. Carlyle, however, with his historical instinct, put aside his questionings in pursuit of historic facts; Emerson was religious above all things besides, however dreamy and unpractical. According to him, it might be said that man is his own teacher, his own Bible, practically his own God. [Emerson; Pantheism.]

**Invention of the Cross.** [Cross.]

**Investiture.**—The great controversy about investiture which arose in the twelfth century was the question whether a bishop should be installed by the Pope or by the Sovereign of his own country. In early times it had been the custom that the clergy and people of a vacant diocese should elect their own bishop, the election being confirmed by the bishops of the province. Confirmation by the emperors was only necessary in the patriarchal Sees, such as Rome and Constantinople. In France the Sovereigns often took it upon themselves to nominate to vacant Sees. But though unable to consecrate newly-made bishops, the Sovereigns had the power to grant or withhold the estates, titles, etc., without which the bishop was unable to maintain the state which was necessary. Charlemagne introduced the practice of investing him with the staff and ring, which were the symbols of his spiritual office; but Gregory VII. objected to this as uncanonical, maintaining that it was right that all the temporal benefits of the office should be annexed to the spiritual, and that the two should be inseparable. This contest was carried on by the successors of Gregory for fifty-six years, and was not settled until the Council of Worms was held in 1122, when the Emperor Henry V. and Pope Calixtus II. made a compromise, agreeing that the elections should be made in accordance with the laws of the Church, but that the consent of the emperor was necessary. It was also arranged that the Pope should invest the bishop with spiritual power, and the sovereign should confer the temporalities. Until Anselm became Archbishop of Canterbury, the King of England and the Primate had acted in concert as regarded their agreement with

the Pope's pretensions; but on Anselm's promotion there came a quarrel, as he requested that he might be invested by Pope Urban II. At this time there were two popes, as the German Emperor had set up a rival at Avignon, and the King had not yet made up his mind which he would acknowledge. This made the King determine that Anselm should not have his will, and the question was finally settled by the Pope's Legate, who effected a compromise by placing the pall on the altar, so that Anselm might take it, neither the Pope nor the King being concerned. Anselm then demanded permission to go to Rome to lay the question before the Pope. William threatened that if he did so he should forfeit his archbishopric; but Anselm persisted, and the threat was fulfilled. Before his return William died, and Henry I. succeeded him. Anselm was welcomed back to England; but, on the proposal of the King to re-invest him with the primacy, he refused, saying that he would not receive his office except at the hands of the Pope. The contest lasted for a long time, and Henry did his utmost to conciliate Anselm, sending embassies to the Pope to find some way of satisfying the conscience of the Archbishop without giving way. To this the Pope replied by a declaration that he refused to permit investiture by the King, intimating, nevertheless, that he would not interfere if Henry chose to take his own course. Anselm was offered the alternative of submitting to his Sovereign or of leaving the kingdom, and he chose the latter, upon which the King took his archbishopric. Anselm was on the point of excommunicating him, but Henry suggested that a compromise should be proposed to the Pope—namely, that the bishops should do homage to their King and take the oath of fealty, but that they should be invested by the Pope with the pastoral staff and ring. This decision was confirmed by a Council held in London in 1107, and thus the question was settled.

**Invisibles.**—A name given to some of the Reformers who denied the perpetual visibility of the Church, and in answer to the inquiry of Romanists as to the whereabouts of the Church before the time of Luther, asserted that it was invisible.

**Invitatory** is a short anthem which varies with the season, sung before the 95th (or Invitatory) Psalm, and repeated in whole or in part several times in the course of the Psalm and after the *Gloria Patri* at the end. In the Roman Offices this Psalm, with its proper invitatory, is said daily at Nocturns as "an invitation to praise God." In the English Church this same Psalm is ordered to be said daily at morning prayer, except on Easter day (and, by a recent Convocation, through the octave), when special anthems are provided; but the Invitatory does not vary, being fixed throughout the year in the form of versicle and response:—"*V.* Praise ye the Lord. *R.* The Lord's name be praised." The origin of this use of the 95th Psalm is said to be as old as the Temple services.

**Invocation of Saints.**—The practice of calling upon the souls of departed saints for their intercession and aid began to creep into the Church about the fourth century. It arose from the great veneration paid to martyrs. The remains of the old pagan idea that the souls of the dead haunted the spots where their bodies were buried led people at first to resort to their graves to beg for their intercession; in the course of time visits to the cemetery were discontinued, while the prayers to the saints were retained. Invocations of Saints appear in the liturgies of the eighth century, and in all the ancient liturgies after that date, and three of these were retained in the English version of the Litany set forth in 1544. The doctrine of the Church of England upon this point is contained in Article XXII.

**Invocations.**—A calling upon God in prayer. It is generally considered as the first part of that necessary duty, and includes [1] A making mention of one or more of the titles of God, indicative of the object to whom we pray. [2] A declaration of our desire and design to worship Him. [3] A desire of His assistance and acceptance under a sense of our own unworthiness. The Litany opens with a separate invocation of each Person of the Trinity, and then an invocation of the whole Godhead, as if to bespeak the ear of a merciful God that we may be blessed with an answer to all the petitions which follow.

**Inward Light.** [Friends.]

**Iona** or **Icolmkill,** one of the western islands of Scotland, three miles in length, and one to one and a half in breadth, is famed for many monuments of antiquity, but especially as having been the residence of St. Columba [q.v.], who landed here in 563. There are on the island the ruins of St. Mary's Nunnery, the Cathedral, and a great number of chapels, magnificently built, some by the Kings of Scotland, others by the petty kings of the islands. The Bishops of the Isles resided here after the English had taken the Isle of Man. Amongst the ancient ruins is a burying-place where not only all the nobility of the isles were interred, but forty-four Scotch, four Irish, and eight Norwegian kings.

**Ireland,** Church of.—The founding of an organised Church in Ireland is said to be due to St. Patrick [q.v.], but there seems little doubt that Christianity had existed still earlier. He began his labours in 432, and in 472 he made Armagh the seat of an archbishopric, and at his death, in 492, he left a body of well trained

missionaries to carry on his work. The early Irish Church was essentially monastic, and continued to be famous down to the eleventh century for the number of pious and eminent men to which it gave birth, and also for being a source from which the light of truth burst forth to illuminate a great portion of Europe. Bede tells us that in the seventh century many of the Anglo-Saxon clergy and nobles came to Ireland for instruction; and Burgundy, Germany, and the Netherlands all owed much of their knowledge of Divine truth to Irish missionaries. Until after the eleventh century the Irish Church remained independent of Rome, though many attempts had been made to attach her to Papal authority. But jealousy of the power of the Archbishop of Armagh caused dissension between the bishops, and encouraged the Romanising tendency of one party. St. Malachy [q.v.] was just then exercising great influence, and by his means a synod was called at Wells in 1152, where he introduced a stricter diocesan jurisdiction and adopted many Romish practices. Three years later [1155] the only English Pope, Adrian IV., assumed the right of authority over Ireland, and issued a Bull by which he granted it to Henry II. on condition of the entire submission of the Irish Church to Rome. In 1172, when Henry completed his conquest of Ireland, he called a council of the Irish bishops and clergy at Cashel, at which it was decreed that the rites and ceremonies of the Irish Church should be ordered so as to agree with those of the Church of Rome. Henceforward her established doctrine was Roman, and so it continued till the time of the Reformation. For two centuries before the Reformation incessant contests were carried on between the Irish clergy and the English Sovereigns, both parties struggling for supremacy in ecclesiastical matters. The English kings filled the vacant Irish Sees mostly with their own countrymen, and the Irish accordingly sought to be delivered from allegiance to England and owe submission to the Pope alone. In the reign of Henry VII. some of the English settlers carried over the seeds of Lollardism, but they did not fall on a congenial soil.

Henry VIII., having obtained the compliance of his English subjects with his conduct towards Rome, resolved to extend it also to Ireland, and called together the clergy and nobles with the view of getting them to acknowledge the King's supremacy over the Church. But this was not such an easy matter as he had supposed; the Irish looked on it as an arbitrary act of the power which they hated, and in their opposition they were headed by Cromer, Archbishop of Armagh. The chief supporter of the King was George Brown, the Archbishop of Dublin, who, for a long time, had been teaching doctrines subversive of the Papal authority, and by whose advice Henry summoned a Parliament to enforce his wishes. This Parliament met at Dublin in 1536, when the Royal Supremacy was sanctioned, and Protestantism declared, by law, to be the religion of Ireland. Several of the chieftains headed an insurrection to oppose it, but without avail, and they had to remain passive during the remainder of Henry's reign. With the accession of Edward VI., and the pressing on them of the new Liturgy, they made fresh struggles, but all vacant charges were promptly filled by Reformed ministers, and thus the Protestant influence was strengthened. When in Queen Mary's reign the Roman Catholic Faith was restored, the Protestants did not suffer the same persecution as in England. In 1560 Queen Elizabeth summoned an Irish Parliament to re-enforce Protestantism, the Act of Uniformity obliged the use of the Book of Common Prayer, and it was forbidden to hold Divine Service in the Irish tongue. The Reformation took no hold on the feelings of Irish churchmen, and the reign of Elizabeth is the history of a series of rebellions, which were abetted by the Pope, but proved unsuccessful. When James I. succeeded, the Romish party in Ireland fancied that he was secretly attached to their Church, and proceeded to exercise their form of worship openly in defiance of the established law; but James ordered all Roman priests to leave the country, unless they chose to conform. The northern chiefs rebelled, and their land in Ulster was confiscated to the Crown; James took advantage of this to introduce Scotch settlers there, and thus laid the foundation of the Presbyterian Church in Ireland. He called together an Irish Parliament in the hope of putting an end to the religious dissensions in the country, and while it was sitting a convocation of clergy was held in Dublin, and in 1615 a public confession of faith for the Established Church of Ireland was drawn up by Archbishop Ussher of Armagh. Ussher desired, in common with others, that some points not mentioned in the Thirty-nine Articles of the Church of England should be mentioned in the Confession of the Church of Ireland, and that other points should be mentioned more fully, and they considered this might be done without breach of agreement. Accordingly Ussher drew up these new Articles, numbering no less than one hundred and four, containing passages from the Homilies and the Catechism, besides others not found in either. Thus they declare that the Pope is the man of sin spoken of by St. Paul in 2 Thessalonians. After quoting our 11th Article on justification, they add: "Christ is now the righteousness of all them that truly do believe in Him. He for them paid the ransom by His death. He for them fulfilled the law in His life: so that now in Him and by Him every true Christian man

may be called a fulfiller of the Law." The 7th Article, on election to eternal life, is supplemented by the additional doctrine of reprobation to death. These Articles are now mere matter of history, for whatever force they may have had as long as the Church of Ireland remained a separate body—that is, down to the year 1800—this authority passed away when the English and Irish Churches were united. But, in fact, this authority soon received a severe blow from the hands of Ussher himself; for during Strafford's Viceroyalty, Laud being anxious to bring the Irish Church into the strictest conformity with the English, prevailed on Ussher to receive the Thirty-nine Articles as the Irish Confession, the latter, however, retaining the Irish Articles as a commentary on the Thirty-nine, and in his own diocese requiring his candidates for orders to pass an examination in them.

Charles I.'s government of Ireland was very vacillating; the people at heart were devoted to the Church of Rome, and at length, in 1641, an alarming rebellion broke out among the Papists, and they massacred the Protestants in the north. The survivors, who were mostly Scotch, applied to the Church of Scotland for a supply of ministers, and this led, in June, 1642, to the holding of the first Presbytery of the Presbyterian Church of Ireland. Many of the episcopal clergy joined the Presbytery. Meantime the Romanists held a counter-meeting in Kilkenny, and adopted resolutions for securing the exercise of their religion, and they resolved to carry on the war in Ulster under General O'Neil. Charles being distracted with troubles at home made terms with them, which gave them the impression that he secretly favoured their views. Then, in 1644, came an order that all should be made to subscribe to the Solemn League and Covenant. Throughout the remainder of Charles's reign the history of the Irish Church and of Ireland herself is one long series of struggles and misery. In 1649 Cromwell went over to Ireland, and for a time things were more satisfactory; the Presbyterians gained the upper hand, and though Cromwell forbade them to celebrate Mass, the Roman Catholics were not persecuted. During the short time that Henry Cromwell governed Ireland much was done to promote the tranquillity of the Church, and the Presbytery of Ulster took the opportunity of this unusual quietude to settle ministers into vacant posts. Charles II.'s policy undid much of this; he restored prelacy and the Liturgy, denounced the Covenant, and refused toleration to Nonconformists. The bishops chosen by him took possession of their Sees and turned out the Presbyterian ministers. In 1672, however, Charles granted small pensions to these ejected ministers. James II., who succeeded in 1685, was bent on establishing Popery once more in Ireland; and to encourage the established clergy to join the Church of Rome, they were allowed to retain their benefices, even after leaving the Established Church. Then James issued his "Declaration of Liberty of Conscience," and this afforded relief from persecution to the Presbyterians. When the Revolution of 1688 took place, the Presbyterians of Ulster hailed William and Mary with great joy, notwithstanding that King James had landed in Ireland and commanded all the Roman Catholic interest. The Protestants were driven northwards till Derry was their only city of refuge, and here they maintained their ground for one hundred and five days against James and his army until they raised the siege. William conferred on the Presbyterians of Ulster many privileges. After the Battle of the Boyne, in 1691, a treaty was concluded at Limerick, by which the Roman Catholics were secured all rights which they had enjoyed under Charles I. The Protestant Episcopal Church was jealous of the Presbyterians, and consequently opposed them; they called in question the legality of marriages performed by them, and urged that they should be forced to use the Burial Service in the Liturgy. The King expressed his entire disapproval of this conduct, but without producing any effect. He died in 1701, and Queen Anne put herself into the hands of the High Church party, who were strongly opposed to the Presbyterians of Ulster. Then a Bill was passed, requiring all persons in office, whether civil or ecclesiastical, to take the oath of abjuration, and this was done by most of the Presbyterian ministers; but some refused, and were called Nonjurors. Next came a further Bill to prevent the progress of Popery; but one of its clauses required all persons holding office to receive the Sacrament according to the Established Church within three months from their appointment, and this virtually excluded the Presbyterians from holding any public office. This was called the Sacramental Test. But, in spite of all opposition, the Presbyterian Church continued to increase, though the penal laws were vigorously enforced. The accession of George I. was welcomed by the Presbyterians as likely to secure them civil and religious freedom; they appealed to have the Test Act removed, and to have an Act of Toleration granted, but the Irish bishops prevailed against them. In 1719, however, a Toleration Act was passed, in order to provide for the admission of the Presbyterians into the army, as Parliament felt that they were needed in the expected landing in Ireland of the Pretender. In 1727 the Presbyterian Church was weakened by a split in her party; the Synod of Antrim, after much discussion, seceded, refusing to sign the Westminster Confession, which had hitherto been its standard. Also an immense emigration of the agricultural population took place to America: the leases

granted by William III. having fallen in, the landlords raised the rental, and the farmers, unwilling to submit, went to America with feelings of bitter hatred against the English rule. Wesley preached with success in Ireland in 1747. The first Presbytery of the seceding body was organised in 1770, under the name of the Presbytery of Antrim. In the Irish Episcopal Church many of the inferior clergy held Arian views. In 1778, when the revolutionary war had broken out between America and England, and volunteer bands had been formed for the defence of Ireland, the Irish House of Commons made once more an attempt to obtain the repeal of the Test Act, and to get a Bill passed to relieve the Roman Catholics of some of their disabilities; the latter Bill was passed, but it was not till 1779 that the grievances of the Dissenters were relieved. In 1782 the legislative independence of Ireland was acknowledged, and for the next eighteen years she had her own Parliament, during which laws were passed to improve the condition of the Presbyterian ministers. In 1795 the Government had declared its intention of erecting and endowing a school at Maynooth for the training of Romish priests; and the Presbyterians indulged the hope that they would have a college in Ulster, but were disappointed. Maynooth was built, but the Ulster plan was indefinitely postponed. In 1798 came the political rebellion, which had for its object the erection of Ireland into an independent republic. This was steadfastly opposed, both by the Presbyterian clergy and laity. Pitt effected the union between England and Ireland in 1801. Notwithstanding the favour shown by Government, the Presbytery of Ulster were at a low ebb in their orthodoxy, many of their ministers having embraced Arian and even Unitarian principles; but in 1827 Dr. Cooke took the leadership of the Synod, and did much towards uprooting Arianism and infusing new vitality into the Church. The Synod in 1828 passed eight rules which excluded Arians, Socinians, Pelagians, and Arminians from holding any office in the Church. Seventeen ministers withdrew from the Synod, and in May, 1830, formed themselves into a separate body under the name of the REMONSTRANT SYNOD OF ULSTER. In 1840 the Ulster and Secession Synods were united into one Church under the title of the General Assembly of the Presbyterian Church of Ireland. There were four hundred and thirty-three congregations belonging to it.

In 1869 an Act of Parliament was passed which disendowed and disestablished the Episcopal Church of Ireland. Since then that Church has been governed by a General Synod, which consists of the *House of Bishops*, twelve in number, and the *House of Representatives*, two hundred and eight clerical and four hundred and sixteen lay members. The *Representative Church Body* consists of sixty members, viz., the archbishops of Armagh and Dublin, and the bishops of Meath, Down, Killaloe, Limerick, Tuam, Derry, Cashel, Kidmore, Cork, and Ossory, *ex-officio*, thirty-six elected members (twelve clerical and twenty four lay), and twelve co opted members.

**Irenæus.**—The greatest Christian writer of the second century. The date and place of his birth are unknown, but from his letter to Florinus, a Presbyter at Rome, it is gathered that he was an Asiatic Greek, and was taught in his childhood by St. Polycarp and by Papias, who had both been disciples of St. John. He became a presbyter in the Church of Lyons, and on the martyrdom of the aged Bishop Pothinus was elected his successor, A.D. 178. [LYONS, MARTYRS OF.] The controversy respecting the time of keeping Easter was going on at this period; and there is extant a letter from Irenæus to Victor, Bishop of Rome, remonstrating with him for his want of charity in excommunicating those who disagreed with him.

But the chief work of Irenæus is his book *against heresies*. He saw the Church deeply afflicted by them, and he classified them as a physician would diseases, preparing the remedies with care that his heretical patients might be healed, whilst they suffered as little as possible. His five books, entitled *A Refutation and Subversion of Gnosis, falsely so called*, was originally written in Greek, of which the original is lost except in many quotations of subsequent Fathers, but a Latin translation has come down to us. The first book is wholly occupied with a statement of the various heresies which are confuted in the remainder. Much information concerning ancient Church government is contained in this work. There are many noble sentences well worthy of remembrance, *e.g.* "Ever speaking well of the deserving, and never ill of the undeserving, we attain to the glory of God." He is also the author of a letter to Florinus *Concerning Monarchy*, in which he proves that God is not the author of evil; and of another to Blastus *On Schisms;* besides a treatise *On Knowledge*, addressed to the Gentiles, and several "dissertations." Irenæus died in the reign of Severus, in the beginning of the third century. He is generally supposed to have been martyred.

There was another Irenæus, Bishop of Sirmium in the fourth century. He was tortured and beheaded in the Diocletian persecution, A.D. 304.

**Irene,** Empress of Constantinople, wife of Leo IV., was born in Athens about 752. It is said that she poisoned her husband, having been banished from court for trying to bring in the worship of images. Her son, Constantine VI., was only nine years old at the death of his father in 780, and she was appointed

regent during his minority. In 787 she procured at the Council of Nice the re-establishment of image worship. Constantine, in 790, being of age, would no longer endure that his mother should reign with him, and for seven years he ruled alone; but the Empress, enraged at this affront, got her son seized by craft and put out his eyes—an action so barbarous that, according to Theophanes, the heavens themselves seemed amazed at it, the sun being obscured for seventeen days over the city. She reigned till 802, when Nicephorus, having proclaimed himself Emperor, banished her to the island of Mitylene, where she died the following year. She was a politic woman, and, fearing the growing power of Charlemagne, gave him hopes of a marriage, by which means the Empire of the East would have come into his hands; it is said his ambassadors were at Constantinople at the time of her banishment.

**Irenicon** [Gr. *irene*, "peace"]. — A work written with the object of restoring broken unity. The title has been given to several works in different periods of the Church, and the object aimed at should be dear to all Christian people—the unity of spirit of Christian men, if their organic reunion cannot be compassed. An irenicon aims to set forth all common grounds, and to minimise differences or to show their comparative unimportance. The German *Kirchentag*, the Evangelical Alliance, the Home Reunion Society, the Association for the Promotion of the Unity of Christendom, are all indications of the yearning of Christians to find peace after warfare, to unite in the bonds of one brotherhood in Christ against the sin and oppression and selfishness which are the real enemies of mankind. The well-known saying, "In necessariis unitas, in dubiis libertas, in omnibus caritas," has done much good in softening asperities, and the more we learn to act upon it, the brighter will the hope grow that our differences will, in God's good time, disappear.

**Irons,** William Josiah, a learned divine of the Church of England [*b.* 1813, *d.* 1883], was the son of a celebrated Congregational minister at Camberwell, was educated at Queen's College, Oxford, ordained in 1833, and became D.D. in 1854. He held two incumbencies before he became vicar of Brompton, where he began a distinguished literary career. Among his most important works are *The Church of all Ages*, *The Bible and its Interpreters*, a *Defence of the Church of England*, addressed to Dr. Newman, and many controversial pamphlets. For some years he was editor of the *Literary Churchman*. He became rector of St. Mary Woolnoth, City, in 1872, and ceased not from zealous work until prostrated by illness in 1882. His line was that of the old-fashioned High Churchman, and he viewed with deep dislike any approach to Rationalism. He was one of the promoters of the Clerical Protest against *Essays and Reviews*. But he will be better remembered in coming times for his familiar translation of the *Dies Iræ*, and for many other well-known hymns. In his dying hours he begged that anyone would feel free to make use of any of his hymns, on condition of making no alteration in them.

**Irving,** Edward [*b.* 1792, *d.* 1834].—One of the most celebrated preachers of this century. His birthplace was Annan, in Dumfriesshire; he was educated at the University of Edinburgh, and in 1811 appointed to superintend the mathematical school at Haddington, and in the following year removed to Kirkcaldy to instruct the higher classes. Having completed his curriculum for the ministry, he became, in 1819, assistant to Dr. Chalmers, in St. John's parish, Glasgow. Here he gained a great reputation, and on a vacancy occurring in 1822 in the ministry of the Caledonian Church, in Cross Street, Hatton Garden, he was invited to undertake it. Here he soon attracted such large congregations, not less by the force and eloquence of his discourses than by the singularity of his appearance and gesticulations, that his chapel was crowded by persons of rank and fashion to such a degree that it became necessary to admit everyone by ticket, and carriages reached through several streets. This tide of popularity, however, decreased almost as suddenly as it had risen, when the novelty began to wear off. His style, expressed in the manner of Milton, Jeremy Taylor, and the old divines, and embellished with the metaphors of poets and philosophers, was very ornate, and acquired fresh piquancy by means of personal allusions and homely truths. Irving's more enthusiastic admirers built him a church in Sidmouth Street, Regent Square, which was completed in 1829, but before that time his popularity was gone; already his more discreet followers seem to have discerned an appearance, if not a reality, of sensationalism in his career. The publication of his *Oracles of God*, etc., proved that he was more indebted to manner and powers of delivery than to originality of matter. Hardly was he established in his new pulpit, when his peculiar temperament urged him to the adoption of eccentricities which caused him to be charged with heresy, and at a meeting of the Presbytery in London, Nov. 29th, 1830, the report of the committee appointed to examine his work on *Christ's Humanity* was read. Irving was therein charged with holding Christ guilty of original and actual sin, and denying the doctrines of the Atonement. For eighteen months the proceedings were prolonged, during which time he adopted a fresh novelty, that of the "unknown tongues." [Irvingites.] Then the trustees of his church completed his ejection, May 3rd, 1832, and he was deposed in 1833

by the Presbytery of Annan, which had licensed him. Shortly after this his health failed him, and he died of consumption in Glasgow. Dr. Chalmers thus estimates Irving's character: "The constitutional basis and ground-work of his character was virtue alone, and, notwithstanding all his errors and extravagances, which both injured him in the estimation of the world and threw discredit upon much that was good and useful in his writings, I believe him to be a man of deep and devoted piety."

In 1827 he published *The Coming of the Messiah in Glory and Majesty, by Juan Josafat Ben Ezra*, translated from the Spanish, professing to be written by a Christian Jew, though in reality by a Spanish Jesuit, and in his preface Irving first betrayed his heretical opinions. In 1828 he published *Homilies on the Sacraments, Last Days, and Discourses on the Evil Character of These Times*, besides some sermons, lectures, etc.; *Church and State Responsible to Each Other, A Series of Discourses on Daniel's Vision of the Four Beasts* [1829]; *Lectures on the Book of the Revelation* [1830]; *The Orthodox and Catholic Doctrine of our Lord's Human Nature* [1830]; *The Day of Pentecost, or the Baptism with the Holy Ghost, in three parts* [1831]; *The Confessions of Faith and the Books of Discipline of the Church of Scotland.* A life of him has been written by Mrs. Oliphant, and by Carlyle in his *Miscellaneous Essays*, and a handsome edition of his works has been published by Messrs. Strahan and Co.

**Irvingites.**—The religious body commonly so called, after Irving, strenuously rejects this title, and calls itself the CATHOLIC APOSTOLIC CHURCH. Its origin is to be traced to the period mentioned above in Irving's life, when the alleged phenomena of the unknown tongues first appeared. The gifts were first claimed in Scotland. One of the members of the congregation of Mr. Scott, a Presbyterian clergyman of Woolwich, who had declared himself an adherent of Mr. Irving in the matter of Christ's fallibility, was a young woman who had gone to Scotland and suddenly claimed the power to speak with new tongues. Almost simultaneously these utterances were heard in London. This was in 1830. Great excitement was caused—joy, grief, amazement, shame, according to the views of the various witnesses. The utterers, mostly females, suddenly rose up in the congregation and spoke rapidly. The sounds were taken down and laid before several linguists, who declared them incoherent jargon. When the words were intelligible they testified that the second coming of Christ was at hand, to be preceded by sore judgments. After three and a half years of testimony, beginning from Jan. 14th, 1832, Christ would come in glory, the living saints would be caught up to meet Him, and the dead saints would be raised. Irving declared with great eloquence that the supernatural nature of the manifestation was obvious, full of majesty and grandeur, and such as those which astonished the witnesses of the first Pentecost. Meanwhile Irving was deposed from the ministry of the Scottish Church, and removed, with such remains of the congregation as still held to him, first to a room in Gray's Inn Lane, and afterwards to one in Newman Street, which had once been the studio of Benjamin West. Here the "Catholic Apostolic Church" was organised, The room was fitted up in obedience to what were supposed to be inspired utterances. Instead of a pulpit there was a raised platform, to contain about fifty persons, the ascent to which was by several steps. In front of it were seven seats; that in the centre was for the angel, the others for six elders. Below these were seven other seats for prophets, four of whom were women. Below these, again, were seven deacons. But the great feature was that the utterances commanded the appointment of twelve apostles, several of whom were prophets. The angel ordered the service, exposition was the work of the elders, after whom came the prophets speaking in utterance. There were sixty evangelists, antitypes of the sixty pillars of the tabernacle. Soon after the completion of the arrangements Irving died. He had been an angel, but not one of the twelve apostles. An angel was appointed in his place, and there was no break in the new Church. In 1835 other congregations had been formed in London to the number of seven, and the analogy of Rev. ii. and iii. was pronounced complete. At first an utterance bade the apostles go into all the world to preach, but afterwards they were ordered to go to Albury, near Guildford, for study and consultation. In 1836 they presented their "testimony" to the Archbishop of Canterbury, then to the King and the other Sovereigns of Europe, then to the Pope. In 1838 the apostles, in obedience to another utterance, went on the Continent for two years, but were recalled in 1840 to settle some disputes which had arisen in the council. The end of it was that they suspended the council, which has not met since. One of the apostles seceded; the others, all but one, have since died. In 1842 a liturgy was published, "combining the excellencies of all preceding liturgies." It is founded on that of the Church of England, but is much more elaborate. Thus, while there are three forms of Communion Service, there are also forms for "Removing the Holy Sacrament," for the "Benediction of Holy Water," "Before a Council," "Before a Visitation," thirty-seven services for special occasions, and twelve for private occasions, such as the "benediction of a house," "of a ship," "of holy oil," etc. The anointing of the sick with oil was not introduced until 1847, and the Reservation of the Sacrament in an appropriate tabernacle to be taken by the angel and

"proposed before the Lord at morning and evening service," not until 1850. The latest addition was in 1852, when two lights upon the altar, and seven before it, were ordered, and incense was to be burnt during prayer. It will thus be seen that the ritual of this Church is of an elaborate and imposing character. The dress, as every other part of the worship, is highly symbolic; thus the prophets wear blue stoles, typical of the skies, the source of their inspiration; the evangelists wear red, to represent the blood of the cross, which forms the basis of the gospel which they preach. Each congregation is presided over by an angel or bishop, the two offices being held to mean the same thing, and under him are the priests and deacons. They have a magnificent church in Gordon Square, to which the Newman Street congregation removed in 1853, and their churches generally are handsome. The members belong, for the most part, to the wealthy classes, the movement having made but little progress among the poor. They are remarkably zealous and eager to proselytise, and their consistency to their opinions, in regular attendance on their worship, as well as in their self-denial and deeds of charity, is such as members of any communion might rejoice to emulate. They regard it as a sacred duty to pay a tithe of their substance to the service of God. In any place where there are a certain number of members they build a church, but in other places they are among the most constant and devout members of the Church of England congregations. The often deferred announcement of Christ's Advent will probably account for the non-increase of their numbers, but the zeal to gather fresh members seems to be as strong as ever in the most fervid. They are numerous in Germany, and there are also congregations in France and Switzerland, as well as in America. The last census of religious worship [1882] returned forty-seven registered places of worship in England and Wales.

**Isidore,** St., of Alexandria, was a celebrated hermit, born in Egypt A.D. 318, and renowned for his learning and austerities. A disciple of St. Athanasius, who had ordained him priest, he was a strenuous opponent of Arianism. He became the friend and confidant of Theophilus, Bishop of Alexandria, who wished to advance him to the Bishopric of Constantinople in opposition to St. Chrysostom. It was probably the same Isidore who, in 401, occupied the post of Hospitaller at Alexandria, an office which charged him with the relief of the poor and of strangers. He incurred the displeasure of Theophilus by opposing him in the attempted misuse of a sum of money dedicated to the poor. The Bishop was vindictive, and accused the old man—now over eighty years of age—of crimes said to have been committed years before, and supported the charge by the evidence of a paper which he professed had been mislaid for eighteen years. Isidore fled into the desert of Nitria with a number of monks, but the relentless Theophilus followed him, and they were compelled to seek a refuge in Palestine, whence they were also dislodged. Finally they placed themselves under the protection of Chrysostom at Constantinople. Chrysostom's efforts to bring about a reconciliation, combined with the jealousy of Theophilus against the See of "New Rome," to draw the anger of the latter upon himself, and led at last to his banishment. Isidore died at Constantinople in 403.

**Isidore,** Abbot of Pelusium, a great ascetic and church reformer, died about the year 440. Two thousand of his letters are extant.

**Isidore of Seville** succeeded his brother Leander as Archbishop of that city in 595. He gained an extraordinary reputation for learning, and wrote a large number of books, which were widely read throughout Europe. The Venerable Bede was engaged on a translation of Isidore's works at the time of his death. His chief works were—an encyclopedic compilation in twenty books; a chronological compendium, from the Creation to 626; a history of the Goths; a book on ecclesiastical writers, and several commentaries. To him were formerly ascribed the "Isidorian Decretals," on which so many of the extravagant claims of the Popes were based. But it has now been proved conclusively that they are forgeries. [DECRETALS.]

**Islam.** [MAHOMETANISM.]

**Italian Architecture.**—*Gothic Architecture* [q.v.] began to lose its purity about the end of the fifteenth century, when Classical features were introduced, attributable to the revival of Pagan learning in Europe. The change was less marked in England than on the Continent, where the Classical style obtained preeminence, and Michael Angelo adopted it for the magnificent Cathedral of St. Peter's. Italian architecture became from that time the prevalent style until the revival of Gothic in our own century.

**"Ite, missa est"** [literally, "Go; it is a dismissal"], the formula which was anciently used to dismiss the catechumens before the Holy Mysteries were celebrated. In some Liturgies the formula is, "Let us go on in the peace of the Lord." [MASS.]

**Itinerary.**—A form of prayer which is used by Roman Catholic clergy when about to start on a journey. It consists of the Benedictus, an antiphon, preces, and two collects, which are taken from the Gregorian Sacramentary. The itinerary is not found in the older Breviaries, but in an ancient Pontifical there is one similar to, but rather longer than that used at present.

# J

**Jablonski,** Daniel Ernst, a distinguished German Protestant, was born near Dantzig in 1660. Brought up as a Moravian, he studied at Frankfort-on-the-Oder and Oxford, was ordained, became a Court Preacher, and in 1737 was consecrated Bishop by Count Zinzendorf, the founder of the Herrnhuters, or modern Moravians. Jablonski died at Berlin in 1741. He is chiefly noted for his endeavours to bring about a union between the Reformed and Lutheran Churches, which led to his correspondence with Leibnitz, which was published in 1747.

**Jacobi,** Friedrich Heinrich [*b.* 1743, *d.* 1819], a German metaphysician of whose history we know some interesting particulars from the autobiography of his friend Goethe, who says that their conversations and readings together by the Rhine affected his own future life. It was Goethe who persuaded Jacobi to put forth the ideas which so profoundly moved him, and he did so at first in the form of two philosophical novels. Many influences were at work upon him—first Spinoza's works, then those of another Jew, a friend and contemporary of Jacobi, Moses Mendelssohn. But Kant's philosophy [Kant] was now exercising the religious spirit of Germany, and though Jacobi rejected resolutely Kant's doctrine that *faith* cannot be without evident and apparent demonstration, he afterwards recognised that Kant attributed to the Reason the power which he denied to the Understanding, and so made spiritual Religion not only a possibility, but a necessity. Hence he is to be reckoned a disciple of Kant, and cannot be said to have developed any original system of his own. He advocated belief not because the thing believed was true, but because it satisfied the soul, and raised it above the sordid cares of life. Mr. Maurice quotes a very fine passage from him [*Moral and Metaphysical Philosophy*, vol. iv. p. 650], which shows that though his principle was worthless, and one may say dangerous, as a philosophical basis, the practical conclusions which he arrived at were sound, namely, that obedience is better than knowledge, that the fear of the Lord is wisdom, and departure from evil is understanding.

**Jacobins.**—A name applied in France to the Dominicans, whose chief convent was near the gate of St. Jacques, in Paris. The members of the Breton Club used to assemble in the hall of St. Jacques at the outbreak of the French Revolution, and the name of Jacobins was accordingly given to the violent revolutionists.

**Jacobites.**—A sect which arose in the East about the year 450. They held the Monophysite doctrine, *i.e.* that there is but one nature in Christ, the human nature being so absorbed into the Divine that Christ was not perfect man. This heresy was condemned at the Council of Chalcedon in 451, and Dioscorus, Patriarch of Alexandria, its originator, deposed. But on the death of the Emperor Marcian, who had taken the side of the orthodox, a Monophysite named Timothy Œluerus, called also "The Cat," caused himself to be consecrated Patriarch of Alexandria in 457, and ever since the Monophysites have maintained their possession of the Patriarchate. Proterius, the orthodox patriarch, was savagely murdered by the mob. At the same time the Monophysites set up a succession of bishops throughout Palestine, and gradually outnumbered the orthodox Christians in both countries; they spread rapidly also in Armenia. The tenets of the sect were modified somewhat by Timothy, and again about the year 520 by Severus, who taught that the human nature in Christ was not altogether lost, but rather amalgamated with the Divine, retaining certain of its qualities, but still not a perfect human nature. These modifications, however, caused divisions, and the sect was much weakened and depressed in consequence. But a great leader and propagator of their opinions arose in Jacobus Baradœus, Bishop of Edessa [541—578]. Principally by his exertions the sect spread rapidly throughout Syria and Egypt, and henceforth they took their name from their great leader and were called Jacobites. At the conquest of Egypt by the Mahometans they were established as the recognised Christian Church of that country; they are known in Egypt also under the name of Copts. At the present time they possess three patriarchates, viz. Alexandria, Antioch, and Armenia. The Church of Abyssinia holds communion with the Coptic Church of Egypt. With the exception of their views regarding the nature of Christ, the Jacobites are in general agreement with the orthodox Eastern Church. [See also Eastern Church, Monophysites.]

**Jacobson,** William [*b.* 1803, *d.* 1883], Bishop of Chester. His father was a mercantile clerk at Yarmouth, and was lost at sea when his son was an infant. The boy was brought up as a Nonconformist, but his views were of such a character that he was advised by the Principal of Mill Hill College, Birmingham, to study for the ministry of the Church of England. He went to Exeter College, Oxford, being befriended by a rich and liberal banker of Yarmouth, Mr. Dawson Turner, a member of the Society of Friends. He afterwards married Miss Dawson Turner. Among his earlier friends was Frederick Denison Maurice, who was indebted to Dr. Jacobson for timely pecuniary aid, proffered with the utmost delicacy and good feeling at a critical period of his life. In 1848 Dr.

Jacobson, who had held the office of Public Orator for six years, was appointed Regius Professor of Divinity. To this chair was attached a canonry at Christ Church, and also at that time and for some years afterwards the rectory of Ewelme, in Oxfordshire, though in the latter case a separation has since been effected. Dr. Jacobson was Regius Professor till 1865. His lectures were remarkable rather for solidity than brilliancy, and the honourable epithet of "Judicious," which belongs of right to a father of the English Church, would probably best represent the impression he made on the successive generations of candidates for holy orders who attended his lectures in the Latin Chapel of the cathedral. He was however, the active and astute chairman of Mr. Gladstone's Election Committee in 1865, when that gentleman was defeated by Mr. Gathorne-Hardy, and went away "unmuzzled" to Lancashire. Very shortly afterwards Dr. Graham, Bishop of Chester, died, and Lord Palmerston nominated Dr. Jacobson to the see. Lord Palmerston himself died in the October of the same year [1865], and Dr. Jacobson, therefore, was the last of his Episcopal appointments. Dr. Jacobson administered his diocese with discretion, moderation, and tact, and conferred on it in troublous times the distinction, so coveted by nations, of an uneventful history. To make no enemies, to stand aloof from controversy, and to retain the attachment of all his friends was his happy fortune. His reputation was firmly established in the kindly memories of many generations of Oxford men long before he became Bishop of Chester in 1865. He belongs to the generation which witnessed the Tractarian movement from its earliest beginnings to its tragic catastrophe, and he was one of the few men who lived through that tremendous time without being perceptibly affected by its dominant influence. It would be very unfair to say that Dr. Jacobson was an old-fashioned bishop, though it is true that his name and personality were not so much before the world as those of many of his younger brethren. A man who becomes a bishop at past sixty, and whose previous life for many years has been an example of studious retirement and practical quietism, may well be excused if he prefers to be a bishop rather of the older scholarly than of the newer energetic type. But Dr. Jacobson was never unmindful of the spiritual needs of his populous diocese. It needs a bishop of energy and perseverance to carry into practical effect the subdivision of his See, necessitated by the incessant growth of population; and, therefore, the constitution and endowment of the bishopric of Liverpool deserves to be recorded as a testimony to Dr. Jacobson's episcopal activity. His health giving way, he retired from his See in 1883, and died a few months later. He was the editor of *Nowell's Catechism*, *The Letters of SS. Clement of Rome, Ignatius, and Polycarp*, a new edition of *The Oxford Paraphrase and Annotations on the Epistles of St. Paul*, *The Collected Works of Bishop Saunderson*; and author of *Fragmentary Illustrations of the History of the Book of Common Prayer*, a Speech in the Convocation of York on *The Athanasian Creed*, three Charges, contributions to the *Speaker's Commentary*, and a volume of sermons.

**Jacomb,** Thomas [*b.* 1622, *d.* 1687], was a London Nonconformist who was ejected from his living by the Act of Uniformity in 1662. He is chiefly noted for his sermons on Romans viii., and he also continued *Poole's Annotations.*

**Jacoponi da Todi,** an Italian hymn-writer, was born at Todi in 1240. He studied law at Bologna, where he became noted for his talents. He spent a wild youth, but his life was changed by the sudden and violent death of his wife. He determined to become a monk, and in 1278 entered the Franciscan Order of Minorites. He composed poems against Boniface VIII., and in 1297 framed a plot to depose him, which was discovered, and Jacoponi was imprisoned till the Pope's death. The monk died in the monastery of Collayone in 1306.

Jacoponi wrote many hymns, the best known of which, *Stabat Mater dolorosa*, has been translated into English, *At the Cross her station keeping.* It is said that he also wrote *Stabat Mater speciosa*, *Stood the glad and beauteous mother*, but this is doubtful. The *Stabat Mater* has been also ascribed to Gregory the Great, Innocent III., and others, but tradition has for long attributed it to Jacoponi, and most probably it is his. It has often been set to music, the best known composition being by Rossini.

**Jago - Compostella,** St. — This is a corruption of *Sanctus Jacobus Apostolus*, "St. James the Apostle," and is the Spanish name of the shrine of that Apostle, who is regarded as the patron saint of Spain. The Spaniards say that after Christ's ascension James preached the Gospel in Judea, then travelled over the whole world, and at last came to Spain, where he made few converts, but one day the Virgin appeared to him on the top of a pillar of jasper on the banks of the Ebro, commanded him to build her a chapel on the spot, and prophesied that all the province would become Christian. James built the famous Church of Our Lady of the Pillar, and founded the faith, and then returned to Judea, where, as is told in the Bible, he was beheaded by Herod Agrippa. His disciples took away his body, and, not daring to bury it for fear of the Jews, carried it to Joppa, and placed it on board a ship. Angels directed the course for the coast of Spain, and they landed on the coast of Galicia, where the saint was buried. During the invasion of the barbarians the

body was lost, but the position was revealed to a friar in 800. It was removed to Compostella, where many miracles were wrought. A hundred thousand pilgrims resorted to his tomb in one year, and the military order of St. Jago, enrolled by Don Alphonso for their protection, became one of the richest and greatest in Spain. [Military Orders.]

**Jahn,** Johannes [*b.* 1750, *d.* 1817], a celebrated Roman Catholic writer, born at Taswitz, in Moravia. He gave himself up to the study of Oriental languages, and wrote grammars of Chaldee, Syriac, Arabian, and Hebrew, and was appointed Professor at Olmütz in 1784, and at Vienna in 1789. Some diversity from other theologians in his views on several points of exegesis caused him to resign his office in 1805, and he was then made a Canon of St. Stephen. His chief works, which have been translated into English, are *Introduction to the Old Testament Biblical Archæology*, published at Vienna 1797—1800, and a *Critical Commentary on the Prophets of the Old Testament*, published in 1815.

**James,** St., of Nisibis, in Mesopotamia, was born towards the end of the third century. From his zeal to defend and propagate the true faith he suffered much from idolaters and heretics. He lived at first in solitude, practised great austerities, was famous for being a confessor under the Emperor Maximin, and was chosen bishop of the town of Nisibis. He is said in Catholic tradition to have wrought a great many miracles, even raising some dead people to life. He was present at the Council of Nicæa in 325, where he is said to have taken a leading part. He erected a beautiful cathedral in Nisibis. Sapor II., King of Persia, besieged the town three times—in 338, 346, and 350—but he was defeated with his great army by the address and bravery, and, tradition says, miracles, of the saint. James died, probably about 350.

This saint was the author of several treatises, as *De Fide*, *De Bello*, *De Pœnitentia*, *De Resurrectione*, etc.; of some commentaries in Syriac, and of a letter to the Bishop of Seleucia and Ctesiphon on the Assyrian schism. The Liturgy which has been ascribed to him [Liturgies] was probably the work of James of Sarug.

**James,** John Angell, a Congregationalist Minister, was born at Blandford in 1785. He was educated at Gosport, and in 1806 became pastor of Carr's Lane Chapel, Birmingham, where he remained till his death in 1859, working with single-hearted conscientiousness and exhibiting great power as a preacher. He is the author of several works, the best known of which are his *Pastoral Addresses* and *The Anxious Enquirer after Salvation Directed and Encouraged.*

**Jameson,** Anna, Mrs. [*b.* 1797, *d.* 1860]. —One of the most distinguished female writers on art and general literature. She was born in Dublin. Her maiden name was Murphy. She married a barrister named Jameson, and went with him to Canada, but they were separated shortly after. Her earliest publication was the *Diary of an Ennuyée*, published in 1826; this was followed by various works on general subjects; but we mention her here on account of the great influence some of her publications have had on sacred art. These are:—*Sacred and Legendary Art* [1848]; *Legends of the Monastic Orders* [1850]; *Legends of the Madonna* [1852]; *Scriptural and Legendary History of Our Lord as Represented in Art.* The first volume of this was published the year of her death [1860]; the second volume was finished by Lady Eastlake, and published two years later.

**Jansenists.**—The questions raised by Luther concerning the salvation of man, the doctrines of grace, of free will, of human merit, profoundly stirred the whole Christian world, far beyond the persons who broke away from the Roman Church. These questions had, in fact, been in agitation from the days of Augustine to those of Thomas Aquinas; there had been many searchings of heart, and yearnings after more light, long before Luther appeared. So mighty was the effect which his preaching produced, that there were some of the most ardent upholders of the Papal power who did not cease to declare that that power must be upheld by a fuller preaching of the justification of sinners through the finished sacrifice of Christ. Men like Cardinal Pole, and even Bishop Gardiner, maintained that Lutheranism could only be stopped by firm opposition to Pelagian error, by the full statement of the grace of God and the merits of Christ as the ground of acceptance. To oppose this view was one of the first works of the newly risen Order of Jesuits. The Council of Trent was convened, and Lainez, who had succeeded Loyola as General of the Order, gave to the society its tone and direction. Loyola had been the founder; Xavier had given to it a wonderful prestige by his enthusiastic labours in the East; but to Lainez, more than to any one else, should we attribute the character and principles which we associate with the name of Jesuitism. At Trent, then, when Pole, with the Archbishop of Sienna and a few others, entreated the Council not to reject a doctrine simply because Luther had taught it, but to ascribe justification simply and solely to the merits of Christ through faith, Lainez led the opposition, and procured the adoption of the Tridentine canons and anathemas. But this was only a step. In 1588 Molina [q.v.] carried his views to the extent that free will, without the aid of grace, can elevate itself so far that a man shall so merit the favour of God that He shall bestow grace on account of Christ's merits, whereby he shall experience the

supernatural effects of justification. In other words, man begins a work which God completes. Such views created intense alarm, and the Jesuits (who were identified with them) were in 1596 formally accused before the Inquisition of heresy. The Pope Clement VIII. showed that he upheld the doctrines of grace and predestination as taught by the Dominicans against the Jesuits. But the latter had been staunch supporters of the Holy See, they had powerful friends among the European sovereigns, and Cardinal Perron warned the Pope that even a Protestant might sign the doctrines of the Dominicans. Consequently Pope Clement put off the definitive decision to which he was inwardly inclined. In 1605 he was succeeded by Paul V. His judgment was like that of his predecessor, but the same difficulties also confronted him. In October and November he was considering in what precise form to condemn the Molinist doctrines, but the Jesuits so skilfully postponed the matter, that in August, 1607, the contending parties were dismissed with the announcement that decision would be given in due time, and meanwhile the litigants were to refrain from maligning each other. This was a triumph for the Jesuits, who made good use of the fact that Molinism had not been condemned, and proceeded to denounce the Protestant doctrine that we can do no good works acceptable to God without the grace of Christ. Many hearts still clung to St. Augustine, and felt that his teaching was utterly impugned hereby. Hence the deep relief that came to these when Cornelius Jansen, Bishop of Ypres, completed his *Augustinus*. His history may be told in a few words. Born in 1585 at Akkoi, in Holland, he had studied at Utrecht, Louvain, and Paris, and having acquired a deep knowledge of Scripture and the Fathers, especially of Augustine, he became Professor of Scripture at Louvain. The prominent part which he took here in a controversy with the Jesuits caused him to be sent on an embassy to Madrid. In 1636 he was appointed Bishop of Ypres, and died of the plague, May 6th, 1638, just as he had finished the great work on which he had been engaged for so many years. He had left in writing a declaration that he submitted his work to the judgment of the Pope. But the Jesuits were already on the alert for its suppression, and his friends, knowing this, were eager for its publication without waiting on the procrastinations of the Roman Court. It was published at Louvain in 1640, and was hailed by many who, while remaining within the pale of the Church, sighed for real spirituality, and, feeling their own impotence, rejoiced at such a proclamation of the grace of God. Against it were ranged the Jesuits, who, to consolidate their influence, multiplied books of loose casuistry, and softened down guilt when they got themselves everywhere installed as confessors. The bitterest object of their enmity in France was Jean Baptist du Vergier de Hauranne, commonly known as M. de St. Cyran, from the abbacy which he held. He had been a fellow-student of Jansen at Louvain, and they had worked hand in hand against the Jesuits. He had laboured simultaneously, but independently, on the same side, and, eight days after the death of Jansen, had been immured in the dungeons of Vincennes for heresy by Cardinal Richelieu at the instigation of the Jesuits. He was released after Richelieu's death in 1643, but his health was ruined, and he died a few months later. [Port Royalists.] In 1642 the Jesits obtained from the Pope a general condemnation of the *Augustinus*. This was a decisive point, contrasting strongly enough with the dilatory course of proceedings against the Molinists, and was carried in consequence of a passage in which Jansen had brought forward a passage of St. Augustine as decisive, although the same doctrine (without reference, of course, to that Father) had been condemned at Rome. Such an inroad on Papal Infallibility ensured condemnation. But the controversy was not hereby ended. Many refused to receive the Bull of Condemnation (*in Eminenti*), and the Jesuits drew up five propositions as containing the special heresies of Jansenism, of which they demanded condemnation. They were as follows:—

I. Aliqua Dei præcepta hominibus justis volentibus, et conantibus, secundum præsentes quas habent vires, sunt impossibilia: deest quoque illis gratia, qua possibilia fiant.

II. Interiori gratiæ, in statu naturæ lapsæ, nunquam resistitur.

III. Ad merendum, et demerendum in statu naturæ lapsæ, non requiritur in homine libertas à necessitate, sed sufficit libertas à coactione.

IV. Semipelagiani admittebant prævenientis gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei: et in hoc erant hæretici, quod tenuerunt eam gratiam talem esse, cui posset humana voluntas resistere, vel obtemperare.

V. Semipelagianum est, dicere Christum pro omnibus omnino hominibus mortuum esse, aut sanguinem fudisse.

1. Some commands of God are impossible for just men to perform, even when willing and endeavouring to do so, in accordance with the strength which they at present have: there is also wanting to them that grace by which it may be possible for them to perform them.

2. In the condition of fallen nature resistance is never made to inward grace.

3. For deserving and meriting reward, in the condition of fallen nature, there is not required in man freedom from necessity, but freedom from compulsion suffices.

4. The Semipelagians allowed the necessity of prevenient grace for single acts, even from the beginning of faith, and in the first they were heretical, viz. that they held that grace to be such, that the will of man was able to resist it or obey it.

5. It is Semipelagian to say that Christ died, or shed his blood for all men absolutely.

The Dominicans, who saw that the doctrine of St. Augustine was being attacked, objected to a condemnation; but Pope Innocent X., though he hated all theological studies, and cared nothing personally about the question,

was urged on by his secretary, Cardinal Chigi, and pronounced the condemnation May 31st, 1653. To the mortification of the Jesuits, the Jansenists declared their willingness to sign the condemnation, declaring that the propositions in the sense which the Jesuits affixed to them were not to be found in the writings of Jansen at all. Their adversaries were thus checked for the time, and the Jansenists took advantage of their ignorance to publish anonymously an epistle of St. Prosper (the scholar of St. Augustine) to Ruffinus against Pelagius. The Jesuits pronounced this a fresh piece of Jansenist heresy, and when they discovered the trap into which they had run, declared that the doctrine was true when understood in an orthodox sense. That is, words heretical in the mouth of a Jansenist, were sound when spoken by St. Prosper: not what is said, but who says it, is the true test. The Jesuits next proceeded to procure from the Pope the declaration of the fact that the incriminated propositions were actually in the writings of Jansen, and in this they succeeded [Sept. 29th, 1654]. Hence arose the celebrated distinction of *fait* and *droit*. The Jansenists denied the Papal prerogative to extend to questions of *fact*, and were supported by the highest authorities, who held that the Pope was guided infallibly to questions of doctrine; but that where supernatural judgment was not needed the Pope might be wrong, misinformed, ignorant, or prejudiced. Thus the full enmity of the dominant party in France was now declared. Not only a man who held the five propositions was a heretic, but even one who condemned them, but denied that they were the doctrines of Jansen. A man was responsible not only for his own, but for his neighbour's faith. This triumph was practically demonstrated by the decree which the Jesuits obtained against the PORT ROYALISTS [q.v.]. They were checked, indeed, by the wonderful effect of Pascal's *Provincial Letters* [PASCAL], and the nuns were left in peace for a while; but Papal Infallibility was too much endangered to allow justice in other respects to prevail. Cardinal Chigi, who had persuaded Pope Innocent X. to condemn Jansen, succeeded to the Popedom as Alexander VII., and issued a new Bull declaring that the *sense* which Jansen had intended was heretical. Four years later, Louis XIV. gave effect to this Bull by assembling the bishops in December, 1660, when the crafty and unscrupulous De Marca, Archbishop of Toulouse, drew up the following proposition:—

"I condemn from my inmost soul, and by word of mouth, the doctrine of the five propositions which are contained in the work of Cornelius Jansen, a doctrine which is not that of St. Augustine, whose sentiments Jansen has misinterpreted."

Subscription to this was demanded not only from all the clergy, but (which was altogether a novelty) from laymen engaged in tuition of any kind. Persecution now began in earnest, and the Bastile was crowded with those who refused to violate their conscience by subscribing. It was a strange state of things. On one side was the most absolute king in Europe, all the resources of Rome, the powerful Jesuit body; but, nevertheless, a few weak women at Port Royal resolutely held their ground, supported by One who ruleth the raging of the sea and the strivings of the people.

In 1668 a change came, known as "the pacification of Pope Clement IX." Such representations were made to him, that he accepted the Jansenist subscription to the condemnation of the five propositions, *without reference to Jansen's writings*, and with reservation of all senses laid down by St. Augustine. Then the prison doors were opened, a Jansenist was no longer of necessity a heretic, and the principles of the Jansenists became widely diffused. They now busied themselves in circulating the Scriptures in French. But in the death of the Duchess of Longueville in 1679 they lost a strong friend; a few weeks later the Jesuits procured the expulsion of the Port Royalists; the Jansenists were oppressed anew, Fénelon was banished, and the Jesuits triumphed everywhere.

Among those who had received some Jansenistic doctrines were the French Benedictines. That learned and laborious body had commenced the publication of their splendid edition of *St. Augustine* in 1679, and men were astonished to find that the great Father was even more of a Jansenist than had been expected. For the Benedictines had published the genuine text, which it was found had been again and again falsified to make it more in accordance with Roman teaching, so that even Jansen himself had not known the full force of Augustine's doctrines. The Jesuits furiously charged the Benedictines with falsification of documents; but the charge recoiled upon themselves.

Amongst those who had preached the doctrines of grace was QUESNEL [q.v.]. His writings had been strongly recommended by De Noailles, Bishop of Châlons; but he, on becoming Archbishop of Paris, was forced by the Jesuits to eat his words, and to condemn Quesnel. It caused him the most poignant and bitter remorse afterwards, and he endeavoured to repair the mischief which he had done, but the Jesuits were implacable. The publication of the Bull *Unigenitus* by Pope Clement XI. (Sept. 8th, 1713), in which a hundred and one propositions of Quesnel were declared heretical, was the culmination of their triumph. But the Jansenists, though there was no longer a united body like the Port Royalists to act as their focus, were numerous though scattered, and these oppressions and persecutions created a great sympathy in their favour: so much, that several French bishops solemnly appealed

from the Papal Bull to a General Council. Unfortunately the Jansenists had placed themselves in a false position by submitting at all. It would have been better had they appealed to the Scriptures in the beginning, instead of identifying the Papal decision with the voice of the whole Church of Christ, and endeavouring to make a saving clause of "accepting so far as their conscience would suffer them." They became stronger when they were driven to repudiate Papal Infallibility altogether. Ranke says, "We find traces of them in Vienna, in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines in every part of Christendom." In Rome, however, the Jesuits had it all their own way, until their tyranny so manifested itself that a clamour arose for their suppression. Pope Benedict XIV. would probably have restrained them, but he died. Clement XIII. favoured them, but in the beginning of 1769 ambassadors came from Naples, Spain, and France to renew the cry for suppression. The Pope convened a Consistory, and died the evening before it should have met. Clement XIV. was tinged with Jansenist sentiments. He abolished the Order [July 21st, 1773], and for doing so the Jesuits are charged with poisoning him. In an evil hour Pope Pius VII. restored it [Aug. 7th, 1814]. [Jesuits.]

Meanwhile the Jansenists, hated and proscribed, found shelter in Protestant Holland. The Roman Catholics of that country were reputed to comprise 330,000 Jansenists. The Jesuits were powerless here to set open persecution on foot, so they called on the Pope to appoint Jesuits to places of authority. Holland had formerly belonged to the ancient See of Utrecht [Willibrood], but in 1559 Pope Paul IV. had erected that See into an archbishopric with the five Suffragan Sees of Haarlem, Deventer, Leeuwarden, Groningen, and Middelburg. When Protestantism became the religion of Holland, after the emancipation from Spain, and only Utrecht and Haarlem remained faithful to Rome, the Suffragan Sees were suppressed, and in the Catholic district the *Chapter* of Haarlem was joined to that of Utrecht. The See became vacant in 1686, and the Jesuits persuaded the Pope to overrule the election of the Chapter in favour of M. van Heussen, a holder of Jansenist views. A miserable series of intrigues followed. The Chapters firmly asserted their undoubted rights, but endeavoured, without compromise, to arrange the differences with Rome. After appealing many times in vain, during which the See of Utrecht remained vacant, and the Church was administered by Vicars-General, they took a decided step. They elected Cornelius Steenhoven Archbishop of Utrecht in 1721, and petitioned the Roman Pontiff for his consecration. Their letters one after another remaining unanswered, they addressed an appeal to the bishops of neighbouring dioceses, on whom, according to ancient precedent, the duty of consecration lay. Then the Holy See broke silence by commanding the bishops to take no part in the consecration. In 1724 the Chapters applied to Dominic Varlet, the Bishop of Babylon "in partibus," who had been driven from the discharge of his episcopal functions for his opposition to the Bull *Unigenitus*: he complied with their prayer, and consecrated Steenhoven Oct. 15th, 1724. A formal notice was sent to the Pope, who replied by cursing them. Steenhoven appealed to a General Council, but died in a short time. Then the Chapters elected Johannes Barchman Wuytiers, and him also the Bishop of Babylon consecrated. He received letters of communion from many bishops, which are preserved at Utrecht. This Archbishop died in 1733, and again a third and fourth time the Bishop of Babylon consecrated. The fourth Archbishop restored two Suffragan Sees—Haarlem and Deventer—so securing the succession, and they consecrated the fifth Archbishop of the Jansenist Church of Holland. An attempt was made by Napoleon when the Dutch nation, like the rest of the Continent, lay for a while prostrate at his feet, to suppress it by putting forward the claim to regulate public worship, but the attempt failed, and the Jansenist Church in Holland still holds its ground, having thus been in existence 180 years. Each bishop notifies his election to the Pope, and craves confirmation; but the Papacy has continued to reject all advances; and the result is the curious phenomena of a body professing to recognise the primacy of the Papal See, but rejecting its tyranny, declaring the Pope to be head of the Bishops, but subject to the authority of a General Council. The recent promulgation of the dogma of the Immaculate Conception of the Virgin Mary occasioned a fresh protest from the Utrecht Church, which now probably numbers about 5,000 to 6,000, with a clergy of about thirty. From the Jansenists the Old Catholics have received the Episcopal succession. [Old Catholics.]

**Januarius,** St., Bishop of Beneventum in the kingdom of Naples, in the reign of Diocletian and Maximian, and remarkable for his friendship with Sosius, a deacon of Misene, near Puzzuoli. On hearing that he, together with another deacon, Proculus, and two laymen, Eutyches and Acutius, had been thrown into prison, Januarius visited and ministered to them, and at length was himself apprehended and thrown into a furnace, from which, we are told, he received no hurt. A Deacon—Festus—and a Reader—Desiderius—having come to Nola, the place of the Bishop's confinement, to see what could be done for his relief, were also seized, and with Januarius

taken to Puzzuoli to join the other four, and orders were given that the following day they should be devoured by beasts in the amphitheatre; but the animals refused to touch them, and they were beheaded. A poor woman is said to have collected some of the blood of St. Januarius in two glass phials; and the Roman Church still believes in a standing miracle of the liquefaction of this blood; whenever it is brought near to the martyr's head it is said to become liquid, and that bubbles arise on its surface. It is also believed that several eruptions of Mount Vesuvius have been averted by carrying these relics in procession. The relics were translated to the Cathedral of Naples about 400, and they are always exposed on September 19th, the day kept in memory of him and his fellow-martyrs.

**Jashar,** Book of. [Donaldson.]

**Jebb,** John, D.D. [*b.* 1775, *d.* 1833], born at Drogheda, graduated at Dublin in 1796, was made Bishop of Limerick in 1823. His principal literary work was a review of Bishop Louth's works on Hebrew poetry and on Isaiah, which was published separately under the title of *Sacred Literature*, and has gone through many editions. In 1816, while Vicar of Abington, he published a volume of very eloquent sermons. He died at Wandsworth, and was buried in the tomb of the Thorntons in Clapham Church. His life was written by his chaplain, the Rev. C. Forster. His nephew, John Jebb, wrote an excellent work on the *Choral Service*, and until a few years since was a highly venerated member of the Lower House of Convocation of Canterbury.

**Jerome,** St.—Erasmus, in writing of this saint, says that "he was, without controversie, the learnedst and most eloquent of all Christians, and prince of divines; and for eloquence excelled Cicero." His chief work was to give a trustworthy translation of the Hebrew Scriptures in the Latin tongue. For this the whole Church owes him a deep debt of gratitude. The old Italic version of the Bible, which was in general use until the time of St. Jerome, was a translation, not of the original Hebrew, but of the Septuagint, and hence did not accurately represent the sacred text. St. Jerome's version is known as the Vulgate, though certain parts of the present Vulgate—including the Psalms and the Apocrypha—are not his work. In addition, St. Jerome wrote learned commentaries on all the books of the Bible, and also a revision of the Latin translation of the New Testament. His controversial writings are marred by extreme bitterness and violence of language. In reference to this, Dr. Newman, while still in the Church of England, wrote as follows:—"I do not scruple to say that, were he not a saint, there are things in his writings and views from which I should shrink; but as the case stands I shrink rather from putting myself in opposition to something like a judgment of the Catholic world in favour of his saintly perfection. I cannot, indeed, force myself to approve or like against my judgment or feeling, but I can receive things on faith against both one and the other, and I am willing to take certain characteristics of this learned and highly gifted man on faith." It should also be remembered that history is, for the most part, a record of quarrels, controversies, and stirring events; but quiet devotion and unobtrusive charity are not, as a rule, recorded. So in the case of this saint, we have more details of the heat and anger of the controversies in which he took part, than of the wonderful zeal and devotion which made him sacrifice everything to the cause of the Church of Christ. St. Jerome was born of Christian parents in the village of Stridon, on the borders of Pannonia and Dalmatia. The date of his birth is uncertain. Prosper places it in A.D. 331; Tillemont in 342; and Thierry in 346. He was sent to Rome to study rhetoric, grammar, and the classics under Donatus. At the age of twenty, and while still at Rome, he was baptised. Having finished his course of studies, St. Jerome set out from Rome on a tour through a great part of Gaul, stopping at Trèves for some time in order to copy out Hilary's *Treatise on Synods* and his *Commentary on the Psalms*. He next visited Aquileia, at the head of the Adriatic, where he met Rufinus, a man of great piety and learning, who became afterwards his intimate friend, and then his bitter opponent. After leaving Aquileia, St. Jerome again visited Rome; but his restless spirit and thirst for knowledge led him after a brief stay to resume his travels. He accordingly set out for the East. At Antioch in Syria he became a disciple of Apollinaris, afterwards the famous heretic. St. Jerome had, through all these years, devoted himself with great zeal to the study of classical literature; but it was either during this stay at Antioch, or a little later, that the direction of his studies was completely changed. He says that during a severe illness, when he was thought to be dead, he found himself before the judgment-seat. In answer to a question, he replied that he was a Christian. "Thou liest," came the reply; "thou art not a Christian, but a Ciceronian, for where thy treasure is there is thy heart also." In pity, however, of his youth, his life—he says—was spared, after being severely beaten. He thereupon vowed never to open a heathen book again, a vow which was not strictly observed. St. Jerome now retired to the desert of Chalcis, eastward of Syria, where he practised the most severe mortification of the flesh, striving hard by prayer and fastings to overcome the temptations of impurity to which he had given way in Rome. He relates with what force the same temptations attacked him in

his solitude. Luther had a similar experience. It was during his stay in the desert that St. Jerome set himself to master the Hebrew language, a task very uncongenial to his tastes, but productive of very great benefit to the Church hereafter. The close of the fourth century was an age of great controversy on Christian doctrine. The quiet of the desert was disturbed by angry quarrels, and St. Jerome was attacked for his use of the word "hypostasis." After spending three years in the desert, St. Jerome left in the year 377, and was ordained priest by Paulinus, Bishop of Antioch, on the condition that he was not to be settled in any definite sphere of work, and that he might be free to continue his monastic life. So great a veneration had Jerome for the high office of the priesthood, that he never could be persuaded to venture to celebrate the Holy Eucharist. Soon after his ordination he went to Constantinople and studied under Gregory Nazianzen, the Bishop. He had not been long in Constantinople when, in 382, Damasus, Bishop of Rome, summoned him to act as his secretary, and to advise him on questions relating to the Church at Antioch. For three years Jerome stayed in the capital. At first he was held in high public estimation, and was considered worthy to succeed Damasus, but his teachings on monasticism and celibacy, and other causes, made him very unpopular by the time he left the city. During his stay at Rome he revised, at the request of Damasus, the Latin translations of the New Testament, and also the Latin Psalter. Many Roman ladies of high rank were greatly influenced by St. Jerome, and were persuaded by him to shun marriage, to be ascetic, to live in seclusion, and relinquish all ordinary amusements. Among his pupils were Marcella, Asella, Paula and her daughter Eustochium, and Fabiola, all of very high rank. To illustrate his teaching on marriage, he used to compare the three states of wedlock, widowhood, and virginity, to the grounds in the parable that brought forth respectively thirtyfold, sixtyfold, a hundredfold. The populace and nobility were enraged at the results of Jerome's teaching. The clergy also were hostile to him, because he did not hesitate to rebuke them for their greed, laziness, and ignorance. Accordingly, at the death of his patron Damasus in 384, Jerome quitted Rome in disgust. He was soon followed by Paula and Eustochium; and after travelling through the Holy Land and in Egypt, they finally settled at Bethlehem in 387. Here Jerome resided at first in a cell, but subsequently, with what was left of his property, he built a monastery, in which he lived, and also a hospital for the pilgrims, who flocked to Bethlehem in great numbers. It was here that St. Jerome undertook his great work, the translation of the Hebrew Bible. His studies, however, were much disturbed by the multitudes of pilgrims, and by the controversies in which he engaged. Jerome in 393 renewed his acquaintance with Rufinus of Aquileia, who, having been ordained a priest by John, Bishop of Jerusalem, had settled on the Mount of Olives; but in the following year the friendship was broken on the Origenistic controversy. On the same question also Jerome and John, Bishop of Jerusalem, were bitter opponents. So bitter was the controversy between Jerome and Rufinus, that St. Augustine felt called upon to remonstrate with Jerome. Rufinus died in 410: even then Jerome's bitterness was not expended. Speaking of the former's death, he says: "The scorpion is buried under the soil of Sicily." It must be remembered that Jerome considered that he was fighting, not personal foes, but the foes of the Church, and hence his enmity was strong and enduring. Previously to this Jerome had engaged in the monastic controversy, writing with great bitterness against Jovinian and Vigilantius. Paula, who had built three monasteries during her stay at Bethlehem, died in 404, Jerome writing her eulogy in the most glowing terms. One more controversy—the Pelagian—engaged Jerome's attention. He was now getting old and infirm, but with the greatest zeal and energy he opposed the doctrines of Pelagius. So enraged were the followers of Pelagius that they attacked Jerome's monastery at Bethlehem, and for a time forced him to take refuge in a fortified town. Had it not been for Jerome's vigilance, the doctrines of Pelagius would most likely have found general acceptance in the East. In 420 Jerome died. "More than any other Father of the Church did he watch over the sacred deposit of the Scriptures, the foundation of our faith, and open the sacred path of the true explanation of them." Another side of his character was seen in the year 410. On the fall of Rome in that year, many fugitives fled for refuge to the East. Many came to Bethlehem; and Jerome writes:—"We cannot see them coming in crowds without groaning; we have therefore suspended our studies, desiring rather to act Scripture than to write it—to do rather than to say holy things."

**Jerome of Prague,** the Bohemian Reformer, was born towards the end of the fourteenth century. Having taken in the University in Prague a B.A. degree, he studied in Paris, Cologne, Oxford, where he became imbued with Wicliffe's doctrines, and in Heidelberg. When he returned to Prague in 1407 he became a great friend of John Huss [q.v.], and helped in spreading his doctrines. His reputation for learning was so great that Ladislas III., King of Poland, consulted with him concerning the erection of a university in Cracow, and Jerome went there in 1410. He went to Constance in 1415, when Huss was

prisoner there, and said that he had come to defend his master; but at the instigation of the Bohemian nobles he fled. He was seized at Hirschau, on the frontiers of Bohemia, and carried back to the Council, where he recanted, but afterwards abjured his recantation, and was delivered to be burnt alive in Constance on May 30th, 1416.

**Jeronymites,** or **Hieronymites,** a name given to several religious congregations who followed the example of St. Jerome. There were four of these congregations—the First, and most important, the Hermits of Spain, whose founder was Thomas of Sienna. This institution was confirmed by Pope Gregory XI. in 1373; their convent was that of St. Bartholomew de Lupiana, in Castile, in the diocese of Toledo. They followed the rule of St. Augustine. In Spain also were the convents of St. Isidore, at Seville; St. Lawrence, at the Escurial; and St. Just, near Placencia, whither Charles V. retired after his abdication. 2nd. The Hermits of the Observance of Lombardy, whose Prior, Lupus Olivetus, in 1424, projected a rule drawn from the works of St. Jerome, and sanctioned by Pope Martin V. 3rd. The Hermits under the zealous Peter of Pisa, who followed a very austere rule. 4th. The Hermits of Fiesole, founded in 1417 by Charles of Montegravelli. There are probably no Jeronymite convents existing at the present time.

**Jerusalem.**—The history of this city during the times of the Sacred Volume belongs to the Bible Dictionary. It was taken by Titus, Sept. 8th, A.D. 79; the Temple was laid in ruins, and the city lay desolate. In A.D. 132 the Emperor Hadrian began to rebuild it, and called it Ælia Capitolina; and, in consequence of a revolt of the Jews, who enlisted themselves under an impostor called Barchocheb, he forbade them to enter the city, and Eusebius adds that they were forbidden to even look upon it from afar or from any high place. And in order to profane it he caused to be cut and put upon Bethlehem Gate the figure of a swine. Not contented with that mark of slavery, he built temples to the honour of Venus and Jupiter, which stood till the time of Constantine, who repeopled Jerusalem and adorned it with divers sacred edifices. Under the empire of Heraclius, Jerusalem was taken by Chosroes II., King of Persia, in 614. Afterwards, in the eighth century, this city and almost all the Holy Land were subject to the Saracens, Mahomet's successors, down to the time of Charlemagne, to whom the King of Persia gave this land and Christ's sepulchre, reserving only to himself the bare title of his lieutenant. But after the death of this great monarch, who was the first king of the West that was made Lord of the Holy Sepulchre, the infidels continued their tyrannies. The French princes took the Crusade at the Council of Clermont, A.D. 1096, and having Godfrey of Bouillon for their chief, subdued Jerusalem on July 15th, 1099. This gave a beginning to the kingdom of Jerusalem, of which Godfrey was the first monarch. Saladin, King of Syria and Egypt, after having obtained several victories over the Christians, at length took Jerusalem from them on Oct. 2nd, 1187, and all the Holy Land, Tyre, Tripoli, Antioch, and some forts excepted. So that after eighty-eight years standing the kingdom of Jerusalem came to an end. Alfir, Sultan of Egypt, in 1288, took a great many cities from the Christians; so that they had nothing remaining at last excepting St. John d'Acre, or Ptolemais; which the Sultan Melec-Arafe, Alfir's successor, besieged in 1291, and, after forty days' close siege, carried it by storm, May 29th, and massacred all the besieged, except those who made their escape in boats. Since the loss of Acre no Christian forces had passage into Jerusalem, but pilgrims only, and the holy inheritance remained under the power of the Caliphs, or princes of Egypt, until 1517, when Selim, the Turkish Emperor, made himself master of it.

At present it contains 24,000 inhabitants, of whom 13,000 are Mohammedans, 7,000 Christians, and 4,000 Jews. The Christians belong to the Greek, old Armenian, and Latin, and a few to Protestant Churches. The Greeks are the most powerful, as there is a Russian colony outside the walls with accommodation for a thousand pilgrims. The Latins have only been numerous since 1847. The Protestants are very few. Beside the Church and school there are German hospitals and an orphanage.

**Jerusalem,** Bishopric of. — In 1840 King Frederick William of Prussia, acting under the advice of the Chevalier Bunsen, proposed to the English Government that a Protestant Episcopal See should be established in Jerusalem, for the joint benefit of English and Prussian residents there. It was believed that such an establishment would draw together the English and the Prussian Evangelical Churches, as well as help on missions to the Jews, and there were some of the High Church party, *e.g.* the late Dr. Hook, who had hopes that it might be the means of introducing episcopacy into the Prussian body. But the High Church party, as a whole, was altogether adverse to the step, on the ground that it was an unlawful interference with the episcopal jurisdiction of the Bishop of the Eastern Church at Jerusalem. Dr. Newman, then the leader of this party at Oxford, published a formal protest against it, and declared that the act of schism, for such he deemed it, was one of the final acts which caused him to leave the Church of England. The bishopric was placed under the metropolitan authority of the Archbishop of Canterbury, the right of appointment belonging alternately to the

English and the Prussian Churches, but the bishop was to be consecrated according to the English form of service. To meet the objection that it was an interference with the jurisdiction of the Eastern Church, it was carefully notified that the bishop would not proselytise from other Christian bodies, but only minister to congregations of the two nationalities concerned. The first bishop was Dr. Alexander, the Hebrew Professor at King's College, London [*d.* 1845]. He was succeeded by Samuel Gobat [*d.* 1879], and he by Joseph Barclay. Since the latter's death in 1881, the Prussian Government, whose turn it is to nominate, has not done so, and it is understood that the bishopric will fall into abeyance. Several causes seem to have combined to this result. The bishopric has not commended itself to the popular judgment by any good results which it has been enabled to show, and an anonymous biography of the late bishop draws a very unfavourable picture of the state of things. The objections made at first by some English Churchmen still prevail, whilst the Germans are said to be dissatisfied—not unnaturally from their point of view—that no recognition is made of their orders, and that their pastors are not allowed to minister at the altars of the English Church. A valuable history of the bishopric, containing the original documents, was published in 1883, by the Rev. W H. Hechler.

**Jerusalem Chamber.**—A hall in the deanery of Westminster running along the wall of the Abbey from the south side of the west doorway. It is now used as the meeting place of the Lower House of Convocation. It was rebuilt by Abbot Littlington about 1380, and is supposed to have derived its name from the tapestries with which it was hung, and which represented the history of Jerusalem. It was originally used as a private apartment, and was the scene of the death of Henry IV. in 1413. Here Sir Thomas More was confined in 1534, and Addison and Congreve lay in state before their burial in the Abbey. The Jerusalem Chamber has a remarkable fireplace, and the warmth derived from it caused the Westminster Assembly to adjourn hither in 1643. The revision of the Authorised Version was accomplished in this chamber.

**Jerusalem,** Patriarchate of. [Eastern Church.]

**Jesuits.**—The Order of Jesuits, or Society of Jesus, was founded in 1534 by Ignatius Loyola [q.v.], with the help of Peter Le Fèvre, James Lainez, Francis Xavier, Nicholas Bobadilla, and Rodriguez. Pope Paul III. approved of the plan, and it was authorised by a Bull in 1540. The chief objects of the society were: the education of youth, preaching to and instructing grown-up people, the confutation and suppression of heresy, and teaching Christianity to heathens by missionaries. The chief differences between the Jesuits and the old monastic orders were that their Society was strictly monarchical, that they did not keep the canonical hours, and therefore had more time for study, and that they adopted no particular dress, but simply wore that of a secular priest. The Society consisted of four classes. In the lowest class were novices who spent their time in prayer, meditation, and study for two years, until they became scholastics, and either continued their studies or taught in the schools. The next class was the Coadjutors, some of whom—the Temporal—acted the part of lay-helpers, while the Spiritual, who had been ordained, preached and helped the Professed of the highest class. The candidates had to work ten or twelve years before they reached this last class. From among them was chosen a General, who governed the whole Society. The first of these Generals was Loyola. He drew up the "Constitutiones," or rules of the Order, which were published in Rome two years after his death by Lainez, his successor as General. They consisted of ten parts, subdivided into chapters, and gave instructions concerning the different orders, their manner of life, etc. The Jesuits soon spread into other countries, and at the time of Loyola's death were established in Italy, Spain, Portugal, and Germany. About 1561 they began to open schools and colleges in France, where they taught gratis, for which the University attacked them; but it was a common belief that they were formed to destroy Protestantism, so they were allowed to stay, and formed a college in Paris. In the War of the League they were opposed to Henry IV., and two of their number attempted to assassinate him. The Parliament of Paris decreed their banishment; but Henry, at the pressing request of the Pope, recalled them in 1603, and they remained in France till their expulsion in 1764. It is said that Ravaillac, the actual murderer, was instigated by the Jesuits. In Germany they were received with great favour; and in the time of Lainez almost all the German towns of note had a Jesuit College. They first came to England in the reign of Queen Elizabeth, and many were executed for conspiring against her. One of the Fawkes conspirators—Garnet—was a Jesuit. A very important part of the history of the Jesuits is their missions. The first attempts were made by Francis Xavier in the East. [Xavier.] But the country where they had most influence was Paraguay. They went to South America after the Spaniards had conquered the country, and formed a colony on the banks of the Paraguay and Parana which is said to have included between one and two hundred thousand Indian converts, whom they

governed for a century and a half. In 1750, Spain gave up part of her possessions in Paraguay to Portugal, and ordered the Jesuits and their pupils to move to some other part of the Spanish dominions. The Indians rebelled, and some noblemen attempted to murder the Portuguese King, which was laid to the charge of their confessors the Jesuits, who were expelled from the Portuguese territories, and their lands confiscated.

This example was soon followed by the French. The Jansenists had risen in opposition to the Society, the Parliament of Paris had never lost its old hostility, and they had also private enemies in the Minister Choiseul and Madame de Pompadour. An opportunity was soon found for these parties to bring about their object. Father Lavalette, the head of the missions in Martinique, speculated in colonial produce; his goods were seized by the English, and he became bankrupt. His French creditors proceeded against the Society, condemned them, and in 1764 a proclamation was published by which they were suppressed in France and their property confiscated.

Three years after, they fell in Spain through the instigation of Choiseul, who persuaded Charles III. that an insurrection which had broken out in Madrid in 1766 was their work. A decree was made against them, and on March 31st, 1767, they were all commanded to turn out of their homes, were escorted to the coast, and embarked for Italy. They were refused admittance at several ports; and after being several months on board, where many died, the survivors were landed in Corsica. They were, at the same time, expelled from Spanish America.

In 1768 the Society was suppressed in the Two Sicilies; but it still remained in the Papal dominions and in Sardinia. Pope Clement XIII., who had been their supporter, died, and Ganganelli was raised to the Papal chair. He was begged on all sides to utterly exterminate the Society; and in 1773 he issued a Bull, in which he said that disputes were always rising up among them, which had compelled the Catholic princes to expel them, and then he declared them suppressed and extinct, and their statutes annulled. The Society now remained only in Russia and Prussia; and from the former they were expelled in 1817.

The Jesuits remained suppressed for about thirty years, but at the beginning of the present century several attempts were made to restore them, in the hope that they might help to bring peace to the countries which were convulsed with revolutions and wars. Several Briefs were issued allowing them to return to the various countries; and in 1814 Pius VII. issued a Bull solemnly re-establishing the society under the constitutions of St. Ignatius. They now exist in every country, both Protestant and Roman Catholic, in Europe, but their public institutions are suppressed in France. They have at present thirty-three establishments in England, among which are six colleges, the chief one being at Stonyhurst, near Whitby, in Lancashire. [See JANSENISTS, LOYOLA.]

**Jesuitesses.**—An order of nuns founded by Isabella Rosella, a Spaniard, who greatly assisted St. Ignatius Loyola when he was studying at Barcelona. In 1545 she came, with two companions, to Rome, and, putting herself under the saint, entreated him to direct them, and to allow them to live under the Jesuit rule. Loyola finding it took up too much time, obtained an order from Paul III., in 1547, that the Society should not comprise any nuns. In spite of this injunction Isabella formed several houses which were called colleges, and others called noviciates, where there was a Superior, or Lady Abbess, who took their vows of poverty, chastity, and obedience; but they did not confine themselves to the cloister, but went about and preached. There were two English nuns in Flanders, who being instructed and encouraged by Father Gerard and some other Jesuits, set up this order. The Jesuits' design was to send these women for missionaries into England. One of them, whose name was Ward, was a sort of general over more than two hundred nuns. Pope Urban VIII. suppressed this Order in his Bull bearing date Jan. 13th, 1630, which instrument was dispatched to his Nuncio for Lower Germany, and printed at Rome A.D. 1633.

**Jesus,** NAME OF.—A festival in commemoration of the sacred name was kept in Saxon times on the Feast of the Circumcision, but was altered to the second Sunday after Epiphany, and at the Reformation removed to Aug. 7th, where it still remains as a black letter day in our calendar. The point which it sets before us is the peculiar sanctity of that Name, given to Him at his Circumcision according to the direction of the angels to the Virgin before His birth. The sacredness of the name was analogous to that of the name Jehovah—*i.e.* the Lord. St. Paul testifies to its sanctity in Phil. ii. 10—"At the name of Jesus every knee should bow," etc. The symbol for this name in the Church has long been "I H S." [q.v.].

**Jew,** THE WANDERING.—The legend of the Wandering Jew first appears in England and France in the thirteenth century, when the story was told by Matthew Paris, an English monk who lived at Paris, and affirms that he had it from an Armenian bishop. The story he tells is that Kartaphilus, Pilate's door-keeper, struck our Saviour on the back as He was being led out to crucifixion, and jeeringly urged Him to go on faster, to which Jesus replied, "*I go, and thou shalt wait till I return*," hereby, it is said, condemning him to remain on the earth till Christ's second coming. Other legends attach the story to

one Ahasuerus, a shoemaker of Jerusalem, who drove our Lord from his house when He wished to rest there. Even as late as the last century impostors have availed themselves of this story to give themselves out as the Wandering Jew, and people have not been wanting to maintain that he had appeared to them under different forms. In German literature no such story appears till the beginning of the seventeenth century. As may be supposed, it has given a subject to many authors. The chief modern works on it are *Vom Ewigen Juden* [Berlin, 1870]; Eugène Sue's *Légende du Juif Errant*. It has been worked up into a poetical form by Schubert in *Ahasuer*, by Schlegel in *Die Warnung*, by Goethe in *Aus Meinem Leben*, and by Mrs. Norton in *The Undying One*.

**Jewell,** John [*b.* 1522, *d.* 1571], Bishop of Salisbury, 1560, was born at Buden, in the parish of Berry Narber, Devon. His father was a gentleman of ancient but not very rich family, and left nine children besides John. When about thirteen years of age he was sent to Merton College, Oxford, and for his second tutor had John Parkhurst, afterwards Bishop of Norwich, who loved the Reformation, which his first tutor did not. The plague breaking out, he removed to Croxham, but being lodged in an unhealthy room he caught cold, and this brought on lameness for life. In 1539, the thirty-first year of Henry VIII., he removed to Corpus Christi College, next year he took his degree of B.A., was afterwards chosen Reader of Humanity and Rhetoric, and in 1544 he became M.A. On the accession of Mary in 1553 Jewell was forced to leave his college, and was reduced nearly to a state of poverty; but, finding a place of refuge in Broadgates Hall (now Pembroke College), the shipwreck of his temporal estate was for a while delayed. Soon after this, one of his bitterest enemies, Dr. Marshall, Dean of Christ Church, who had already twice changed his religion, a man "who loved the praise of men more than the praise of God," sent him a paper containing Popish doctrines, which he was either to subscribe or to remain in danger of the stake. This snare was so suddenly laid for him that he had no time to consult his Protestant friends, so, taking the pen in his hand, he said: "Have you a mind to see how well I can write?" and subscribed his name. By doing this he lost the favour of his friends and brought guilt upon his own conscience, but did not, in the least, satisfy his enemies. They still sought his life, and he fled from Oxford on foot, and was found by Augustine Bernard, Bishop Latimer's servant, lying upon the ground, weary, cold, and distressed. He was put upon the servant's horse and taken to the house of Lady Ann Warcupp, and afterwards removed to London; there, by the help of Sir Nicholas Throgmorton, he went on board ship, and sailed from England to find a place of safety abroad. Upon his arrival at Frankfort he found many great and good men, who, like himself, had fled from England, and the next Sunday deeply expressed his sorrow for having signed the paper at Oxford. "It was my abject and cowardly mind and faint heart," said he, "that made my weak hand to commit this wickedness." Tears and sighs accompanied this confession; he then implored pardon, first of Almighty God and then of the Church. From Frankfort he removed to Strassburg at the earnest request of his friend Peter Martyr. These two read St. Augustine's works together. From Strassburg they removed to Zurich, and there remained till the death of Mary. Then Jewell returned to England; he was soon employed in promoting the cause of the Reformation, and in 1560 was consecrated Bishop of Salisbury. In 1562 he published *Apology of the Church of England*, by the Queen's authority, intended as the public confession of the Christian faith of the Church of England, and to give an account of the reasons of its departure from the distinctive doctrines of the Church of Rome. This book was translated into many languages and spread over Europe.

**Jews.**—We purpose under this head to give a short sketch of the history of the Jews after the destruction of the temple by Titus. About fifty years after, the Jews murdered nearly five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. They made Jamina the seat of learning and of the reorganisation of their religious life. About 130 one Bar Cochba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way. But he was defeated by the forces of Hadrian. In this year it is said that sixty thousand Jews were slain or perished. Hadrian then built a city on Mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem; no Jew was allowed to enter the city or to look towards it at a distance on pain of death. In 360 they began to rebuild their city and temple, but a terrible earthquake killed the workmen and scattered their materials. In the third, fourth, and fifth centuries many of them were harassed and murdered. In the fifth century Babylonia became their centre instead of Palestine. In the sixth century twenty thousand were slain and as many more sold into slavery. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. They fared somewhat better at the time of the rise of Mahomet, for, though expelled from Arabia, they were favourably received in Spain and Mauritania, and also in France under the

Carlovingian monarchs. In Spain in 700 they were ordered to be enslaved, and in the eighth and ninth centuries they were greatly derided and abused, and in some places were made to wear leathern girdles and ride without stirrups on mules and asses. In France multitudes were burnt. In England in 1020 they were banished, and at the coronation of Richard I. the mob fell upon them and murdered a great many of them; about one thousand five hundred were buried in the palace of the city of York, which they set fire to themselves, after killing their wives and children. In Egypt, Canaan, and Syria the Crusaders greatly harassed them. Provoked with their mad running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia the Tartars massacred them in multitudes. In Spain Ferdinand persecuted them furiously, and in 1349 there was a terrible massacre of them at Toledo. In France in 1253 many were murdered and others banished, but they were recalled in 1275. In 1320 and 1330 they were massacred in the Crusades by the fanatic shepherds, who wasted the south of France; in 1358 they were totally banished from France, and since then few of them have entered that country. In 1291 Edward I. banished them from England to the number of one hundred and sixty thousand. In 1348, when the Black Death was raging, the Jews were accused of causing it by polluting the rivers and wells, and they had rendered themselves very unpopular with the Christians by having the control of financial affairs entirely in their hands. Spain and Portugal likewise banished them, and they took up their abode chiefly in Germany and Italy. At the time of the Reformation the Jews fared somewhat better; they were let alone because Christians were too busy with their own disputes to heed them. But in most European countries they have at different times since then suffered violent persecution and frequent banishment, but in general their present condition is tolerable. In Poland, however, which is now their chief residence, they were greatly oppressed even up to present times. In England and the United States they enjoy absolute liberty. In England in 1723 they acquired the right to possess land, and in 1753 they obtained the long-desired permission of naturalisation. Since 1830 civic corporations, since 1833 the profession of advocates, since 1845 the office of Alderman and of Lord Mayor, and since 1858 admission into Parliament have all been accorded to Jews. In fact, Jews are now, if natural-born subjects, nearly on the same footing with English subjects; their schools and places of worship stand much in the position of those of Protestant Dissenters. Before they can hold office in any municipal corporation they must sign a declaration that they will not use their influence so as to injure or weaken the Protestant Church. By Statute 21 & 22 Vict., c. 49 Jews are excluded from holding the office of guardians or justices of the United Kingdom, or of Lord High Chancellor, Lord Keeper, or Lord Commissioner of Great Britain or Ireland, or the office of Lord Lieutenant, or deputy, or other chief governor of Ireland, or Her Majesty's Commissioner to the General Assembly of the Church of Scotland.

In their religious observances the modern Jews adhere as closely to the Mosaic dispensation as their scattered condition will allow. Their service consists chiefly in reading the Law in their synagogues, together with a variety of prayers. They abstain from the meats prohibited by the Levitical Law; they observe the same ceremonies as their ancestors at the Passover. They offer prayers for the dead, because they believe in purgatory as a place where the souls of the wicked go, but they limit the time of their remaining there to a year, and they believe that only very few will suffer eternal punishment. All Jews are obliged to live and die in the profession of the following Thirteen Articles, which were drawn up for them about the end of the eleventh century by a celebrated rabbi named Maimonides:—

I. That there is one God, Creator of all things, the first principle of all beings, who is able to subsist and continue his perfections without any part of the Universe, but that nothing in the world can maintain their existence without Him.

II. That God is an uncompounded indivisible essence; but that His unity is different from all other unities.

III. That God is an immaterial being, and that no corporeal quality, however refined, can possibly make part of His essence.

IV. That God is eternal *a parte ante* as well as *a parte post*, and that every thing excepting the Deity had a beginning in time.

V. That God alone ought to be worshipped, and that we ought to adore no other beings either as mediators or intercessors.

VI. That there have been prophets qualified to receive Divine inspiration, and that there may be such for the future.

VII. That Moses was the greatest prophet that has hitherto appeared, and that the degrees of supernatural light communicated to him were altogether singular, and much above the communications and illapses vouchsafed to other prophets.

VIII. That the law which Moses left them was all of it dictated by Almighty God, that there is not so much as a syllable in it not received by inspiration; and that by consequence the traditionary expositions of these precepts are entirely a Divine revelation given to Moses.

IX. That this law is immutable, and that it is lawful neither to add nor diminish.

X. That God knows all our actions, and governs them according to His pleasure.

XI. That God rewards the observance and punishes the violation of His Law; that the best rewards for virtue are reserved for the other world, and that the damnation of the soul is the deepest punishment.

XII. That a Messiah will appear of much more merit and lustre than all the kings before Him; that though His coming is delayed, we ought neither to doubt the certainty nor prescribe the time, and much less offer to foretell it from the Scripture.

XIII. That God will raise the dead at the last period of time, and pass judgment upon all mankind.

This truth with the consequences of it they maintain from Dan. xii. 2: "And many of them that sleep in the dust shall wake; some to everlasting life, and some to shame and everlasting contempt."

**Joachim,** ST., legendary husband of St. Anne, and father of the Blessed Virgin. The Greek Church keeps their joint festival on September 9th, but the Latin Church keeps March 20th in memory of St. Joachim, and September 26th in memory of St. Anne.

**Joachim**, Abbot of Floris, in Calabria. He was a Cistercian monk who claimed to be inspired. He says of himself that when very young he went to Jerusalem in the dress of a hermit to visit the holy places, and that whilst praying in the church God communicated to him by infusion the knowledge of Divine mysteries and of the Holy Scripture. He wrote against Peter Lombard, the Master of the Sentences, who had maintained that there was but one essence in God, though there were three Persons; and Joachim asserted that since there were three Persons there must be three essences. This dispute was in 1195. Joachim's writings were condemned by the Fourth Lateran Council. His followers, the Joachimites, were particularly fond of certain *ternaries.* The Father, they said, operated from the beginning until the coming of the Son; the Son, from that time to theirs (1260); and the Holy Spirit then took it up, and was to operate in His turn. They divided everything relating to men, doctrine, and manner of living into three classes, according to the three Persons of the Trinity:—[1] Of men, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; the third was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. [2] *Doctrine*, viz., the Old and New Testament, and the everlasting Gospel; the first they ascribed to the Father, the second to the Son, the third to the Holy Ghost. [3] *Manner of Living.* Under the Father, men lived according to the flesh; under the Son, according to the flesh and the Spirit; under the Holy Ghost, they were to live according to the Spirit only.

**Joan,** POPE.—A woman who is said to have become Pope in the ninth century, between Leo IV. and Benedict III. It is said that her pontificate lasted two years, five months, and four days, and that she died in giving birth to a child on the road between the Colosseum and the Church of St. Clement. The first mention of such a story is to be found in a doubtful manuscript of Marianus Scotus, a monk of the Abbey of Fulda, in the ninth century, and then in the chronicle of Martinus Polonus in the twelfth century, and again by a French Dominican, Stephen of Bourbon, about 1225. The story is now, however, rejected as without historical evidence.

**John Chrysostom.** [CHRYSOSTOM.]

**John,** KNIGHTS OF. [MILITARY ORDERS.]

**John of Jerusalem.** [MILITARY ORDERS.]

**John of Malta.** [MILITARY ORDERS.]

**John,** ST., OF NEPOMUK.—The most popular saint of Bohemia. He is said to have been born at Pomuk in the fourteenth century. He was made a Canon of the Cathedral of Prague, and Vicar-General of the diocese. Sophia, the Queen of Wenceslaus IV., chose him as her confessor. Her husband being suspicious of her, tried to make John reveal to him the matter of her confession, and on his firm refusal vowed to be revenged. John, having confirmed the election of an abbot in accordance with the wishes of the monks against the King, Wenceslaus had him tortured and then thrown into the river Moldau, in March, 1393. According to the history, which is in great part legendary, his body was discovered by a miraculous light which issued from it, and it was buried with great honour, and marvellous cures of the sick were wrought at his shrine. He was canonised in 1729 by Benedict XIII. as a martyr for the inviolability of the seal of confession, and his festival fixed for March 20th.

**John Scotus.** [DUNS SCOTUS.]

**Johnson,** JOHN [*b.* 1662, *d.* 1725], a learned theologian of the English Church, was educated at Cambridge, ordained Priest by Bishop Sprat in 1686, and appointed Vicar of Boughton-under-Blean by Archbishop Sancroft the following year. He came to be known to the neighbouring clergy for his religious earnestness; and Archbishop Tenison in 1697 appointed him Vicar of Margate and Appledore, the last being held for the sake of the income, Margate being very poor. But being anxious to pursue his theological work, he asked leave to retire from Margate and live at Appledore, which the Archbishop unwillingly granted, for he was anxious to keep a learned man in Thanet. At Appledore he published his *Clergyman's Vade Mecum*, an excellent work. In 1707, his health having failed through the climate of the Appledore Marsh, the Archbishop appointed him to Cranbrook, to be held with Appledore. He removed to Cranbrook, and there spent the rest of his life, though he often visited his Appledore flock. In 1710 he published *The Propitiatory Oblations in the Holy Eucharist truly stated and defended from Scripture and Antiquity, and the Communion Service of the Church of England.* This book raised a considerable outcry, one party

pronouncing it Popery, and another true Catholic doctrine. One bishop at least (Trimnell, of Norwich) charged against it; but Johnson was a learned man, and quite able to take care of himself. His parsonage at Cranbrook became a favourite meeting-place of many of the Nonjurors, among them Robert Nelson and Dean Hickes, who were charmed with a work representing, as it did, their own views so entirely. He entered into controversy with Bishop Trimnell and other assailants; and in 1713 published his treatise, *The Unbloody Sacrifice and Altar Unveiled and Supported.* This was a more elaborate vindication of his former treatise, and was reprinted a few years ago in the Anglo-Catholic Library. There are some noticeable features in this remarkable book. Thus: Johnson has a strong objection to the bread and wine of the Sacrament being bought out of the Church rates. It should come, he contends, from the free-will offerings of the congregation, and from no other source. He contends for the mixed chalice, and for the restoration of the kiss of peace, if it could be done with a pure mind; if it be thought undesirable, shaking of hands should be used instead. In 1714 he got into trouble for not keeping the King's Accession day, though, as usual, he had morning prayer in his Church. He was summoned before the Archdeacon, who was disposed to punish him heavily; but Johnson defended himself so boldly that the Archdeacon judged it wiser to let him alone. But six years later he took up the defence of a clergyman who had taken a similar line, and published a statement of his own case. So flagrant a defiance of authority so incensed Archbishop Wake, that he sent him a peremptory order to withdraw and retract his pamphlet, which Johnson did. It is curious to note that during the eighteen years that Johnson held Cranbrook, confirmation was only administered twice—"once," writes Johnson in the parish register, "at the request of Mr. Johnson, and once of the Archbishop's free motion." In order to meet the scruples of the Anabaptists, who were in favour of baptism by immersion, he had a baptistery made in Cranbrook Church, where it can still be seen. It appears, however, from the register to have been only once used. He is buried by the vestry door of his Church, and a long Latin inscription is set up over the place.

**Jonas,** Justus [*b.* 1493, *d.* 1555], principally noted for his friendship with Luther. He was born at Nordhausen, studied law at Erfurt, but afterwards gave himself up to theology. He helped to found the University of Jena, and was made Court Preacher at Coburg in 1551. His devotion to Luther during twenty-five years was very remarkable. His works are chiefly controversial. His letters, which would be of great historical interest, have not been collected. He died at Eisfeld.

**Jones,** William, rector of Nayland [*b.* 1726, *d.* 1800], one of the Hutchinsonian divines. He was educated at University College, Oxford. From 1765 to 1777 he held the living of Pluckley, in Kent. He wrote and published much, notably a valuable work on *The Doctrine of the Trinity* [1767]; *A Course of Lectures on the Figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itself* [1788], in which he upholds the Hutchinsonian views; *Memoirs of Bishop Horne,* his great friend and patron [1795]; *A Letter to Three Unconverted Jews* [1799], and many *Sermons.*

**Joris,** Johann David, an Anabaptist fanatic, *b.* at Bruges early in the sixteenth century, *d.* 1556. He was educated at Delft, and adopted the principles of the Reformation, but falling in with some Anabaptists he took up their notions and started an Anabaptist-Chiliast-Adamic sect, and professed to be their Messiah. He exercised great influence over his followers, and amassed a large fortune, which he took with him and settled at Basle under the name of John of Bruges, contriving that no one should recognise in him the obnoxious Joris who had caused such disturbances by the publication of pamphlets dealing with mysticism and coarse sensuality intermixed. When the truth was learnt after his death, his books were publicly burnt at Basle.

**Jortin,** John, D.D. [*b.* 1698, *d.* 1770], an admired and popular preacher. He was of French extraction, his family having come to England on the revocation of the Edict of Nantes. He was educated at Charterhouse and at Jesus College, Cambridge. He held no considerable preferment till 1762, when Osbaldeston, Bishop of London, made him one of his chaplains, and gave him a prebendal stall at St. Paul's and the vicarage of Kensington, where he died. He was also Archdeacon of London. He wrote *Remarks upon Ecclesiastical History* [1751], *Life of Erasmus* [1758], and many sermons which display originality of thought and style.

**Joseph of Arimathæa.** [Glastonbury; Grail, The Holy.]

**Josephus,** Flavius, the Jewish historian, was born during the reign of the Emperor Caligula, about 37 A.D. He was of noble birth both by his father Matthias, who was descended from the race of high priests, and by his mother, who was of the blood-royal of the Asmonæans. At the age of sixteen he betook himself to study, living for three years with Banus, an Essene. He then joined the Pharisees. In 64 he took a journey to Rome on account of some priests whom Felix, the Governor, had sent prisoners to that city. Here, through a Jewish actor

named Alityrus, who was a favourite with Nero, Josephus was made known to the Empress Poppæa, and carried his point with regard to the priests. Upon his return to Judea he was made Captain General of the Galileans, and worthily discharged that function till the taking of Jotapata, in which town he was. He was forced to hide with some of his men in a cavern, and was taken by Vespasian. He would have been delivered up to Nero, but foretold that his captor should gain the Empire, who therefore kept him in easy confinement for three years. Josephus accompanied Titus at the siege of Jerusalem, and afterwards lived at Rome, where, under the protection of the Emperors, he studied and wrote. The date of his death is not known, but it must have taken place after the accession of Trajan in 97.

His works are:—*History of the Jewish War*, which is very trustworthy; *Jewish Antiquities*, in books containing their history up to 66 A.D.; his *Autobiography;* and a work against Apion of Alexandria, entitled *Antiquity of the Jews*. Other works attributed to him are not genuine.

**Jubilate Deo** ["O be joyful in God"].—The 100th Psalm. At the revision of the Prayer Book in 1552 this psalm was added in its present place in the Morning Service as an alternative to the *Benedictus*, "when that shall happen to be read in the chapter for the day or for the Gospel on St. John Baptist's Day." Formerly it was sung as one of the psalms at Lauds, and its position then corresponds very closely to its present position; then its place was before the lesson, now it comes after. It is a song of praise and thanksgiving to God for our creation and preservation by His mercy. It is most suitable to be used with the *Te Deum* on occasions of solemn thanksgivings to God for victory or deliverance from any great peril.

**Jubilee.** — By the Levitical Law [*see* Leviticus xxv. 8–18] every fiftieth year was to be kept as a jubilee; it was to be a year of rest to the land, like other Sabbatical years; no sowing, reaping, or pruning of vines was to take place; liberty was proclaimed throughout the land to all the inhabitants; slaves were to be set free, debts were to be forgiven, and every man was to return to his own possession. The derivation of the word "jubilee" is uncertain, but it is supposed to be derived from Hebrew *yobel*, "a blast of a trumpet or ram's horn," for it was with a blast of rams' horns that the jubilee was to be proclaimed. The Hebrews being the servants of God, and the land and all that they had belonging to Him, it was impossible for any Jew to be absolute owner of what God had given originally to another; hence at every jubilee, on the day of atonement, the tribes and families were restored to their original possessions. After the Babylonish Captivity the Jews no longer observed the year of jubilee. In imitation of the Jews the Roman Catholic Church adopted a kind of jubilee in the year 1300, Boniface VIII. being Pope at the time. "Most full pardon of all sins" was granted to all who repented, confessed, and made a certain number of visits to the churches of St. Peter and St. Paul in Rome; the jubilee was, at the same time, decreed to recur every hundredth year. About two hundred thousand pilgrims are said to have resorted to Rome at the first jubilee. Pope Clement VI. in 1343 fixed the Jubilee or Holy Year at every fiftieth year, requiring the pilgrims to visit the Lateran Church in addition to the other churches. Again in 1389 Urban VI. altered the jubilee to every thirty-third year, that being the age of our Saviour. Finally the date was fixed at every twenty-fifth year by Paul II. in 1470, and so it remains to the present time. These are the ordinary jubilees, but in addition there are extraordinary jubilees, which may be appointed at any time or on any special occasion, such as the beginning of the reign of a pope. The ordinary jubilee lasts from Christmas to Christmas. It is no longer necessary for pilgrims, except from Italy, to resort to Rome to obtain the benefits of the jubilee, for it is extended the following year to other countries. Extraordinary jubilees do not usually last for the whole year; they may extend to the whole Church or only to a particular country or district or town. The usual conditions for sharing in the indulgences and pardons of a jubilee are: Fasting on three days of the week, visiting certain specified churches a certain number of times, praying according to the directions of the Pope, confessing to a priest, and communicating at the Mass. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries: thus the monks of Canterbury had a jubilee every fifty years, when people flocked from all parts to visit the tomb of Thomas-à-Becket. In 1640 the Jesuits celebrated a solemn jubilee at Rome, that being the hundredth year from their institution.

**Judaists.** [EBIONITES.]

**Judgment,** DAY OF.—The Old Testament is full of declarations of coming judgments of God, sometimes executed by virtue of prerogative as King, sometimes as one of the works of the promised Messiah. When our Lord declared His Kingdom He spoke emphatically of this judgment, and connected it, not with ideas of abstract justice and retribution, but with His own especial work. He (the Father) hath given Him (the Son) authority to execute judgment, because He is the Son of Man. It is evident that there have been many rehearsals of the great consummating judgment to come. The language of our Saviour respecting the fall of Jerusalem

in Matt. xxiv. cannot be taken as other than a prediction of judgment, and the Book of Revelation so treats the downfall of Imperial Rome. And we need none to tell us that the judgment of God upon sin is a part of the individual experience. But all creation moves to "one far-off event;" "it is groaning and travailing, waiting for the manifestation of the sons of God." How far the sublime passage which closes the prophecy of Matt. xxv. has been realised by human imagination we cannot tell. It is one of the hidden things of God. To some writers that passage has appeared as "the Great Assize," the gathering together in one view all who have ever lived on the face of the earth. Pictorial art, as in the great picture of Michel Angelo, has striven to realise it, and it is one of the commonest subjects of elaborate sculpture on cathedral doors. But the inadequacy of any such attempts becomes to other interpreters an argument against such views, which seem to them, at best, only parables of a truth too tremendous for the intellect or imagination to grasp. They maintain that the prophecy is a declaration that, as with individuals so with Churches and with nations, they are all gathered before the throne of the Judge. Not only Christians but heathens are judged by Him "because he is the Son of Man." To realise that Christ is the Son of Man exalted to the throne of God,—this is the foundation of all Christian belief and knowledge. Those who have so realised it can wait for His second coming, and humbly and prayerfully await the fulfilment and explanation of the profession that then "He shall judge the quick and the dead." [ESCHATOLOGY.]

**Judicium Dei.**—In cases where it was impossible to get direct evidence touching the guilt or innocence of an accused person it was commonly believed in many countries that God Himself would reveal the truth of the matter if he was appealed to; hence in many of the early heathen codes of law there is an appeal to the "judicium Dei," the judgment of God. Even in Christian countries the custom was retained till the twelfth century. The methods of finding out the "judicium Dei" were such as follow: The suspected person would walk over red hot ploughshares or burning coals, if innocent, without suffering any harm. The Empress Cunegunde, about the year 1010, is said to have successfully passed through this ordeal and thus established her innocence. Another method was for the suspected person to thrust his arm into boiling water. Then there was the cold water ordeal: a man was bound hand and foot and thrown into the water; if he floated he was considered guilty, if he sank he was innocent. The trial by combat, in which the vanquished was considered guilty, survived all the other forms of finding out the "judicium Dei." Trials of this sort were usually held in churches in the presence of ecclesiastical and secular judges, preceded by three days' fasting, confession, communion, and many adjurations and ceremonies.

**Judson,** ADONIRAM, the first of American missionaries to the heathen, and one of the noblest names in missionary history, was born in New England in 1788; died at sea, April 12th, 1850. He was the son of a minister of Massachusetts, and during his youth professed infidelity; but afterwards returned to Christianity, and made up his mind to become a missionary. He was the first missionary appointed for Burmah, whither he was sent by Felix Carey. This mission was the result of an appeal which had been made in 1810 by Judson and others for support from his native country instead of from European societies, and which was answered by the institution of the American Board of Foreign Missions. [MISSIONS.] Judson and his wife arrived after many hardships in Burmah in 1812 with four other missionaries, but it was a long time before they succeeded in converting the natives, and meanwhile they suffered greatly from cholera and fevers. In 1824 Rangoon was captured by the English, and the Burmese people suspected the missionaries of having plotted against them; Judson was seized and imprisoned for many months, and anxiety for his safety caused the death of his wife in 1826. They had previously lost both their children from the unhealthiness of the climate. Judson's labours had by this time met with more success, and in 1834 he married again and removed to Moulmein. Here he baptised hundreds of Burmese converts, and translated the Bible into the native language. In 1845 his wife's health completely gave way, and they set out for America; but she died on the way, and he soon returned to his missionary work, taking with him his third wife, and settled again at Rangoon, where mission work was much needed. In 1849 he became so seriously ill that a sea-voyage was prescribed, and he set sail for the Isle of Bourbon, but died during the voyage. His last literary work was a Burmese dictionary, which he continued to work at till his death.

**Juggernaut** or **Jaggernaut.**—A town in Orissa, Bengal, famous as one of the principal places of pilgrimage in India. Its temple, containing an idol of *Vishnu*, the Hindoo god, is annually visited by upwards of a million pilgrims. A legend says that this image appeared out of the water to a certain Rajah, and that he was told to build it a temple and worship it. The present temple was finished in 1198, during the time of the famous Rajah Anang Bhim Deo. The name of the temple is a corruption of the Sanscrit word *Jagganâtha—i.e.* "The Lord of the World." Another name for the

image is *Krishna*. It is a carved block of wood, painted black, and of a hideous countenance. Two other images share the temple —*Siva*, white; and *Sudhadra*, yellow. The festival is kept in March, and then these idols are dragged out in procession, each on an enormous car of great weight, Juggernaut's being the largest and heaviest. The devotees work themselves up into a frenzy of enthusiasm, and many of them cast themselves under the wheels of the carriage, and are crushed to death, their self-sacrifice being greeted by the acclamations of the crowd. Revolting indecency and horrible cruelty are the essential characteristics of this worship. There are many temples to this idol in India, but the atrocities of the worship are far less than they were, owing to the influence of Europeans.

**Julia,** St., was a virgin martyr of Carthage. This town being taken in 439 by Genseric, King of the Vandals, Julia was sold for a slave, and carried into Syria. The merchant who bought her sold her to Eusebius, another rich merchant. Julia served him faithfully and well, and spent all the time not employed in his business in prayer and study of the Scriptures. The merchant embarked with her for Gaul; but when he arrived at the island of Corsica he went on shore to take part in an idolatrous festival. Julia refused to be present, and spoke strongly against the superstitious ceremonies. Felix, governor of the island, heard of this, and questioned Eusebius, who answered that she was a Christian, but that she served him so well that he would not give her up. Felix was determined to gain possession of her, so when Eusebius was sleeping he captured her, and ordered her to sacrifice to the gods. Julia refused, on which the governor ordered her hair to be torn off, and then she was hanged on a gibbet. The monks of the island of Gorgon carried off her body, and put it in a rich tomb, where it remained till Desiderius, King of the Lombards, removed it to Brescia, 763. Her festival is kept on May 22nd.

**Julian,** Flavius Claudius, surnamed "the Apostate," the son of Julius Constantius, half-brother of Constantine the Great, was born at Constantinople in 331. He and his brother Gallus were saved when the rest of Constantine's family were massacred by Constantine II. because they were considered too young to be dangerous. He was brought up in the Christian faith with his brother, in the palace of the Cappadocian kings, near Cæsarea. One of his teachers was Mardonius, a heathen, though he professed Christianity; and when he went to Constantinople in 350 he studied under the grammarian Nicocles and the historian Eubolius, both men of the same type. When he went to Athens to study he was attracted by pagan philosophy, and thus in his heart he became an apostate, but could not declare the change because his cousin, the Emperor, was a zealous Christian; so Julian and Gallus took part in the services and were readers. Gallus had married Constantina, Constantius's sister, who led her husband on to commit treason, and he was put to death. In 355 Julian married Helena, the Emperor's sister, was made Cæsar, and became Governor of Gaul. He soon showed that, in spite of his studious habits, he was possessed of great military talents. He relieved Gaul of its enemies, and enlarged the boundaries of the Empire. Constantius, who was engaged in a less successful war against the Persians, became jealous, and ordered Julian to send him the greater part of the army. Julian was about to obey, but the soldiers refused to leave their favourite leader, whom they proclaimed Emperor. He received the title with great reluctance, as it is said, and wrote to ask the Emperor's sanction. Constantius was very indignant, and ordered Julian to lay aside his title, which the latter refused to do. The Persian War prevented Constantius from marching against his rival, who took advantage of his absence by making himself master of Illyricum. The Emperor, on hearing this, marched towards Europe, but died suddenly in Cilicia, and Julian was left in undisputed possession of the whole Empire, in 361. Then he took off the mask, and proclaimed that he was a heathen. His first act was to publish an edict proclaiming full liberty of conscience; but he at once began to try, by all the means in his power, to undermine the Christian faith. The churches were shut up, the heathen temples reopened, and all the places of honour were given by preference to the heathens. A religious persecution began in the provinces, at which Julian looked on with indifference. He also wished to revive heathen literature, and himself led the way by writing orations in praise of the mother of the gods and of the sun. He delighted in dissensions among the Christians, recalled all the heretics, and restored the Donatists to their places in Africa. As a further insult to the Church, he patronised the Jews, and issued an edict for the restoration of their Temple. But the worst blow of all that the Christians received was the school law of 362, which ordered that all who desired to teach should gain permission from secular authorities, which was really from him, and thus Christians were prevented from teaching. He erected large public schools, where the young were instructed in the Pagan religion and customs. He intended also to build hospitals for the sick and poor, but did not live to carry out these designs. In 362 he went to Antioch to prepare himself for a campaign against the Persians. He sacrificed to the gods, and consulted the oracles of Delphi, Delos, and Dodona, who promised him certain victory. He set out with an army of about 65,000 men, crossed

the Euphrates and Tigris, and advanced to Ctesiphon; but here the Persians came up and attacked him. Julian repulsed the enemy several times, but at last received a mortal wound in his side, June 26th, 363. There are reports given of his last hours, that on receiving the wound he cried out, "Thou hast conquered, Galilean." But Gibbon rejects this, and apparently on good grounds.

Julian's works consist of orations, satires, *The Cæsars*, and *Misopogon*, a satire against the inhabitants of Antioch, who had ridiculed him for his neglected attire and austere habits. His accounts of his Gaulish and German campaigns have been, unfortunately, lost. There is no doubt that he possessed many good qualities, was a learned man, and a brave and wise soldier. He was more attached to philosophy than to religion, and could more readily believe in things which appealed to his intellect than those which spoke to the heart.

**Julius,** Pope. [Popes.]

**Jumpers.**—A sect of Welsh Methodists. In the early days of Welsh Methodism the ill-regulated ravings of some of their preachers so excited their hearers that the practice of jumping or "leaping for joy" [Luke vi. 23] was a characteristic feature of their meetings. The more thoughtful and educated Methodists have always discouraged this strange custom; but it has found a defender in Mr. William Williams, the Welsh poet, and has not even yet quite died out. The sect defends the practice on the passage in St. Luke, quoted above, and on 2 Samuel vi. 16—"The King of Israel danced and leaped before the Lord." The custom has also spread to America, where a somewhat similar sect—the Shakers—were already in existence. When the people were roused to a state of unhealthy excitement they would continue jumping until they were quite exhausted, after the manner of the dancing Dervishes.

**Jurien,** Pierre, a great controversialist, was born in 1637, and was the son of a Protestant minister at Mer. He was educated in Holland and England under the direction of the celebrated Rivet and Du Moulin, his uncles. He was ordained in England, and then returned to Mer to assist his father. He next went to Sedan, where he was Divinity and Hebrew Professor. In 1681, the University being taken out of Protestant hands, Jurien went to Rouen, and thence to Rotterdam, where he was appointed Professor of Theology. He died in 1713.

Jurien wrote many works, which were very popular on account of the profound learning they display. The chief are:—*A Treatise on Devotion; Defence of the Morality of the Reformed Church*" (written in answer to Arnauld's *Morality Destroyed by the Calvinists*); *Preservative against Change in Religion*, levelled against Bossuet, Bishop of Meaux, who had lately brought out an *Exposition of the Catholic Faith*, a work which had been the means of converting many to Catholicism. Jurien accused Bossuet of falsehood and dishonesty; and Bossuet answered by charging his antagonist with Socinianism. Jurien also wrote *Letters against Maimbourg's History of Calvinism*, *The Last Efforts of Oppressed Innocence*, *A Treatise on the Church*, *A History of the Jews*, *A Treatise on Mystical Theology*, and *A Commentary on the Apocalypse*, in which he predicted the establishment of Protestantism in France during the year 1686. Jurien had a warm controversy with Boyle, Basnage, and Saurin.

**Jurisdiction** [Lat. *jus dicere*, "to administer the law"].—Jurisdiction is exercised by such as have committed to them public authority over others for their rule and government. Ecclesiastical jurisdiction may be divided into two heads: [i.] *voluntary—i.e.* as in ordination, where men, by voluntarily taking Holy Orders, render themselves subject by their ordination vows to the constituted Episcopal jurisdiction; and [ii.] *contentious*, as in questions relating to errors in doctrine or morals, where the Ecclesiastical Courts have authority to decide the matter and enforce penalties. Again, jurisdiction may be either ordinary or delegated. In the Church of Rome the Pope alone exercises ordinary jurisdiction; all other jurisdiction is delegated by him to bishops, legates, or other officials. In the Church of England it is held that all the bishops exercise ordinary jurisdiction, conferred upon them by Christ through His Apostles and their successors at consecration. The exercise of this jurisdiction is, however, limited, and regulated by Canons of General Councils and by Ecclesiastical laws. Thus a bishop's jurisdiction is confined to his own diocese. Owing to the union of Church and State in England, the Royal assent must be obtained before a bishop or any other ecclesiastical officer can exercise his jurisdiction. The bishop's jurisdiction is often delegated in contentious matters to an Ecclesiastical Court. The jurisdiction of Ecclesiastical Courts is sanctioned by the laws of the country, but the Ecclesiastical judge is, according to the Constitution, appointed by the Ecclesiastical Power—*e.g.* vicars-general, officials principal, chancellors, etc.

**Justification.**—The exact signification of the words *justification* and *justified*, which occur repeatedly in St. Paul's Epistles, has been the subject of prolonged and bitter controversy. That they imply a state in which the sinner, by reason of the redemption effected by Christ, is become acceptable to God, is not disputed; but two different views have been taken of the way in which this

acceptableness is brought about. These views may be briefly stated thus :—the one, that God *accounts* the sinner to be righteous because the righteousness of Christ is *imputed* to him; the other, that God *makes* the sinner righteous by *infusing* the righteousness of Christ into him. In the former case, the word "justify" is used in the forensic sense of "acquit," "pronounce guiltless;" and, although the primary signification of the Greek verb is "to make righteous," yet it is frequently found in Holy Scripture in the sense of *accounting* or *regarding a person as righteous.* Thus in Luke x. 29 we have: "He, willing to justify himself"—*i.e.* wishing to make himself out righteous; xvi. 15: "Ye are they that justify yourselves before men"—*i.e.* present the appearance of righteous men; vii. 29: "All the people justified God"—*i.e.* acknowledged God's justice; xviii. 14: "This man went down to his house justified rather than the other"—*i.e.* counted righteous before God; Matt. xii. 37: "By thy words thou shalt be justified"—*i.e.* acquitted. In all these sentences the word is used in a sense more or less connected with the ideas of acquittal, pardon, acceptance, or approbation —*i.e.* in a legal or judicial sense. And the same is to be observed of its use in the Old Testament—*e.g.* Deut. xxv. 1, 1 Kings viii. 32, Prov. xvii. 15, etc. On the other hand, there is no instance of its use in Holy Scripture in the sense of "making righteous." The usage of the word elsewhere is, therefore, regarded as in favour of the view that the terms *justification* and *to justify*, in the Epistle to the Romans, imply the *imputation* of the merits of Christ to the sinner, rather than the *infusion* of righteousness into him; and to this view support is said to be given both by detached expressions, and also by the whole course of St. Paul's argument in the earlier chapters of this epistle. It is stated [iv. 9] that Abraham's faith was *reckoned* for righteousness; in iii. 24–26, *the remission of sins* is equivalent to the act of *justifying*; while in v. 18 *condemnation* and *justification* are opposed to one another. Moreover, St. Paul's argument is that all have sinned—all, Jews as well as Gentiles; all are *condemned* by a law, the Jews by the Mosaic Law, the Gentiles by the law of nature under which they lived. All, without exception, need release from this condemnation. This cannot be effected by the works of a law, whether of Moses or of nature, because it is through law that the condemnation has passed upon all men. God has revealed the remedy. It is the righteousness of God through faith in Jesus Christ unto all them that believe—that is to say, justification. And *justification* being thus contrasted with *condemnation*, must mean pardon for sins committed and deliverance from condemnation incurred; such pardon and deliverance are implied in *imputed* righteousness, but not in *infused* or *imparted* righteousness. St. Paul's teaching therefore appears to be that the justification of the sinner is effected by the *imputing* to him the righteousness of Christ.

A further controversy with regard to justification, disputes whether the *instrument* by which man receives justification from God is faith alone, or faith in conjunction with the Christian graces of charity. It is to be observed that St. Paul's argument in the epistle to the Romans is directed against the doctrine that justification could be claimed by merit, through obedience to the Mosaic law. This leads him to the precise statement, "We reckon that a man is justified by faith apart from the works of the law" [iii. 28, Rev. Vers.]; but the same Apostle in his epistle to Titus, iii. 8, in close connection with the words "justified by His grace," writes, "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works." It is evident that he is not concerned to separate works from faith, except where any *claims* of merit and worth are founded upon them. The distinction is drawn plainly by Hooker, Book v., Appendix, p. 553: "To the imputation of Christ's death for the remission of sins we teach faith alone to be necessary, whereby it is not our meaning to separate thereby faith from any other quality or duty which God requireth to be matched therewith, but from faith to seclude, in *justification*, the fellowship of *worth* through precedent *works*. Nor doth *any faith* justify, but *that* wherewith there is joined both hope and love. Yet justified we are by *faith alone*, because there is no man whose works in whole or in particular can make him righteous in God's sight." And the homily on salvation, Part I., puts the matter thus: "Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the *office* of justifying." Having regard on the one hand to St. Paul's words—Rom. iii. 24, "Being justified freely by His grace;" ch. iii. 28, "Justified by faith apart from the works of the law;" ch. v. 1, "Justified by faith;" ch. v. 9, "Justified by His blood;" and Gal. ii. 16, "Justified by faith in Christ, and not through the works of the law;" and, on the other hand, to his positive assertion—1 Cor. xiii. 2—that faith is worthless unless conjoined with love, it is concluded that the instrument of justification is faith alone, but such faith only as is productive of good works, or, at least, is capable of producing them where the opportunity is given. Regarding justification then as the imputation of Christ's righteousness to the sinner, and faith as the instrument by which the sinner receives justification, it is concluded further that justification is the free gift of God, and that its

meritorious cause is the atonement made by Christ—"Who died for our sins, and rose again for our justification." Man is put in possession of this free gift through the operation of the Holy Spirit [1 Cor. vi. 11], who is thus the efficient cause of justification. The Church holds that the channels of the conveyance of this gift are those of the ministry of the Word and Sacraments, especially the Sacrament of Baptism [see Rom. vi. 4–8]—"We were buried therefore with Him through baptism into death. . He that hath died is justified from sin;" 1 Cor. vi. 11, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God;" Titus iii. 5–7, etc.; and faith is the internal instrument by which man becomes the "recipient of God's bounty." While, however, we distinguish between "the imputation of Christ's righteousness"—*i.e.* justification—and "the infusion of His righteousness"—*i.e.*, sanctification—such a phrase as "justification of *life*" [Rom. v. 18] makes it plain that, while justification and sanctification are distinct, they are not separate; the *making* righteous follows on the accounting righteous; where justification is accepted, there sanctification will follow. It is hardly necessary to add, after all that has been written on the subject, that there is no opposition between St. Paul's language about justification "by faith apart from the works of the Law," and that used by St. James, who writes that "by works a man is justified, and not only by faith." The two Apostles treat the subject from different points of view, and the *works* spoken of by the latter are not the works of the Law, but works which are the fruits of a lively faith. Both would hold that faith, to be justifying faith, must be, not dead, but living and productive.

**Justin.**—A Father who lived in the second century, commonly known as Justin Martyr. He was born at Sichem (Neapolis), in Samaria, probably of Gentile parents. In early life he examined in turn the principles of each of the chief schools of philosophy, but found them all unsatisfactory. The Stoic could tell him nothing of the nature of the Deity, the Peripatetic preceptor was too eager to fix the price of his instructions, the Pythagorean required previous acquaintance with music, geometry, and astronomy. The Platonic was, for a time, more successful in satisfying his craving mind; but, one day, while he was walking on the seashore, absorbed in meditation, he met an aged man, who directed him to the study of the Sacred Books, some of which were more ancient than the writings of any philosopher, advising him at the same time to pray that the gates of light might be opened to him. Justin did so, and found that the only sure philosophy was contained in the Divine Scriptures.

Justin was the author of several works. Besides his *Dialogue with Trypho, a Jew*, from which the above account of his early life is obtained, his most notable writings are his two *Apologies*. In the first apology, addressed to the Emperor Antoninus Pius [about A.D. 140], he gives an account of the rites and doctrines of Christianity, shows the absurdity of the charges against its followers, and directs attention to the integrity of their life. It was probably this appeal which induced the Emperor to issue an edict commanding that Christians should not be disturbed, and that informers against them should be punished. In the second apology, written in the reign of Marcus Aurelius, the successor of Pius, Justin complains of the treatment of the Christians. He states that the immediate occasion for the apology was the fact that two Christians, Ptolemy and Lucius, had lately been put to death by the Prefect Urbicius, not for any specific crime, but merely for bearing the name of Christian. Justin himself expects to be treated in the same way, through one Crescens, a Cynic, who, though totally ignorant of their character, accuses the Christians of atheism and impiety.

Justin's anticipation of death was soon realised, and he earned his surname of "Martyr" about A.D. 163.

Amongst his other works are a *Treatise against Heretics*, now lost, and a *Treatise on the Monarchy of God*, which has come down to us. Several others have been ascribed to him, but are usually considered spurious, *e.g. An Exposition of the Faith*, *Questions to the Gentiles*, and *Answers to Questions to the Orthodox*.

**Justinian I.**, called "the Great," a famous Emperor of Constantinople [*b.* 483, *Emp.* 527, *d.* 567], celebrated for his victories over the Persians, Vandals, and Goths, and for reconquering Italy to the Empire. The great glory of Justinian reposes on the legislative works undertaken in his reign. He commissioned ten of the ablest men in the Empire to collect and abridge the different codes of Roman jurisprudence, and in the course of a few years no less than four publications came forth:—

1st. *The Code* [528], a collection of imperial institutions, in twelve books.

2nd. *The Institutes* [533], which reduced the whole system of Roman law to elementary principles, for the use of schools.

3rd. *The Pandects, or Digest* [533], a compilation in fifty books of the Gregorian, Theodosian, and Hermogenian codes, besides two thousand treatises on jurisprudence.

4th. *The Novels*, or *Authentics* [541], a collection of recent laws issued by Justinian.

Justinian built a great number of churches, above all that of St. Sophia, esteemed as one of the greatest wonders of architecture.

**Justus**, a Roman monk, was the first Bishop of Rochester, and succeeded Mellitus

in the archbishopric of Canterbury [624–627]. He made Paulinus Bishop of the Northumbrians, who converted King Edwin and many of his subjects, and afterwards had the See of York.

**Juxon,** WILLIAM, D.D., Archbishop of Canterbury [*b.* 1582, *d.* 1663], was born at Chichester, educated at St. John's College, Oxford, of which he became President in 1621. He attracted the notice of Archbishop Laud, and Charles I. made him Dean of Worcester, Bishop of Hereford, and in 1633 Bishop of London; and finally, in 1635, Lord Treasurer, which station he filled to the general content. He was selected by the King to attend him on the scaffold and administer the sacrament to him, and to him Charles uttered the mysterious word, "Remember." In 1660 Charles II. made him Archbishop of Canterbury. He died in 1663, and was buried in St. John's College, to which he had been a great benefactor, as he was also to St. Paul's and Lambeth Palace. He was much esteemed for his learning, piety, and sweetness of temper.

## K

**Kaaba.** [MAHOMETANISM.]

**Kant,** EMMANUEL [*b.* 1724, *d.* 1804].—This great philosopher and metaphysician may be called the father of modern German theology. Germany has always been a home of deep thought and inquiry. Even in mediæval times it produced the great mystics, such as Tauler. In the sixteenth century it begat the Reformation, and out of the same source, namely, profound meditation upon things visible and invisible, not as seen through the media of the Church or of evidences, but through converse of the personal soul with God. The Church of Rome was obnoxious, as resting its claims on tradition; the seventeenth century Deism of England and France, as resting upon apologetic evidences. So far from Germany rejecting either on religious grounds, it was because each professed a religious object that it was accepted at all. When the claims of each were pronounced insufficient, the attempt was made to find a new ground for faith, namely, the internal reason. Scripture was to be accepted on the ground that it was in harmony with that, not that it came with external proofs in its hands. This is the origin of what is known to us as German Rationalism.

Kant was born and educated at Königsberg, and in 1770 was appointed Professor of Logic and Metaphysics in his University. He was so attached to his native place that he hardly ever left it all his long life, and never to go any distance. He never married. It was not until he was fifty-seven years old that he published the great work which formed the basis of his philosophy, *Kritik der Reinen Vernunft* ["Critique of the Pure Reason"]. He is said to have been a splendid lecturer, illustrating from travels, novels, all kinds of literature, with wonderful profusion, and possessed of such humour that he would keep a whole table in a roar, while he preserved his own gravity unshaken. But no sign of humour or lightness appears in his book. He writes with deep gravity, as though cognisant of the serious interest of his subject. It is impossible to give any kind of conspectus of this great work here. Kant's philosophy was opposed to that of Hume on one side and to the later views of Paley on the other. We will quote F. D. Maurice's admirable summary:—"All three start from the moral ground. All three regard speculation, philosophical or theological, as important only for moral ends. Hume lays his ethical groundwork in an easy happiness mainly social, but which permits the amusement of a free exercise of thought to those who like that amusement. To remove impediments from this happiness he devotes himself to abstruse philosophy; he sweeps away the doctrine of causality, the belief in miracles, supernatural fears and hopes generally. Paley lays his ethical groundwork also in happiness, but not exactly in easy social happiness. The world must be kept in order. The polity of nations must be upheld. There must be a motive violent enough to hinder men from doing mischief. The Will of God, which Hume had thrown aside, is necessary for these purposes. Such a Will must somehow be proved (miracles Paley thinks the only sufficient proof) to have given laws to man, and to have confirmed those laws with sanctions of fear and hope. Such a Will must somehow be proved (Paley thinks the adaptations of works to different ends a sufficient proof) to have designed our world. Kant is no fine gentleman. He has no special vocation as the protector of drawing-rooms from reproaches of conscience or fears of the future. Neither does he perceive that it is his function to provide the policeman with those reproaches and fears to assist him in his work. But he has a strong conviction that there *is* an authority over him, which does not suspend his liberty, but without obedience to which he cannot enjoy his liberty. The existence of this law for himself and for his kind—for himself as one of a kind—makes morality possible and real for him. *He* devotes himself to abstract philosophy like Hume, also with a moral end always before him. But the results are different, as the starting point was different. He accepts all Hume's *positive* statements so far as they assert the dignity of experience, so far as they make that the key to knowledge. He accepts Hume's *negative* statements so far as they show the baselessness of attempts to draw principles out of

experience, which are not in it. He says more than had ever been said before of the limitation of the human intellect. He says more than had ever been said before of the helplessness of mere speculation. But all this searching criticism, all this denial lead us at last to the conclusion, adopted without a single theological prejudice, arrived at by casting all such prejudices aside, that there are eternal grounds of morality, that they have their basis in an Eternal Being, that conformity with them is the condition of man's eternal blessedness."

The rationalising arguments for the being of a God which had been adduced by the Deists, and which form the basis of Paley's natural theology, being rejected by Kant, he put forth another, namely, the needs of our moral nature. The sense of responsibility within us necessitates our freedom. Conscience says you ought, therefore you can. Nevertheless, reason tells us we are not free. How is this difficulty to be solved—the voice of conscience against the testimony of fact? It can only be solved by the conclusion that the voice of conscience is the harbinger of the future, that we have instincts which cannot be satisfied with temporal ends. Therefore there must be a life beyond this, and a law in whose light the soul shall find its perfect freedom. This is the doctrine to which the name Transcendentalism has been given. It was taken up and put into English methods of thought by Coleridge, and is the basis of a great living school of English divines. Upon this basis Kant proceeded to construct his theory of Christianity. But setting aside all external authority, as he did, his reconstruction was simply an adaptation to his preconceived ideas, executed by cutting away whatever objective facts stood in its way. The historical Christ might be true, but was not a necessity; the ideal Christ sufficed, as representing the necessary truth. "It would be unjust," says Dr. Matheson in his excellent handbook to the study of German theology, "to deny that the Kantian philosophy has great and lasting merits, and has left a claim to the gratitude of all. . . It has indirectly borne a testimony to the truth of Christianity, for it has shown that the ideas of Christianity are eternal ideas, that the historical framework is the expression and embodiment of the deepest instincts of the human heart."

**Karaites.**—A Jewish sect which adheres closely to the text and letter of the Scriptures, rejecting the Rabbinical interpretations and the Cabbala [q.v.]. The Talmud appearing in the beginning of the sixth century, the more sensible among the Jews were disgusted at the ridiculous fables with which it abounded. About 750 Anan, a Babylonish Jew, declared openly for the written word of God alone, exclusive of all tradition; he accepted only the twenty-four books of the Bible which are in the Jewish canon. This declaration produced a schism; those who upheld the Talmud, being almost all Rabbis, were called *Rabbinists*, and those who rejected traditions were called *Karaites* or *Scripturists*, from the Babylonish word *karai*, scripture. The Karaites have never been very numerous.

**Kay,** William, D.D. [*b.* 1821, *d.* 1885].—A learned Biblical and Oriental scholar, born at Knaresborough, educated at Giggleswick Grammar School, Yorkshire, and at Lincoln College, Oxford, where he obtained a first-class in classics, and became Fellow and Tutor of his college. In 1849 he was appointed Principal of Bishop's College, Calcutta, but resigned for his health's sake in 1866, and took the country living of Great Leigh, Essex. He was one of the Old Testament Revision Committee, and to the end of his life unremitting in Biblical study. He wrote the commentary on *Isaiah* in the Speaker's Commentary, and was also the author of a translation of the Psalms with Commentary, and of *Crisis Hupfeldiana*, a clever exposure of the shallowness of the hierophants of the "Newer Criticism" in their treatment of the Pentateuch.

**Kaye,** John, D.D. [*b.* 1783, *d.* 1853], Bishop, first of Bristol then of Lincoln. He was a learned man, being head of the classical tripos in 1804, and Regius Professor of Divinity in 1816. His writings were:—*Ecclesiastical History Illustrated from the Writings of Tertullian; Some Account of the Writings and Opinions of Justin Martyr; Some Account of the Writings and Opinions of Clement of Alexandria; The Council of Nicæa; External Government and Discipline of the Church in the First Three Centuries;* and a volume of *Sermons and Charges.*

**Keach,** Benjamin [*b.* 1640, *d.* 1704], was a member of the Particular or Calvinistic Baptists, and for thirty-six years minister at Horselydown, Southwark. He wrote *Tropologia, Travels of True Godliness, Progress of Sin, A Golden Mine Opened, Gospel Mysteries Unveiled,* and *War with the Devil.*

**Keble,** John, the most popular of English sacred poets, born at Fairford, in Gloucestershire, April 25th, 1792; died at Bournemouth, March 29th, 1866. He was the son of the Rev. John Keble, for fifty-two years vicar of Coln St. Aldwyn's, Gloucestershire, and of Sarah, daughter of the Rev. John Maule, vicar of Ringwood, Hants. He received his early education at home from his father, and before he was fifteen gained a scholarship at Corpus Christi, Oxford, where he graduated B.A. first-class both in mathematics and classics in 1810, being then only just eighteen. Soon after, he was elected a Fellow of Oriel, where he took his M.A. in 1813. During his college course, Dr. Arnold

was his contemporary and friend. In 1813 Keble gained the Chancellor's prize for an English essay on *Translations from the Dead Languages*, and for a Latin essay on *A Comparison of Xenophon and Julius Cæsar*. He was ordained deacon by Bishop Jackson, of Oxford, on Trinity Sunday, 1815, and took priest's Orders a year later. He became a Tutor of his College, and in 1814 and 1821 was Public Examiner in the University. In 1823 he gave up his Tutorship and resided with his father at Fairford, taking a few pupils, and keeping up a constant intercourse with Oxford, and he held the curacies of East Leach and Burthorpe, both in the immediate neighbourhood. In 1825 he accepted the curacy of Hursley, Hampshire, but after a short time he relinquished it on account of the death of his youngest sister, and returned to his father and only surviving sister at Fairford. Here he remained till 1835. In 1827 he published *The Christian Year*, at the earnest request of his friends, with whom parts of it had already existed in albums, etc. It appeared anonymously, and has had a greater influence on religious feeling in England than any other book of poems. Its motto was: "In quietness and confidence shall be your strength," and its object, as stated in the preface, to promote "a sober standard of feeling in matters of practical religion; and it is the happiness of the Church of England to possess in her authorised formularies an ample and secure provision for both." His object, he says, will be attained "if any person find assistance in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book." The book has been criticised for some obscurity of diction, but its spiritual fervour has never been doubted. The late Principal Shairp says "Some of the poems are faultless of their kind, flowing from the first verse to the last, lucid in thought, vivid in diction, harmonious in their pensive melody." At the same time that he was preparing *The Christian Year*, Keble was also busy with his edition of Hooker, who was a great favourite with him.

After the passing of the Reform Bill in 1832, Keble was one of the four members of the University who took a prominent part in what is known as the Oxford Movement. On Sunday, July 14th, 1833, he preached the assize sermon at St. Mary's, which was published under the title of *National Apostasy;* and Dr. Newman says of it, "I have ever considered and kept the day, as the start of the religious movement of 1833." Immediately afterwards appeared the first of *The Tracts for the Times*, of which Keble himself wrote eight. From 1831 to 1842 he was Professor of Poetry at Oxford in succession to Dean Milman. In 1835 he lost his father, and at the end of the year he married Miss Clarke, the daughter of a clergyman of a neighbouring parish to Fairford. In this year also he was presented by his old pupil, Sir William Heathcote, to the vicarage of Hursley-with-Otterbourne-and-Amptfield, near Winchester. The profits of *The Christian Year* enabled him to rebuild, in a costly manner, the church of Hursley, and although the living was only £400 a year during Mr. Keble's incumbency, Otterbourne church was rebuilt, and chapels provided for the two hamlets of Amptfield and Pitt. He was not eloquent as a preacher, but very earnest, and he had a wonderful power of attracting both young and old. He was buried in Hursley churchyard April 6th, 1866. He left no children. His friends and admirers have perpetuated his memory by the magnificent Keble College at Oxford, where education may be had at a moderate cost, and where care has been taken that the religious influence shall be very definite.

Besides the *Christian Year*, which has gone through more than a hundred editions, Keble was the author of *Lyra Innocentium*, and, in conjunction with Newman, Froude, and others, of the *Lyra Apostolica*. In addition to his Oxford lectures on poetry, published in Latin [2 vols., 1844], he was also the author of pamphlets *On the Admission to Oxford of Dissenters* [1854]; *On Profane Dealing with Matrimony; On Eucharistic Adoration, etc.;* of *A Life of Bishop Wilson;* of some volumes of sermons, published partly in his lifetime, partly posthumously, and of *Occasional Papers and Reviews*.

**Keim,** Carl Theodor [*b.* 1825, *d.* 1878], a German theologian and historical writer, was born at Stuttgart, and educated at Tübingen, under Baur. He first came into note as an earnest and sympathetic preacher, and his published sermons, *Friendly Words to My Congregation* [Stuttgart, 1862], delivered at Esslingen, of which he became Pastor in 1856, show that this character was well deserved. He then gave himself to the study of history, and published some works on the history of the Reformation. From 1860 to 1873 he held the Chair of Historical Professor at the University of Zürich; but ill-health caused him to resign this post. Here he devoted himself to the most important study of his life, that of the beginnings of Christianity. First came his inaugural lecture, *The Human Development of Jesus*, and this was followed by other essays; but the greatest of his works was the *History of Jesus of Nazareth in its Connection with the Life of His Nation*, of which an English translation was published in 8 vols., 1873–82. Though, as will presently be seen, the line taken by him is a rationalistic one, the book is very valuable. He spared himself no pains to realise fully the settings and surroundings of the Saviour's life, and to show us the religious and social condition of the world at the time of His coming, the strength and weakness of Orientalism and of Paganism,

and the conditions of the conflict between these and Christianity. Consequently, historical inquirers will continue to draw upon the stores of information he has bequeathed them. Keim had largely drunk in the spirit of Baur, and minimises as much as he can the miraculous part of the sacred history. But he does so with candour, confessing the difficulties, if not impossibility, of denying the facts as stated. Unlike Renan, he declines to receive the Gospel of St. John as in any part genuine, but, also unlike him, he rises to a far higher and nobler appreciation of the Person of our Lord. He calls Him "the Sinless One," and "the Son of God." His treatment of the Resurrection, which all admit to be the cardinal question of the Gospels, in part resembles the method of Strauss, but is more reverent and also more candid. We may call his view a modification of the "Vision Theory." He questions the historical truth of the Appearances at Jerusalem, which are for the most part recorded in St. John, and carries the whole subject away into Galilee. There, where the life of Jesus had been mostly spent, was, he considers, the natural soil for visions, and there, as he holds, they actually took place. Faith, given by God Himself, came to the Apostles and "gave them the assurance that Jesus, whatever might be the manner in which He went away from the earth, had taken His course to the higher world of God and of spirits, in order to bless the region beyond the grave . . . and to give the conviction that it was He, and no other, who, as one that died yet lives, again revealed Himself to His brethren" [iii. 601]. Keim goes further, and treats this vision not as a mere subjective impression, but as an objective reality, not depending on the condition of the witnesses, but on the will of the Revealer.

No one will deny that such Rationalism is of an infinitely higher character than that which treats the event as the mere creation of a set of fanatics. It is at least the offspring of sincerity, and of reverent admiration for the character and dignity of the Saviour. But it cannot satisfy the needs of mankind. On the one hand it ignores the Church and her manifold witness, on the other it displeases unbelievers, by accepting the faith that Jesus is exalted to the right hand of God.

**Keith,** Alexander, a writer on Prophecy, was born in Aberdeenshire in 1791. He became minister of St. Agnes, in Kincardineshire, in 1816, and in 1839, together with other Scotch divines, went to Palestine to ascertain the state of the Jews before beginning a mission among them. At the general disruption in the Scotch Church in 1843 [Scotland, Church of] Keith helped to found the Free Church of Scotland. He died in Buxton in 1880.

Keith's principal works were *Evidences of the Truth of the Christian Religion derived from the Literal Fulfilment of Prophecy; The Signs of the Times*, which was an account of the prophecies in Daniel and Revelation; *The Harmony of Prophecy*, reply to Eliot's *Horæ Apocalypticæ* and to Stanley's remarks on prophecy in his *Sinai and Palestine*.

**Keithians.** — A sect which separated from the Quakers in Pennsylvania in the year 1691; they were named after their leader, George Keith, a Scotchman. In the year 1700 Keith left the sect, and took Holy Orders in the Church of England, being ordained as a missionary. About two hundred members of the sect followed their leader and joined the Church of England; others became Baptists, and from the fact of their retaining the peculiar dress of the Quakers were called Quaker-Baptists; the remainder returned to the main body of the Quakers. George Keith settled eventually in England, and became rector of Edburton, in Sussex; he died in 1714.

**Kelly,** Thomas [*b.* 1769, *d.* 1855].—A hymn-writer of considerable excellence. He was brought up as a lawyer, but chose the ministry as his profession, and was ordained in the established Church of Ireland. The Archbishop of Dublin, however, disliking his fervency and enthusiasm, inhibited him, and he became a Congregationalist. He was a man of large means, and devoted them to the furtherance of his religious views, building several chapels. His hymns were published in 1804, the best known being "We sing the praise of Him who died."

**Kempis,** Thomas Hemercker, the supposed author of *de Imitatione Christi*, was born about 1380, at Kempen, near Cologne, where his father was a labouring man and his mother a village schoolmistress. He was sent to a religious community at Deventer, called "the Brothers of Common Life," where he studied grammar and plain chant, and afterwards entered as novice among the Regular Canons of Mount St. Agnes, near Zwolle, where his brother was prior. He received priest's Orders in 1413, and became sub-prior in 1429. He was an excellent copyist, and transcribed the Bible, the Missal, and several works of St. Bernard, and then began copying some pious and ascetic treatises, among which, according to some, was the *Imitatio Christi*, which gave rise, say they, to the erroneous idea that he was the author. He died in 1471. Nevertheless, a large number of critics have satisfied themselves that he was really the author of the book. [Gerson, John.]

**Ken,** Thomas, Bishop of Bath and Wells, born at Berkhampstead, in Hertfordshire, in July, 1637, the son of Thomas Ken, of Furnival's Inn. He was sent to Winchester College in 1651, and thence to New College, Oxford, in 1657. In 1666 Ken was elected a

Fellow of Winchester College, and came under the notice of Bishop Morley, who made him his Domestic Chaplain and Rector of Brighstone, in the Isle of Wight, which living he held till 1670. He also held for a short time the rectory of Woodhay. In 1669 Morley made him Prebendary of Winchester Cathedral, and after giving up the rectory of Brighstone, Ken undertook the charge of St. John's Church, near Winchester, in addition to the work of his chaplaincy. At the same time he was engaged in composing a *Manual of Prayers for Winchester Scholars*. In 1679, Ken, who was now one of the King's Chaplains, was sent to the Hague as Chaplain to Princess Mary of Orange, with whom he became a great favourite, though he was looked upon with ill-feeling by the Prince. He returned to England in the following year, and three years later he acted as Chaplain to Lord Weymouth when the latter had command of an expedition for the demolishing of Tangiers. Ken settled down quietly at Winchester on his return, at a time when Charles II. was having a palace built there, and was in the habit of staying in the city with his Court. On one occasion Charles asked Ken to give Nell Gwynne a lodging in his house, and was decidedly refused, in a manner which made such an impression upon him, that when the See of Bath and Wells became vacant he declared that no one should have it but "the little man who would not give poor Nelly a lodging." Before Ken had taken possession of the See he was called upon to attend the King's deathbed, and did not go down to Wells till 1685. In the same year the Duke of Monmouth's rebellion took place, and the Bishop received and treated with much kindness fugitives from the defeated army, numbers of whom made their way to Wells. He was also appointed to attend the Duke on the scaffold. On the accession of James II. Ken had signed a declaration, drawn up by several of the bishops, testifying to the loyalty and allegiance of all members of the Church of England, in return for the goodwill which the King expressed towards the Church. In 1688 King James directed that a declaration for liberty of conscience should be read in every church, and copies of the declaration were sent to the archbishops and bishops for distribution. This was known to be intended for the benefit of the Roman Catholics, and a number of bishops and clergy, Ken among them, met to consider what was best to be done. They drew up a petition, signed by Archbishop Sancroft, Bishop Ken, and five others, beseeching the King not to insist upon its being read, and the petitioners themselves presented it, May 18th, 1688. They were sent to the Tower, and tried June 15th, when the jury returned a verdict of acquittal. Thanksgivings were held in all parts of the land, in token of the sympathy which the people felt for the prisoners. Later in the same year came the Revolution, when King James fled and the Prince of Orange came to England, in accordance with the invitation of Parliament. Many of the bishops protested against his election, and at his coronation refused to take the oaths of allegiance, preferring to be deprived of their bishoprics rather than act against their conscience. Bishop Ken was one of these *Nonjurors*, as they were called, and was accordingly compelled to leave Wells, and retired to Longleat, the residence of his former patron Lord Weymouth. Here he remained for over twenty years, undisturbed except on one occasion, when he was summoned before the Privy Council to answer to a charge of having usurped authority in appealing for alms for the maintenance of the non-juring clergy. It was proposed on the accession of Queen Anne that he should resume the charge of his diocese, in which he had been supplanted by Dr. Kidder; but he declined the offer, though he always maintained that he was the lawful bishop, and until Kidder's death always signed himself "Tho. Bath and Wells." Queen Anne settled upon him a pension of £200 per annum, which, as usual, he spent in charity. He died at Longleat, of paralysis, March 19th, 1710. His literary works, besides the prayers already mentioned, consisted chiefly of sacred poetry. Much of this was in the form of hymns, of which the Morning and Evening Hymns are the best known. These he used to accompany on his lute, and in the composition of them he passed most of the later part of his life.

**Kennicott,** BENJAMIN, a celebrated Hebraist, was born of humble parents at Totnes, in Devonshire, in 1718. He was appointed master of the charity school in his native town till 1744, when sufficient money was raised to enable him to go to Oxford. He entered at Wadham College, where he applied himself specially to the study of divinity and Hebrew. While still an undergraduate he published two dissertations: the first on *The Tree of Life in Paradise*, and the second on *The Oblations of Cain and Abel*, which was so well received that he was made a Fellow of Exeter College. He remained at Oxford till his death, which took place in 1783, having become D.D. in 1761, Radcliffe Librarian in 1767, and Canon of Christchurch and Rector of Culham, Oxfordshire, in 1770.

Kennicott's great work is his Hebrew Bible. In order to excite an interest in his plans he first published a work *On the State of the Printed Hebrew Text of the Old Testament* [1753], and then in 1760 set about collating the Hebrew manuscripts. The plan was warmly approved by the clergy, and nearly ten thousand pounds were contributed towards the expenses. Several learned men were employed at home and abroad, among them

Professor Bruns, of Helmstädt [*d.* 1814], who worked in Germany, Italy, and Switzerland. Six hundred and fifty Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch were collated. The work took nine years, during which time Dr. Kennicott published an annual account of the progress made. To the second volume he annexed a *Dissertatio Generalis*, describing and justifying his undertaking, and giving a history of the Hebrew text from the time of the Babylonian captivity. An important supplement to Kennicott's Bible was published by De Rossi, under the title of *Variæ Lectiones Veteris Testamenti*. These two writers are said to have collated together thirteen hundred and forty-six manuscripts.

**Kentigern,** St. ["Head Master"].—A Scottish saint, called "the Apostle of Strathclyde," born at Culross early in the fifth century, the son of Thenaw, the daughter of a Pagan king. It is a curious change in a word that St. Thenaw has been transmuted into *St. Enoch*, a "saint" familiar enough to all visitors to Glasgow. Thenaw brought her child to St. Servan, who said, "He shall be my *Mungo*" ["dear one"], and had him educated. But the jealousy of his school companions induced him to go to Glasgow, where he attracted the notice of the King of Cumbria, and was by him consecrated Bishop of Glasgow, and the Cathedral is now familiarly known by the term of endearment, St. Mungo's. The outbreak of war obliged him to retreat to South Wales, where he founded a monastery at Llanelwy consisting of nearly seven hundred persons. On his return to Scotland, about 560, he appointed Asaph as his successor in governing the monastery, which thenceforth became known as St. Asaph's. He died in his See in 612, and is commemorated Jan. 13th.

**Keys,** Power of the. — This is the name given to the authority claimed by the Episcopal priesthood to administer the discipline of the Church, and to communicate or withhold its privileges, and is so called from Christ's words to Peter, "And I will give unto thee the keys of the Kingdom of Heaven," etc. The expression evidently means the government of the Church. The power of the keys is ministerial, and also refers to the authority of spiritual rulers to "bind" their people by some ordinances, and to "loose" them from others. Roman Catholics interpret our Lord's words as giving a greater right to Peter than to the rest of the Apostles. Against this Anglicans contend that Christ regarded Peter as the representative of the Apostles.

**Kidder,** Richard [*b. circ.* 1635, *d.* 1703], was a native of Suffolk, and educated at Emmanuel College, Cambridge, where he took his degree in 1658. He became rector of St. Martin's Outwich, in London, and in 1681, being then a D.D., was made a Prebendary of Norwich; in 1689, Dean of Peterborough, and in 1691, Bishop of Bath and Wells, in the room of Dr. Ken, who had refused to take the oath of allegiance to William and Mary. [Ken.] On Nov. 26th, 1703, Dr. Kidder and his wife were killed in their bed by the falling of a stack of chimneys during the most terrific storm that ever fell on this country. He was the author of several works, the principal of which is a *Commentary on the Pentateuch*. He also wrote *The Young Man's Duty; Convivium Cœleste*, a discourse on the right way of preparing for the Lord's Supper; *The Christian Sufferer Supported*, and some other sermons. He was a great Hebrew scholar.

**Kilian,** St., was born in Ireland about the middle of the seventh century, and received a liberal and Christian education from his parents. From his youth he was devoted to the study of the Scriptures, and an ardent desire grew up in him to preach to infidels. Accordingly he crossed to Franconia with eleven companions in 685. He spent some time in Würzburg, where the Governor, Gosbert, and all the people were Pagans; but, finding that he needed authority, went to Rome, where he was consecrated Bishop by Pope Conon in 686, and received full permission to preach to the heathen. He diligently continued his work, and in a short time the greater part of the inhabitants were converted. Gosbert had married Geila, his brother's wife, and when the Governor had become a Christian, Kilian attacked him for this, and entreated him to give up his wife as a proof of his sincerity. Gosbert, after great persuasion, yielded; whereupon Geila caused Kilian and his companions to be assassinated July 8th, 689. It is said that the murderer, Geila, Gosbert, and his descendants, all died a violent death.

**Kimchi,** David [*b.* 1160, *d.* 1240].—A learned Jewish Rabbi, of great influence in his time, and author of many works on the Hebrew tongue, which have formed the bases of nearly all more modern works. He wrote a Commentary on the Psalms, which was translated into Latin, and on Zechariah, which latter work was translated by the late Dr. McCaul into English.

**King,** Henry, eldest son of John, Bishop of London, was born at Wornal, in Buckinghamshire, in the latter end of the sixteenth century. He was elected from Westminster to Christ Church, in Oxford, where he took orders, and commenced Doctor in Divinity. After having gone through several considerable preferments in the Church, he was promoted to the See of Chichester in 1641. The Bishop was a great scholar, a celebrated preacher, and very remarkable for his hospitality and charity. He died at Chichester in 1669. His works are *A Sermon preached at St. Paul's Cross, November 25th, 1621, upon*

*Occasion of that False and Scandalous Report touching the Supposed Apostasy of Dr. John King, late Bishop of London*, to which is added, *The Examination of Thomas Preston, taken before the Archbishop of Canterbury at Lambeth, December 20th, 1621, Concerning his being the author of Bishop King's Apostasy.* The Bishop published several other sermons preached at Court and upon other public occasions. Among them is an *Exposition upon the Lord's Prayer, delivered in several Sermons on St. Matthew vi. 9*, etc.

**King,** JOHN, son of Philip King, of Wornal, and father of the preceding, was born in 1559, admitted student of Christ's Church, took the degree of Doctor in Divinity, was preferred to the deanery of Christ's Church in 1605, and nominated in 1611 to the bishopric of London by King James I., who used to call him the King of Preachers. He had the character of a great divine and a fine speaker, and was noted for his piety. He died in 1621, being fifty-two years of age, and was buried in St. Paul's Cathedral. Soon after the Bishop's death, some Roman Catholics asserted that he died in their communion, but without truth [see preceding article]. Bishop King wrote *Lectures upon Jonah*, and several sermons preached at the University, at Court, and upon public occasions.

**King,** WILLIAM, Archbishop of Dublin, was born in Antrim in 1650. He studied at Trinity College, Dublin, and in 1688 became Dean of St. Patrick's. He was a staunch Protestant, which caused him to be imprisoned in Dublin Castle by James II. On his release he became Bishop of Derry, and afterwards Archbishop of Dublin, which post he held from 1702 till his death in 1729. His works are on metaphysics and theology. The chief are *The State of the Protestants in Ireland in James II.'s Reign, Divine Predestination and Foreknowledge*, and the best known, *De Origine Mali*, translated into English by Bishop Law in 1731, which was an endeavour to show that the existence of evil is reconcilable with the goodness of God.

**Kingdom of God.**—It is plain at the very opening of any page of the four Gospels, that when Christianity was proclaimed in this world it was announced as a Kingdom. The opening verse of the New Testament calls Christ the Son of David, and every act and word recorded of the Saviour has reference to this Kingdom. The voice of the herald announcing Him cried, "The Kingdom of Heaven is at hand." Nearly every one of the Lord's parables is prefaced with "The Kingdom of Heaven is like . . " The superscription on the Cross called Him "a King." The Apostle caught up in the Spirit to see visions of heaven heard the angels sing "The kingdom of this world is become the Kingdom of our Lord and of His Christ."

The language and acts of our Saviour best explain the nature of this Kingdom. It was not the counterpart of the Empire. The King was not a Cæsar sitting in the clouds, or diffused through the universe, entirely separated from His worshippers. He declared emphatically that the Kingdom was *within* men: that it was like a grain of mustard-seed which was scattered over different soils, but that the right soil for it was an honest and good heart. He showed that a communion had been opened between this visible and invisible world, and that the one was under the power of the other. This is the idea of the Kingdom all through the Acts of the Apostles and the different Epistles. The Apostles dwell on the great acts of Death and Resurrection as evidences that Jesus was the King and His Kingdom spiritual, that through them He fulfilled the promises of the Old Testament, expounding and consummating all the previous history of the Jews; and whilst the Apostles of the Circumcision bore witness that the same King who had spoken to Abraham was King of the New Covenant, and that there was no solution of continuity in the one Church and Kingdom of God, St. Paul also witnessed that He had freed the same Church from all national exclusions, and opened His Kingdom to all believers. The root of the Kingdom was the union of the Godhead with humanity; in that were contained the doctrines of reconciliation, of a Divine life in man, of justification by faith, of sanctification by the Holy Ghost. Not only the grand consolations of Christian hope, but the common every-day duties of life were declared by St. Paul in his Epistle to the Ephesians to rest upon that union absolutely.

The history of Christianity is to some extent the history of the various opinions which grew up respecting the nature of this Kingdom. The growth of the Papal power was the growth of the belief that the visible Church was modelled after the fashion of the Empire of the Cæsars, with a visible head, who was Christ's representative. The Reformation cast aside that idea for the belief that the Kingship of Christ is His lordship over individual souls, which does not of course exclude the idea that, in proportion as this becomes extended, the kingdom may be more and more visible in a concrete form amongst men. The "Kingdom of God is among you," said Christ, and the Apostles spoke of it as set up in the world, and as fighting against the world. It is among us, and is opposed to the spirit of the world. For the spirit of the world is selfishness, as the Spirit of Christ is self-sacrifice. Christ's life was the perfect human life, and, therefore, His subjects must be conformed to that life of self-surrender, and His Kingdom progresses in proportion as mankind is learning to shape its career and its aims in accordance with that Divine and human ideal. Against all

that is false and foul and unholy the Spirit of Christ is ever making war. When the world shall have declared itself on His side, the Kingdom will have achieved the triumph which He promised to it. How far the ideal will be realised on this earth we cannot tell. God has kept the times and the seasons in His own power. All that man can do is to strive for the fulfilment of that perfect ideal, to believe that it will come, but to leave the time and manner in His hands.

**Kingsley,** CHARLES [*b.* 1819, *d.* 1875], was born at Holme Vicarage, on the borders of Dartmoor. Till 1833 he was educated at home, and then became a pupil of the Rev. Derwent Coleridge, at Helston; then, having been for a time student at King's College, London, he entered in due course at Magdalen College, Cambridge. Here he gained a scholarship and other distinctions, and took his B.A. in 1842, obtaining a First Class in Classics, and coming out as a *Senior Optime* in the Mathematical Tripos. The first bent of his mind, it is said, was towards the study of the law; but at the close of 1842 he was ordained Deacon by Dr. Sumner, Bishop of Winchester, to the curacy of Eversley, of which, in the following year, he became Rector. In 1860 he was nominated to the Professorship of Modern History in the University of Cambridge, a post which he resigned in 1869 on being preferred to a canonry in Chester Cathedral. This stall he shortly afterwards exchanged for one in Westminster Abbey. Though Mr. Kingsley was not a Rugbeian, there is, perhaps, no writer of the present day upon whom Arnold exercised a greater or more salutary influence. There was life in his sermons, as there were practical sermons in his novels. Concentration of purpose was his most striking characteristic. There can be no question that his early career was more calculated to excite apprehension than hope among those who most appreciated his promise. His ready gifts made him a force for good or evil. He never hesitated to speak his thoughts, nor did he shrink from advocating the most subversive doctrines because the ignorant might make a mischievous application of his words. He saw that there were wrongs to be redressed, and he came forward as the champion of the sufferers. The influence of Professor Maurice had much to do with his changing the profession of his life. When Mr. Kingsley came to be ordained deacon, Mr. Maurice was in the zenith of his intellectual powers, and the influence which he always exercised over younger men was perhaps greater than at any subsequent time. The first page of the first work which Mr. Kingsley gave to the world bears remarkable testimony to the influence which the chaplain of Lincoln's Inn exercised over his intellect.

He was but in his thirtieth year when he produced his *Saint's Tragedy*, a dramatic setting of the story of St. Elizabeth of Hungary, which, although it has gone through several editions, has not received the attention from the critics which it unquestionably merits. Later on in life he published some other volumes of verse, and though he failed to attain the highest place, he will always take a high rank among poets of the second order.

Always restlessly eager in philanthropic schemes, he came to the front in 1847 and 1848 as the advocate of the working classes. Mr. Maurice's schemes of "Christian Socialism" excited his ardent admiration, and he gave of his best for their advancement. The first of his novels was devoted to this subject. In the hands of a writer untouched by the live coal from the altar of genius, such a hero as *Alton Locke* would have excited little interest, but Mr. Kingsley's story had a very remarkable success. On all sides the story of the tailor's apprentice, with its remarkable episodes in life, in the shops of the sweaters and in the hideous fever dens in which the slaves of a certain small section of the London tradesmen had their habitation, was received with something approaching to enthusiasm. What was of more importance was the fact that its author was able to carry out a philanthropic scheme for the amelioration of the condition of these unhappy drudges, the effects of which have even now not ceased to exist. The "Christian Socialists," with Mr. Kingsley as their guiding spirit, started a scheme for the introduction of what has since become known as "the co-operative principle" into the tailors' trade. Their first establishment encountered considerable opposition, and was attended by great difficulties, but in the end it prospered, and their place of business is, we believe, still in existence. But the evil against which he fought has deep roots, and it is to be feared that the cruel and iniquitous "sweating" system, against which Mr. Kingsley so vigorously wrote, is but little ameliorated, and the poor needlewomen are not much better off than when Hood wrote "The Song of the Shirt." Yet Kingsley's book is of great value. It roused hundreds of good people to realise and to hate an evil, and to pray and work that it may yet be undone.

For a while Charles Kingsley was commonly known as the "Chartist Parson." A little later he published *Yeast*, a curiously crude and imperfect statement of the difficulties of "the agricultural labour question," reprinted from *Fraser's Magazine*. He used to declare that it was the worst of his books.

After the publication of the first novel, Mr. Kingsley glided off into a more purely literary groove than that which he had up to the time occupied. In 1852 he produced *Phaethon, or Loose Thoughts for Loose Thinkers*, a very clever Socratic dialogue on Christian evidence. His novel *Hypatia* appeared in 1853. It is probable that no novel ever went through a

severer ordeal of criticism than this, and it is no small testimony to its genuine merits that, in spite of its admitted faults, it still maintains its ground with the reading public. The time chosen is one of which very few general readers know anything; the subject—the Church of Alexandria in the fourth century—is far from being one of a popular kind; while the theological character of much of the writing is to novel-readers eminently unattractive. But the vivid pictures of Alexandrian life, of the monks, of the struggle between the old faith and the new, are not surpassed in our literature.

The studies which had led Mr. Kingsley to the production of this novel resulted also in a volume of lectures on *Alexandria and her Schools*, a work which hardly advanced its author's reputation. And his lectures on *The Roman and the Teuton*, which, in his capacity of Professor of Modern History, Mr. Kingsley delivered before the University of Cambridge, were somewhat bitterly, and, according to Mr. Max Müller (no mean authority), very undeservedly, attacked. With all his merits, Kingsley was not precisely fitted for the work of historical criticism. He was admirable in the open air, one of the most accomplished of salmon-fishers, with a marvellous eye for the picturesque, a great sense of humour, and an infinite store of manliness and good sense.

The most genuine and spontaneous of his books were the novels of *Westward Ho!* published in 1855, and *Two Years Ago* in 1857. He was the author of several volumes of sermons, all of which indicate an acquaintance and a sympathy with the views and doctrines of Maurice; and he was identified with some of Dean Stanley's more pronounced efforts to introduce the representatives of Scottish Presbyterianism and secular literature within the walls of Westminster Abbey.

Apart from theological matters, there are probably few who would have found reason for differing from Kingsley's general views, and fewer still who would object to his writings on purely literary grounds. His book about *The Hermits* of Egypt is in its way a model of style and of condensation. The *Water Babies* is a work of no common power, irradiated with rare humour, and with a depth of hidden meaning, while the story of the author's Christmas in the West Indies—*At Last*—is, like some of his essays, one of the most graceful pieces of purely descriptive writing in the English language. His attempts to popularise science in his *Glaucus*, *Town Geology*, and *Madam How and Lady Why*, were all excellent works, and a scientific society which he started while Canon of Chester holds a very high place.

Even Kingsley's novels are books to profit by; it is impossible to read them without feeling stronger and better; for their leading feature is their intolerance of all that is mean or weak; their scornful antipathy to indolence, cowardice, avarice, selfishness, all the vices that debase the mind or rust the faculties. The "muscular Christianity" with which his name has been identified (though he somewhat indignantly repudiated the phrase) was only the common-sense principle of the Christian religion in healthy, every-day, unostentatious action. He made it his aim to show that there was nothing incompatible between the Christian life, as its Founder taught it, and the innocent enjoyment of the best gifts of the Creator, and that it was the first duty of every conscientious man to make the very utmost of his powers for the service of his fellow-creatures.

**Kirchentag** (Church diet), an association of ministers and laymen of the Lutheran, German Reformed, United Evangelical, and Moravian Churches in Germany for the promotion of the interests of religion, without reference to their denominational differences. The idea of such a meeting was brought forward by Bethmann Hollweg, Professor of Law at the Bonn University, in April, 1848, in a pamphlet; and in the annual conference of Sandhof, near Frankfort, in May, it was further discussed and approved of. The first Kirchentag was convened on Sept. 21st, 1848, at Wittenberg, more than five hundred delegates being present. From that time it was held yearly, the place of meeting being changed from year to year, till 1871, since which time no Kirchentag has been convened. Its discussions and resolutions have exercised a considerable influence over Germany. From it sprang the "Congress for Inner Missions," which is held yearly in Germany, and whose leader was Dr. Wichern, till his death in 1881.

**Kirk,** from the Greek *kyriakon* [CHURCH], "belonging to the Lord."

**Kirk Session.**—The name of a petty ecclesiastical court of the Kirk in Scotland. Each parish is divided into several districts, and each of these is supervised by its own elder and deacon. A consistory of the minister, elders, and deacons of a parish form a kirk session. It regulates matters relative to public worship, elections, catechising, visitations, the poor's fund, etc. It takes cognisance of the lesser matters of scandal, but the greater ones are left to the Presbytery, to whom in all cases an appeal lies from the kirk session.

**Kiss of Peace.**—This form of salutation, as a token of Christian affection, appears to have been an Apostolic custom, and is frequently mentioned in the New Testament. It was one of the rites of the Eucharistic Service in the primitive Church. It was omitted on Good Friday, in remembrance of the traitorous kiss of Judas Iscariot. In the Roman Church the kiss of peace follows the

consecration, and is, as Innocent I. wrote, the "seal" on the whole of the sacred action. It continued to be given literally in the West till the end of the thirteenth century, when it gave way to the use of the "osculatorium," "pax," or "freda," a plate with a figure of Christ on the cross stamped upon it, kissed first by the priest and then by the clerics and congregation. This was introduced into England by Archbishop Walter of York in 1250. Usually now the pax is not given at all in low masses, and in high mass an embrace is substituted for the kiss and given only to those in the sanctuary.

**Kitto,** JOHN, D.D. [*b.* 1804, *d.* 1854], a prolific writer on Biblical subjects. He was born at Plymouth, of poor parents, and was a very weakly child. He was at the age of ten apprenticed to a barber, but he only remained with him a short time, and then assisted his father in his employment of journeyman mason. In 1817 he fell from a ladder into a court thirty-five feet below him, and the shock caused total deafness for the rest of his life. In 1819 things were at such a low ebb with his family that he had to go into Plymouth workhouse. Here he learned the trade of a shoemaker, and in 1821 was apprenticed to John Bowden, who treated him so cruelly that his case came under judicial investigation and his indentures were cancelled. He always had had a strong passion for reading, and used every opportunity of improvement, and the gentlemen who had tried his case were so struck with his powers that they procured for him the post of sub-librarian at the public library of Plymouth. Here he had ample opportunities of reading, and he gave much time to the study of the Bible, and formed the idea of becoming a missionary. In 1824 he was introduced to Mr. Groves, a dentist at Exeter, who offered to take him into his house and teach him his profession. Here he continued his reading, and in 1825 he published *Essays and Letters by John Kitto*, which bear witness to his varied knowledge of literature. Mr. Groves, who was himself leaving England as a missionary, learned that the Church Missionary Society wanted printers for their foreign station, and he generously paid £100 to the Missionary College at Islington that Kitto might there learn the art of printing. He entered that college July, 1825. From 1827–29 he worked for the society at Malta, but failing health obliged him to give up the life of a printer, and Mr. Groves took him, as tutor to his children, on a tour in the East, visiting St. Petersburg, Astracan, the Caucasus, Armenia, Persia, and Bagdad. In these travels he gained the knowledge which produced those Biblical works which have immortalised his name. In 1832 he made a trip down the Tigris with Sir John M'Neill. At the close of the year he turned towards home, finding that his deafness was an insuperable bar to his becoming a missionary. From this time he gave himself up to authorship, was liberally treated by his bookseller, Mr. Charles Knight, and was a contributor to the *Penny Encyclopædia*, published under his auspices. In 1835 he commenced his *Pictorial Bible*, which was published in 1838. In 1843 appeared his *History of Palestine;* in 1845 *The Lost Senses—Deafness and Blindness; Daily Bible Illustrations* [1848–53], in some respects his greatest work. He also edited the *Cyclopædia of Biblical Literature.* In 1844 the University of Giessen conferred on him the degree of D.D., though he was a layman, and the Society of Antiquaries elected him one of their fellows in 1845. He died at Cannstadt, in Wurtemburg, whilst on a continental tour which had been advised for his health. His *Life* has been written by Dr. J. E. Ryland and Professor Eadie of Glasgow.

**Klopstock,** FRIEDRICH GOTTLIEB, a German religious poet, was born in 1724 at Quedlinburg, at the gymnasium of which place he received his early tuition. In his sixteenth year he went to school at Naumburg, where his poetical character was first developed. He perfected himself in classics, and determined to write a long epic poem, but could not make up his mind as to the subject, and rather inclined towards "Henry the Fowler." In 1745 he went to Jena to study theology, and soon determined to take Christ as his hero. In 1746 he passed to Leipsic, and there became acquainted with the editors of the *Bremische Beiträge*, in which the first three cantos of the *Messiah* appeared in 1748. They attracted great attention; by some the author was pronounced a religious poet of the highest order, while others deemed his poetical treatment of so sacred a subject profane and presumptuous. He was made much of by neighbours; thus the Danish minister Bernstorff offered him a pension of 400 dols. if he would come to Copenhagen and finish his poem, and introduced him to the king, Frederick V., whom he accompanied on his travels. In 1771 he left Copenhagen and settled at Hamburg, where he completed his *Messiah*, and died in 1803.

**Kneelers.** [GENUFLECTENTES.]

**Kneeling.** — The custom of kneeling during confession, prayers, etc., is of great antiquity, and is mentioned repeatedly in the Old and New Testaments. It was so common in the primitive Church, that prayers gained the name of "bending the knees." Formerly, during Easter and Whitsuntide, all Christians, except penitents, who were denied the privilege, stood instead of kneeling during the prayers, and this custom was confirmed by the Council of Nice. In some countries, as Germany and Scotland, the people sit or stand during prayers, but in

the latter country the practice is dying out.

**Knobel,** KARL AUGUST, a learned Hebraist, was born at Tzschecheln, in Lower Lusatia, in 1807. He studied at Breslau University, and became professor of theology there in 1835, and at Giessen in 1839, which latter post he retained till his death in 1863. He contributed the commentaries on Isaiah to Hirzel's *Short Commentary on the Old Testament*. This led to a controversy with Ewald, and Knobel wrote *Exegetical Vade mecum for Herr Ewald, in Tübingen*. He also was the author of *Prophecies of the Hebraists, Commentary on the Book of Ecclesiastes, Genealogical Tables of Genesis*. His commentaries are notable for the learning, originality, and argumentative powers which they display, but also for a rationalism which prevented the author from grasping the whole meaning of the works on which he commented.

**Known Man.**—A name adopted by the Lollards in the fifteenth century. It is thus explained by Pecock, Bishop of Chichester: "The first of these texts is written 1 Cor. xiv., in the end, thus: 'Sotheli if eny man unknowith, he schal be unknown.' By this text they take that if any man knoweth not or put not, in what he may, his business for to learn the writing of the Bible, as it lieth in the text, namely, the writing of the New Testament, he shall be unknown of God for to be any of His. And for this, that they busy themselves for to learn and know the Bible they give a name proper to themselves, and call themselves *knowun men*, as though all other than them be unknown; and when one of them talketh with another of them of some other third man, the hearer will ask thus: 'Is he a knowen man?' and if it be answered to him thus, 'Yea, he is a knowen man!' all is safe, peril is not for to deal with him; and if it be answered to him thus: 'He is no knowen man,' then peril is casted for to much homely deal with him."

The name "known men" was also applied to the Puritans of Henry VIII.'s reign.

**Knox,** JOHN, born at Haddington, in East Lothian, 1505, died at Edinburgh, Nov. 24th, 1572. He was the son of a small landowner, and was educated at the grammar school of Haddington, whence he proceeded to Glasgow University, and is mentioned among the *Incorporati* in 1522. There is no mention of his taking any degree, nor does he appear to have made any mark as a scholar during the years of his education. He was ordained to the priesthood before 1530, and became Professor of Logic, and tutor in the family of Hugh Douglas, of East Lothian. Hitherto he had adhered to the Romish doctrines in which he had been educated, but about this time Patrick Hamilton, who had been at Wittenberg, and there adopted the Reformed views, brought them back with him to Scotland, and by degrees Protestantism began to make its way. Knox is said to have first heard the Lutheran doctrines from Thomas Guillaume, a disciple of Hamilton, but the most direct influence was exerted over him by George Wishart, to whom he attached himself till Wishart was seized and burnt as a heretic. KNOX openly professed himself a Protestant about 1544, and in 1547 was called to officiate as Protestant minister at St. Andrew's, whither he had fled from the persecution which raged throughout Scotland. His ministry had only lasted a few months when St. Andrew's was attacked by the French fleet; the city capitulated, and Knox, with other Protestant refugees, was condemned for nineteen months to work at the galleys. His health was injured for life by the suffering which he endured, but he never abandoned the hope of returning to carry on his ministry. He was released early in 1549, and, finding that little good could be done in Scotland, he took refuge first in Berwick and afterwards in Newcastle, in both places preaching and working with untiring zeal. His fame having spread southwards, he was made Chaplain to Edward VI. in 1551, and was afterwards offered the Bishopric of Rochester, which he refused, as being contrary to his principles. During his stay in England Knox married the daughter of a gentleman of Northumberland, and in 1555 went with her to Dieppe and then to Geneva, where he visited Calvin. He undertook the charge of the Protestant Church at Frankfurt-on-Main, but hearing in 1559 that the persecutions in Scotland were abating, he returned, and arrived at a critical time. Some Protestant preachers were on the point of being tried for their lives, and Knox, who had been condemned in the early days of the persecution, was again proclaimed as a heretic. The Queen-Regent was alarmed at the sympathy felt by the people for these clergy, and the trial was put off. Knox was appointed minister of the church of St. Giles, the parish church of Edinburgh, in 1560, and was there during the remaining years of his life. His wife died in the same year. On the accession of Mary Queen of Scots, Knox's fortitude was put to the test. He preached openly in his own church against the idolatry which a Roman Catholic Sovereign was seeking to force upon Scotland, and spoke in such bold terms on the subject of her marriage that he was sent for to Holyrood to answer for his conduct. The Queen desired that in future he would tell her privately of anything that he saw to be wrong, and on his refusal, finding him indifferent to her threats, she tried to conciliate him. Finally he was summoned to trial on a charge of treason, and was only acquitted after a long examination and by a small majority. It was a decided victory for the Protestants, though in 1564 Knox was

forbidden to preach, in consequence of his having given offence by a sermon preached after the Queen's marriage with Lord Darnley. This prohibition, however, lasted only till her fall, in 1567, and the accession of King James. After three years more of active work he was seized in 1570 with a fit of apoplexy, and though he recovered sufficiently to be able to preach again from time to time, he became gradually worse, and died in 1572. [SCOTLAND, CHURCH OF.]

**Koran,** from the Arabic *kaara*, "to read," hence *Koran* means the written book, or bible of the Mahometans, containing the revelations and doctrines of their pretended prophet. It is the general belief among the Mahometans that the Koran is of divine origin; that it is eternal and uncreated; that the first transcript was from everlasting by God's throne, written on a gigantic table, called the *preserved table*, in which are also recorded the divine decrees, past and future; that a copy from this table in a book bound in white silk, and adorned with gold and precious stones, was brought down to the lowest heaven by the angel Gabriel on the night of Al-Khadr, or *night of power*, in the month Ramâdan. Portions of it were then revealed to Mahomet by Gabriel, some at Mecca and some at Medina, at different times during a space of twenty-three years as the exigency of affairs required, and once every year he was allowed to look on the book as a whole. They say that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down by the prophet's amanuensis by the angel's directions in such a part and such a chapter, till they were completed. The first part which was revealed is generally allowed to be the first five verses of chapter xcvi. "*Preach in the name of thy Lord, who has created all things.*" While the prophet lived the Koran was kept only in loose sheets. His successor, Abu Bekir, collected them into a volume, which he committed to the keeping of Haphsa, one of Mahomet's wives. There are seven principal editions of the Koran—two at Medina, one each at Mecca, Kurfa, Bassora, and Syria, and the common or *Vulgar* edition. The first contains 6,000 verses, the others surpassing this number by 200 or 236 verses; but the number of words and letters is the same in all, viz., 77,639 words and 323,015 letters. The number of commentaries on the Koran is so large that the bare titles would fill a large volume. It is divided into 114 portions of very unequal length, which we should call *chapters*, but the Arabians call *Sowar*, or in the singular *Sura;* or into thirty sections called *Ajaza*, singular *Jaz;* or again into sixty equal portions called *Ahzab*, singular *Hizb*. There are twenty-nine chapters which have this peculiarity: they begin with certain letters of the alphabet which are supposed to conceal several profound mysteries communicated to no mortal but their prophet.

The great doctrine of the Koran is the unity of God, to restore which Mahomet said was the chief end of his mission; it being laid down by him as a fundamental doctrine that there never was, nor can be, more than one orthodox religion, though the particular laws or ceremonies are subject to alteration according to Divine direction; that whenever this religion became neglected or corrupted in essentials, God re-informed mankind thereof by several prophets, chiefly Moses and Jesus, till the appearance of Mahomet, who is their seal, and no other is to be expected after him. To engage the people to listen to him, a great part of the Koran is taken up with examples of awful punishments formerly inflicted by God on those who rejected his messengers, and these stories are taken many of them from the Old and New Testaments and the Apocrypha. The general design of the Koran was to unite in one religion the Jews, Christians and idolaters by whom Arabia was peopled.

The Koran is held in the highest reverence by the Mussulmans: they dare not so much as touch it without being legally purified. It is read with great care and respect, being never held below the girdle. They swear by it, take omens from it on all weighty occasions, adorn it with gold and jewels, and will not knowingly suffer it to be in the hands of any unbeliever.

**Kornthal.** [PIETISTS.]

**Kortholt,** CHRISTIAN [*b.* 1632, *d.* 1694]. —He was born at Bourg, in the island of Femern; studied at Rostock, Jena, Wittenberg, and Leipzig; became a Doctor of Divinity, and in 1666 was made Professor of Theology at Kiel. In 1680 the Duke of Holstein made him Professor of Ecclesiastical Antiquity and Vice-Chancellor for life of that university. He left behind him a character for great industry and ability. He was a very voluminous author, and wrote both in High Dutch and Latin. Among his tracts are *De Persecutionibus Ecclesiæ primitivæ* [1660, reprinted in quarto, at Kiel, in 1689], *De Religione Ethnica Muhammidana et Judaica, De Origine et Natura Christianismi*, &c.

**Krantz** or **Crantz,** ALBERT [*b.* 1445, *d.* 1517], Doctor of Law and Divinity. He studied at Cologne and Rostock. He was a man of great learning and piety, and sorely lamented the sins and disorders of his time, but discouraged the idea of Luther's being able in any way to cope with them. He published some theological books, but is more celebrated for his historical works, the principal of which are—an Ecclesiastical History under the name of *Metropolis*, wherein he treats of the churches founded or restored by Charles the Great; his history of the Saxons, in 13 books, and of the Vandals, in 14, and a

*Chronicle of Sweden, Denmark, and Norway*, beginning with Charlemagne and ending 1504.

**Krummacher,** Friedrich Wilhelm, an eloquent preacher, the son of Friedrich Adolf, a Reformed pastor, was born at Möss, on the Rhine, in 1796; studied at Halle and at Jena; became Assistant Pastor at Frankfurt in 1819; moved to Ruhrort in 1825. It was here that he delivered the lectures on Elijah and Elisha which are so well known, not only in Germany, but also in England and America. In 1834 he went to Elberfeld, and while there received a call as preacher to a German Reformed congregation in New York, but refused. In 1847 he succeeded Marheinecke at the Trinity Church, Berlin, where he preached boldly against Rationalism. In 1853 he was appointed Court Chaplain at Potsdam, where he died in 1868. He took a great interest in the Evangelical Alliance, and was present at the conference in London in 1851, and at each succeeding conference till his death. He was one of the ministers who preached at the London Exhibition in 1862. Many of Krummacher's books have been translated into English. The chief, besides his *Elijah*, are *Salomo and Sulamith*, *The Suffering Christ*, and *David, the King of Israel.*

**Kyrie Eleison,** the Greek of "Lord have mercy." The words are found in the Clementine Liturgy as part of the prayers for the catechumens. At the Second Council of Arles they were directed to be used, the custom of the Apostolic Sees and of all the Italian and Eastern provinces being assigned as the reason. Formerly, each of the three clauses, "Lord have mercy, Christ have mercy, Lord have mercy," was repeated three times, and in accordance with this in the First Prayer Book of Edward VI., where they are placed at the beginning of the Communion Service, the figure iii. is prefixed to each clause. This practice is still adhered to in the Roman Church. The Kyrie Eleison is sometimes called the "Lesser Litany."

## L

**Labadie,** Jean de, the founder of the sect of the Labadists, was born at Bourg, in Bordeaux, in 1610. He was educated at the Jesuit College at Bordeaux, where he studied theology, philosophy, the Bible, and mysticism; but in 1639 he was dismissed, and became Canon and Teacher of Theology at Amiens. His sermons made a great impression; but he roused anger, especially among the Jesuits, by some of his teachings. Richelieu protected him, but Mazarin expelled him from Amiens, and he retired to the Carmelite hermitage at Graville. Here he read Calvin's *Institutiones*, which caused him in 1650 to secede to the Calvinists. He was pastor at Montauban till 1660, when he was banished for exciting sedition, and went to Geneva, and in 1666 to Middelburg, in Zealand. On his way he formed a secret union with Pierre Yvon, Pierre Dulignon, and François Menuret and others, and formed the nucleus of the sect of Labadists. He was suspended and expelled from Middelburg in 1668 for refusing to sign the Belgic Confession; but the Princess Palatine Elizabeth, through the influence of the learned lady Anna Maria Schurmann, offered a refuge to many of his followers at Erfurt, where she was titular abbess. They were banished in 1672 to Altona, where Labadie died in 1674. His followers immediately removed to Wiewert, in North Holland, where they for a time rapidly increased in numbers; but the sect died out on the death of the original adherents, and in 1703 only about thirty remained. The Labadists in several respects were very similar to the early Quakers. They agreed with Schwenkfeld and the Anabaptists in attaching great importance to internal revelation, by which the external revelation is rendered intelligible, and from which it receives its authority. They also entertained very strong views as to the purity of the visible Church, maintaining that it ought not to consist of professing disciples of Christ, but of really sanctified Christians, striving after perfection in holiness.

**Labarum.** — The military standard of the Emperor Constantine, said to have been adopted by him after seeing in the sky a luminous cross with the inscription En touto nika, *In this Conquer*. It was itself in the form of a cross—a short transverse bar being fixed near the end of a long staff: above the bar was a crown of gold, within which was the monogram ☧, and from the bar hung a small banner of silk, richly ornamented.

**Labbé,** Philippe [*b.* 1607, *d.* 1667], was a French Jesuit. He was teacher of philosophy and theology, but devoted most of his time to writing. He was the author of seventy-five different works, the most noted of which is his account of the Councils.

**Laborantes.**—A name sometimes given to an inferior order of the clergy who saw to the decent and honourable interment of the dead. Other names for the order were *copiatæ* (*copiatai*), *fossarii*, and *lecticarii*.

**La Chaise,** François de [*b.* 1624, *d.* 1705], was a French Jesuit who taught philosophy and theology at Lyons and at Grenoble, and in 1673 became Confessor to Louis XIV. He was skilful and patient, and gained a great influence over the mind and conscience of the King, and played a chief part in the ecclesiastical affairs of the time, *e.g.* the Edict of Nantes, the difficulties between the

King and the Popes, etc. His name is immortalised by the burial-ground of Paris laid out on the site of the villa in which he lived.

**Lachmann,** KARL [*b.* 1793, *d.* 1851].—A textual critic of the New Testament of high authority. His first edition of the Greek Testament was published in 1831, and marked an important epoch in Biblical science, for it was the first systematic attempt to substitute regular scientific method for arbitrary choice, and to construct a text from ancient documents without the intervention of any printed edition. The great defect of Lachmann's text was the too narrow selection of manuscripts from which he worked; but it was of the highest value as pointing succeeding labourers to the right method of proceeding.

**Lachrymatories.** — Small glass or earthen vessels into which the heathens put the tears wept for the dead by the surviving relatives. They were buried with the ashes of the deceased.

**Lacordaire,** JEAN BAPTISTE HENRI, the greatest of the modern French preachers, was born at Recey-sur-Ource, in the Department of Côte d'Or in 1802. He was educated and entered upon legal studies at Dijon, and, having taken his degree, passed in 1822 to Paris, where he began to practise as an advocate in 1824, and rose rapidly to distinction. At this time he was strongly inclined to disbelief, so it caused great surprise when he suddenly entered the College of St. Sulpice, and in 1827 received holy orders. His reasons for taking this step were that he was roused by Lamennais's *Essai sur l'Indifférence,* and came to the conclusion that Christianity was necessary for the social development of the human race. He soon became celebrated as a preacher, and in the College of Juilli, to which he was attached, formed the acquaintance of Lamennais and Montalembert, with whom he formed a close alliance, and, under the device of "God and liberty," contended for a union between the highest Church principles and the most extreme Radicalism. They published a journal called *L'Avenir*, which was condemned by Pope Gregory XVI. in 1831. Lacordaire formally submitted, and withdrew for a time from all public affairs. In 1835 he became preacher at Notre Dame Cathedral, and his courses of sermons drew immense crowds. In 1840 he entered the novitiate of the Dominican order. From this date he devoted much of his time to preaching in various parts of France, and he attempted, though with little success, to restore the Dominican order there. In 1848 he was chosen one of the representatives of the National Assembly, and took part in some of the debates on the Radical side; but he received a rebuke for declaring himself a Republican, so resigned in the following May and withdrew entirely from political life. He continued his sermons at Notre Dame till 1851, when his health began to decline, and he withdrew in 1854 to the Convent of Sorreye, where he spent the remainder of his life and died in 1861. Lacordaire's sermons at Notre Dame have been published under the title of *Conférences de Notre Dame de Paris, 1835–50.* In 1858 he wrote a series of *Letters to a Young Friend.* Many of his sermons have been translated into English.

**Lactantius,** LUCIUS CÆLIUS FIRMIANUS. —A Christian apologist of great eloquence who lived at the end of the third and beginning of the fourth century. The country of his birth is disputed, some writers saying that he was a native of Africa, and others that he was born at Firmo in Italy. He was very famous as a scholar, and became the tutor of Crispus, the son of Constantine, while his eloquence gained him the name of the Christian Cicero. He was the author of several theological works, of which the principal are his *Institutions* and his treatise on *The Death of Persecutors*, intended to show that persecutors of the Church visibly fall under the judgments of God. His works are translated in *Clarke's Ante-Nicene Library.*

**Lacticinia** [lit. "dishes made of milk"]. —A name applied to milk, butter, cheese, and in which also eggs are included, by the Canons of the Church. These kinds of food are forbidden on fast days in the Eastern Church, and in some cases in the Church of Rome, but the rules in this case are made known by pastorals. They vary from time to time, climate and other circumstances being taken into account.

**Lady Chapel.**—A chapel dedicated to the Blessed Virgin, attached to cathedrals and large churches, generally at the eastern extremity.

**Lady Day.**—The Feast of the Annunciation of the Blessed Virgin Mary [March 25th].

**Lætare Sunday.** [SUNDAY.]

**Lainez,** JAMES, was born in Castile in 1512. He studied at Alcuba, and then went to Paris, where he met with Ignatius Loyola, and formed one of the party who founded the order of the JESUITS [q.v.], and he, in 1557, succeeded Loyola as the leader. He exercised a great influence over the Roman Catholic Church by his activity at the Council of Trent, and strongly opposed those who wished to modify the doctrines of justification in favour of Lutheran views, and the supremacy of Papal power. Lainez did a great deal among the Jesuits to promote education, intrigue, and the inordinate ambition which the Society afterwards showed. He died at Rome in 1565.

**Laity.** — The people as distinguished from the clergy. While the whole body of Christian people are called by St. Peter *a*

*holy priesthood* and *a royal priesthood*, and St. John describes them as "made" by the Saviour "kings and *priests* unto God the Father," as all possessing a spiritual character and spiritual privilege by virtue of their incorporation into the Church of Christ, —the distinction between clergy, the ordained ministers, and laity, who held no spiritual office, has existed from a very early period in the Christian Church. Whether or not it has existed from the very first is one of the points in dispute between Episcopalians (and some others) and those who hold other views respecting Church constitution and government. It is derived, no doubt, from the Jewish Church. In Ex. xix. 24 and Is. xxiv. 2 the Septuagint has *laos*, as denoting the people in contradistinction to the priests, and St. Clement of Rome, writing in the first century, uses the same distinction. The elders whom St. Peter exhorts not to lord it over God's heritage (*ton kleron*), were in this view, in the more restricted usage of the term, the clergy (*hoi kleroi*). Wherever a congregation was formed with a regular ministry, some distinction would immediately arise. The laity, then, were those who were not set apart by authority for the discharge of any ministerial office: the clergy comprehended not only the orders of bishops, priests, and deacons, but, beside these, and, occasionally in distinction to these, the inferior orders of readers, acolytes, etc. But, though the laity have not ministerial office, there is no church which is not composed of laity as well as clergy, and the laity have their duties to the whole body, not less than have the clergy. Few phrases are more misleading and more meaningless than those of "entering the Church," or "taking up the Church as a profession," when used as equivalent to "being ordained"; ignoring as they do both the rights and the responsibilities of the laity, as very members incorporate in the mystical body of Christ.

The early Fathers generally adopted the Septuagint word, *laos*, or people, to describe the general congregation. Origen uses the word *idiotai*, "private men," *i.e.*, not acting, like the clergy, in a public capacity. No man was accounted a complete layman unless he was in full communion with the Church. To distinguish such from the catechumens, the laity were called *fideles*, or "the faithful." In like manner excommunicated persons, lunatics, and schismatics were not recognised among the Christian laity. To be in full communion with the Church meant, and still means, "a right to participate with the faithful in all holy offices, and especially in the Holy Eucharist, which was 'the consummation of all,' (*to teleion*), and without which a man was only an imperfect Christian, and in an incomplete state." [Bingham.]

From the earliest times in the history of the Christian Church we have instances of devout and educated laymen assisting the clergy in building up Christ's Kingdom. In the Acts of the Apostles there are traces of this in viii. 4 and xviii. 25. Again there is the celebrated case of Origen, who, while still a layman, was asked to preach in the churches, and his conduct was defended on the ground that Christian bishops had already sanctioned the custom in previous instances. Again, the Fourth Council of Carthage, in 436, sanctioned lay-preaching in the following decree: "Let no layman dare to teach in the presence of clergy, *except at their request*." Moreover, Socrates, an early ecclesiastical historian, tells of two laymen, Frumentius and Adesius, who, being carried captive into India, converted the nation; and again, how that the Iberians were first converted by a captive woman, who made the King and Queen of the nation preachers of the gospel to their people. Laymen also had an important part in the election of their clergy; but, while they possessed this right, they themselves were subject to ecclesiastical discipline, and were responsible to the ecclesiastical authorities for the way in which they exercised their power. In course of time both the rights of the laity, and Church discipline over them, have sunk into abeyance. It will be, indeed, difficult to restore the one without the other, since, according to all ecclesiastical ideas, the laity, like the clergy, must be responsible to some higher power for the way in which they exercise any trust.

During the period when education was confined almost solely to the clergy, the number of laymen assisting the clergy in spiritual work would naturally be small; but as education spread, so the number of devout laymen qualified and willing to give their services to the Church increased greatly. In the Church of England many of the most devout and active members have laboured as laymen, *e.g.*, John Evelyn, Robert Nelson, William Wilberforce, John Howard, Henry Hoare, and many another. Many posts of great importance are held by laymen, such as Chancellors and Officials - Principal of Dioceses. As churchwardens, laymen may render most valuable assistance to the clergy in carrying on Church-work. In past ages the Church of England has been somewhat backward in availing herself of the services of her lay members, but now the tendency is to give to them an increasing share in the management of Church affairs. Thus the laity are invited to consult with the clergy in Parochial Councils and in Diocesan Conferences; and a House of Laymen of the Province of Canterbury has been organised and assembled, in order to consult with Convocation itself: an account of this will be given later on. In the work of evangelisation much valuable help has been given by such societies of laymen as the "Lay Helpers" and the "Church of England Working Men." Without such help it would be

quite impossible for the present number of clergy to reach the great masses in our large cities, or to minister to the scattered country population. Laymen, too, have taken a most active and necessary part in all missionary and charitable works, both at home and abroad. But while all are agreed that the active sympathy and co-operation of the laity are most important and necessary for the welfare of the Church, yet there are some difficulties and necessities for caution in devising any new arrangements. A heavy responsibility is laid upon each clergyman at his ordination; and he cannot transfer this from his own shoulders to any layman, nor give a layman an independent theological post in his parish. The absence of all ecclesiastical control over the laity, already referred to, is another difficulty in the way. Thus, while the principle of giving a voice to the laity in the management of the Church has been tried in Ireland, in America, and in our Colonies, it has not been with altogether satisfactory results. Attempts have been made recently by the Church Boards Bill, and similar means, to give the management of Church affairs entirely into the hands of the ratepayers, subject only to the veto of the Bishop. Such attempts are based on the principle that the Church ought to represent the religious opinions of the majority. But the Church rather represents the truth of God as revealed and handed down from the first, and it is the duty of the Church to set forth and represent this Divine truth, and not the ever-varying opinions of fallible men. If, then, there be any truth or reality in the Divine commission of the clergy, the truth would seem to be that they cannot delegate this or set it aside, however much they need and value the active help of all laymen, in order to exercise their commission effectually. Lay preaching has been adopted widely in mission-rooms, and even in some churches, and the result has, we believe, given much satisfaction to all those who have tried the experiment. The late Archbishop Tait led the way in drawing up a form of service for the Institution of Lay Readers, and his example has been generally followed. One of these laymen was invited by the minister of his parish to assist at the Holy Communion by ministering the cup; but it is doubtful whether such an invitation was legal, and the prevailing opinion among the clergy is that lay ministrations should be confined to unconsecrated buildings.

The House of Laymen is the latest advance in the direction of more directly representing lay views and interests in the public affairs of the Church. The project of such a house was first mentioned in Convocation in 1857; the subject was discussed from time to time, but the house was not fully constituted till 1886, when it met for the first time under the chairmanship of Lord Selborne. The Archbishop of Canterbury, in an address at their first meeting, said: "It is specially in regard to our most serviceable organizations, and to those legislative needs which have necessarily increased in proportion to the activity of the Church's vital and spiritual energies, that the desire for lay counsel has been manifested." The rules passed by Convocation, and which govern the House of Laymen, are as follows:—

1. That it is desirable that the House of Laymen, being communicants of the Church of England, be formed for the Province of Canterbury, to confer with Convocation.
2. That the members of the House of Laymen be appointed by the Lay Members of the Diocesan Conferences of the Province, and that they continue to hold their seats until the dissolution of Convocation.
3. That ten members be appointed for the Diocese of London; six for each of the Dioceses of Winchester, Rochester, Lichfield, and Worcester; and four for each of the remaining dioceses.
4. That additional members, not exceeding ten, be appointed by his Grace the President.
5. That the House of Laymen be in all cases convened by his Grace the President.
6. That the said House be convened only, and sit only, during the time that Convocation is in session, and be opened by his Grace the President.
7. That the said House may be requested by his Grace the President to confer with Convocation upon such occasions, and at such place as his Grace the President may think fit.
8. That his Grace the President, in opening the House of Laymen, or at any other time at their session, may lay before them any subject on which he desires their counsel, and that the results of all the deliberations of the said House on any subjects, whether thus referred to them or originated by themselves, be communicated to the President.
9. That the subjects on which the House of Laymen may be consulted shall be subjects which ordinarily occupy the attention of Convocation, saving only the definition or the interpretation of the faith of the Church of England: but that in all matters requiring legislation by statute the opinion of the said House shall be taken previous to the application to Parliament.

**Lama.**—The name given to the Buddhist priests in Tartary, and especially to the Dalai-Lama, or priest of priests, who has full authority over the rest of the priesthood, and is regarded by them as a deity. He lives retired from the world, and is never seen except in one of the rooms of his palace, where the people come to worship him, though they are not allowed to approach him even to kiss his feet. The people are taught to believe that he was raised up from death and hell hundreds of years ago, and that he will live for ever. In order to keep up this illusion they conceal the fact of his death, and another Lama is secretly chosen to take his place. The lower order of priests in Tartary form about one-third of the population, and are under vows of celibacy. They are partly supported by lands and revenues granted to them by the Government and by the offerings of pilgrims, but most of them are also engaged in some trade for the means of gaining their livelihood, and they are also the only physicians in the country. The Lamas excel in painting and sculpture, with which they adorn the walls of their temples.

**Lambert,** St., was born at Maestricht in the middle of the seventh century of a noble family who had been Christians for many generations. He was well instructed, and his education was perfected by Theodard, the Bishop, upon whose murder Lambert was called upon to fill the see in 670 with the approval of the King, Childeric II. In 673 Childeric was murdered, and Lambert, as one of his adherents, was ejected from his see, and retired to the monastery of Stavelo, where he remained for seven years. At the end of that time he was recalled to Maestricht by Pepin of Herstal, mayor of the palace. Some time after, hearing that the inhabitants of Zealand, called Jaxandri, were still idolaters, he went there and converted many to the Christian faith. St. Lambert was murdered on Sept. 17th, 608 or 609. Two accounts are given of the cause. One is that two brothers, Gallus and Rioddus, entered and plundered the church at Maestricht, which so enraged some of the Bishop's relations that they murdered the intruders. Upon this Dodo, a powerful officer under Pepin and a relation to the brothers, gathered together a large force, and killed Lambert and his disciples at Liége. Others say that he was destroyed for having remonstrated with Pepin for living with a concubine, Alpaïs. His body was brought to Maestricht, and buried in St. Peter's, where many miracles are said to have been performed. His successor, St. Hubert, removed his remains to Liége [721], where a church was built to receive them.

**Lambeth Articles.**—These were nine short statements, or heads of doctrine, conceived from the Calvinistic point of view, which were drawn up at a conference held at Lambeth Palace in Nov., 1595. With a view to settle a controversy which was causing much disturbance in the University of Cambridge, Archbishop Whitgift invited some of the Heads of Houses to confer with him, and these articles were put forth with his sanction. But they were never of any authority, and are of no value except to show what were the tenets of the Calvinistic party at that time.

**Lambeth Conference.**—The trial and condemnation of Bishop Colenso in 1866 [Colenso] had very important results on the status of the Colonial Churches. For he appealed against this condemnation to the Privy Council, and the decision given was that the letters-patent by which the Bishop of Capetown claimed authority over him were of no power; that the Crown had no power to give such letters-patent, except with the sanction of the Legislature of the State where the Bishop resided. Consequently the Colonial Churches were placed on the footing of other voluntary religious bodies. One of the Colonial bishops, Dr. Lewis, Bishop of Ontario, then put forth the suggestion that the Archbishop of Canterbury should invite the bishops o the Anglican communion in all parts of th world, including those of the Scottish an American Churches, to meet for brotherl counsel. After conferring with his brethren the then Archbishop of Canterbury, Dr. Long ley, resolved to issue his invitations, and a large number of bishops accepted it. Ther were some who stood aloof, as the Archbisho of York, the Bishop of Peterborough, an a few others. The Bishop of St. David' consented on condition that the Colenso cas should not be discussed. The conferenc assembled Sept. 24th, 1867. The proceeding commenced with Holy Communion, at whic the Archbishop was the celebrant, and Dr Whitehouse, the Bishop of Illinois, th preacher. Three archbishops, twenty-si bishops of the United Kingdom, twenty-fou Colonial bishops, and twenty-three Americar bishops attended, and the first step was t issue a pastoral address to churchmen all ove the world, a document pronounced by Cardina Manning to be the most important manifest produced by the Church of England since th Reformation. The address was written b Bishop Wilberforce, and approved by the bod with very few alterations. The discussion were in private, but the notes are preserve in Lambeth Library, and were, after som time, printed in the *Guardian* newspaper Some general resolutions were drawn up and published in a pamphlet by Archbisho Longley. The Conference lasted four days.

In 1878 Archbishop Tait was called upo by influential members of the Church t invite a second conference. Exactly 10 bishops met at Lambeth on Tuesday, July 2nd: thirty-five English, nine Irish, seve Scottish, thirty Colonial, and nineteen Ameri can. The conference lasted four days, an was then adjourned to Monday, July 22nd the intervening time being occupied wit committees held at Lambeth, London House and Farnham. At noon on July 22nd th conference again assembled, and held de liberations till the following day. On Satur day the 27th the proceedings were closed b a stately service in St. Paul's Cathedral, wit a solemn Te Deum and celebration, at whic upwards of ninety bishops were present.

The Conferences did much to promot brotherly feeling between the English-speak ing races, and will probably be repeated a due intervals.

**Lambeth Degrees.**—Degrees conferre by the Archbishop of Canterbury. This is right belonging to him since the days o Henry VIII., and was given to him when th like right was taken away from the Pope In the words addressed by the Archbishop t the receivers of degrees we have: "Whereas the Archbishops of Canterbury, enabled by the public authority of the law, do enjoy, and long have enjoyed, the power of conferring

degrees and titles of honour upon well deserving men, as by an authentic book of Taxations of Faculties, confirmed by authority of Parliament, doth more fully appear; we therefore, being vested with the authority aforesaid, and following the example of our predecessors, have judged it expedient, in consideration of your proficiency in study, uprightness of life, sound doctrine, and purity of morals, that you be dignified with the degree of [*A.B.*], and we do by these presents, so far as in us lies and the laws of the realm do allow, accordingly create [*Here a chaplain invests the candidate, still kneeling, with the hood of the degree* (which by custom is that of the University to which the Archbishop himself belongs), *and if the degree to be conferred be the Doctorate, the Archbishop here places the cap on the head of the candidate and removes it again*] you an actual [*M.A., Doctor, etc.*], and we do also admit [*Here the Archbishop takes between his hands both the hands of the candidate*] you into the number of the [*Master of Arts, Doctors, etc.*] of this realm." The candidate then stands up, and the Registrar reads the following proviso: "Provided also that these presents do not avail you anything unless duly confirmed by the Queen's Letters-Patent." The degrees thus conferred are, first, M.A., which — though formerly it was not so — is only given after a strict examination. (This rule was laid down by Archbishop Tait, and is followed by his successor.) Other degrees, B.D., D.D., D.C.L., and LL.D.; Mus. Doc. and M.D., are conferred for some special and acknowledged merit or public service. The fees for the letters-patent range, according to the degree, from about £40 to £100.

**Lami,** Bernard, priest of the Congregation of the Oratory, was born at Mans in 1640. He gave early promise of a great genius for learning, was a considerable linguist, and a good mathematician, philological critic, and philosopher. He taught philosophy at Saumur and Angers, but, making enemies among the Aristotelians by his leanings to the Cartesians, he was banished to Grenoble, where he gave divinity lectures. He was recalled to Paris in 1686; was rebanished, and finally settled at Rouen, where he died in 1715. His first works were upon scientific and mathematical subjects. In 1696 appeared his *Apparatus*, or *Introduction to the Bible*, published in Latin and French, and, soon after, the *Harmony*, or *Agreement of the Four Evangelists*, which occasioned a great deal of controversy, and caused Lami to reply by a commentary on the *Harmony*. He also wrote a work on the Temple of Jerusalem, and *A Demonstration of the Truth and Holiness of the Christian Rules of Morality*.

**Lami,** Francis, a Benedictine monk of the Congregation of St. Maur, was bred to a military profession, and served in the French king's army. But afterwards, being weary of that way of living, he turned Benedictine. He had a wonderful genius, was a man of great piety, and went through all the stages of monastic discipline. By his application to study he became an excellent philosopher, a polished writer, and very skilful in his judgments upon the many phases of the mind. He published five volumes concerning the knowledge of one's self; a tract of the *Truth of the Christian Religion*, *Modern Atheism Overthrown*, *Pious Reflections upon a Monastic Life*, *Lectures upon Wisdom*, a collection of *Letters upon Theological and Moral Subjects*, *The Unbeliever Conducted to Religion by Reason*, *Philosophical Letters upon Divers Subjects;* a tract against eloquence, entitled *The Rhetoric of the College betrayed by its Apologist;* and, lastly, *A Discourse concerning the Knowledge and Love of God*. He died at St. Denis in April, 1711.

**Lammas Day.**—The most probable explanation of this name for August 1st is that which derives it from Hlafmæsse or Loafmass, it having been customary to offer at the mass bread made of the new corn. Its coincidence with the feast of St. Peter's chains, or "St. Peter in fetters" in the Romish Church, gave rise to the popular derivation of Lambmass, St. Peter being regarded as the patron of lambs; an idea originating in the Saviour's commission to him "Feed my lambs."

**Lamennais,** Hugues Félicité Robert de, the son of a shipowner, was born at St. Malo in 1782. He received his first lessons from his elder brother, and then continued his studies alone; but in spite of all disadvantages he was able to read Livy and Plutarch when only twelve years of age. In 1794 he went to live with an uncle, and used to spend whole days in reading Rousseau, Malebranche, and other similar writers, which served to ripen his judgment and develope his religious fervour. He entered the Seminary of St. Malo as teacher of mathematics in 1807, received the tonsure in 1811, and five years later was ordained priest. He went to Paris in 1814, where he published an attack on Napoleon I., on account of which he had to leave France during the Hundred Days. He came to England, and was usher in a school kept by the Abbé Caron near London. In 1817 appeared the first volume of his *Essay on Independence in Religious Matters*, which made a great impression. It contains a denunciation of all compromise in matters of faith, and denounced Gallicanism, but adhered to the orthodox standard of Christianity, and upheld clerical authority in preference to private judgment. It brought about a revival all over France, and gave great support to the Ultramontanists. When Lamennais visited Rome in 1824 he was cordially welcomed by Pope Leo XII., who offered him a cardinal's hat, which he refused. Two years later appeared *Religion Considered in its Relation to Civil and Political Order*, which was almost

revolutionary in tone, and the author was fined for it by the *Cour Correctionnelle*. The revolution of 1830 was the occasion of his declaring the people's supremacy in matters of State, and he pointed out the temporal abuses of the Church while retaining his reverence for her spiritual authority. In September of the same year he started a journal named *L'Avenir*, of which the motto was "God and Liberty." Among the contributors were the Abbé Lacordaire, M. de Montalembert, the Abbé Gerbert, Victor Hugo, and others, who had all adopted Lamennais's opinions and spread them all over France. The paper did not last long, for the Jesuits and others took alarm at it, and, after it had been published a year, it was suspended by the Pope. Lamennais went to Rome to state his views, and to ask for a recall of the sentence. His wish was complied with; but in Sept. 28th, 1832, an encyclical letter was published condemning the liberty of the press in terms which implied a censure of the journal. Lamennais submitted and suppressed it, but in 1834 appeared his *Words of a Believer*, which finally severed his bond with the Church. The revolutionary party applauded him for his independence, and the book ran through eight editions in a few months. He died twenty years after, forgotten, unreconciled to the Church, and allied to the extreme Republicans. Among other works are *The Affairs of Rome* [1836]; *The People's Book* [1837]; *The Country and Government* [1840], for which he was imprisoned for a year; *A Voice from Prison* [1846]; *Sketch of a Philosopher* [1840–46], etc.

**Lamps** were in symbolic use in the early Church. Thus they are found in the tombs in the Catacombs, probably having been placed there in symbolism of faith in the resurrection to life. In the Roman Catholic Church a lamp is always kept burning before the Reserved Sacrament in churches, the oil of which must be of olive, unless the bishop give leave for other oil to be used, and the alternative must never be mineral oil except in cases of absolute necessity.

**Lance,** The Holy.—According to early tradition, the lance which was presented by Rudolph of Burgundy to Henry I. of Germany was made out of the nails which were used to fasten Christ to the Cross, while in a later tradition it is said to be the spear with which His side was pierced. Innocent VI. established a feast in its honour in 1354. Another lance, discovered by the Empress Helena, was found at Antioch in 1093, and the sight of it much encouraged the crusaders. The iron with which it was inlaid was brought to Rome under Innocent VIII. and preserved in the Vatican.

In the Greek Church the name "holy lance" is given to the knife used to pierce the bread of the Eucharist.

**Lanfranc,** Archbishop of Canterbury, was born of a high family of Pavia, in 1005, studied law at that university and others in Italy, and practised with great success. It is supposed that in unsettled times his family was exiled. About 1039 he founded a school at Avranches, which gained distinction from his great capacity for teaching, and the culture of Greek literature. His thoughts, however, being turned to religion, he retired to Herluin's Benedictine establishment at Bec in 1042. Though unlearned, Herluin won Lanfranc's lifelong affection by his great piety. Lanfranc became teacher and, in 1046, prior of the monastery, Anselm being one of his pupils. By denouncing the Duke of Normandy's marriage with Matilda of Flanders, Lanfranc incurred his anger; but it was turned into favour by Lanfranc's spirit in requesting a nimbler beast than the sole and sorry horse of his community, on which to fulfil the Duke's command of quitting the country. He went to Rome to obtain a dispensation for the Duke's marriage, and was present at the Council held there in 1059, at which he disputed with Berengarius, who denied Transubstantiation. In 1066 Lanfranc reluctantly became Abbot of St. Stephen's Abbey, Caen, refused the Archbishopric of Rouen in 1067, and was only under great pressure consecrated Archbishop of Canterbury, amidst the ruins of its cathedral, on August 29th, 1070. Having secured his status by receiving the pallium at Rome, Lanfranc obtained a decree by which Church property was to be restored, and which enabled a lawsuit to be brought against Odo, the King's brother. The cause was argued three days on Penenden Heath, and judgment given for the Archbishop. In 1076 he rebuilt Canterbury Cathedral, and in 1077 attached to it a Benedictine monastery. Lanfranc adjusted, in 1079, the relations of the Sees of York and Dublin to the See of Canterbury, by claiming their canonical obedience to the Primate, while he supported the Royal Supremacy over the Church, and its independence of Rome, encouraging the King in his refusal of homage to the Pope. Six Councils were held from 1072 to 1086, which pronounced on points of ritual, precedence, simony, and celibacy, the ruling on the last-named being that no prebendary should be married, and that, while those priests already married should not be obliged to part with their wives, those that were single should continue so, and that in future no person should be ordained till they had first promised not to marry. In conformity with the canons of the Laodicean and Sardican Councils, prohibiting bishops' sees in small towns, that of Lichfield was removed to Chester, Selsey to Chichester, Elmham to Thetford, Sherborn and Ramsbury to Old Sarum, all in 1075; Wells to Bath, 1088; Dorchester to Lincoln, 1095. The *Use of Salisbury*, compiled by Osmund, was sanctioned

by the Archbishop, 1085. He also devised the separation of the civil and ecclesiastical courts [1085]. Lanfranc died, May 24th, 1089, of a fever, at the monastery, Canterbury, and was buried in the cathedral. Among his writings are, *De Corpore et Sanguine Domini Nostri*, a defence of Transubstantiation against Berengarius' teaching, published by Dom Luc d'Achery, 1647, with Lanfranc's *Commentary on the Epistles of St. Paul, Notes upon some Conferences of Cassian, A Book of Letters*, etc. His *Decreta pro ordine Benedicti* is an adaptation of the Benedictine rule to the circumstances of his new monastery at Canterbury.

**Lange,** JOACHIM, a German Pietist, was born in Altmark in 1670. After studying at Quedlingen and Magdeburg, he went to Leipsic, where he met FRANCKE [q.v.], whom he accompanied to Erfurt and Halle. He went to Berlin in 1693, and in 1709 became Professor of Theology at Halle, and died there in 1744. Lange is the author of several works, many of them controversial. While disputing with Löscher he wrote the *Idea of Pseudo-orthodox Theology, Sincere News, Might, Middle Path*, etc.; and against the philosopher Wolff, *The Cause of God, A Modest Enquiry*, etc.

**Langton,** STEPHEN, ARCHBISHOP OF CANTERBURY.—His birthplace is claimed by Lincolnshire (from the existence of Langton, near Spilsby), by Devonshire, and by Sussex. His parents, described as "fideles et devoti," were possibly of the Yorkshire family of that name. Stephen studied at the University of Paris, gaining distinction for his learning, and becoming its chancellor, in power if not in name. At this time began his intimacy with Lothario Conti, who, on his election as Pope Innocent III. in 1198, sent for Langton, and entrusted him with literary and political matters. In 1205, on the death of Hubert, Archbishop of Canterbury, a complication arose from rival nominations by King John and the monks of Canterbury. Each party referred the matter to Rome. Innocent caused Langton, now a Cardinal, to be elected [December, 1206], a step in accordance both with his scheme of securing the ascendancy of Rome over foreign Churches, and also with his appreciation of virtue and talent. His appointment was resented by the King, and on his consecration by the Pope at Viterbo [June 17th, 1207], John expelled the Chapter of Canterbury, who had acquiesced in the election. A meeting between the King and Langton at Winchester failing to produce a reconciliation, Innocent laid an interdict on the country. Langton retired to Pontigny for six years, occupying himself with literary pursuits. During this period the King held unsuccessful negotiations with the Papal envoys and with Langton, was excommunicated and threatened with a crusade, and finally yielded, even consenting to be a vassal of the See of Rome. Archbishop Langton was sent for, when he absolved the King at Winchester and celebrated the Eucharist. Langton found two tyrannies dominant—the nobles and people oppressed by the King, and the rights of the Church usurped by the Papal Legate. His work now was to obtain freedom from both, and he showed singular independence in risking censure from Rome. Organising with great courage and wisdom the barons' struggle for freedom, he forced upon the King the revival of the "Laws of the Confessor" and of Henry I. as embodied in the great Charter, signed June 15th, 1215. Innocent avenged this humiliation of his vassal by revoking the Magna Charta and suspending Langton, who, the same year, attended, as Cardinal, the fourth Lateran Council, hoping to make his case heard, but was coldly received by the Pope, and detained as a state prisoner. King John and Pope Innocent died in 1216. In 1218 Langton returned to England, further secured the recognition of the Charter, and eventually procured the recall of the Legate. In 1220 the Archbishop recrowned the young King Henry III., and caused the remains of Thomas à Becket to be translated from the crypt to a costly shrine in Canterbury Cathedral. A Council was held by him in 1222 at Osney, near Oxford, at which important canons were passed; and at another, at Westminster, 1226 an attempt made by the Pope to obtain certain prebends for the Church of Rome was defeated. Langton welcomed the Dominican and Franciscan Friars as missioners to the wretched and criminal settlers in towns. His last years were passed in retirement at the Manor House of Slindon, in Sussex, his brother Simon, whom he had appointed Archdeacon of Canterbury, acting for him. The Archbishop died July 9th, 1228. That he was deeply read in the Bible is shown by his commentaries on Old Testament books, while his writings include, as subjects, a life of Richard I.; a Canticle on our Lord's passion; a sermon on the Holy Virgin; and two other pieces said to be in the Duke of Norfolk's library. One of the earliest Norman-French miracle plays, a *Life of Mahomet*, and a *Life of Becket*, are attributed to him. A list of his works is given by Cave, *Hist. Lit.*, p. 703.

**Laodicea,** COUNCIL OF.—The date of the Synod of Laodicea is uncertain. It has been thought by some to have been prior to that of Nicæa, but it has now been proved to have taken place later than 344 A.D., probably about 363. It is said to have been summoned in order that the clergy of Lydia and Phrygia might meet together to censure some who were reviving the Homoousian controversy, and to choose men of approved faith for the episcopate. They agreed upon sixty canons, which are still extant. The last of these contains a catalogue of the books of

Holy Scripture, and this document is of great importance in the history of the Canon of Scripture. It omits the Old Testament Apocrypha. [See *Westcott on the Canon.*]

**Lapse.**—In the Church of England, if the patron does not present a clergyman to a benefice within six months of its falling vacant, the patronage lapses to the bishop; if he fails to present in six months, it further lapses to the archbishop; and six months afterward to the Crown. Thus if the archbishop be the patron, the sovereign can present six months after the first vacancy.

**Lapsed.**—Those who in time of persecution denied the faith. Such on their repentance were received back into the congregation, and it was held a grievous offence on the part of the clergy if they refused to receive and reconcile the penitent. But though reconciled, they were excluded from all ecclesiastical power and government, and remained classed among "the penitents." They could not be ordained, or, if they lapsed after ordination, they were not suffered to resume their office on their reconciliation. Some exceptions, however, were probably made to this strict rule, when it was deemed to be to the interest of the Church that it should be suspended.

**Lardner,** NATHANIEL, an eminent English critic, was born at Hawkhurst, in Kent, in 1684. He belonged to a body of English Presbyterians who had become Unitarians. In early life he was a pupil of Dr. Joshua Oldfield, a Unitarian minister of eminence. Lardner spent more than three years at Utrecht, where he studied under Graevius and Burmann, and was then some time at Leyden. He returned to England in 1703, and continued his theological studies, but did not begin to preach till he was twenty-five. He became private chaplain to Lady Ireby, whom he accompanied to the Netherlands, and remained with her till her death in 1729. He then became lecturer at the chapel in Old Jewry, and died in 1768. Lardner was not a popular preacher, being defective in his elocution and lacking the power to modulate his voice, on account of his deafness. But his *Credibility of the Gospel History* and his *Jewish and Heathen Testimonies* have gained him a place among the ablest apologists for Christianity that we have.

**Lasco,** JOHN À, or JAN LASKI, was born at Warsaw in 1499. He was the younger son of a noble Polish family, and was educated for the Church. He visited Louvain, Zürich, and Basle, where he resided with Erasmus, and on his return to Poland was promoted; but in 1536 he was offered the See of Cujavein, which he refused, stating that he agreed with the Reformers. He went to Friesland, where he founded and consolidated a Reformed Church; but on the introduction of the Interim there in 1549 he was compelled to seek shelter in England. Edward VI. appointed him Superintendent of the Congregations of Foreign Protestants (German, Belgian, French and Italian) in London, and the Church of St. Augustine's Monastery in Austin Friars, now the Dutch Church, was granted to him, and permission to use his own ceremonies. He published in Latin the service used by his Church, and this service contains a form of confession and absolution from which some phrases were added to the second Prayer Book of Edward VI. On the accession of Queen Mary, Lasco was obliged to leave England with his congregation, and after many hardships they arrived at Emden in 1554; but just as they were preparing to settle down, Lasco was re-called to his country, King Sigismund being favourable to the Reformation. He was appointed in 1556 Superintendent of the Reformed Congregations of Little Poland, and died there in 1560. The Bible was translated into Polish under his supervision.

**Last Things,** THE FOUR.—Death, judgment, heaven, hell. [ESCHATOLOGY.]

**Lateran,** ST. JOHN OF.—The chief basilica of Rome, so-called from the name of Lateranus, who was put to death by Nero, and to whom the site formerly belonged. The palace belonging to it was given to the Pope by the Emperor Constantine, and was rebuilt by Sixtus V Constantine built the basilica, adorned it richly, and gave large endowments for the maintenance of its clergy. It was rebuilt by Pope Innocent X.

The *Lateran Councils* were so called from being held in this church. The first of these (or Ninth General Council) was held in March, 1123, and dealt principally with the subject of investiture, in which it followed the decree of the Concordat of Worms. Twenty-two canons were drawn up by this Council; one of these forbade simony, and others forbade the marriages of the higher orders of priests.

The Second Lateran Council, held in April, 1139, was attended by 1,000 bishops, whom Pope Innocent II. had assembled to confute the doctrines of Arnold of Brescia. It put forth thirty canons: the first against lay-investitures; the second and ninth about excommunications; the fourth concerning ecclesiastical habits; the sixth against immoral priests; the seventh forbids the hearing of masses said by such; the eighth restrains priests and monks from exercising the professions of law and physic; the tenth is against laymen who take tithes; the thirteenth against usurers, whom it deprives of Christian burial; the fourteenth imposes a like punishment on those who fight only to show their bravery; the fifteenth excommunicates the strikers of priests; the seventeenth forbids marriages of near kindred; the twenty-first excludes the children of priests from the priesthood; the twenty-third is against Arnold

of Brescia and his followers; the twenty-ninth against those who made warlike instruments for the infidels.

The Third Lateran Council was held by Pope Alexander III. in 1179 for the purpose of opposing the Emperor Frederick I., who had set up three Anti-Popes in opposition to the Popes of Rome. It was designed also to condemn the opinions of the Albigenses, or Cathari. It issued twenty-seven canons: the first concerns the election of the popes of Rome; the second revokes the ordination of anti-popes; the third regulates the age of bishops, curates, and archdeacons; the fifth prescribes that no clerk be ordained without a title to some benefice; the sixth orders prelates to give notice before excommunication, and forbids friars to appeal from the sentence of the chapter or their superior; the eighth forbids the expectation of benefices; the eleventh is against immoral clergy; the twelfth forbids meddling with temporal affairs; the thirteenth and fourteenth are against pluralities; the fifteenth orders that Church goods may only be employed for the use of the Church; the sixteenth regulates the resolutions of chapters; the eighteenth orders the erecting of præceptorial prebends in cathedrals; the nineteenth excommunicates secular Powers that pretend to have a right over the Church; the twentieth forbids tournaments; the twenty-fourth forbids furnishing the infidels with arms; the twenty-fifth prohibits the giving of the communion to public usurers; the twenty-sixth forbids Christians to live with Jews, Saracens, etc.; the twenty-seventh excommunicates the Cathari, Paterines, and other so-called heretics, and threatens with a like sentence those who defend or harbour them.

The Fourth General Lateran Council (called *The Great* because of the vast number of prelates who assisted at it) was convened by Pope Innocent III. in 1215. The Patriarchs of Constantinople and Jerusalem assisted in person, and those of Alexandria and Antioch sent deputies, and besides them there were seventy-one archbishops, and 340 bishops, and above 800 abbots and priors, as well as ambassadors from most of the sovereign princes. The most important of the seventy chapters in which the decisions of the Council were formulated are as follow: the first approves the term "transubstantiation;" the second condemns the errors of the Abbot Joachim; the third to the ninth treat of the way of rooting out heretics, forbid preaching without due approval, and regulate the Inquisition; the eleventh orders the establishment of prebends for scholars and divines; the twelfth orders the reformation of the religious orders, while the thirteenth forbids the founding of any new ones; the fourteenth is against the immorality of the clergy; the fifteenth ordains punishment to those wanting in sobriety, and the sixteenth regulates their life and behaviour; the seventeenth respects the divine office; the nineteenth forbids the exposing of profane household stuff or furniture in the churches; the twenty-first commands all persons to confess at least once a year to their curate, and to communicate at the feast of Easter; the twenty-second orders physicians to make their patients send for confessors; the twenty-fourth speaks of elections; the twenty-fifth and following are about election to benefices; the twenty-ninth forbids pluralities; the thirtieth hinders the sons of canons from succeeding to their father's benefices; the thirty-second and thirty-third are about the stipend of curates; the thirty-sixth is concerning appeals; the forty-sixth, concerning ecclesiastical privileges; the fiftieth and fifty-first, about marriages; the sixty-first forbids to expose lightly the relics of the saints; the sixty-fourth is against regulars who accept money for receiving persons into any religious order; the sixty-seventh and sixty-eighth are against the usury of the Jews.

The Fifth Lateran Council, though it lasted from 1512 to 1518, is not of great importance, as it was held chiefly in opposition to the Council of Pisa, which had been summoned under the joint auspices of Louis XII. of France and the Emperor Maximilian, to curb the ambition of Pope Julius II. His countermove was to summon a Council at the Lateran which annulled the decrees of Pisa. His death took place whilst the Council was sitting, but his successor, Leo X., took care that it should effect no ecclesiastical reforms.

**Latimer,** Hugh, an eminent bishop and Protestant martyr, was born at Thurcaston, near Leicester, about 1490, the son of a yeoman. He was educated at the school of his native place till the age of fourteen, when he was entered at the University of Cambridge, where he took his M.A. degree in 1514, being afterwards ordained at Lincoln. At first he was a zealous supporter of the Roman Catholic faith, in which he had been brought up, and argued for it on the occasion of taking his B.D. degree in 1524; but Thomas Bilney going afterwards to his room and discussing with him in private convinced him of the truth of the doctrines of the Reformers, and he gradually accepted them. In the dispute concerning the marriage of Henry VIII. with Catherine of Arragon, Latimer took an active part on the side of the King, which was rewarded by his being made one of his chaplains, and appointed soon after to a living in Wiltshire. Other controversies in which he took part ended less happily, and he succeeded, by his outspoken plainness, in making numerous enemies. The Bishop of Ely was so displeased at a sermon he heard, that he forbade the Reformer to preach again at the University, and complained to Cardinal Wolsey on the subject.

Wolsey examined Latimer privately, and gave him full sanction to preach as he liked. He so exercised this privilege that he became the most celebrated preacher of his day, and his Sermons have retained their position among English classics, marvellous in their clearness and homeliness of expression. He was appointed in 1535 to the Bishopric of Worcester, which had been hitherto much neglected, so that the clergy there were more ignorant than in any other part of England, and Latimer devoted all his energies to effecting a reform of such a state of affairs, in spite of the opposition his efforts met with both within the diocese and at Court. In 1539 the King published the *Act of the Six Articles*, which enforced belief in Transubstantiation and other doctrines of the Romish Church. Latimer had come to London to obtain medical advice, and he now took the opportunity of publicly disclaiming his assent to the Six Articles. Immediately afterwards he and the Bishop of Salisbury resigned their sees, and, through the influence of Bishop Gardiner, Latimer was imprisoned for a short time in the house of the Bishop of Chichester. After being released he lived in obscurity, forbidden to preach, or to come within a few miles of London or of his old diocese, and in 1546 he was sent to the Tower, where he remained till the accession of Edward VI. With the opening of King Edward's reign Latimer began to preach again, refusing to accept his old bishopric, since he felt that his true mission was as a preacher. People crowded to the churches to hear him, and he often preached before the King, who was much under his influence. In 1553 King Edward died, and Latimer was again sent to the Tower, and was brought to trial to answer to various accusations of heresy. He was burnt at Oxford with Bishop Ridley, on 16th October, 1555.

**Latin Church.** [Rome, Church of.]

**Latin Gate,** St. John before the, [*S. Joannes Evan. ante Port. Lat.*].—A festival celebrated on May 6th, the anniversary of the supposed deliverance of St. John the Evangelist from martyrdom. It is related by Tertullian and St. Jerome that a persecution of the Christians took place at Ephesus under Domitian, and that St. John was seized and sent to Rome, where he was cast into a cauldron of boiling oil before the Porta Latina. When released he was not only uninjured, but seemed to be endowed with renewed health and strength. He was accordingly banished to Patmos. The legend is not mentioned by contemporary authors; and late criticism places the sojourn in Patmos much earlier than the reign of Domitian, probably in that of Nero.

**Latin,** Service in.—The saying of the prayers and services of the Church "in a tongue not understanded of the people," was one of the first subjects to which the Reformers of the sixteenth century turned their attention. In fact we may say that the Reformation Acts of the reign of Henry VIII. were confined to this. The Bible was translated into English, and set up in churches; the Litany also was translated into English, to be followed, in the reign of Edward VI., by the abolition of Latin use, except in universities and other places of learning.

The Roman Church is professedly unwilling to allow the Mass to be said in other than dead languages, though Latin is not the only one. Thus in some places it is said in Greek, in others in Syriac, in Coptic, and in Slavonic. Latin is, however, by far the most common. It is not denied that the public worship was originally in the vulgar tongue of the various nations; but as a language gradually ceased to be the vernacular, as Latin did, the Church was unwilling to alter, and no instance is on record of a change in this respect being allowed by the Roman Church, though there are a few cases where newly converted nations have had the Mass in the vernacular. The Council of Trent declared the Mass in the vernacular to be "inexpedient." The reasons given for this prohibition are twofold. First it is alleged that the ancient rites should be most jealously guarded, lest error might slip in unawares through change, the purity of doctrine be endangered, or the reverence of the people diminished. Secondly, it is said that the uniformity of language in all lands impresses upon worshippers everywhere the unity of the Church. And it is added that as each worshipper may possess a translation side by side with the Latin formulary, he knows what is going on.

That the rendering of the Latin into the vernacular, however, at the Reformation, gave a wonderful impetus to an intelligent use of the Bible and the Liturgy, is evident to any student of history. So entirely did it commend itself to the English nation, that when the nation returned for a while to the Roman obedience in the reign of Mary, no attempt was made to take away the English Bible, though at first the translation had been fiercely opposed by the Roman Church.

**Latitudinarians.**—Bishop Burnet, in his *History of His Own Times*, thus defines this party: "They loved the constitution of the Church and the Liturgy, and could well live under them, but they did not think it unlawful to live under another form. They . . allowed a great freedom both in philosophy and in divinity, from whence they were called 'Men of Latitude.'" The Latitudinarians derived their peculiar tenets from the writings of Arminius and his pupil Episcopius, of the University of Leyden. The opinions of these two were introduced into England by John

Hales in the seventeenth century. One great aim of the Latitudinarian system was to unite all Christians, with the exception of Roman Catholics, into one communion; and in order to effect this, as John Hales writes in his tract on schism, "Liturgies and public forms of service" should be "so framed as that they admitted not of particular and private fancies, but contained only such things as those in which all Christians do agree." Again in the same tract, he writes, "Remove from them (*i.e.*, the Liturgies) whatever is scandalous to any party, and leave nothing but what all agree on." Thus to please the Arians, the Godhead of the Saviour might be given up, and the Nicene Creed revised; and indeed it is very difficult to see what part of the Christian faith would remain, if this system were to be adopted as the rule of the Church. Among the more eminent Latitudinarians were Chillingworth, the friend of Hales, Theophilus Gale, John Smith, Whichcot, Cudworth, Burnett, Archbishop Tillotson, and in more recent times Dr. Arnold and Dean Stanley. Not indeed that these in all points would agree with the extreme opinions of Hales. One fundamental principle of this school of divines is the all-sufficiency of Scripture, explained by each man for himself, according to his own private judgment; hence they have been led to look upon the system of the Church and many of its doctrines as little, if anything, more than matters of opinion. Thus, in the times of the Stuarts they looked upon Church government, which was then the great controversy of the day, as a thing in itself indifferent. The same opinion is expressed by Dr. Arnold in his volume *On the Church*: "The form of its government is fixed by law, a law in its origin framed by man. . The Church, as such, has no divinely appointed government." So, more generally, the same writer says: "The perfection of Christian doctrine consisted in clearly understanding that Christ's death had rendered all priesthoods, sacrifices, and ceremonies, for the time to come, unimportant." To try to unite in one all who are striving after good, and fighting against evil, is a praiseworthy object; at the same time it should be remembered that no true or lasting union can be looked for by the giving up of real principles and convictions, or by looking upon them as mere matters of unimportant detail.

After the Restoration, in 1660, this school increased greatly in influence, many of its members occupying high positions in the Church. In the present day the Latitudinarians form a considerable section of the Church of England, many of their number being noted for great learning and piety.

**Latria** [Gk. *latreia*, "service"].—A word applied in theology to the service and worship due only to God, and lawfully offered to Him alone. It is distinguished in the Roman Catholic Church from *dulia*, the veneration paid to saints and angels; and from *hyperdulia*, the special veneration due to the Blessed Virgin, who cannot, however, receive *latria*, because she is a creature of God.

**Latrocinium.** [Ephesus, Robber Council of.]

**Latter-Day Saints.** [Mormon.]

**Laud,** William, D.D., Archbishop of Canterbury, was born October 7th, 1573, at Reading, where his father was a clothier in good circumstances. He was educated till 1589 at the Reading Free School, where he gave promise of his future eminence. Thence he went to St. John's College, Oxford, in 1600, took holy orders, and in 1601 was ordained priest. The tone of Oxford was Calvinistic, but Laud was under the influence of Buckeridge, and through a course of studies based on the Fathers, the Councils, and Ecclesiastical historians, instead of the system of Geneva, he developed views on baptism and the constitution of the Church which, though in accordance with the scheme of the Anglican Reformed Church, ran counter to the Puritan theory, and excited the charge of Popery. In 1605 Laud solemnised the marriage of the Earl of Devon and Lady Rich, with whom the Earl was living while her husband was still alive; a step he afterwards deeply mourned, observing the anniversary as a fast, and alluding to it in his diary as "my cross about the Earl of Devon's marriage." He was given successively the livings of Stanford, 1607; North Kilworth, 1608, and Cuckstone, exchanging the latter for Norton on account of ill-health, from which he suffered much throughout life. He had previously exchanged North Kilworth for the living of West Tilbury, in Essex. In 1611 he was elected President of St. John's, in spite of Abbot's opposition. By Neile's influence he was appointed one of King James's chaplains, and in 1616 Dean of Gloucester. Here Laud attracted notice as a church restorer. The authorised externals of religion had been so neglected or destroyed, that Laud's zeal for order found continual occupation in bringing things, as the King said, "to a pitch of reformation floating in his own brain." His acts were legal, but every step from Calvinism was held to be a step towards Popery, and was combated accordingly. Laud's opponents did not recognise his wish to defend the Church equally against Romanism and Calvinism, nor their own tendency to ignore the Church's teaching while professing to be its members. In 1617 he went to Scotland with the King, with whose project of strengthening the Episcopal Church Laud sympathised, though he does not appear to have taken an active part in it. He was consecrated Bishop of St. David's, Nov. 18th, 1621, and made visitations of the diocese in

1622 and 1625, when the fabric and service of the churches received his care and pecuniary help. He was employed to combat Fisher the Jesuit in his attempt to proselytise the Countess of Buckingham, and though in her case Laud's arguments were only temporarily successful, they confirmed the Duke of Buckingham's faith and remain a standard work on the subject. The charge of Popery was raised against Laud from his restrictions on preaching, the relaxation of statutes against Papists, and his intimacy with Buckingham at the time of the Spanish match. He had powerful enemies in the Lord Keeper Williams and Archbishop Abbot; their influence, however, did not disturb his favour with the King nor with Prince Charles, who, on his accession in 1625, appointed Laud to preach on the opening of Parliament. He was also called upon for a list of noted clergy with the distinguishing "orthodox" and "Puritan" to each name, as guide to the King in the customary appointment of new chaplains, and was made secretary to the committee who arranged the coronation ceremonial. In 1626 Laud was raised to the Bishopric of Bath and Wells and made Dean of the Chapel Royal, when he requested the King to attend the prayers as well as sermon on Sundays, and to permit the service to continue uninterrupted by his entrance. Laud admitted the accusation by Parliament that he was the author of certain of the King's speeches, saying, "Being commanded to the service, I hope it shall not now be made my crime that I was trusted by my sovereign." He was deputed to issue instructions urging the clergy to support the Loan for Denmark, and, in 1628, to answer the remonstrance from Parliament that alleged increase of Popery in Ireland, the secret Romanism of himself and Neile, and the abuse by Buckingham of his many offices. Laud's tone in the reply was not conciliatory. He had been made Privy Councillor in 1627, and in 1628, on the death of Buckingham, became the King's foremost adviser, and, in consequence, the numerous unpopular measures at this time were indiscriminately attributed to him. He was translated, July 15th, 1628, to the See of London, and his instructions to the province of Canterbury in reference to lecturers, created great discontent among the Calvinists, already exasperated by the declaration prefixed to the reprint of the Thirty-nine Articles, which the House of Commons protested they held only in the sense in which they had been established in Queen Elizabeth's reign. In 1630 Laud was elected Chancellor of the University of Oxford, in which he took the deepest interest throughout life. He caused its forgotten statutes to be searched for and set in order, established canonries in connection with the professorships of Hebrew and public oratory, and a professorship of Arabic. To St. John's College he added a new quadrangle, enlarged its library, and built a new one, presenting it with a great number of valuable papers, books, and manuscripts in many languages. He also, in 1631, set on foot the rebuilding of St. Paul's Cathedral. In 1633 Laud accompanied the King to Scotland. The distinctions conferred on the Scotch prelates, as honours, only increased the ill-will against them, and the Service Book with Canons, afterwards drawn up by them in correspondence with Laud, raised a storm of resistance in 1637, which culminated in 1643 in the Covenant. Laud succeeded Abbot as Archbishop on Sept. 19th, 1633, when a Cardinal's hat was also twice offered him from Rome, whether as bait or snare is not clear. The impropriations bought by the "feoffies" were confiscated to the Crown, and the Book of Sports was reprinted with a declaration that the people should be protected in their lawful recreations after the Sunday services. Both measures caused a great outcry. The Archbishop commenced a metropolitical visitation in 1634, and among other measures enjoined the removal of the sacramental table from the body to the east of the churches, according to an injunction of Queen Elizabeth, and the addition of a railing to ensure its being no longer perverted from its peculiar use to that of parish table or school desk. His enactments that the Winchester, Hereford, and Canterbury Prebendaries should, by bowing towards the altar, "make due reverence to Almighty God," was construed as a belief in Transubstantiation, of which Laud declared, "I perceive Transubstantiation is confounded with the Real Presence, whereas these have a wide difference." As in 1623–24 Laud relieved the clergy throughout the country from the pressure of subsidies, so he now alleviated the poverty of those in London. In Ireland he obtained the acceptance of the Thirty-nine Articles by the Church, and the restoration to her of the impropriations held by the Crown, Strafford being his zealous coadjutor. The Archbishop enforced stringent regulations on English churches and military chaplaincies abroad, and endeavoured to attach to the Church all those who, though of Dutch or French parentage, were born in England. From 1635 to 1636 Laud held the post of Lord High Treasurer. Prynne, Bastwick, and Burton were, in 1637, brought before the Star Chamber for seditious and libellous writings and sayings, and were barbarously punished. Laud was unfairly held to be the author of these and other Star Chamber and High Commission sentences. His share in acquiescing in them is sufficiently deplorable and unjustifiable, but their excessive severity was in keeping with the intolerant spirit of those times. Laud's temper was quick and his manner not conciliatory, but he declared with reference to opponents, "I have sometimes forborne them a twelvemonth together," and with Bishop Hall and Hales of

Eton, antagonism was changed into friendship. In 1637 Laud thwarted the proselytising scheme of the Papal party, by procuring the expulsion of Montague and Mathew from the Court. He enforced an arbitrary censorship of the Press, and prohibited the importation of Geneva Bibles. In 1640, the Duke of Hamilton's embassy to Scotland having failed, he, with Strafford and Laud, advised the calling of Parliament. After a short and stormy session, occupied with complaints against the bishops, it was dissolved on the false information that no supplies would be granted for the suppression of the Scotch Rebellion. The Convocation sitting simultaneously voted six subsidies and framed seventeen canons, including the "Et Cetera Oath" and the declaration of the "Divine Right of Monarchy." These canons, and Laud as their author, were condemned by the House of Commons in the Long Parliament, Dec. 18th, 1640, as "confirming the unlawful and exorbitant power which had been usurped over His Majesty's subjects;" also the Scotch Commissioners denounced Laud as the prime cause of the pernicious innovations attempted in their country. He was accused of high treason, and committed to the custody of Maxwell. As the Archbishop left Lambeth he was surrounded by hundreds of his poor neighbours waiting for him, and praying for his safe return. In Feb., 1641, he was summoned to hear the fourteen articles of impeachment, which in his address he said "make me against God in point of religion; against the King in point of allegiance, and against the public in point of safety under the justice and protection of law." He was removed to the Tower, where Strafford was also prisoner; but a meeting was not allowed, and Laud gave his farewell blessing to his friend from a window as he passed to execution. In 1643 the Primate's jurisdiction and patronage were sequestrated, and ten articles added to the charge against him. His trial began, March 12th, 1644. Prynne had seized his papers, and Laud had for reference only three out of the twenty-one packets taken from him. Prynne put a mutilated breviate of the Archbishop's diary into the hands of the peers. Laud was allowed counsel, and made an able defence; but the ordinance of attainder was passed, Jan. 4th, 1645, by the voice of six peers, and, in spite of a pardon granted by the King, Laud was beheaded, Jan. 10th, 1645—not only the first Archbishop, but the first man in England who had died by an ordinance of Parliament. His remains were interred in the Church of All Hallows, Barking, and transferred in 1683 to St. John's College Chapel.

**Lauds.** [Canonical Hours.]

**Launoi,** John de, one of the stoutest upholders of the privileges of the Gallican Church, was born in Normandy in 1603, was ordained priest in 1633, and became D.D. in 1636, but never held a benefice. He lived in retirement, devoting his time exclusively to literature, and died in Paris in 1678. He created many enemies, as he criticised the Breviary and denied the authenticity of many of the legends about the saints. He made himself obnoxious to the Pope by stating that "the Pope had no power to break through, or dispense with, the Canons of the Councils;" and to the Dominican order by writing against Thomas Aquinas. In 1678 he published a book in which he accused the Pope's Annates of committing simony, and confuted the Jesuit Azorius, who had written a book at the end of the sixteenth century to clear them from the imputation of the crime. Copies of these were seized and ordered to be burnt, but Launoi continued to write. His chief work was *De Authoritate Negantis Argumenti.*

**Laura.**—When hermits lived in cells some little distance apart, each man providing for himself, the collection of cells was called a *laura;* when several lived under one roof, and had all things in common, their dwelling was called a *cœnobium.*

**Lavabo** ["I will wash"].—The first words of Psalm xxv. which in the Roman Missal the priest recites while the acolyte pours water on his hands after the oblation. This washing of hands is mentioned by St. Cyril of Jerusalem. There is great variety on this point in the old English rites; in the York use the washing was accompanied by a verse of the fifteenth Psalm, the *Veni Creator*, and a prayer; while in the Sarum use a prayer only was said.

**Lavacrum.** [Piscina.]

**Lavater,** Johann Caspar, born at Zürich in 1741, was the son of a physician. He early showed a depth of religious feeling, and determined to be a clergyman, with which view he travelled in 1763 with Fuseli, the celebrated painter, to study theology under Spalding at Barth, in Swedish Pomerania. He also travelled through Leipsic and Berlin, and returned to Zürich in 1764. Here he attracted some notice as a preacher; but his reputation was chiefly founded on the publication in 1767 of his Swiss songs, and in the following year *Aussichten in die Ewigkeit.* In 1786 Lavater was appointed minister of the Church of St. Peter, in his native city, and held the post till his death. Having very keen powers of observation and discrimination of character, he had a theory that physiognomy ought to be raised to the rank of a science, for he maintained that by close observation men's characters could be discerned from studying their faces. He published this theory in 1775 under the title of *Physiognomic Fragments*; but in after years he abandoned many of his ideas as fanciful. The mysticism which gave rise to these opinions formed a

large part of his religious belief; he had a firm faith in the manifestation of supernatural powers, spiritualism, and anything approaching the miraculous. Nevertheless his evident sincerity and piety caused him to be held in deep veneration among his congregation. Lavater hailed the French Revolution with delight at first, but was horror-struck at the excesses committed, and especially at the murder of the King. He was wounded at Zürich in September, 1799, when tending the dying soldiers at the taking of the city by Massena. After much suffering he died of the wound in January, 1801.

**Law,** CANON. [CANON LAW.]

**Law,** WILLIAM, an influential religious writer, was born at King's Cliffe, in Northamptonshire, in 1686. He went to Emmanuel College, Cambridge, with a view to entering the Church, and was elected a Fellow in 1711; but, refusing to take the oath of allegiance on the accession of George I., he was obliged to vacate his fellowship. He was for some time tutor of Mr. Edward Gibbon, father of the historian. In 1741 Hester Gibbon, sister of his pupil, and her friend Mrs. Hutchinson, determined to retire from the world and devote themselves to charity and good works. They chose Law for their chaplain, and retired to King's Cliffe, where Law spent the last twenty years of his life, dying in 1761. William Law was the author of many works which are deeply tinged with mysticism. The best known is *A Serious Call to a Devout and Holy Life*, which is said to have been more highly praised than any other practical religious book in England, with the exception of the *Pilgrim's Progress*. It had a great influence on Dr. Johnson and also on John Wesley. With the latter Law was at one time on very friendly terms; but a rupture occurred between them, and in later life Law was an ardent admirer of JACOB BEHMEN [q.v.]. Among Law's other works are *The Way to Knowledge*, *The Spirit of Love*, etc.

**Lawrence,** ST., one of the most eminent saints of the Church. While still very young he was ordained deacon by Pope Sixtus, and this was all the more remarkable as the number of deacons in Rome at that time never exceeded more than seven. Sixtus had such implicit faith in him that he was entrusted with the care of the Church plate, and kept an account of the money, which charge afterwards proved the immediate cause of his death. In the year 258 A.D. the Emperor Valerian sent an order that all Christians were to be put to death, and Sixtus was the first to be seized. When Lawrence returned after the execution of his master he gave orders for the gathering together of the poor, and he proceeded to divide the Church money between them, and also what had been obtained by the sale of the Church plate. Having satisfied himself by this act that there would be no desecration after his death, he calmly waited for his sentence of death, which he knew would be passed in a few days. The Governor of Rome ordered that St. Lawrence should be brought before him, demanding that all Church property should be given up to the Emperor. Lawrence answered that if he might have a short time in which to collect and prepare his treasures, the Governor should be obeyed. He was allowed three days' grace, and at the end of that time produced the poor people whom he had relieved a short time before. The Governor was so angry that he ordered that the prisoner should be beaten with cords and then slowly broiled to death on a gridiron, both of which orders were rigorously carried out. The number of Churches dedicated to him is sufficient to prove the veneration in which his name was held, and his day [August 10th] has been kept by the Eastern and Western Churches since the fifth century.

**Lawrence,** Archbishop of Canterbury, a Roman monk, who succeeded Augustine in A.D. 604. He was a good man, and Augustine himself nominated him as his successor; but his Primacy was not a prosperous one, for, upon the death of good King Ethelbert, Christianity almost expired with him. This prince was succeeded by his son Edbald, who was but a boy, and who, on attaining his majority, had become a finished libertine. Amongst other instances of immorality, he married his father's wife, and followed this up by declaring against Christianity. The people followed their prince's precedent, and Lawrence, perceiving that neither the King nor his subjects were the better for his remonstrances, resolved to quit Britain, and follow Mellitus and Justus into Gaul, they having lately been expelled by the East Angles. The day before he was to set forward he saw St. Peter in a dream, who reprimanded him and scourged him for being unmindful both of St. Austin's orders and of his own duty, and for being so pusillanimous and dispirited as to desert his flock in time of danger, and resign it, as it were, to the wolves. This dream made so strong an impression on him that he immediately altered his resolution. Edbald, the King, likewise, on hearing what happened to Lawrence, was strangely affected with the relation, asked Lawrence's pardon, and, disengaging himself from his scandalous marriage and recalling Mellitus and Justus, made it his business to promote the interest of the Christian religion. Lawrence died in Feb. 619.

**Lawrence,** Anti-Pope, was archdeacon of the church of St. Mary the Greater at Rome, and opposed to Symmachus, chosen Pope after Anastasius II. in 498, which schism

was the cause of great disorders in the city of Rome. The decision was left to Theodoric, King of the Goths, who was in favour of Symmachus. Lawrence submitted, and was made Bishop of Nocera; but afterwards causing new troubles, he was banished, and died in exile in 520.

**Lay-Brothers** in the Roman Church are a lower order of monks who act as servants in the monastery. A lay-brother wears a different habit from that of the religious, never enters the choir, nor is present at the chapters. He is not in any orders, nor makes any vow but that of constancy or obedience. The institution of lay-brothers began in the eleventh century, at the Monastery of Vallombrosa, founded by St. John Gualbert. Afterwards the monks of Hirsuage and the Carthusians adopted the practice, and now they are to be found in most religious orders, including the Benedictines.

In the nunneries are also lay-sisters, who are retained for the service of the nuns as the lay-brothers are for the monks.

**Lay-Clerks.**—Singing men, so called in the statutes of the cathedrals, founded or remodelled by King Henry VIII. In general their number was commensurate with that of the minor canons.

**Lay Communion.**—When a cleric was punished by degradation and deprivation of orders, he was reduced to the status of a layman, and, if permitted to take part in the Holy Eucharist, it was as a layman that he communicated. The term has been incorrectly used as equivalent to *Communion in one kind.*

**Lay Elders.**—Laymen admitted in the Presbyterian Church to take a share in the administration of the affairs of the sick. This system was in modern times first introduced by Calvin at Geneva.

**Lay Impropriation.**—An ecclesiastical benefice or church in the hands of a layman.

**Layman.** [Laity.]

**Lay Readers.** [Laity.]

**Lay Sisters.** [Lay Brothers.]

**Laying on of Hands.** [Imposition of Hands.]

**Lazarists.**—The popular name given to the "Congregation of the Priests of the Mission," founded by St. Vincent de Paul in 1624, re-established in 1832 in the College of St. Lazare at Paris. The objects of the society were to sanctify its own members, to carry on missions in country districts and in foreign countries, and to train young priests. At St. Vincent's death in 1660 there were twenty-five houses, and at the end of the last century they numbered eighty-four. During the French revolution many were massacred, and the others banished and their property confiscated, the college being turned into a prison for women. They were allowed to return to France under Napoleon I., and under the Restoration a house in the Rue de Sèvres was granted to them.

**Lazarus.** [Military Orders.]

**Leaders.**—All Wesleyan congregations are divided into various "classes," over each of which is a "leader"—that is, a member of experience and recognised personal piety—who must see all members of his class at least once a week, inquire into their spiritual condition, ascertain the cause if they are absent from the class-meeting, receive their offerings to the poor, etc. These class-leaders have great influence, as they are very numerous, and are resident, and therefore become better acquainted with their people than the ministers. No person can be admitted into the church if objected to by the class leaders. The leaders of the female classes are females. Once a quarter the leaders meet together and are examined by the director of their circuit. This meeting is called the "Leaders" Meeting.

**League.**—A party formed in France in 1576, in the reign of Henry III., for defence of the Romish religion. The first who laid the design of a general league of the Papists under another head than the King was the Cardinal of Lorraine, whilst he was at the Council of Trent. He represented to the chief men of that assembly, and by them to the Pope, that for the maintaining of the Romish religion it would be necessary to form a league of many princes and lords (of whom the King of Spain was to be one), and the Pope protector of it, which princes so leagued were to choose a head whom all Romanists should be bound to obey. This design being approved by the Council, they were about to choose the Duke of Guise as head, when the news was brought of his death. The Cardinal kept his design in view however, and waited patiently for eleven years till his nephew, the young Duke of Guise, should be old enough to be entrusted with such a charge. At the end of that time he again propounded his scheme to the Pope and the King of Spain, who both agreed to his proposal, though actuated by different motives. The Pope hoped by these means to exterminate the Protestants; the King thought he saw in it the means of gaining advantage to himself out of the disorders which the League was sure to produce in France. The Cardinal of Lorraine died before the enterprise was completed, but the Duke of Guise was unwilling to quit the design, and therefore in 1576 caused a project to be made of the League, which he got secretly dispersed amongst the most zealous devotees, or those who were known to be favourers of the House of Guise. He particularly confided in the Sieur d'Humières, Governor of Péronne, who, finding that the twelve articles of which the League

consisted, attacked the royal authority too openly, made, instead, eighteen other articles, which were so worded that the League should appear to be designed expressly for the King's service. The substance of these articles was to this effect:—That all obedience should be rendered to the King; that they promised to maintain the exercise of the Romish religion; that the nobility and gentry should either serve in person or provide men, horses and arms; and that the clergy and commons should contribute to the expenses of the League according to the taxes that should be regulated for that purpose. This Act was signed at Péronne on Feb. 13th, 1577, by nearly two hundred gentlemen and officers of the province, and their example was soon followed in all the provinces of the kingdom. In November of the same year the States of the kingdom assembled at Blois prohibited the exercise of the Protestant religion, they of the League proving the strongest party there. But the King noticed that the Leaguers rather endeavoured to weaken his authority than to crush the Protestants, and, to their great consternation, declared that he would himself be master of the League. But in 1578 he granted the Protestants the Edict of Poictiers, which permitted them the exercise of their religion. The Leaguers, who had not felt strong enough to undertake anything with the King at their head, declared in 1581 that they would have the Duke of Guise instead of Henry, giving as an excuse that the King had made alliance with the King of Navarre, which, as he was a heretic, was contrary to the laws of the League. The Duke was joined by a separate league formed in Paris, and called the Seize. With them to help him, besides his own party, he drew up a treaty which arranged that the Cardinal of Bourbon was to succeed to the crown in the event of the King dying without children. War broke out in 1585, and the King was forced to revoke the Edict he had made in favour of the Protestants. In 1587 the Protestant princes of Germany raised a powerful army to assist their brethren in France, but these forces were defeated and obliged to retire, which made the Leaguers more peremptory and tyrannical than before. In July, 1588, the King published the Edict of Reunion, by which he undertook to root out Protestantism from France. At the Assembly of Estates at Blois the King perceived that the Duke of Guise was becoming very powerful, and would be a constant source of anxiety. He therefore took the desperate measure of causing both the Duke and his brother the Cardinal to be put to death. Their death infuriated the Leaguers, and the quarrel raged fiercely till Henry's death in 1589. He was succeeded by Henry of Navarre, a Protestant, who of course met with most determined opposition from the members of the League. In the following year this opposition resulted in war, and the battle of Ivry proved fatal to the League, for almost all its forces were destroyed. From that time it ceased to have any influence over the fortunes of France, but was not formally dissolved till July, 1594, when Henry abjured the Protestant religion and was reconciled to the Church of Rome.

**League and Covenant, Solemn.** [COVENANT.]

**Leander,** ST., Bishop of Seville, was born at Carthagena in the middle of the 6th century. The piety of his parents and his own inclination made him retire to a monastery while young, and he was thence recommended to the See of Seville, one of the most important in Spain. The Visigoths were at this time masters of Spain, where Arianism flourished under their protection. To uproot this heresy was Leander's great aim and the subject of his writings. By his labours he gained several, the most important conquest of this sort being the conversion of Herminigild, eldest son of Leovigild, king of the Visigoths. This conversion drew down a violent storm on the Catholics, and Leander was obliged to fly from the country. He went to Constantinople to the Emperor Tiberius, and laid the case of the Catholics in Spain before him, begging him to use his interest with Leovigild to restore peace to the Church. While he was on this errand he became acquainted with Gregory the Great, then a deacon of the Church of Rome, and this acquaintance ripened into close intimacy; this meeting was in 582. The death of Tiberius frustrated all the hopes of Leander, for his successor, Maurice, was too busy with his own troubles in the East to attend to the grievances of the West. Leander, therefore, returned to Spain, where he found the persecution more fierce than ever, and Leovigild, fearing the consequences of his zeal, banished him and several other bishops in 585. During his exile he wrote two books against the Arians, which have been lost. The story goes that Leovigild, in a fit of remorse at having ordered his son Herminigild to be put to death, gave his second son Reccared into Leander's hands to be instructed by him. However that may have been, when Reccared succeeded his father in 587, he abjured Arianism, and assisted Leander in the conversion of his heretical subjects. Leander was the moving spirit in the great Council of Toledo [589], at which the King and Queen, the nobles of the Court, and 62 bishops, Arian and Catholic, were present, and the whole Visigoth nation abjured Arianism. In 590 Gregory was made Pope, and there is evidence of much friendly and congratulatory correspondence between him and Leander. Leander, encouraged by his success against Arianism, proceeded to govern the Church with fresh vigour, and to inculcate the great truths of the gospel both by discourse and example.

We have still extant of his a letter to his sister Florentina, usually called *St. Leander's Rule*, because it turns on contempt of the world, and is full of excellent instructions to nuns. The date of his death is uncertain; some give it as 597, others as 600. His name appears in the ninth century martyrologies, and his festival is kept in the Spanish Church on March 13th.

**Lectern** or **Lecturn.**—The desk or stand in a church or cathedral from which the lessons of Holy Scripture are read. Formerly the antiphons and gospels were sung from lecterns. They stand at the west end of the choir, facing the congregation. They are of wood or brass, and are frequently made in the form of an eagle, probably on account of that bird being the symbol of St. John. The eagle is used in foreign churches for the chanting of the service, but not for the lessons.

**Lectionary.**—This word in the Roman Catholic Church is applied to the book containing the passages of Scripture used in the Mass. It is of late years sometimes applied to the Table of Lessons in the Prayer Book. [Lessons.]

**Lectors** or **Readers.**—An inferior order of clergy, instituted in the third century. In some churches they were ordained with imposition of hands: in others they were admitted to their office by the bishop's putting the Bible into their hands with the words: "Take this book and be thou a reader of the Word of God, which office, if thou fulfil faithfully and profitably, thou shalt have part with those that minister the Word of God;" while elsewhere they simply received the bishop's commission. Men of high worldly dignity sometimes filled the office, and there are instances of its having been held by children whose parents had dedicated them to the service of God, hoping that they would afterwards rise to higher offices in the Church.

**Lecturer.**—Before the Reformation this name was given to persons who were appointed to read lectures, chiefly on the Schoolmen, before the Universities. From these they passed into the monasteries, and eventually into parishes; where they received a stipend from some wealthy member or from voluntary contributions under the licence of the bishop. During the reign of Queen Elizabeth the Puritans held many lectureships, but there was no injunction respecting the office of lecturers till 1604, when Archbishop Bancroft issued directions for their conduct. In 1626 twelve persons were legally empowered to purchase impropriations belonging to laymen and expend the proceeds in providing lectures for parishes where the clergy were not qualified to preach. This led to abuses, as Puritans often appointed unorthodox preachers, and in 1633, Archbishop Laud procured a Bill appropriating the money for the King's use, as it had been misused by appointing a violent Puritan to St. Antholin's Church, London, where no preacher was required. (This church having been pulled down, and the parish incorporated with that of St. Mary's, Aldermary, lectures are now given in the latter church.) In 1637 he went further, and ordered that all lecturers should say the Common Prayer in hood and surplice, which they refused to do. During the Commonwealth they were favoured and increased in numbers, but after the Restoration a heavy blow was inflicted on them by the Act of Uniformity. Lecturers of parishes are now generally elected by the vestry or principal inhabitants. Several lectures have been founded by private individuals, as Lady Moyer's at St. Andrew's, Holborn; the Boyle, at Chapel Royal, Whitehall; Bampton, at Oxford; and Hulsean, at Cambridge.

**Lee**, Samuel, D.D., an Orientalist and linguist, was born at Longnor in Shropshire in 1783. He was educated at a charity school in that village and at the age of 12 was apprenticed to a carpenter and joiner. In 1700 he determined to learn Latin, and though only earning seven shillings a week, contrived to buy books for the purpose. He soon added Greek, Hebrew, Chaldee, Syriac, Arabic, Persian, French, German and Italian. Archdeacon Corbett found out his studious habits and lent him books. In 1810 Lee became master of Bowdler's foundation school in Shrewsbury, and in 1813 he went to Queen's College, Cambridge, and took his degree of B.A. in 1817. He was ordained, and in 1819 became Arabic Professor at Cambridge, and Regius Professor of Hebrew and Canon of Bristol in 1831. Halle University conferred on him the title of D.D. unsolicited in 1822, and Cambridge in 1833. He died Rector of Barley in Hertfordshire in 1851.

Among the more important of Dr. Lee's numerous works are:—*Hebrew Grammar; Travels of John Batuta*, translated from the Arabic; *The Book of Job, translated from the original Hebrew; Hebrew, Chaldaic and English Lexicon; Events and Times of the Visions of Daniel and St. John*, etc. He also translated the Bible into Syriac, Malay, Persian, Hindustani, Coptic and Arabic, for the British and Foreign Bible Society.

**Legates.** — Ambassadors sent by the Pope to foreign Churches. The name is of classical origin, and was first applied to the governors of the provinces composing the kingdom of the Emperor Augustus, B.C. 27. The name was afterwards given to the representatives of the Pope who attended the first Councils in the East. Legates are of three kinds: (1) *Legati a latere*, "from the side" of the Pope, who are always cardinals, with power little inferior to that of the Pope

himself, and who have authority over all other legates. (2) *Legati nati*, whose office was hereditary, and to which class the Archbishops of Canterbury, with few exceptions, were considered to belong; the power of this class was very limited, and the office came to be reduced to little more than a title. (3) *Legati missi*, or *Nuncii apostolici*, who were endowed with absolute authority in the matter for which they were employed, though the authority went no further. The institution underwent a reform in the time of Leo X., but more changes came with the German Reformation, when three new nunciatures were established at Cologne, Lucerne and Brussels, in addition to those which already existed at Warsaw and Vienna. The Englishmen who have filled the office of Papal Legates are Archbishop William, 1127; Henry, Bishop of Winchester, 1139; Theobald, Archbishop of Canterbury, 1150; Roger, Archbishop of York, 1164; Thomas Becket, 1166; Archbishop Richard, 1174; Archbishop Baldwin, 1186; William Longchamp, 1190; Archbishop Hubert, 1195.

**Legends** ["things to be read"].—A legend was originally a book used in the old Romish churches containing the lessons that were to be read at Divine Service. Hence the lives of the saints and martyrs came to be called *legends*, because chapters were to be read out of them at matins and in the refectories of the religious houses. In the first century the legends were not mere stories, but had a historical character. Thus the *Acta Martyrum* and *Acta Sanctorum*, Eusebius's book on the martyrs of Palestine, etc., are more or less authentic; but at a later period the legends became a mass of fiction. The first strong example of this degeneracy is the *Golden Legend*, a collection of the lives of the saints, composed by James de Varase—better known as John de Voragine—Vicar-general of the Dominicans, and afterwards Archbishop of Genoa in the thirteenth century. This legend consists of 177 chapters, each treating of a saint or a festival. It was very popular, and remained so for 200 years, was translated into several languages, and passed through many editions; but is full of ridiculous and romantic stories, as the Roman Catholics themselves acknowledge. On this book was modelled Capgrave's *Legenda Angliæ*, a work of the fifteenth century, printed by Caxton. The Roman Breviary abounds in legends of saints, which every priest is bound daily to peruse. Alban Butler's English Work, *Lives of the Saints*, contains legends of over 1,500 saints. For the work compiled by the Bollandists, see Acta Sanctorum.

**Legion,** The Thundering.—The name given to a legion of Christian soldiers in the army of Marcus Aurelius. Eusebius, on the authority of Apollinarius and Tertullian, relates that the reason for this name was that when Marcus was marching against the Marcomanni in 174, his army were enclosed in a narrow pass of the Alps, surrounded by the enemy and suffocated by thirst. The Christians fell on their knees and prayed to God and were answered by miraculous showers of rain, accompanied by thunder, which refreshed them and frightened their enemies. On the victorious return of Marcus to Rome he called the Christian Legion "the Thundering Legion," and ceased to persecute them. This is shown by Neander to be a mixture of truth and fiction. It is evident from the statements of Christian and Pagan authors, and from the reliefs of the column of Marcus Aurelius in Rome, that when the soldiers were in difficulties they were relieved by a shower of rain; which the Christians, of whom there probably were many in the army, ascribed to God, and the heathens to Jupiter; but it has been proved that the twelfth of the Roman Legions had borne the name "Thundering Legion" from the time of the Emperor Augustus, and also that there was no Christian persecutions going on at that time, for that at Lyons took place three years afterwards.

**Legitimation.**—According to the Canon Law of the Church of Rome, and the Civil Law of all countries in Continental Europe, children born before wedlock are rendered legitimate by a subsequent marriage; provided that at the time of birth the parents were free to marry, and that no legal obstacle stood in the way. If, for instance, the child born is the child of adultery, no subsequent marriage can in any case make it legitimate. By the common law of England, children born out of wedlock cannot be legitimate by any subsequent marriage, but are illegitimate all their lives and incapable of inheriting. The decision of the Council of nobles held at Merton in 1236, when requested to modify the English law on this point, was, "*Nolumus leges Angliæ mutari.*"

**Leibnitz,** Gottfried Wilhelm von [*b.* 1646, *d.* 1716].—One of the most wonderful scholars that ever lived; born at Leipzig, died at Hanover. In his philosophy he put forth the theory of *monads*, *i.e.* simple uncompounded substances, without figure, without exterior, without divisibility, by the aggregation of which all bodies are formed, and into which they may be again resolved. [Materialism.] These monads are created things, indestructible, and of two classes: those destitute of consciousness, but possessing an internal activity which he calls perception; and those possessing consciousness, which are souls. The difference between the higher and lower intelligences depends upon the degree of this consciousness. The prime monad is God. Now, inasmuch as man

consists of mind and body, the joint action has to be accounted for. Descartes taught that it exists through the direct assistance of God. Leibnitz, on the other hand, held that the mind and body are distinct machines, working independently, though simultaneously, by a *pre-established harmony*, arranged by their Creator. He illustrated this by two timepieces, arranged the one to point to the hour, the other to strike. And so he thought when the mind determines to act, the body, by a harmony pre-arranged by God, sets in order the necessary mechanism. But the most celebrated work of Leibnitz is his *Theodicea*, published in 1700. In this he brings forward his "optimism"—the doctrine, as held by him, that out of all the systems which presented themselves to the infinite intelligence of God as possible, He selected and created in the existing universe that which is the most perfect both morally and physically. The existence of evil is not incompatible with the general perfection of the Divine idea, but is a necessary consequence of the finiteness of created beings. In the balance of good and evil in creation, this preponderance is infinitely greater on the former side, and will be seen to be so at the last. The works of Leibnitz fill 46 vols, but do not comprise nearly the whole of his manuscripts.

**Leicester,** Bishopric of.—Formed by Archbishop Theodore [q.v.] in 680, to supply the needs of the great kingdom of Mercia, being, as well as Worcester, cut off by him from the See of Lichfield. He consecrated Cuthwin as the first bishop of this new See. On Cuthwin's death in 691 this See was administered by Wilfred [q.v.] of York, until the year 705, when it was reunited to Lichfield; but they were again divided in 737. In 888 Leicester became merged in Dorchester. [Dorchester.]

**Leighton,** Robert, Archbishop of Glasgow, born in 1611. He was educated in London until his sixteenth year, and afterwards in Edinburgh; subsequently he spent some years in France, and was licensed in 1641 to the ministry, with the charge of the parish of Newbattle, near Edinburgh. His character has been greatly misrepresented, and it has now been proved that he was zealous and earnest in his work, striving always to promote peace and unity in the Church, and refusing to take part more than was necessary in the controversies which engaged most men's thoughts. This was the more remarkable as his father was one of the bitterest fanatics in the cause of Protestantism, and had brought up his son in his own footsteps. Robert Leighton remained at Newbattle for eleven years; but in 1652 was summoned to London to defend the conduct of some Scottish ministers who had been imprisoned for supporting the Royalist cause. He procured their release, and returned to Scotland, where he was appointed Principal of the University of Edinburgh. When Charles II. took steps for introducing Episcopacy into Scotland, he nominated Leighton to the bishopric of Dumblane, and shortly afterwards to the archbishopric of Glasgow, in 1671. But, finding that his opinions were more in favour of moderation than those of other bishops, who looked on him in consequence with suspicion, he resigned his See in 1674, and retired to Sussex, to the house of his sister, where he spent the last ten years of his life. He died in London in February, 1684, having come up to town, at the request of some friends, to hold a discussion with Lord Perth on religious matters; but was buried in a chapel at Horsted-Keynes, his sister's residence.

The writings of Leighton are among the most beautiful in English theology. We have heard a great Church dignitary say of his *Commentary on St. Peter*, that it is "Calvinism purged of all its imperfections." Coleridge's *Aids to Reflection* consists almost entirely of expansions and commentaries on the teaching of this saintly man. Several editions of his works have been published, and there is a very charming life of him by C. F. Secretan.

**Leipsig,** Disputations of.—In 1519 a discussion was held at Leipsig between John Eck on the one hand, and Luther and Carlstadt on the other, which lasted from June 27th to July 13th. During the first week Eck and Carlstadt disputed about free will; in the second, Eck and Luther concerning the Pope's supremacy; and, in the third, on repentance, purgatory, indulgences, and priestly absolution. No decision was come to, but the discussions won many friends for Luther, as John Cellarius, Prince George of Anhalt, and others, and it gave a new impulse to Melancthon.

A second discussion took place at Leipsig in 1631, between the Lutheran and Reformed divines. It lasted from March 3rd to 23rd. They discussed the Augsburg Confession, and set forth an exposition of their differences; but it led to no important result.

**Leland,** John, D.D.—A well-known controversialist against unbelief, was born at Wigan, of a Presbyterian family, in 1691. He was educated in Dublin, where he became pastor of a Presbyterian Church in 1716, in which situation he remained till his death in 1766. He first appeared as an author, 1733, by publishing an answer to Tindall's *Christianity as old as the Creation*. In 1737 appeared *The Divine Authority of the Old and New Testament*, written against Dr. Morgan's *Moral Philosopher*. But his best work, one which is still used, is *A View of the Principal Deistical Writers of England in the Last and Present Century*.

**Le Maitre,** Louis Isaac, born in Paris, March 1613, was ordained priest in 1648, and

became Director of Port Royal. He adhered to the doctrines of the Jansenists, and was therefore hated by the Jesuits, who caused him to be imprisoned for two years in the Bastile, and, after his release, compelled him, by their persecution, to retire to Pomponne, where he died in 1684. Of his numerous works the most important is his translation of the Bible, much of which was written during his confinement in the Bastile.

**Lent,** a Saxon term signifying Spring, is the name given to the 40 weekdays preceding the Easter Festival, which are observed as a special season of fasting and prayer. It is probable that a Fast of some duration previous to the commemoration of Our Saviour's Resurrection was kept from a very early date, but it is quite certain that its original duration was very considerably less than 40 days. Giving a somewhat restricted interpretation to the words, "The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days," the early Christians sought to fulfil them by fasting from the afternoon of Good Friday to the morning of the Resurrection Day, and this space being about forty hours was termed *Tessarakoste* or Quadragesima. As time went on additional days were added, in some Churches more, in some less; but the two original days were more strictly observed than the rest. The precise number of 40, it is curious to observe, was not selected till the time of Gregory the Great, although the Fast was called the Quadragesimal Fast. Not only did the length of the Fast vary in different Churches, but the modes of observing it were many. Some made it last three weeks, some six, some seven; some excluded Saturdays as well as Sundays from the days they observed. Again, some abstained from all living creatures; others only from flesh: some would eat dry bread only, and others not so much as that. Some fasted a certain number of hours in each day, and then ate any kind of meat; others regarded the whole day as a kind of abstinence.

When the original space of 40 hours had been departed from, it was natural that the duration of the Fast should come before long to approximate with the 40 days of our Saviour's Fasting and Temptation, the 40 days spent by Moses and Elijah in the wilderness, and the 40 days' grace given in the preaching of Jonah to Nineveh. The name "quadragesima" would also have influence in determining the length of the season; and considerations of the worth and utility of a special time of prayer and self-denial spread over several weeks would exercise their weight. A particular reason for the Lenten Fast was found in the custom, which gradually prevailed among the majority of Christians, of communicating chiefly, and in many cases only, at Easter; it was hoped that there would be less danger of communicating undevoutly and inconsiderately if these days were appointed for prayer and fasting and almsdeeds, and other religious exercises. But, besides being a marked occasion for the participation of the Holy Communion, Easter was also a fixed and solemn time for the admission of catechumens to baptism and of penitents to absolution: in both cases the propriety of a previous season of self-discipline was obvious. From the practice of abstinence at this season there naturally followed the exercise of active charity and goodwill, and this not only in private life but also in public matters—*e.g.*, the infliction of corporal punishment and of torture were interdicted by the imperial laws during these days.

While the conditions of modern life render it impossible for the majority of persons to observe Lent with the same strictness which was possible in days gone by, the annual occurrence of the season as a recognised time for the curtailment of luxuries, for more frequent acts of worship, for more liberal almsgiving, for more thorough self-examination and confession of sin, must be in many cases of very great help and assistance to the servant of God.

**Leo I.,** Pope, commonly called St. Leo and Leo the Great, was born in Tuscany at the end of the fourth century. He was only a deacon when he was sent for from Gaul in 440 to become Bishop of Rome in succession to Sixtus III. At this time the Eastern Church was troubled by the Nestorians, that of Africa ruined by the Vandals, and that of the West disturbed by the Manichæans and Pelagians. Soon after his elevation he had a controversy with Hilary, Bishop of Arles, who had deposed Chelidonius of Besançon, whom Leo reinstated in his see. [Hilary of Arles. Chelidonius.] In 444 Leo held a Council against the Manichæans, when they were condemned, and this ecclesiastical censure was confirmed by the Emperor Valentinian III. He made use of Prosper of Aquitaine to confute the errors of the Pelagians, and appointed him his secretary. In the meantime Eutychus had published his heresy and was condemned in a Synod held at Constantinople in 448; but he got his doctrine approved at the Robber Council of Ephesus [q.v.] in 449; Leo made the acts of this Council void by another held the same year in Rome. [Eutychus.] In 451 was held the General Council of Chalcedon, in which the Pope's Legate presided, and in which Leo's celebrated letter to Flavian, Bishop of Antioch, was accepted "as the voice of Peter" and allowed to be the orthodox definition of the doctrine concerning the person of Christ. By one of the canons drawn up at this Council it was ordered that the Bishop of Constantinople should enjoy equal privileges with the Bishop of Rome, the limits of their respective jurisdictions being defined, and the

patriarchates of Antioch and Alexandria being put under that of Constantinople. The Pope protested loudly against this canon, but nevertheless it was passed. The following year, Attila, having lost a great battle in Gaul, passed through Italy, ravaging the country as he went. As he was drawing near to Rome, Leo went out to meet him, and made such an impression on him by his discourse, that he persuaded him to return to his country. His officers asked him what made him comply with the will of a priest? and he is said to have replied that, whilst Leo was talking to him he saw a man standing by his side in an episcopal habit, threatening to kill him if he refused to obey the advice given him.

Leo was accused by some of not approving the Council of Chalcedon, and of favouring the doctrines of Eutychus; he wrote to the Bishops to clear himself of the accusation, and also to the Emperor Marcian, to Eudoxia and Pulcheria. Genseric, having been called in by Eudoxia, the widow of Valentinian, landed at the mouth of the Tiber in 455, took Rome, and gave it up to the pillage of his soldiers for fifteen days; but Leo prevailed upon him not to burn the city, and saved three of the principal churches from being plundered. He built a monastery near to the basilica of St. Peter, and he appointed some of the Roman clergy, whom he called *Cubicularii*, to take care of the sepulchres of the Apostles. He is said to have introduced the clause, *hoc sanctum sacrificium*, into the canon of the Mass. He died in 461. Du Pin says "that the Church of Rome never appeared in more true greatness and less pride than in the time of this Pope, and never was a Bishop of Rome more honoured and considered, and never was that See managed with more humility, charity, and discretion." His writings, especially his *Sermons* and *Epistles*, are invaluable for the history of the times. His works were published at Paris in 1675 by Father Quesnel, and his sermons were translated into French by the Abbé de Bellegarde in 1701. Dean Milman's criticism of his sermons is:—"Brief, simple, severe; without fancy, without metaphysic subtlety, without passion. It is the Roman Censor animadverting with nervous majesty on the vices of the people; the Roman Prætor dictating the law and delivering with authority the doctrine of the faith. They are singularly Christian—Christian as dwelling almost exclusively on Christ, His Birth, His Passion, His Resurrection: only polemic so far as called upon by the prevailing controversies to assert with especial emphasis the perfect Deity and the perfect Manhood of Christ."

**Leontius of Byzantium,** or **Leontius Hierosolymitanus.**—A rhetorician and scholar at Byzantium, who afterwards entered the monastery of St. Saba, near Jerusalem. The dates of his life are uncertain, especially as he has been confounded with others of the same name; but it appears that his chief work, *De Sectis*, was written about the close of the sixth century. He also wrote a treatise *Contra Nestorianos et Eutychianos*, which throws light on some of the difficulties of the Monophysite controversies.

**Lerins,** Convent of, situated on an island opposite Cannes, was founded about A.D. 400, by St. Honorat, Archbishop of Arles. The monks of the monastery which he built became very numerous, and had great influence over the Church of Southern France for some centuries. Its discipline afterwards relaxed, and Gregory the Great gave orders for its reformation. Its riches increased to such an extent that the island was many times attacked by plunderers—by the Arabs, Saracens, and Genoese. Nevertheless it still remained very wealthy, and Pope John XXII. and his successors gave it away *in commendam*, in order to get possession of its wealth. Finally in the fifteenth century, being too weak to retain its independence, it was united to the Benedictine Congregation of Monte Cassino. The abbey has since been secularised and the island sold.

**Leslie,** Charles, one of the Nonjuror divines. He was born at Dublin in 1650, the son of John Leslie, who was Bishop successively of the Isles in Scotland, and of Raphoe and Clogher in Ireland. Charles Leslie went to Enniskillen School, and afterwards to Trinity College, Dublin, took his degree, came to London to the Temple, and became a barrister for ten years. He then took Holy Orders, at the age of 30, and became curate at Glaslough, where the family estate was. Here he married Miss Griffith, daughter of the Dean of Ross, and a few years later was made Chancellor of the Diocese of Connor. At the Revolution he declined to take the oath to King William, was deprived of his preferment, and came to London, where he officiated as private chaplain to the second Lord Clarendon, and was a frequent preacher at the various places where the Nonjurors worshipped [Nonjurors], and was also much resorted to as a casuist. He never from that time took any regular cure. He lodged at the house of a Quaker, and thus acquired a full knowledge of that sect; was on friendly terms with William Penn, and won over several members of the body to the Church. He was fond of country sports, and well acquainted with the light literature and popular topics of the day, was very popular with his acquaintance, and always exercised his influence to the allaying of religious bitterness. But to his principles he was always firm, refusing offers of preferment from Burnet, and helping his distressed co-religionists out of his small means. Two or three times he visited James II. at St. Germain. In 1709 some of the Nonjurors, on the

death of Bishop Lloyd, found themselves able to return to the established Church, but Leslie was not one of these. Next year he was outlawed for writing a pamphlet in answer to Bishop Burnet, and after hiding for a while, crossed to France, and ministered to the Protestants at the Chevalier's court. On the accession of George I. he was allowed to return to England, and devoted himself to theological writing. He died in 1722, and was buried at Glaslough. In accordance with his expressed wish when dying, his theological works were collected and published together; his political writings died a natural death. His theological works still live: first comes his *Short and Easy Method with a Deist*, which has been often reprinted, and is still in the catalogue of the Christian Knowledge Society; one of its chief merits is its admirable style. Many works had been written for the learned and for those who had leisure for ponderous disquisitions; but here was a work, short, full of matter, taking a vigorous turn of its own, and though close and acute in argument, yet most lucid,—"a reasoner not to be reasoned against," as Dr. Johnson called him. The main line of his argument runs thus: the doctrines of Christianity depend on the facts; let them be accepted as true, the doctrines will follow. The facts of Christianity have been attested by credible witnesses, who have handed down their testimony by means which cannot be gainsayed, not only by written records, but by usages and observances which have become public monuments, incapable of other explanation than that which they offer of themselves. Other works of his were the *Short and Easy Method with the Jews;* the *Snake in the Grass* and *Satan Disrobed*, both against the Quakers; and *Regale and Pontificale*, a treatise to justify the consecration of Nonjuring Bishops.

**Lesser Litany.**—The term applied to three ejaculations, "Lord, have mercy upon us!" "Christ, have mercy upon us!" "Lord, have mercy on us!" which, it may be noticed, generally precede the Lord's Prayer, where it is intended to be used as a prayer rather than as a thanksgiving. The ejaculations are addressed severally to the Three Persons of the Trinity.

**Lessing,** Gotthold Ephraim [*b.* 1729, *d.* 1781], was the son of a Lutheran pastor, first educated at the school of his native town of Kamenz, then at Meisegen in Saxony, and from 1746–8 at the University of Leipsig. He was an insatiable and omnivorous reader almost from infancy, mastering the Latin, Greek, mathematics, and history of the curriculum, and reading other classics in his spare hours. He was intended for the ministry, and went to Leipsig with the full intention of studying theology; but there was no theologian there equal to the position of *mastering him*, and the love of classics and art gave him a strong impetus towards the world, from which in his youth he had been quite shut out. Consequently he devoted himself to a literary life, and especially desired to purify the drama by writing plays of high moral tone. His time was spent, some at Berlin, some at Breslau. For the last eleven years of his life he was keeper of the Wolfenbüttel Library.

Lessing is a deeply interesting subject for meditation as regards his theological position. That he was sceptical is clear, but it was not the scoffing scepticism of Voltaire. He was a man of deep, earnest religious feeling, who questioned evidence severely, and hated folly and prevarication. Probably he was unfortunate in the theologians with whom he came into collision, and was impatient and weary of argumentation, when a simple faith and example of holy life might have conquered him. He used to express his longing to see the Saviour's miracles, that he might adore and believe, but declared that the records did not suffice to teach him living belief in the Son of God. His faith, though not formulated, was really deeper than that of those who merely repeated formulas; it was eager to spring up and bear fruit in him, to be a living and not a dead faith. He was catching hold, if only by the hem of the garment, of that which he felt to be divine. And therefore his influence was probably good upon his countrymen, as he led them away from systems and theories, and shewed them in his life the example of a true searcher after wisdom and after God.

**Lessons.**—The return of the Jews from captivity was followed by a provision for the regular reading of the Scriptures to the people, and synagogues were set up throughout the land with this object. The Temple was for sacrifice and for the periodical meeting of the nation; the synagogues were for the reading of Moses and the Prophets every Sabbath day. In the time of our Lord this practice was most religiously observed, and He sanctioned it by attending [Luke iv. 17, Acts xv. 21]. The Apostles kept it, first, by attending the synagogue worship wherever they went; and as the Christian Church gradually became emancipated from the synagogue, the same practice was continued, and to the reading of the Old Testament was added that of the New [see 1 Thes. v. 27, Col. iv. 16]. In the writings of the early Christian Fathers this is clear. Justin Martyr, writing A.D. 140, speaks of the reading of the memoirs of the Apostles and the writings of the Prophets on the Lord's Day. The Apostolic Constitutions speak of four lessons. two from the Old Testament, two from the New. Later writers, *e.g.* Chrysostom and Augustine, give indications of a fixed system of reading: Genesis was read in Lent and the Acts of the Apostles between Easter and Pentecost; Jonah in Holy Week. In the Middle Ages extracts

from the lives of the Saints and homilies of the Fathers were added in the daily services.

The English Reformers, in pursuance of their conviction that the people needed more teaching, gave their attention from the beginning to the public reading of the Scriptures. The English Bible was set up in churches in 1540, and in 1542 it was ordered that a chapter from it should be openly read. With the publication of the first Prayer Book of Edward VI. appeared the Table of Lessons, so arranged that the greater part of the Old Testament was read through once a year, and the New Testament thrice. Several changes were made at the successive revisions of the Prayer Book, such as the omission and re-establishment of the Apocrypha, but the same principle was retained. The first lessons were taken from the Old Testament, and the year began with Genesis. The Books of Chronicles were omitted, as covering the same ground as the Books of Kings; Ezekiel and the Song of Solomon were omitted as too difficult to be understood in reading without comment, and for the same reason the Book of Revelation was not read in the New Testament lessons. In the Prayer Book of Queen Elizabeth a separate Table for Sundays and Holy Days was added, though there had previously been a few special lessons named along with the Collects, Epistles, and Gospels. The lessons for Advent and Epiphany were taken from Isaiah. On Septuagesima Sunday the Book of Genesis was begun, and from that time onwards the order of the Old Testament was followed, unless broken for special lessons on the great festivals. In 1871 was passed the Bill for the New Lesson Table. It had originated in 1867. When the Ritual Commission was appointed then, the same Commission was bidden to consider what improvements might be made in the lessons, and out of their report the new Table was formed. The alterations were manifold, but the following is a summary of them: (1) The daily lessons were considerably shortened, and no longer coincided with the division into chapters. In the old Table this division had been almost entirely followed. Thus one lesson from the Apocrypha ended, "and with my whole heart I said;" and one from the New Testament ended "he spake unto them in the Hebrew tongue, saying." The system of paragraphs was now substituted for that of chapters. (2) The New Testament, instead of being read through thrice, is read twice, and in different fashion. Formerly the Gospels were read in the morning services only, and the Acts and Epistles in the evening. Now the morning lessons begin in January with Matt. i., and continue consecutively until December, while in the evening we begin with Acts i. and go on through the Epistles until July 5th, when the second lesson is the Epistle of Jude. Then the Gospels begin, ending with John xxi. on December 16th. From that date to the end of the year, the lessons, both morning and evening, are taken from the Apocalypse. (3) The lessons for festivals, instead of being selected as formerly from the Apocrypha, without any reference to the special occasion, consist of portions which have an appropriate fitness for the several days, and in most cases the second lessons are chosen to illustrate them. This is one of the happiest alterations [See *A Companion to the Lectionary*, by the Rev. W Benham, in which the meaning of each selection is fully explained]. (4) There are alternative first lessons for Evensong on Sundays, so as to provide for a second evening service. This also gives an opportunity for a larger selection from the Old Testament. (5) Upon special occasions approved by the Ordinary, other lessons may be substituted. An excellent selection for such events as choir dedication, harvest festivals, etc., was published by the late Bishop of Lincoln, Dr. Wordsworth.

There is no settled rule to provide for the ambiguity which arises when a Saint's day falls on a Sunday, but the following seems best on the whole: the first Sunday in Advent, Easter Day, Whitsunday, Trinity Sunday, Ash Wednesday, Good Friday, and Ascension Day, take precedence of all other days. In 1886 Easter Day was also St. Mark's Day, but no one thought of reading other than the Easter lessons. On other days, those days which have proper second lessons take precedence of those which have first lessons only. Thus, *e.g.*, if St. James's Day fall on a Sunday, since the second lesson of the morning has a direct bearing on the first, it will mar its significance to separate the two, and both should be read, the Sunday lesson giving way. On other days, it is best, perhaps, to let the Sunday take precedence. The learned authors of "The Prayer Book Interleaved" have put forth a different rule, however, namely, that a lesson from the Canonical Books should always take precedence of one from the Apocrypha; according to the alternative rule, when All Saints' Day shall fall on a Sunday, the lessons from the Book of Wisdom would take precedence of two lessons from the minor prophets.

**Letters Dimissory.** [DIMISSORY LETTERS.]

**Letters of Orders.**—A document signed by a bishop, stating that he has ordained a clergyman. Churchwardens may demand to see the letters of orders before allowing any one to officiate in the church.

**Letters Patent** [LITERÆ PATENTES] are documents of the Sovereign to which the great seal of England is affixed, which enable a person to enjoy certain privileges which others have not; they are sometimes called letters *overt*, because they are not closed with the seal, but bear it depending from the document, so that it is always ready to open for

inspection and confirmation of the authority. In France, such seals were affixed to bulls or briefs, &c., from Rome. The Canonists date this practice from the time of Louis XI. They were called letters-patent from their opening words: "Per præsens publicum instrumentum cunctis *pateat* evidenter:" "Let it be clearly made known to all by the present public instrument."

**"Let us Pray."**—It has long been the custom of the Church to recall the attention of the congregation by using this formula. Formerly the words "Let us pray earnestly," or "Brethren, let us pray more earnestly," were also used, but the simple form is the only one retained in the Episcopal Church. The use of the formula in the Litany is explained to be the marking of the transition from the alternate prayers of the minister and people to the collective prayers offered by the minister alone. In other cases it is simply a call to prayer after praise, exhortation, or the like.

**Leusden,** JOHANNES [*b.* 1624, *d.* 1699, at Utrecht], Professor of Hebrew in his native town, editor of the Scriptures in their original languages, and author of some commentaries upon them.

**Leyden,** JOHN OF. [ANABAPTISTS.]

**Libanius.**—The most celebrated rhetorician of the fourth century, *b.* at Antioch, in Syria, about 314. He studied and taught the art of rhetoric in Athens, and afterwards proceeded to Constantinople, whence he was expelled, probably by envious rivals, on a charge of dealing in magic. The same fate met him at Nicomedia, and after another short stay at Constantinople he returned to Antioch in 354, and remained there till his death, which took place between 395 and 400. His works were much admired and their style was imitated by the Emperor Julian, and among the more eminent of his disciples may be mentioned St. Chrysostom and Basil the Great. Notwithstanding this, Libanius was a firm upholder of paganism. His works comprise, besides his defences of heathenism, moral treatises on Greek history, and about two thousand letters.

**Libation** [from Lat. *libare*, "to pour out"]. —Anything poured out as an offering in sacrifice. Such was the "drink-offering" of the Jewish Church. The practice was also found among heathen nations. The Romans at their meals made an offering to the Lares in the fire which burned upon the hearth. In fact the libation was a sort of "grace before meat." No true worshipper presumed to touch the cup with his lips till the religious duty was fulfilled. So with the ancient Egyptians, a libation of wine was offered, together with incense. In 2 Tim. iv. 6 St. Paul alludes to this custom when he says: "I am already being offered and the time of my departure is come." Literally it is, "I am being poured out as a libation."

**Libel.**—In the Ecclesiastical Court, the term given to the declaration or charge committed to writing and presented on the part of the plaintiff in a suit.

**Libellatici.**—A class of persons among the LAPSED [q.v.], so called because they procured a *libellus* or certificate from the magistrate excusing them from compulsion to sacrifice in public. As this certificate was obtained either by denying their religion in word or by sending a friend or a slave to sacrifice in their name, or by a bribe, they were esteemed virtually guilty of apostasy.

**Liber Septimus.**—Two books are known by this name. The first is a collection of Decretals from the pontificate of Gregory XI. to that of Sixtus V., arranged by Pierre Matthieu of Lyons into five books, which was published in 1590, but is of no value. The second is a collection of recent Papal Constitutions and Conciliar Decrees, including those of the Council of Trent, which was published in 1598, but immediately suppressed, as the Popes feared it would prevent them from putting their own interpretation on the Decrees of the Council of Trent.

**Liber Diurnus.**—An ancient book of formularies used in the Roman Church, and supposed to have been compiled about 714. Fragments of it are found in the mediæval canonist, but as a whole it was long unknown. An edition was prepared at Rome in 1660, but forbidden by the Roman censors, and the first edition which actually appeared was that of the Jesuit Garnier.

**"Libera nos,"** ETC.—[i.] A response sung at the close of a funeral mass in the Roman Church, before the absolution is pronounced over the corpse. [ii.] It is the concluding petition in the Lord's Prayer, and was said by the congregation, the preceding part of the prayer being said by the priest alone: this custom was retained in the Communion Office of the first Prayer Book of Edward the Sixth, and still survives in the Roman Church, but in the subsequent Prayer Books of the English Church the present custom was adopted in its place. In the canon of the Roman Mass, these words form also the beginning of another prayer added to the Lord's Prayer; and from being inserted in this place, the "Libera nos" is termed also *intercalares*. It is a prayer against temptation, and is found in slightly differing forms in all the Western missals later than the eighth century. Since the twelfth century the names of saints to be invoked have been added to the prayer.

**Liberius,** POPE. [POPES.]

**Libertines.**—A religious sect which arose in Flanders in 1525, calling themselves spiritualists. Its chief founders were Quintin, a tailor of Picardy, and Coppin, of Lille, aided

by Porquit, Ruffus, etc. It made its way into France through the favour and protection of Margaret, Queen of Navarre and sister of Francis I., and found patrons in several of the Reformed Churches. Calvin devoted a treatise to the exposure of the errors of the Libertines, which checked their progress in France, and limited their influence to the country which gave them origin. The tenets of the Libertines were that God was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that man could not, properly speaking, commit sin; that religion consisted in the unity of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent, and that, after the death of the body, they would be united to the Deity.

The *Libertines of Geneva* were those who arose against the rule of the Bishop and the Duke of Savoy, established their independence, and invited Calvin to introduce the Reformation; but they found the reforms too strict, and became licentious and profligate, making no pretence to any religious system. To this class belonged one Gruet, who denied the divinity of the Christian religion, the immortality of the soul, and the difference between moral good and evil, for which he was brought before the civil tribunal in 1550 and condemned to death.

**Licence.**—A document given by the bishop, authorising the person named therein to officiate on the conditions set forth in it.

**Lichfield,** Bishopric of.—The name "Lichfield" means "field of the dead," and is said to commemorate the slaughter of a number of Christian converts by the Roman soldiers during the Diocletian persecution. Lichfield, though not without some interruption, has been the seat of a bishopric since about 656. It was the great bishopric of Mercia, from which many sees afterwards sprang. Hereford was divided from it in 676; Lindsey in 678. Leicester and Lichfield were re-united in 705, but parted again in 737. Leicester became merged in Dorchester about 888, which again in 1072 became the See of Lincoln. Lichfield for a while became joined to Chester [1075], and to these was joined Coventry [1102]. In 1541 Chester was joined to the province of York.

St. Chad [q.v.], Bishop 669–672, is the patron saint of Lichfield. He lived at Stowe, about a mile from the present cathedral, and from thence ruled over his enormous diocese. A church had been built at Stowe by his predecessor Jarumnan. Bede tells us that St. Chad was buried near the Church of St. Mary, the first in Lichfield, and that his remains were translated to the new church of St. Peter; this must have been completed before 735, when Bede died. After the Conquest, it was replaced by a Norman church, which was swept away after about a century, and gradually the present cathedral was built on its site. The oldest part (the western choir) was probably commenced about 1200. The north and south transepts followed, then the nave; then the west front, which does not appear to have been constructed quite continuously with the rest, for it is dated 1275; afterwards the eastern part of the choir was taken in hand, destroying the work done at the beginning of the century. The present Lady chapel and presbytery were erected and completed about 1325. Walter Langton, 1296–1321, did most of this, and constructed a splendid shrine for the relics of St. Chad, as well as building an episcopal palace. Since then nothing has been done except by way of restoring and improving the building. The great event in the history of Lichfield Cathedral was the siege which it sustained in 1643 against the Parliamentary army, headed by Lord Brooke. The cathedral close had been fortified by Bishop Langton in the thirteenth century, and so was calculated to sustain a siege. Injured by the cannon shots, the central spire fell and crushed in part of the roof; the cathedral was wrecked by the victors, who defaced the monuments, hacked down the carved woodwork, shattered the stained glass, and destroyed the records of the cathedral and of the city. After the Restoration, John Hacket was made bishop of Lichfield and Coventry (1661), and at once began the repair of his ruined cathedral; the great spire was rebuilt from a design by Sir Christopher Wren, and in 1669 the building was reconsecrated. In the latter part of the eighteenth century, Wyatt made some destructive alterations which it has cost much to undo. In 1860 Sir Gilbert Scott took the true restoration into his hands, and in the spring of 1884 the completion was signalised by a great ceremonial, when the west front was rededicated, in the presence of the Archbishop of Canterbury and others.

Lichfield is one of our smaller cathedrals, being only 319 feet in length, but it is one of the most beautiful. Most of the old manuscripts belonging to the cathedral library were destroyed at the time of the siege, but one or two were saved, the chief being the *Gospels of St. Chad;* it contains the Gospels of St. Matthew and St. Mark, and part of St. Luke: tradition says that Gildas was its scribe, and the Welsh notes on its margin bear out that supposition.

The cathedral body consists of the dean, three archdeacons, four canons residentiary, four priest vicars, and nineteen prebendaries.

Lichfield had 691 benefices, but part of the diocese has been taken to form the bishopric of Southwell. There is at present an assistant bishop for Lichfield.

The income of the diocese is £4,200.

LIST OF BISHOPS OF LICHFIELD, CHESTER AND COVENTRY.

| | Accession. |
|---|---|
| Diuma | c. 656 |
| Ceollach | 658 |
| Trumhere | 659 |
| Jarumuan | 662 |
| Chad | 669 |
| Winfrid | 672 |
| Saxulf | 675 |
| Hedda | 693 |
| Aldwin or Wor | 727 |
| Huitta | 737 |
| Hemele | 752 |
| Cuthfrith | 765 |
| Berthun | 768 |
| Higbert | 779 |
| Aldulf | c. 801 |
| Herewin | c. 816 |
| Ethelwald | 818 |
| Hunberht | 828 |
| Kynferth | 836 |
| Tunberht | c. 844 |
| Ella or Elfwin | c. 926 |
| Algar or Wulgar | c. 941 |
| Kinsy | c. 949 |
| Winsy | c. 964 |
| Elphege | 973 |
| Godwin | c. 1004 |
| Leofgar | 1020 |
| Brihtmar | 1026 |
| Wulfsy | 1039 |
| Leofwin | 1053 |
| Peter | 1072 |
| Robert de Limesey | 1086 |
| Robert Peche | 1121 |
| Roger de Clinton | 1129 |
| Walter Durdent | 1149 |
| Richard Peche | 1161 |
| Gerard la Pucelle | 1183 |
| Hugh Nonant | 1188 |
| Geoffrey Muschamp | 1198 |
| William Cornhill | 1215 |
| Alexander Stavenby | 1224 |
| Hugh Pateshull | 1240 |
| Roger Wiseham | 1245 |
| Roger Longespée | 1258 |
| Walter de Langton | 1296 |
| Roger Northburgh | 1322 |
| Robert Stretton | 1360 |
| Walter Skirlaw | 1386 |
| Richard Scroope | 1386 |
| John Burghill | 1398 |
| John Catterick | 1415 |
| William Heyworth | 1420 |
| William Booth | 1447 |
| Nicolas Close | 1452 |
| Reginald Boulers | 1453 |
| John Hales | 1459 |
| William Smith | 1493 |
| John Arundel | 1496 |
| Geoffrey Blyth | 1503 |
| Rowland Lee | 1534 |
| Richard Sampson | 1543 |
| Ralph Bayne | 1554 |
| Thomas Bentham | 1560 |
| William Overton | 1580 |
| George Abbot | 1609 |
| Richard Neile | 1610 |
| John Overall | 1614 |
| Thomas Morton | 1619 |
| Robert Wright | 1632 |
| Accepted Frewen | 1644 |
| John Hacket | 1661 |
| Thomas Wood | 1671 |
| William Lloyd | 1692 |
| John Hough | 1699 |
| Edward Chandler | 1717 |
| Richard Smallbrooke | 1731 |
| Frederick Cornwallis | 1750 |
| John Egerton | 1768 |
| Brownlow North | 1771 |
| Richard Hurd | 1775 |
| James Cornwallis | 1781 |
| Henry Ryder | 1824 |
| Samuel Butler | 1836 |
| James Bowstead | 1840 |
| John Lonsdale | 1843 |
| George Augustus Selwyn | 1867 |
| William Dalrymple Maclagan | 1878 |

**Lightfoot,** JOHN, D.D.—One of the earliest English Hebrew scholars, was born at Stoke-upon-Trent in 1602. He studied at Christ College, Cambridge. In 1621 he became B.A. and Assistant Master at Repton, Derbyshire: two years afterwards he was ordained and obtained the curacy at Norton-upon-Hales, Shropshire, and afterward became chaplain to Sir Rowland Cotton, who, being a good Hebrew scholar, inspired Lightfoot with a desire to become one also. In 1631 Sir Rowland presented him with the living of Ashley, in Staffordshire: subsequently he moved to London, and in 1642 was chosen minister of St. Bartholomew's. He was one of the Assembly of Divines who met at Westminster, and spoke much and eloquently, showing strong Presbyterian leanings. In the same year he became master of Catharine Hall, Cambridge, and in 1644 rector of Much Munden, Hertfordshire. In 1655 he was made Vice-chancellor of Cambridge. At the Restoration he conformed to the Act of Uniformity, and was made Prebend of Ely, where he died in 1675.

The work by which Lightfoot has made his name famous is *Horæ Hebraicæ et Talmudicæ*, containing Hebrew and Talmudical comments on the four Evangelists, the Acts of the Apostles, and 1 Corinthians. He also wrote *Ernbhim, or Miscellanies Christian and Judaical; A Handful of Gleanings out of the Book of Exodus; The Harmony of the Four Evangelists, etc.*

**Light,** FRIENDS OF. [FRIENDS OF LIGHT.]

**Lights on the Altar.**—The custom of having lights and candlesticks on the altar dates from very early times, and Theodoret and Jerome speak of it. It seems probable that Archbishop Theodore introduced the practice among the Anglo-Saxons from the Eastern Church. There are many proofs that they were used in the English Church since the Reformation, though they have been long discontinued until late years. Queen Elizabeth, though opposed to superstition, had a crucifix, two candlesticks, and two tapers burning on the altar of her chapel. The present rubric states that "such ornaments of the Church . . shall be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of Edward VI." In the injunctions of King Edward VI., set forth in 1547, it is ordered that there shall be "only two lights upon the high altar before the sacrament, for the signification that Christ is the very true light of the world." The *two* lights are a symbol of Christ's twofold nature. It is also said by the advocates of lights that they symbolise the need of other than natural light. Some object to any lights on the ground that we have no "high altar," while others affirm that the "sacrament" signifies the consecrated wafer which was suspended in a pyx on the altar, and that if this is taken away the lights must also be removed. The use of lights has much increased lately. In 1879 they were used in over two thousand churches. The last Ritual Judgment pronounced them illegal. [FOLKESTONE JUDGMENT.]

**Liguori,** ALFONSO MARIA DE [*b.* 1696, *d.* 1787].—A saint of the Roman Catholic Church, and founder of the Redemptorists. He was born of noble parents in Naples, and having been educated by the Priests of the Oratory, he took up law as his profession, and won great success in it, but soon gave it up to lead a religious life. He was ordained priest in 1726, and in 1732, in consequence, he said, of a revelation, founded "the Congregation of our most Blessed Redeemer." In this he was joined by twelve companions. [REDEMPTORISTS.] In 1762, much against his will, he was made Bishop of St. Agatha of the

Goths, in the kingdom of Naples, but relinquished his See in 1775, and retired to lead once more an austere life with his own order at Nocera, where he died. He was solemnly canonised in 1839 by Gregory XVI., and in 1871 Pius IX. raised him to be a Doctor of the Church. He was one of the most voluminous and popular writers of the Romish Church, his publications extending to 70 vols.; and this dignity was conferred on him on account of the distinct way in which he puts forward the doctrine of the Immaculate Conception of the Virgin and the Infallibility of the Pope. His works are further noticed in the article on PROBABILISM.

The moral theology of Liguori has been received with more antagonism among Protestants than that of any Roman teacher on this subject. In fact his name among opponents of that Church is regarded as a synonym of all that is crafty, shuffling, and immoral. It has been said that his system "not only destroys the soul, but even the fairest temporal interests of mankind . . is the very masterpiece of the devil." The volume from which we quote these words consists of a collection of extracts from him in proof of these assertions. These extracts are grouped under such heads as "The Infallibility of the Pope," "Prohibition of Books," "The Lawfulness of Dissembling or Concealing" and "of Doing Evil that Good may Come," of "Equivocation," "Obedience of Children to the Church in Opposition to their Parents," "Theft and Restitution," "The Inquisition," "The Confessional," and so on. A work which was published on this last subject a few years ago, and which gave such offence that it was suppressed, was largely taken from Liguori. In the controversy between Kingsley and Dr. Newman, the former pressed his antagonist on the subject of equivocation as taught by Liguori, and drew from him the confession that he did not agree with Liguori in holding that an equivocation is allowable in special cases and may even be confirmed with an oath. For Liguori says that if you are asked a question to which "yes" would be the true answer, you may in certain circumstances reply, "I say no," meaning that you say *the word* "no" without reference to the question asked. "I plainly and positively state, and without any reserve," writes Dr. Newman, "that I do not at all follow this holy and charitable man in this portion of his teaching." [*Apologia*, p. 424. See the whole passage from p. 417.]

**Limborch,** PHILIP VAN, Divinity Professor among the REMONSTRANTS or ARMINIANS [q.v.] at Amsterdam, was born there in 1633. He studied at Amsterdam, Leyden, and Utrecht. He became pastor of the Arminian Church at Gonda, and in 1668 at Amsterdam; where he was also Divinity Professor. He died in 1712. He published several manuscripts and letters belonging to Episcopius (his predecessor in the divinity chair) which form almost a complete history of the Arminians down to the Synod of Dort. He himself wrote *De Veritate Religionis Christianæ*, the result of a discussion with a Jew; *A History of the Inquisition; Christian Theology*, etc.

**Limbus** or **Limbo** [Latin, "fringe" or "border"].—According to the Roman Catholics, besides the hell in which infidels and sinners are shut up for ever, and purgatory, in which the souls of the faithful are purified, there are two places on the outskirts of hell, "limbus patrum" and "limbus infantum." The *limbus patrum* is the Paradise of which Christ spoke to the thief, and the "Abraham's bosom" in the parable of Dives and Lazarus, the place where the souls of the patriarchs remained until the advent of Christ, who before His resurrection appeared to them and opened the doors of heaven for them. It is not known for certain when the word *limbus* first came into use, but it is first found in the writings of Thomas Aquinas. As *inferi* (hell) seemed to convey the idea of the place of eternal damnation, the milder term was adopted. The *limbus infantum* is for infants who die without baptism. It was stated by the Council of Florence that they could not enter heaven, so theologians adopted this and other theories. These infants were not supposed to undergo any suffering, but to be in a sort of impassive state, though some theologians held it to be susceptible of a lower degree of blessedness.

**Lincoln,** BISHOPRIC OF.—Lincoln was originally by far the most extensive diocese in England, being composed of three Anglo-Saxon bishoprics, *Lindsey* or *Sidnachester*, *Leicester*, and *Dorchester*, which will each be found under their respective heads. Lincoln became a separate See about 1072, when Remigius or Remi of Fécamp, its first Norman Bishop, removed it hither from Dorchester-on-Thames.

Ely was separated from Lincoln in 1109, and Lincoln was further divided into Osney, 1542 (afterwards Oxford, 1545) and Peterborough, 1541.

Remigius built the original cathedral, and from the portions which remain at the west end, it must have been of the severest Norman style, with no ornamentation; it terminated in a short apsidal eastern limb, and was built on the plan of a church at Rouen. A fire occurred in 1141, by which the roof was burned, and Bishop Alexander caused the whole church to be vaulted in stone. In 1185 a great earthquake did severe damage to the cathedral: as Roger of Hoveden says, "it was rent in two from top to bottom." The following year, 1186, Hugh of Avalon or ST. HUGH [q.v.] became bishop, and at once commenced the present cathedral, the first stone of which was laid in 1192. It is

dedicated to St. Mary. Hugh died in 1200, and by that time the ritual choir and eastern transept were completed, and the western transept commenced. This portion is of pure Lancet Gothic, without any admixture of Norman. Hugh was buried at Lincoln, and in 1280, in the time of Bishop Sutton, his body was translated to the "Angel Choir," which was built beyond the original eastern portion on purpose to receive his shrine. In 1235 the celebrated ROBERT GROSSETÊTE [q.v.] became bishop of Lincoln. The central tower of the cathedral was built by him, and probably the roofing of the nave. The Angel Choir completed the main fabric of the cathedral. The cloisters in the Geometrical Decorated style were commenced in 1296. In the third arch of the south choir aisle are the remains of the shrine of LITTLE ST. HUGH, a Christian boy said to have been crucified at Lincoln by the Jews in 1255; this was during the episcopate of Bishop Lexington. The seats of the choir have some very curious carvings, which probably illustrate some once popular but now forgotten poem. The Chapter House also belongs to the thirteenth century. The Galilee porch was probably built early in this century, in the time of William of Blois. The south end of the great transept dates from the episcopate of Thomas Bek [1342–1347], and the upper part of the western towers is in the Perpendicular style of about 1450. The cathedral is built in a commanding position on the top of a very steep hill. Its central tower contains the famous bell, "Great Tom of Lincoln," first cast in 1610, and recast in 1835. The cathedral library contains a valuable collection of manuscripts and early printed books. The façade of the cathedral is terminated by stair turrets, with tall spires; that to the south is adorned with the mitred effigy of St. Hugh, the founder of the church, and that on the north has the figure of "the Swineherd of Stow," who gave a peck of silver pennies towards the building.

Richard Fleming [1420–1431] had to carry out the sentence of the Council of Constance in 1425 for exhuming the body of Wycliffe, burning it to ashes, and casting them into running water, which was done at Lutterworth.

ROBERT SANDERSON [1660–1663] [q.v.] was one of the most celebrated bishops of Lincoln. Bishop Barlow [1675–1691] is said never to have visited his cathedral, and, though he defended James II.'s strongest measures, he was equally ready to do homage to William III.

The cathedral body comprises the bishop, dean, two archdeacons, four canons residentiary, four minor canons, and fifty-two prebendaries. Until lately it comprised 812 benefices, but part of it and part of Lichfield have been taken to form the new diocese of Southwell.

The Bishop of Nottingham is Suffragan for Lincoln.

The income of the see is £4,500.

LIST OF BISHOPS OF LINCOLN.

| | Accession. | | Accession. |
|---|---|---|---|
| Remigius | 1072 | Henry Holbeach | 1547 |
| Robert Bloett | 1094 | John Taylor | 1552 |
| Alexander | 1123 | John White | 1554 |
| Robertde Chesney | 1148 | Thomas Watson | 1557 |
| Walter de Coutances | 1183 | Nicolas Bullingham | 1560 |
| Hugh of Grenoble | 1186 | Thomas Cowper | 1571 |
| William of Blois | 1208 | William Wickham | 1584 |
| Hugh Wallis | 1209 | WilliamChaderton | 1595 |
| Robert Grossetête | 1235 | William Barlow | 1608 |
| Henry Lexington | 1254 | Richard Neile | 1613 |
| RichardGravesend | 1258 | George Mountain | 1617 |
| Oliver Sutton | 1280 | John Williams | 1621 |
| John d'Alderby | 1300 | Thomas Winniffe | 1642 |
| Henry Burghersh | 1320 | Robert Sanderson | 1660 |
| Thomas Bek | 1342 | Benjamin Laney | 1663 |
| John Gynwell | 1347 | William Fuller | 1667 |
| John Bokyngham | 1363 | Thomas Barlow | 1675 |
| Henry Beaufort | 1398 | Thomas Tenison | 1691 |
| Philip Repingdon | 1405 | James Gardiner | 1694 |
| Richard Fleming | 1420 | William Wake | 1705 |
| William Gray | 1431 | Edmund Gibson | 1715 |
| William Alnwick | 1436 | Richard Reynolds | 1723 |
| Marmaduke Lumley | 1450 | John Thomas | 1744 |
| John Chadworth | 1452 | John Green | 1761 |
| Thomas Rotherham | 1472 | Thomas Thurlow | 1779 |
| John Russell | 1480 | George Pretyman Tomline | 1787 |
| William Smith | 1496 | George Pelham | 1820 |
| Thomas Wolsey | 1514 | John Kaye | 1827 |
| William Atwater | 1514 | John Jackson | 1853 |
| John Longlands | 1521 | Christopher Wordsworth | 1869 |
| | | Edward King | 1884 |

**Lindisfarne,** BISHOPRIC OF.—The roots of the great and almost royal See of Durham were originally planted in a small island of the name of Lindisfarne, lying off the northern coast of Northumberland. This island had been given to St. Aidan by Oswald, King of Northumberland, as soon as his victory at Hexham had secured him the sovereignty of Bernicia, the territory now known as the counties of Northumberland and Durham [AIDAN]. This island became the seat of the bishopric, to which it gave its name in 635. From the time when Aidan first took possession of the island until 875, when his successor Eardulf was driven out of it by the Danes, there was a regular succession of bishops of Lindisfarne. Eardulf died in A.D. 899, when the See was transferred to Chester-le-Street, a few miles north of the site occupied later by the city of Durham. [CHESTER-LE-STREET.] The greatest of the bishops of Lindisfarne was ST. CUTHBERT [q.v.] [DURHAM, BISHOPRIC OF.]

LIST OF BISHOPS OF LINDISFARNE.

| | Accession. | | Accession. |
|---|---|---|---|
| Aidan | 635 | Ethelwold | 724 |
| Finan | 651 | Cynewulf | 740 |
| Colman | 661 | Higbald | 781 |
| Tuda | 664 | Egbert | 803 |
| Eata | 678 | Heathored | 821 |
| Cuthbert | 685 | Egred | 830 |
| Eadberht | 688 | Eanbert | 845 |
| Eadfrith | 698 | Eardulf | 854 |

**Lindsey,** BISHOPRIC OF.—Paulinus, Archbishop of York in 627, spread Christianity over Lindsey, the northern part of Lincolnshire, of which Lincoln was the capital. This province was dependent on Mercia, and

for a time it formed part of the Mercian Bishopric of Lichfield, established in 656; but in 678 it was detached by Egfrid of Northumbria, who had defeated the King of Mercia, and constituted a separate See which was fixed at Sidnachester, doubtless the same as the present Stow, which has a fine Norman church. Its first bishop was Eadhed; it was united to the See of Dorchester about 958 by Leofwin, and then to Lincoln in 1072 by Remigius.

List of Bishops of Lindsey.

| | Accession. | | Accession. |
|---|---|---|---|
| Eadhed | 678 | Ceolwulf | 767 |
| Ethelwin | 680 | Eadulf | 796 |
| Eadgar | 706 | Berhtred | *c.* 838 |
| Kinbert | | Leofwin | *c.* 953 |
| Alwig | 733 | Sigeferth | *c.* 997 |
| Eadulf | 750 | | |

**Linen Cloth.**—For at least 1,300 years it has been customary to use a white linen cloth for covering the elements on the altar at the Holy Communion. In agreement with this custom the rubric of the Episcopal Church ordains that the altar at the Communion time shall have a "fair white linen cloth upon it," and also that after all have received the Communion, the consecrated elements that remain shall be covered with a fair white linen cloth.

**Lingard,** John, D.D. [*b.* at Winchester, Feb. 1771, *d.* at Hornby, Lancashire, July, 1851]. He was educated as a Roman Catholic at the English College at Douai, in France, for eleven years, leaving it in 1793 to become tutor in the family of Lord Stourton. In 1791 he went to Crook Hall, near Durham, where, as the Douai College had broken up, some of the students had assembled. Here Lingard completed his studies, and, having been ordained Priest in 1795, became Vice-president of the College, and Professor of Moral and Natural Philosophy. He was made President in 1810, but only held that post for a year, and accepted a small church at Hornby in order to give more time to literary work. He visited Rome in 1817, and again in 1821, when Pope Pius VII. made him Doctor of Divinity and Doctor of Laws. Pope Leo XII. offered to make Lingard a Cardinal, but he declined on the same ground as that on which he had resigned his post at the English College. He was made a Fellow of the Royal Society in 1824, and some years later a pension of three hundred pounds was granted him from the Government. He is chiefly known by his historical works, *The Antiquities of the Anglo-Saxon Church*, published in 1806, and his *History of England* [1849], the value of which is very great for his knowledge of constitutional history, though of course it is biassed throughout in favour of Roman Catholicism. He also published various controversial writings —*A Catechism on the Doctrines of the Catholic Church*, a collection of Tracts on the same subject, and a *New Version of the Four Gospels.*

**Linus,** St., Pope.—According to Roman tradition, when St. Peter and St. Paul had founded the Church at Rome, and brought it to a flourishing condition, they appointed ministers capable of governing it during their absence from the city. Linus, Anacletus, and Clement were chosen, and, it is said, received the episcopal character at the hands of the Apostles. Linus is supposed to be the same whom St. Paul mentions in his Second Epistle to Timothy. Some authors tell us that St. Peter chose Clement to succeed him, preferably to his two fellow labourers, but that Clement, to avoid disputes, declined governing the Church, as also probably did Anacletus, for we find Linus placed immediately after St. Peter by the most reliable writers of the early Church, such as Jerome, Irenæus, Eusebius, and Ruffinus. It is said that Linus governed the Church for twelve years, which some count from St. Peter's martyrdom, and others from the time of his being chosen coadjutor with the Apostles. Bishop Pearson takes, with Ruffinus, the latter view. It is impossible to fix the exact date of his episcopate. Eusebius gives it differently in his *History* and his *Chronicle*, Baronius gives it as 67—78, while Bishop Pearson and Baraterius give it as 55—67. Some say that Linus suffered martyrdom under Vespasian, but there seems to be no proof of this. He is honoured by the Western Church on September 23rd, but the Eastern Church celebrate him on November 5th, in conjunction with others whom they reckon among the seventy-two disciples of our Lord. Dean Milman, in speaking of the obscurity of the early Roman Church, says:—"The names of the earlier Roman bishops are known only by barren lists, by spurious decrees and epistles, inscribed centuries later with their names; by their collision with the teachers of heretical opinions, almost all of whom found their way to Rome; by martyrdoms, ascribed with the same lavish reverence to those who lived under the mildest of Roman emperors as well as those under the most merciless persecutors." [*Lat. Christ.*, vol. i. p. 23.]

**Lis.** [Military Orders.]

**Litania Septena.** [Processions.]

**Litany.**—The word is derived from the Greek *litê*, from *lissomai*, "I supplicate." The apparent connection with "Liturgy," therefore, is only an accident. At first a Litany was hardly to be distinguished from any other form of supplication, but it soon came to mean one form of prayer, namely, that offered by the people in times of special distress; they marched through the streets, sometimes singing hymns or psalms, sometimes crying, "Lord, have mercy upon us! Christ, have mercy upon us!" And during a long period of Church history that was the special idea of

a litany. The idea was retained as late as the first English Book of Prayer, the Primer, in the reign of Henry VIII. In that book the Litany is called the Common Prayer of Procession. But we have no reason to think that there was any intention of returning to the old practice. Since that time the word "litany" has been stripped of that accidental portion of its meaning, and passed into its present use.

In dealing with the history of the Litany we naturally ask, What led to those processions? With what facts in Church history have they been connected? The first Litany in this sense of the word is found in Joel ii. [Epistle for Ash Wednesday]. That was apparently a time of famine. The people were bidden to show their repentance by solemn fasts. There is something in that solemn confession by public and national acts which adapts itself to certain states of feeling, such as fear and repentance. We might expect, especially in Eastern nations, that, as other usages found their way into the Christian Church, so would this. But the persecutions of the second and third centuries, by driving the Christians to take refuge in secret chambers, catacombs, and caves, would tend to stop solemn processions. Perhaps the only exceptions would be found in times of great public suffering, when Christians found themselves fellow-sufferers with others, who would be too much alarmed for themselves to feel disposed to attack or interfere with the Christians. Tertullian, who represents, in his *Apology*, the state of the Church in the second and third centuries, speaks of the Christians of his time, in seasons of general distress, as publicly joining in supplications and intercessions in coverings of sackcloth and ashes. He uses this phrase again and again, "Si procendendum erit;" acts are therefore implied as not confined within walls, but as taking place in public. There is a memorable event in the life of Chrysostom. He found himself opposed by a rich and influential party of the Arians. They appealed to the devotional feelings of the people, marched with great splendour through the streets of Constantinople, passed out of the city singing heretical hymns and stirring the people up against Chrysostom. He met them by starting more solemn and more grand processions, with stately silver crosses and finer hymns; the Arians were defeated, and the people were drawn off to hear Chrysostom's surpassing eloquence.

The history of the latter part of the fourth and fifth centuries shows that processional litanies had now come to be used in times of famine, wars, and pestilence. From the Eastern Church this practice passed into the West. The very fact of a Greek name being used for it, and of the chief prayer used in these Litanies being expressed in Greek, "*Kyrie eleison, Christe eleison*," shows that itwas of Eastern origin. It is interesting to trace it in this connection. It appeared at first, not in Rome, but in Gaul. There was a more continuous intercourse between Gaul and Asia than with Rome; and in the south of Gaul, at the end of the fifth century, under the government of one of the great pastors and organisers of that Church, Mamertus, Bishop of Vienne, we find these processions. The barbarians were laying waste the cultivated land, bringing desolation, famine, and pestilence. When men were almost driven to despair, he introduced this, calling it, not litany, but by a Latin equivalent. These were, he said, days of *rogationes*, and in order that there might be a standing memorial of that help which they solicited, the Rogation days were set apart. They have always been kept up since then in memory of that time. Passing from Gaul to Rome, we find both the name and the practice under Gregory the Great, the organiser of government and of the worship of the Church. His was also a time of great suffering: the Empire was laid waste, and therefore the need was felt of penitence and prayer. He divided the city into seven groups, and the inhabitants of each went about with the cry, "*Kyrie eleison!*" and at last all met together in the great litany. In the account of an event more closely connected with the history of our own Church, we find an instance of the same practice. When Augustine landed in Thanet to convert the Saxons, and Ethelbert allowed him, with his monks, to enter Canterbury, he reproduced that procession with which he had been familiar in Rome, singing the Litany, looking on the heathen city as under condemnation, and praying for its deliverance. We cannot wonder, when we look at the history of the dark ages—dark, not merely with the darkness of ignorance, but with the gloom of misery—that Litanies should have become more and more conspicuous, that the minds of men turned to them as a refuge and a help. The Council of Toledo, at the end of the seventh century, ordered them to be used every month.

The use of the Litany on Sundays belongs to the Church of England. The idea was that of a penitential service, but with progress there was also corruption. Litanies became full of invocations to human mediators, in consequence of the misery as well as the ignorance of the times. Men who had lost their full trust in Christ turned to any saint, martyr, or confessor whose name they revered, and whom they had reason to love. So in the eighth and ninth centuries the "*Sancta Maria, ora pro nobis*" came into use, and, later, the same formula was addressed to the Apostles and saints. When we take the Litany as it was at the time of the Reformation, we find it much as it is now, but disfigured by these supplications. In the reign of Henry VIII the Reformers thought these, first needless, then corruptions, and later idolatry. The progress was gradual, but the first real step was that of translating it into English.

The long series of supplications to saints was omitted, but the principal ones were at first retained—one to the Virgin, one to the Apostles, and one to saints and martyrs. In the Prayer Book of 1549 these were omitted and the Litany was much as it is now. It is, as much as any part of the Prayer Book, a striking instance of Cranmer's Christian discernment in keeping what was old and rejecting what was new. [*See* PROCTER, comparison between the Romish Litany and that of the Archbishop of Cologne.] There are a very few points in which they differ—*e.g.* the Litany of Edward VI. [1st Book] has a prayer against the Bishop of Rome and all his *detestable* [2nd Book, *abominable*] enormities. In Elizabeth's Prayer Book *detestable* was restored; but as she wished, if possible, to conciliate the Romanists, that petition was dropped in 1559, and has never since reappeared. Again, the petition for the clergy, "*That Thou wilt be pleased to preserve the apostolic see and all orders in the Church in holy religion.*" So it continued till the last revision, when one of the great questions at issue turned on the validity of Presbyterian orders. Those who took part in the controversy set themselves strongly against admitting these orders, and expressed their feeling by changing to the words "*Bishops, priests, and deacons.*"

The original intention of the Litany was that of a separate service to be used as a prelude to the Holy Communion. It was the general practice to divide the morning prayers from the Communion Service. The first sanction to read on without any break was given by Grindal in the days of Elizabeth; since then it has been common to do so, but no Rubric or Canon obliges that union of services, and all ministers have liberty in this respect.

**Literæ Formatæ.**—Letters from one bishop to another, of a particular form and shape to render them distinguishable from counterfeits. They were of a commendatory character, giving clergy or laymen who were travelling introduction to the bishop whose diocese they visited, or certifying that the cleric named in them had his bishop's leave to remove from his diocese and seek a cure in another. The granting of such letters was jealously confined to the bishop; several local Councils noticed with censure the infringement of this rule.

**Literate.**—A name given to one admitted to ordination without an university degree.

**Liturgy** [Gr. *leitourgia*]. — This was originally the name of a public duty or office, which, in Athens, the richer citizens had to discharge at their own cost. It consisted of providing for the benefit of the people generally some form of public amusement, consisting usually of dancing or games. *Leitourgia* thus became the name of *any* service or functions of a public character, and hence in the Septuagint it is used of the public service of God, of Divine worship of the congregation. In ecclesiastical phraseology it was originally restricted specially to the Eucharist, as being the highest of public offices; but has now obtained a wider signification, and is commonly applied to the whole form of public worship of the congregation. We shall consider the subject, therefore, under this twofold division.

It seems probable that some Liturgy was drawn up by the Apostles at the very beginning of the Christian Church, for the use of the first converts to Christianity, who, as we read in the Acts of the Apostles, continued steadfastly in the Apostle's doctrine, and in breaking of bread—*i.e.* in partaking of the Holy Communion—and in "the prayers." In that case this would be the original Liturgy from which the succeeding ones were derived. Hence in very ancient Liturgies the bulk of the service is identical, and the variations, comparatively speaking, unimportant. In order to classify the numerous Liturgies that have been used in different parts of the world, it will be well to divide them into five principal groups. These are connected with the names of Churches, and also with the names of certain Apostles, and they are as follows: [i.] The Liturgy of St. James, or Jerusalem; [ii.] The Liturgy of St. Mark, or Alexandria; [iii.] The Liturgy of St. Thaddeus, or the East; [iv.] The Liturgy of St. Peter, or Rome; [v.] The Liturgy of St. John, or Ephesus. The Jerusalem Liturgy consists of three divisions: the Clementine, Cæsarean, and Antiochene or Hierosolymitan Liturgies. From the Cæsarean Liturgy, which is connected with the name of St. Basil, came the Liturgy of St. Chrysostom and the Armenian.

The many branches which have sprung from these norms would require a volume to expound. There are no less than 43 existing, all Monophysite, branching off from the Hierosolymitan.

The third group, consisting of Liturgies of the Far East, is smaller in number: most of them are Nestorian. That of Malabar or St. Thomas belongs to this group.

The fourth division consists of only one Liturgy; the Roman.

The fifth group, viz., those allied to the Liturgy of Ephesus, consists of two divisions [i.] The Mozarabic and [ii.] The Gallican.

It will be observed that four of the five groups are Eastern; and the remaining one, the Roman, Western. The principal distinctions between the Eastern and Western Liturgies are as follows:—The Invocation of the Holy Spirit before the words of consecration which is in the Eastern, is absent in the Western. There are Proper Prefaces and varying Collects, Epistles, and Gospels for Holy Days in the Western, and not in the Eastern, with the exception of the Liturgies

derived from Ephesus. Later alterations in the Roman Mass, such as the denial of the cup to the laity, have farther increased the differences between that and the Eastern Liturgies.

Every ancient Liturgy consisted of two parts; the pro-anaphoral and the anaphoral. [ANAPHORA.] The first part consisted of a prayer; an introit; the prayer of little entrance—that is, the bringing in with much ceremony the Book of the Gospels; the trisagion; the lessons (in some, prophecy, epistle and gospel; in others the last two only); a prayer. At this point the catechumens were dismissed from the church. Then followed a further prayer for the faithful; the great entrance—*i.e.*, the carrying the elements to the altar; the offertory; the kiss of peace; the creed. This ended the first or pro-anaphoral portion of the service. The second, or anaphoral part, began with the Sursum Corda and preface; the canon, consisting of prayer commemorative of our Lord's life and of the institution of the Eucharist; the Oblation; prayer for descent of the Holy Ghost, for the consecration of the elements. Then follows intercession for quick and dead; the Lord's Prayer; the "Libera nos" or prayer against temptation; adoration, "Sancta sanctis" [SANCTA SANCTIS]; confession and absolution; the Communion, thanksgiving, and dismissal.

The best account of the ancient Liturgies, displaying their points of union and their variations, is Mr. Hammond's work, published by the Clarendon Press.

How the Communion Service of the Church of England is related to the ancient Liturgies has been fully considered in an article on the COMMUNION SERVICE. We have next to consider modern Protestant Liturgies. And, first, it must be noted that while the ancient Liturgies make the Lord's Supper the central object round which all other parts of the service are grouped, the Protestant idea is rather to group all round the sermon, as expressing the conviction that *teaching* is the main object of assembling together. The early Liturgies do not include any preaching, nor are there any forms for special occasions.

When the Reformation came, the great leaders, Luther, Calvin, Cranmer, recognised the usefulness of a form of prayer, and each country that accepted the Reformed doctrines provided its own Liturgy. Our own is considered under the head COMMON PRAYER [q.v.]. But the Continental Reformers left more opening for the exercise of free prayer, to be suited to special circumstances. So did the DIRECTORY [q.v.] of the Puritans at the time of the Great Rebellion. The bitter feeling which followed that event led to a breach so wide, that for a while liturgical services were eschewed by the non-Episcopal party, and extemporaneous prayers were substituted. Of late years, however, a more catholic feeling has prevailed. In the Presbyterian Church of Scotland since 1858 a change has been going on, and the *Book of Common Order* has reached a fifth edition. Many Churches belonging to the chief Nonconformist bodies accept the idea of some liturgical form to be used of free-will. Thus Mr. Newman Hall uses much of the Church Service; the use of the Lord's Prayer and General Thanksgiving is becoming very common, and on the late occasion of the Queen's jubilee many Nonconforming Churches in London used the collects given in the Prayer Book. The arguments for the two systems will be familiar to most readers, one side pleading for the spontaneous and unrestrained impulses of the religious mind, the other for the long custom of the Church, and also for the need of precaution against form and words with which the minds of the people may not be in harmony. The needs of the individual soul must indeed be supplied by individual private prayer. But the facts above given show that "the more excellent way" of charity is doing much, and will yet do more, for removing differences on this subject. It should, in conclusion, be pointed out that even the singing of hymns involves the essence of a liturgical form, since it is the acceptance for congregational use of already written words.

**Liverpool**, BISHOPRIC OF.—This has only existed since 1880; it comprises a part of Lancashire, and has 182 benefices. At present it has no cathedral, but steps are being taken to provide one. Until 1699 Liverpool was a chapelry of the parish of Walton-on-the-Hill, but in that year became a separate parish by Act of Parliament. It was at once resolved to erect a church, to be thenceforth the parish church of Liverpool; this was finished in 1704 and dedicated to St. Peter. And here the throne of the first Bishop of Liverpool, John Charles Ryle, is set up. The church presents no special object of interest. Funds do not allow the formation of a regular cathedral body, nor a regular cathedral service. There are two archdeacons and twenty-three honorary canons. The income of the See is £3,500.

**Livesey.** [TEETOTALLERS.]

**Living.**—In the Church of England an ecclesiastical benefice or pastoral charge. [BENEFICE.]

**Livingston,** JOHN HENRY, D.D.—The father of the Dutch Reformed Church in America, was born at Poughkeepsie, New York, in 1746, studied at Yale College, and in 1766 sailed for Utrecht to study theology. He became a D.D in 1770, and on his return to America in the same year took his place as second preacher in the Reformed Dutch Church in New York. The Revolution drove him from the city, and he visited many places, returning to New York in 1783. In 1810 he opened a theological

seminary in New Brunswick, and was elected president of Queen's (now Rutger's) College. He died in 1825.

Livingston won the respect of both parties in the Church, and under his management "the Conferentie" and the Coetus were united. [Dutch Reformed Church]. He principally formed the constitution of the Church, and prepared its first psalm and hymn book. As a preacher he was much admired. His theological lectures, of which an abstract was published in 1832, "still form the basis of didactic and polemic instruction in the theological seminary of which he was the founder and father."

**Livingstone,** David, the great African missionary and explorer, was born at Blantyre, near Glasgow, in 1813. His parents were of the working class, of the highest moral and Christian worth, and deeply interested in Christian missions. In 1823 David worked as a piecer in a cotton mill, attending a night school in the evenings. At the age of nineteen he began to attend the medical and other classes in the winter months at Glasgow, and in 1838 he received a surgeon's diploma. He applied to and was received by the London Missionary Society, and went to Chipping Ongar in Essex to continue his studies. In 1840 he met the Rev. Dr. Moffat, the celebrated African missionary, who was on furlough in England, and at the end of the year accompanied him to Kuruman. He did not settle down there, but was determined to carry the missions further north than had yet been done, and settled at Mabotsa, among the Bakhatla tribe, where he had a remarkable escape from a lion. He next attached himself to the tribe of the Bakwains, whose chief, Setchele, was converted and baptised. He remained with them till 1859, making many converts, and teaching them civilised arts, his wife —he had married Mary Moffat, eldest daughter of Dr. Moffat, in 1844—teaching the women and girls. While here he made several expeditions among the Boers, who had settled on the border of the Bechuana territory and were very hostile to Livingstone, and he had discovered Lake Ngami and the River Zouga and Tamunakile. Several of the Bakwains having now learnt to read, and promising to act as missionaries to the rest, Livingstone determined to move northwards. He set out, accompanied by two Englishmen, and, after many difficulties reached the river Chobo, and met the great chief Sebituane, who received him very cordially, but died a few days after his arrival. Livingstone's great object now was to make a way for Sebituane's people to be connected with the sea. They were friendly to him, and to put them in communication with the world would be to further the great cause of civilisation. He determined therefore to devote himself to this object, and, having shipped his wife and children for England, he set off on his quest. After a great many difficulties, he reached Quilimane in 1856, having made many important discoveries, the chief being the healthy tableland in Central Africa. He then paid a visit to England, where he wrote and published his first work, *Missionary Travels.* It was received with intense interest, for it poured a flood of light upon a land hitherto quite unknown. Having severed himself from the London Missionary Society, he was appointed commander of an expedition sent by Government to explore the Zambesi River. This was rendered more than usually difficult by the conduct of the Portuguese slave-traders, but it was signalised by the discovery of the Lake Nyassa and much important territory. Livingstone rightly deeming this to be the key of Central Africa, an Universities' Mission from Oxford and Cambridge was planted there; but it failed, chiefly through the death of its bishop and of Mrs. Livingstone. Nevertheless Livingstone remained some time longer to further explore the country, but at last saw it was desirable to return to write a book against the Portuguese traders, and to obtain means to establish a colony at the head of the river Rovuma. He arrived in England in 1864, and stayed at Newstead Abbey, where he wrote *Zambesi and its Tributaries.* Though determined still to make the preaching Christ to the natives and the promoting lawful commerce instead of the slave trade his chief object, he agreed to explore Central Africa, to endeavour to discover the sources of the Nile. During his journeys he discovered Lakes Moero and Bangweolo, and then was unheard of for some time, till, in 1871, Mr. Stanley discovered him, in great want and destitution, at Ujiji, on Lake Tanganyika. Stanley came to his relief, gave him supplies and better men, and Livingstone continued his journey; but fell ill and died in Ilala, on the banks of Lake Bangweolo, May 1st, 1873. He was found on his knees, his Bible in his hand. He was brought to England by his servants, and buried in Westminster Abbey, April, 1874. Since his death many missions have been formed in Africa, and David Livingstone has given a new impulse to the cause of African evangelisation and civilisation.

**Liwin,** St.—An Irish bishop of the seventh century. He placed himself under the discipline of St. Augustine, who was at that time converting England to Christianity. After Augustine's death St. Liwin went to Ireland, and was consecrated bishop there. Having a strong desire to carry on the work of evangelisation, he set sail for Brabant, where he suffered martyrdom after a short period of missionary work A.D. 656.

**Llandaff,** Bishopric of.—This claims to be one of the most ancient Sees in England;

its founders were St. Dubricius or Dyfryg, who had resigned the See for some time before his death in 612, and his successor St. Teilo, the date of whose death is unknown. The "Book of Llandaff," compiled about 1133, gives the names of many bishops between the time of Teilo and Urban, the first Norman bishop 1107, but it is not to be relied upon. Urban replaced the British church of Dubricius and Teilo by a cathedral of very small size; there is no record of the time when it was completed, nor indeed any certain records of its architectural history. The Lady Chapel was probably built by William de Bruce [1266–1287]. The Perpendicular tower on the north is simple and massive; it was built by Jasper Tudor, uncle to Henry VII., and replaces an Early English one. About the middle of the sixteenth century the cathedral was allowed to fail into decay under Bishop Kitchin, *alias* Dunstan, who alienated many of the lands belonging to the See, and disposed of others on long leases—for instance, the episcopal residence was leased for 99 years. Bishop Godwin [1601–1617] speaks of Kitchin as "*Fundi nostri calamitas.*" [For the works of this Bishop see GODWIN, FRANCIS.] The cathedral was in a state of absolute ruin in 1575. In 1721 a great part of the ruins, which were roofless, were blown down in a storm, and at length an appeal was made to the country for help. Accordingly the Lady Chapel was repaired sufficiently to carry on the service, but the nave was left open to the sky till the restoration was begun in 1857.

About 1836 it was seriously proposed to unite Llandaff with Bristol, but it was saved from this, and under Bishops Coplestone and Ollivant a new era began. In 1840 and 1843 two important Acts were passed, which resuscitated the dean's office, which had been done away with, and under its first three deans, Bruce-Knight, Conybeare, and Williams, the restoration was completed. The eastern portion of the cathedral was opened for service in 1857, and for the first time since 1691 choral service was heard in Llandaff Cathedral. The nave and remainder of the restoration was completed by July, 1869. Practically the bishopric and its cathedral and cathedral body are alike new. No bishop had resided there for 300 years, and for about six centuries there had been no dean; the chapter was merely a nominal one. Bishop Ollivant gave a vivid description of the state of the cathedral at his enthronement in 1850, in his charge of 1869.

The cathedral stands on low ground, near the river Taff (hence its name Llan-daff, the church by the Taff). The cathedral body consists of a dean, two archdeacons, four canons residentiary, two minor canons, and five prebendaries. The diocese comprises the best parts of Glamorganshire and Monmouthshire, and contains 227 benefices.

The income of the See is now £4,200.

LIST OF BISHOPS OF LANDAFF.

| | Accession. |
|---|---|
| Urban | 1107 |
| Uhtred. | 1140 |
| Nicolas ap Gurgant | 1148 |
| William Saltmarsh | 1186 |
| Henry of Abergavenny | 1193 |
| William of Goldclive | 1219 |
| Elias of Radnor | 1230 |
| William de Burgh | 1245 |
| John de la Ware. | 1254 |
| William of Radnor | 1257 |
| William de Bruce | 1266 |
| John of Monmouth | 1297 |
| John Eaglescliffe | 1323 |
| John Pascall | 1347 |
| Roger Cradock | 1361 |
| Thomas Rushook | 1383 |
| William Bottlesham | 1386 |
| Edmund Broomfield | 1389 |
| Tideman de Winchcomb | 1393 |
| Andrew Barrett | 1395 |
| John Burghill | 1396 |
| Thomas Peverell. | 1398 |
| John de la Zouch | 1403 |
| John Wells. | 1425 |
| Nicolas Ashby | 1441 |
| John Hunden | 1458 |
| John Smith. | 1476 |
| John Marshall | 1478 |
| John Ingleby | 1496 |
| Miles Salley | 1500 |
| George de Athequa | 1517 |
| Robert Holgate | 1537 |
| Antony Kitchin or Dunstan | 1545 |
| Hugh Jones. | 1566 |
| William Blethin | 1575 |
| Gervas Babington | 1591 |
| William Morgan. | 1595 |
| Francis Godwin | 1601 |
| George Carleton | 1618 |
| Theophilus Field | 1619 |
| William Murray | 1627 |
| Morgan Owen | 1640 |
| Hugh Lloyd | 1660 |
| Francis Davies | 1667 |
| William Lloyd | 1675 |
| William Beaw | 1679 |
| John Tyler | 1706 |
| Robert Clavering | 1725 |
| John Harris. | 1729 |
| Matthias Mawson | 1739 |
| John Gilbert | 1740 |
| Edward Cressett. | 1749 |
| Richard Newcome | 1755 |
| John Ewer | 1761 |
| Jonathan Shipley | 1769 |
| Shute Barrington | 1769 |
| Richard Watson | 1782 |
| Herbert Marsh | 1816 |
| William Van Mildert | 1819 |
| CharlesR.Sumner | 1826 |
| Edward Copleston | 1828 |
| Alfred Ollivant | 1849 |
| Richard Lewis | 1883 |

**Lloyd,** WILLIAM [*b.* 1627, *d.* 1717], graduated at Oxford, and became Fellow of Jesus College. After various other appointments he became successively Bishop of St. Asaph [1680], of Lichfield and Coventry [1692], and of Worcester [1699]. Bishop Lloyd is famous as being one of the seven bishops who refused to read the Declaration of Indulgence as King James II. ordered in 1688. They were sent to the Tower for sedition, but acquitted. Lloyd was the author of many pamphlets, the chief being *An Historical Account of Church Government as it was in Great Britain and Ireland when they first received the Christian Religion.*

**Local Preachers** in the Methodist Church are laymen who are licensed to preach by the district and quarterly congregations. They are the opposite of "travelling preachers." They must have a regular pastoral charge. After four years' service they can become "local deacons," and four years after "local elders." This formal and wholesale adoption of lay ministry is in many respects the very groundwork of the Methodist system. [METHODISM.] By far the large number of the regular or travelling preachers have first served an acceptable probation as local preachers, in which their capacities are fairly ascertained. But, besides this, without its noble army of local preachers, drawn from the people themselves, the work could not possibly

be done; in fact Methodism is in one aspect of it the most impressive example in the world of enormous results accomplished by a frank, wholesale, and official adoption of lay agency in the pulpit and otherwise.

**Loci Theologici.**—The sources from which theological arguments are drawn. Melancthon gave this name to his view of evangelical dogmatics in distinction to the *sententiæ* of the Schoolmen. It was retained by the Lutherans to the middle of the seventeenth century.

In the Roman Church the name became familiar by the celebrated work of Melchior Canus [*b.* 1523, *d.* 1560], Bishop of the Canaries, in which he discussed the use to be made by theologians of Scripture, Councils, philosophy, Fathers, etc. It forms a scientific introduction to Dogmatic Theology.

**Locke,** JOHN, an English philosopher [*b.* 1632, *d.* 1702], was born at Wrington, near Bristol, the son of a captain in the Parliamentary army. Locke was educated at Westminster and Christ Church, Oxford, and became proficient in classical literature; but gave his chief attention to the works of Bacon and Descartes, which he preferred to those of Aristotle. In 1664 he went to Berlin as secretary to Sir W. Swan, the British envoy; but after a year he returned to Oxford, where he made the acquaintance of Lord Ashley, afterwards Earl of Shaftesbury, and lived in his house, and when, in 1672, Shaftesbury was made Lord Chancellor, Locke was appointed Secretary of Presentations, which post he exchanged for that of Secretary to the Board of Trade when Shaftesbury resigned the Great Seal. In 1675 Locke visiting France for his health, became acquainted with the Earl of Pembroke, to whom his *Essay* is dedicated. In 1679 he was recalled to England by the Earl of Shaftesbury, who had been restored to favour, but six months afterwards was again disgraced, and after a short imprisonment in the Tower, fled to Holland in 1682 to avoid a prosecution for high treason. Locke followed him, and so far shared the hostility of the Court as to have his name erased by royal mandate from the list of students of Christ Church. He was one of the eighty-four persons demanded of the States of Holland on the charge of aiding in the Duke of Monmouth's rebellion, but hid himself till the search for him was over. In 1687 he completed his *Essay on the Human Understanding*, and next year published his first letter on *Toleration*, and obtained the situation of Commissioner of Appeals, with a salary of £200 a year. In 1690 his *Essay* was published, and in the same year appeared his second letter on *Toleration*, and two treatises on *Government*. In 1691, finding that the London air did not suit him, he retired to the house of Sir Francis Masham at Oates, in Essex, where he spent the remainder of his life. In 1692 appeared the third letter on *Toleration*, and soon after his *Thoughts on Education*. In 1695 King William appointed him a Commissioner of Trade and Plantations, which he had to resign on account of his health. He gave himself up to the study of the Scriptures, and wrote several theological works, *Discourse on Miracles*, etc., which were published after his death.

The influence of Locke upon English moral and religious thought has been very great. Though, as we have said, he was a student of Descartes, his method is different at the very foundation. The former assumes innate ideas as the centre of all knowledge. The overthrow of innate ideas is the starting point of Locke. He has been called the philosopher of sensation, for he tries to trace all notions, opinions, judgments to their beginning; starts from the first acts of a child, and so contemplates the impressions made on the senses, rather than the objects with which the senses converse. But such a method did not bring these objects any more clearly before the understanding than they were before; he did not get beyond human ideas of them; his nearest approach to the root of all faith and knowledge is to tabulate all that men are able to think about them. His business is with the "*Human Understanding*," and so he repudiates the search into Being and first principles. It may therefore be doubted whether he did not really lower the principles of morality. For, instead of holding up righteousness and justice as absolutely good, he threw aside these ethical principles, and proclaimed "Things are good or evil only in reference to pleasure or pain." He did not apply such sentiments unworthily in his own personal character, for they were necessary parts of his philosophy, and practically he modified, or, we may say, relinquished it in favour of Christian belief in absolute righteousness. In fact, he raised questions which he did not settle, but which inaugurated a new era of study. The questions which he asked but did not answer, respecting the Nature of the Mind, the Principles of Government, Toleration, Education, the Reasonableness of the Christian Religion, were taken up in the eighteenth century and discussed in the gossip of salons, with pens, with bludgeons, with swords—with tears also and prayers. Not only his contemporaries, who were his pupils, Shaftesbury and Bolingbroke, but English moralists for fifty years more, regarded him as having laid down principles which could never again be called in question. But this acquiescence came to be rudely shaken. The Methodist movement was a sign that his theory of "paternal governments," with the decrees of which the masses of the people should acquiesce, would not stand; that poor as well as educated men needed real belief, and not mere acceptance. And men with his

theory of Toleration on their lips, were not hindered by it from very intolerant acts towards these disturbers of slothful calmness. Yet it was largely owing to Locke's teaching that England was spared from the terrible agony which came on France at the Revolution. Deism, and even Atheism, appeared here even earlier than in France. But in France the Jansenists were suppressed and the Protestants expelled by Louis XIV. In England the cause of God was not snatched out of His hands as though He were unable to take care of Himself. The preaching of Wesley was one cause of our deliverance, for he taught thousands of the people to fear God; and Locke's teaching on Toleration was certainly another.

**Lockers.**—In ancient English churches these are cavities hollowed out of the substance of the wall, sometimes on the north side of the altar. They are usually square, and have no basin at the bottom. They had formerly small doors, and contained the cruets of wine and water, the towels, and other things needed in celebrating mass.

**Logos.**—This Greek word, derived from the perf. of *lego*, "to speak," means literally "a word," and is used in that sense in Matt. viii. 8—16, etc. In 1 John iii. 18 it is opposed to *deed* and *truth*. Other meanings are *Commands* or *Precepts* [Matt. vii. 24], *Prophecies* [Luke iii. 4, John ii. 22], *Promises* [Rom. ix. 6, Heb. vii. 28], *Threats* [Heb. iv. 12], *Arguments* [Acts ii. 40], *Reports* or *Rumours* [Matt. xxviii. 15]. In a higher sense it is used for the word of God, whether expressed by the Law or in the Gospel [Matt. xiii. 19, etc., etc.]. In a heathen sense it was used constantly for the Reason, but it is only used once in that sense in the New Testament, and then it is by a heathen speaker [Acts xviii. 14]. But the highest theological sense which the word bears is that in which it is applied to the second Person of the Holy Trinity. The word is traceable to Philo [q.v.], the Alexandrian Jew, whose speculations aimed at reconciling the teaching of Plato with that of the Jewish prophets. He saw that there was One Who was spoken of in the Old Testament under the name of "the Word and the Voice of God," and that He was the Revealer of God's attributes and will to mankind. The Personality of this *Logos* became more and more distinct in the later writings of the Old Testament. Philo, therefore, identified this existence with Plato's doctrine of the Divine *Nous*, or "Mind," though he hesitated to assert a distinct Personality. His doctrine was taken up by the Christian Alexandrians, and the Gnostics adopted it in a confused and tentative manner. In consequence some cried out that they were endangering the doctrine of the Unity of God; the Jewish sects of Gnostics replied that the Christ was a demigod or superior angel, half human, half divine. Then St. John taught how the teaching of the past was in union with the Gospel, how the Word was in the beginning with God and was God, was the Light of men, shining in darkness and not absorbed by it; and in the fulness of time was made Flesh—a distinct Personality, very God, yet not the less very man. It was for this that St. John was named the *Theologos*, translated in our authorised version "the Divine" [*i.e.* Theologian]. The teaching thus set forth became the basis of the teaching of the great Alexandrian divines. Justin Martyr, first of Patristic philosophers, dwells earnestly upon the prehistoric Logos, the Divine *Reason*, spoken of not only by prophets, but by wise heathen such as Socrates, distinct from the God Whom Moses knew, yet not separable from Him. This doctrine was the essential doctrine which united the Church together until it was formulated in the phrases of the Nicene Creed. [Homoousion.]

**Logothete** [Gr. "an accountant"].—An officer in the Greek Church who is intendant of the Patriarch's household. The *logothete ecclesiasticus* was a kind of inspector-general of the Church, corresponding to an episcopal chancellor in the Western Church.

**Lollards.**—The followers of Wycliffe [q.v.]. The name, which probably means "idle babbler," was given to them by their enemies. Others explain it as coming from the same root as "Lullaby," from their fondness for singing. Wycliffe had sent out preachers and gained many followers, chiefly at Oxford University. He had been supported by the Lancastrians; but the Peasants' Revolt, under Wat Tyler, in 1381, brought about a great change in men's feelings. The reaction against all projects of social reform produced an equal dislike to religious reform. He began to be looked upon as a "sower of strife," and his followers as missionaries of Socialism. This feeling rose to its height when Wycliffe formally denied the doctrines of Transubstantiation. The University of Oxford at once condemned him, and he, finding it useless to look any longer to the wealthier classes, turned to the people, and a few years later his followers abounded everywhere. In 1382 Archbishop Courtenay summoned a meeting at Blackfriars to condemn his doctrines. Nicholas Herford, one of the Lollards, had asserted them in a sermon at Oxford, and was silenced; but the Chancellor appointed John Repyngdon, another Wycliffite. The Archbishop was supported by the Crown, and a royal writ was issued in Oxford, proclaiming banishment of all Lollards, with the destruction of their books, on pain of forfeiture of the University's privileges. It had its effect, and Herford and Repyngdon submitted. After the death of Wycliffe, Lollardism crumbled into a general

spirit of revolt. It penetrated into all classes of society, had its own schools, books, pamphlets, etc. London, in its hatred of tyranny, became fiercely Lollard. But out of the mass of opinion which bore the name of Lollardism came one faith — namely, faith in the sole authority of the Bible as the source of religious truth. This stirred up the Church against it, but the result of persecution was that the Lollards were raised into fanatics, and caused riots by their preaching against the friars.

In 1395 a petition of the Lollards was laid before Parliament, attacking the Church, and stating their views. They violently denounced the riches of the clergy, and contended that with the superfluous revenues of the Church the King might maintain 15 earls, 1,500 knights, and 6,000 squires, besides endowing 100 hospitals for the relief of the poor. Archbishop Arundel, who succeeded Courtenay, was eager to put down the Lollards, and in 1401 drew up a set of opinions out of Wycliffe's writings, on the strength of which a clause, "De heretico comburendo" [HÆRETICO COMBURENDO], was inserted in the statute for the year, declaring them to be heretics, and under it John Badby was burned. But this did not crush them. On the death of the Earl of Salisbury, SIR JOHN OLDCASTLE [q.v.] stood forth as the leader of the Lollards. At the accession of Henry V they hoped to gain him over, and when this failed, met together to murder him. This conspiracy was discovered, and thirty-seven were executed. Four years after Oldcastle was captured and put to death.

In 1414 the final statute against the Lollards was put forth, ordering all justices to inquire after heretics, and hand them over to the spiritual courts. In spite of repression Lollardism still lived on, and in 1431 we find the Duke of Gloucester endeavouring to hinder their risings, and the circulation of their invectives against the clergy. At the accession of Edward VI. the legal prohibitions against them were rescinded.

Lollardism took deeper root in Bohemia than in England. It was carried there by the Oxonians who fled when Courtenay first denounced them.

The chief writers against the Lollards were Thomas Netter, of Walden, and Reginald Pecock.

**Lombard,** PETER, one of the most famous of the SCHOOLMEN [q.v.], was born at Novarra, in Lombardy, early in the twelfth century. He studied at Bologna and Rheims with the help of Bernard of Clairvaux, and then went to Paris, where he was a pupil of Abelard. Peter became a distinguished teacher of theology, and in 1159 was appointed Bishop of Paris. Bayle says that he was the first who obtained the title of Doctor of Theology in the University of Paris. He died at Paris in 1164. He is generally called Magister Sententiarum, or Master of Sentences, from his great work, *The Four Books of Sentences*. This work is an arranged collection of sentences from Augustine, Anselm, Abelard, and others, on points of Christian doctrine, with objections and replies also collected from authors of repute. The first book treats of God; the second of created things; the third of the incarnation, redemption, and the virtues of human character; and the fourth of eschatological subjects and the sacraments. Two other works, *A Commentary of the Psalms*, and *Commentaries upon All the Pauline Epistles*, have been published under his name, and are regarded as genuine.

**London,** BISHOPRIC OF.—The first Bishop of London was Mellitus [604], one of the companions of St. Augustine. Ethelbert, King of Kent, founded and endowed for this diocese a church which he dedicated to St. Paul, on the site, it is supposed, of a Roman temple dedicated to Diana. Of the details of this church we are ignorant; it was destroyed after the Norman Conquest by fire, somewhere about 1087 or 1088. ST. ERKENWALD [q.v.], who was bishop in 675, is said to have greatly adorned the church. Maurice, who became bishop in 1086, at once began to rebuild his cathedral, and his successor, Richard de Beaumes, devoted the whole of the revenues of the See to that purpose. After the forty years which the episcopate of these two prelates embraced, it was still unfinished, and in 1136 it was greatly injured by another fire; at last, however, it was completed, but in the thirteenth century the central tower was rebuilt, and the whole of the choir, which was finished by 1240. The Cathedral of St. Paul was one of the finest in England. Its plan was cruciform; its length was 596 feet. The nave was a fine Norman building, not unlike that of Gloucester; the transepts and choir were rich examples of the Decorated style. The choir, as at Canterbury, was raised on a crypt, the vaulting of which was above the ground level; part of this, after 1256, was dedicated to St. Faith, and used as a parish church, the church of that name having been destroyed to enlarge the cathedral. A wall and gates surrounded the building, and at the north-east angle stood the famous Paul's Cross, where the most learned and eloquent preachers of the day delivered their sermons. Thus the cathedral remained till the fifteenth century, when in 1444 the steeple was struck by lightning, and so injured that it took eighteen years to repair it. In 1561 it was again struck, and this time set on fire and the roofs burnt. For a time it was subject to all kinds of desecration; then a partial repair was effected, but it still had a ruinous appearance till the restoration of it was committed to Inigo Jones by James during the episcopacy of Laud. Then,

in 1666, the great fire of London broke out, and reduced it to a heap of ruins. These were not long suffered to remain untouched; Dr. Christopher Wren was appointed one of the "Commissioners for the reparation of St. Paul's," and after much debate, seeing it was useless to attempt restoration, it was decided, in 1670, to clear away the foundations of the old cathedral and build a new one. Wren made a design at the request of Dean Sancroft; it is described as "in the best style of Greek and Roman architecture;" a model of it was made, which may be seen in the South Kensington Museum. The design was approved by the King, but Wren had power to make any alterations he wished—a permission he availed himself of so largely that the present cathedral has little resemblance to the original design. On the first of May, 1674, Wren began the work of clearing away the old foundations, but it was not till more than a year after that the first stone was laid. The present building is shorter than the original one by ninety-six feet. The choir was opened for Divine service on the Thanksgiving day for the peace of Ryswick, December 2nd, 1697, and the dome was completed in 1710, in the time of Bishop Compton. Since then much has been done in the way of decoration, but the fabric remains as the great architect left it. Till 1796 no monuments were allowed to be erected within its walls, but since then they have become very numerous. The Sovereigns of England have never had St. Paul's as their burial-place.

There have been many notable bishops of London, a short notice of whom will be found under their separate names.

The cathedral body consists of the dean, two archdeacons, four canons residentiary, eight minor canons, and thirty prebendaries. There is a bishop suffragan of Bedford, who presides over East London.

The diocese of London now consists of—

1. The city of London.
2. The city of Westminster.
3. All other parts of the county of Middlesex, except a portion of Stanwell civil parish, now included in the parish of Colnbrook.
4. Part of Herts, viz., a district now included within the parish of Northwood.

The diocese is divided into the two archdeaconries of London and Middlesex, which are subdivided into twenty-five rural deaneries. Either as parishes or ecclesiastical districts, there are between 500 and 600 distinct ministerial charges. The number of beneficed clergymen — *i.e.* rectors, vicars, incumbents of new vicarages, perpetual curates, and ministers of ecclesiastical districts—is 492. The number of unbeneficed clergymen, consisting of ministers of chapels of ease, of proprietary chapels, of temporary churches, lecturers, stipendiary curates, chaplains of workhouses, prisons, asylums, hospitals, cemeteries, etc., is 771.

The income of the See is £10,000.

List of Bishops of London.

| | Accession. |
|---|---|
| Mellitus | 604 |
| Cedda, or Chad | 656 |
| Wina | 666 |
| Erkenwald | 674 |
| Waldhere | 693 |
| Ingwald | c. 744 |
| Egwulf | c. 747 |
| Wighed | |
| Aldberht | |
| Eadgar | c. 789 |
| Kenwalch | |
| Eadbald | |
| Heathobert | |
| Osmund | |
| Ethelnoth | c. 816 |
| Ceolbert | |
| Deorwulf | |
| Swithulf | |
| Eadstan | |
| Wulfsig | c. 903 |
| Ethelwald | |
| Elfstan | c. 927 |
| Theodred | c. 938 |
| Wulfstan | |
| Brihthelm | |
| Dunstan | 958 |
| Alfstan | 959 |
| Wulfstan II. | 996 |
| Elfwin | c. 1012 |
| Elfwy | c. 1015 |
| Elfward | |
| Robert the Norman | 1044 |
| William Spearhafoc? | 1051 |
| Hugh d'Orivalle | 1075 |
| Maurice | 1085 |
| Richard de Beaumes | 1108 |
| Gilbert Universalis | 1128 |
| Robert de Sigillo | 1141 |
| Richard de Beaumes | 1152 |
| Gilbert Folliott | 1163 |
| Richard FitzNeal | 1189 |
| William de Sancta Maria | 1199 |
| Eustace de Fauconberg | 1221 |
| Roger Niger | 1229 |
| Fulk Bassett | 1242 |
| Henry de Wengham | 1259 |
| Henry de Sandwich | 1263 |
| John Chishull | 1274 |
| Richard Gravesend | 1280 |
| Ralph Baldock | 1306 |
| Gilbert Segrave | 1313 |
| Richard Newport | 1317 |
| Stephen Gravesend | 1319 |
| Richard Bintworth | 1338 |
| Ralph Stratford | 1340 |
| Michael Northburgh | 1354 |
| Simon Sudbury | 1362 |
| William Courtenay | 1375 |
| Robert Braybrook | 1381 |
| Roger Walden | 1405 |
| Nicolas Bubwith | 1406 |
| Richard Clifford | 1407 |
| John Kemp | 1422 |
| William Gray | 1426 |
| Robert Fitzhugh | 1431 |
| Robert Gilbert | 1436 |
| Thomas Kempe | 1450 |
| Richard Hill | 1489 |
| Thomas Savage | 1496 |
| William Warham | 1502 |
| William Barons | 1504 |
| Richard Fitz-James | 1506 |
| Cuthbert Tunstall | 1522 |
| John Stokesley | 1530 |
| Edmund Bonner | 1539 |
| Nicholas Ridley | 1550 |
| Edmund Bonner (restored) | 1553 |
| Edmund Grindal | 1559 |
| Edwin Sandys | 1570 |
| John Aylmer | 1577 |
| Richard Fletcher | 1595 |
| Richard Bancroft | 1597 |
| Richard Vaughan | 1604 |
| Thomas Ravis | 1607 |
| George Abbot | 1610 |
| John King | 1611 |
| George Montaigne | 1621 |
| William Laud | 1628 |
| William Juxon | 1633 |
| Gilbert Sheldon | 1660 |
| Humfrey Henchman | 1663 |
| Henry Compton | 1675 |
| John Robinson | 1714 |
| Edmund Gibson | 1723 |
| Thomas Sherlock | 1748 |
| Thomas Hayter | 1761 |
| Richard Osbaldeston | 1762 |
| Richard Terrick | 1764 |
| Robert Lowth | 1777 |
| Beilby Porteus | 1787 |
| John Randolph | 1809 |
| William Howley | 1813 |
| Charles J. Blomfield | 1828 |
| Archibald Campbell Tait | 1856 |
| John Jackson | 1869 |
| Frederick Temple | 1885 |

**Longinus.**—There is an ancient legend—which, however, is rejected by Tillemont and other critical historians—that the centurion who exclaimed "Truly this man was the Son of God," when he saw the signs that attended the Crucifixion, and the soldier who pierced Christ's side, were the same man, and that his name was Longinus. The legend goes on to add that he had been suffering from weakness of sight, but the blood which flowed from the wound fell on his eyes, and he was restored. This miracle led to his conversion; he forsook his military career, associated with the Apostles, and went to live at Cæsarea of

Cappadocia, where he converted many to the faith; but was condemned to death by Octavius, the Governor, and died on March 15th. Octavius afterwards became a Christian. This legend is found in mediæval manuscripts, in Latin and in other languages. The day of his death was commemorated in the ancient calendars both in Rome, England, and Germany.

**Longley,** CHARLES THOMAS, Archbishop of Canterbury [*b.* 1794, *d.* 1868], the son of a gentleman of Rochester, a friend of Dr. Johnson, was educated at Westminster and Oxford, became Master of Harrow in 1829, and first Bishop of Ripon in 1836. His organisation of this new See was admirable, and it was largely owing to his vigour and goodness that the Church is strong in the West Riding. He was made Bishop of Durham in 1856, Archbishop of York in 1860, and Archbishop of Canterbury in 1862. Along with his firmness and wisdom in action was always combined a remarkable sweetness and grace of manner, and by all parties in the Church he was regarded with marked respect and affection. The most remarkable act in his primacy was the summoning the first Lambeth Conference in 1867, and his skilful management of it. [LAMBETH CONFERENCE.] His publications were limited to Charges and separate sermons.

**Lord's Day.**—Traces of the observance of the first day of the week, the day of the Resurrection, as a day of special sanctity, and peculiarly suitable for public worship, are found in the New Testament [Acts xx. 7, 1 Cor. xvi. 2, and Rev. i. 10], and the designation, "The Lord's Day," cannot be reasonably applied to any other day but that on which the Resurrection took place. On this day the Risen Lord manifested Himself the second time to the assembled Disciples, and greeted them with the salutation of peace [John xx. 26], and it is probable that this circumstance was regarded as giving Divine approval to meetings for worship on that day. Together with the practice of assembling for worship, and especially for the Holy Eucharist, on this day, there grew up the custom, supported by Imperial legislation, of abstaining from business and labour. Edicts of successive Emperors forbad proceedings at law, except such as were of absolute necessity, or of a charitable purpose—*e.g.*, the emancipation of slaves, appointment of guardians to orphans, supply of foreign corn to Rome. Manual labour was also restricted, exception being made in favour of agricultural work at the seasons of sowing and harvest. Public games and shows were gradually prohibited, while care was taken, at the same time, to mark the religious ceremonies of the day with tokens of joy and cheerfulness. Fasting was forbidden, and the worshippers offered their prayers standing, not kneeling. The distinction between the Jewish Sabbath and the Christian Lord's Day was at first jealously maintained, and though the Saturday was generally regarded, as we might naturally expect, remembering the Jewish origin of Christianity, as a day of peculiar solemnity, those who so observed it were careful to defend themselves against the charge of Judaising. Gradually, however, the observance of the Lord's Day came to be grounded on the fourth Commandment, and Sunday was kept with an austerity unknown even to the Sabbath. In the history of the observance of the Lord's Day in England an epoch is marked by the reproclamation by Charles I. of the Book of Sports, first issued by James I. During the Commonwealth it is needless to say that strictness and austerity were in the ascendant, while at the Restoration the sanctity of the day was almost put out of sight. Considerable difference of opinion exists at the present time among those who agree in regarding it as the special day of the week for public worship and religious exercises, as well as a rest from the ordinary occupations of business and trade. While some deprecate attention being given to any other subjects than those of worship and devotion, others think that it is compatible with due reverence to God and attention to the needs of the soul to endeavour to enlarge and instruct the intellectual powers of the mind, and provide healthful recreation for the body, believing that, if opportunities for the latter are provided, and have the sanction of religiously inclined persons, not only will the day be less desecrated by drunkenness and purposeless lounging on the part of those who have no regard for the claims of worship, but its religious associations will in time appeal with success to a larger and ever increasing number. With this object they advocate the opening, during the latter hours of the Sunday, of museums, art collections, picture galleries, concert rooms in which sacred music may be performed, horticultural gardens, etc.

**Lord's Prayer.**—The prayer taught by our Lord to His disciples in answer to the request preferred by one of them, "Lord, teach us to pray, as John also taught his disciples." Put before them under these circumstances, and prefaced by the words "When ye pray, say," it does not admit of doubt that our Divine Master intended that this prayer should find place in the devotional exercises of His disciples. And this was the universal practice of the early Church. It was not taught to candidates for baptism till a few days before their admission to that Sacrament, for it was held that none but those who were made sons of God by regeneration had a title to address God in its opening words, "Our Father." But among the baptised there was no prayer more often used or highly esteemed. It was called the prayer

of the believers (*oratio fidelium*), as being their birthright. It was the *oratio quotidiana*, the daily prayer. It followed the prayer of consecration in the Office of the Holy Communion. Its use was enjoined in private devotions. An examination of the Prayer Book of the Anglican Church reveals that no Office is deemed complete without this prayer. Alterations in the structure and arrangement of the various services have here and there caused its recital to be made more than once on the same occasion of public worship, but it will be found that each separate Office contains it at least once.

But, while in answer to the request of His disciples, our Lord taught this prayer as a prayer to be offered by them, He also set it forth in the Sermon on the Mount as a model or pattern to which the supplications of Christians should conform, avoiding alike the vain repetitions of the Gentiles and the sanctimonious effusions of the Pharisees: "After this manner therefore pray ye." The characteristics of the model are that out of seven petitions three, and those the first three, relate to God—and of the four relating to man one only concerns his body—while through the whole, by the use of the plural, intercession for all sorts and conditions of men is combined with personal supplication.

**Lord's Supper.**—This name is chosen by the Church of England in her Liturgy as the principal name for the highest act of her worship. Other names, considered in their respective places, are the EUCHARIST, the COMMUNION, the MASS (Roman Catholic), the Sacred MYSTERIES, the LITURGY. The name "Lord's Supper" is directly from the Bible, being used by St. Paul in 1 Cor. xi. The controversies of the Christian Church on the subject of the Lord's Supper are greater than on any other question. On them, more than on any other point that could be named, the divisions of Christendom have turned. The Roman Catholic view is that, by a miraculous change, the bread and wine of the Sacrament are transubstantiated into the Body and Blood of Christ. [TRANSUBSTANTIATION.] The Lutheran view, insisting on the literal interpretation of the words, "This is my body," holds that the Body and Blood are supernaturally united with the Bread and Wine by the special powers of Christ. [CONSUBSTANTIATION.] The Reformed view, as it is called, is that of Zwinglius, and declares that the words "this is" are equivalent to "this represents," an opinion which is defended by those who hold it by the adduction of other passages, in which undoubtedly our Lord spoke figuratively, *e.g.* "I am the door," "I am the true vine."

It forms no part of our duty to argue out these views, but it is a happier work to quote the learned and wise Hooker in his endeavour to show Christian men, not where they differ, but where they agree. "Some did exceedingly fear, lest Zwinglius and Œcolampadius could bring it to pass that men should account of this Sacrament but only as of a shadow, destitute, empty and void of Christ. But seeing that by opening the several opinions which have been held, they are grown, for aught I can see, on all sides at the length to a general agreement concerning that which alone is material, namely the *real participation* of Christ, and of life in his body and blood *by means of this Sacrament;* wherefore should the world continue still distracted and rush with so manifold contentions, when there remaineth now no controversy, saving only about the subject *where* Christ is! Yea, even in this point, no side denieth but that *the soul of man* is the receptacle of Christ's presence, whereby the question is yet driven to a narrower issue, nor doth anything rest doubtful but this, whether when the Sacrament is administered, Christ be whole *within man only*, or else his body and blood be also externally seated in the very consecrated elements themselves, which opinion they that defend are driven either to *consubstantiate* and incorporate Christ with elements sacramental, or to *transubstantiate* and change their substance into His; and so the one to hold him really but invisibly moulded up with the substance of those elements, the other to hide him under the only visible show of bread and wine, the substance whereof, as they imagine, is abolished, and is succeeded in the same room. All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with error in this point, shall I wish that men would more give themselves to meditate with silence what we have by the Sacrament, and less to dispute of the manner how. If any man suppose that this were too great stupidity and dulness, let us see whether the Apostles of our Lord themselves have not done the like. It appeareth by many examples that they of their own disposition were very scrupulous and inquisitive, yet in other cases of less importance and less difficulty, apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ, and make no show of doubt or scrupel? The reason thereof is not dark to them which have anything at all observed how the powers of the mind are wont to stir, when that which we infinitely long for presenteth itself above and beside expectation. Curious and intricate speculations do not hinder, they abate, they quench such inflamed notions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy is always marvellous, unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth."

**Loretto** [properly *Loreto*].—A city a few miles south of Ancona, in Italy, chiefly famous as containing the *Santa Casa*, or Holy House, the sanctuary of the Blessed Virgin Mary. It is commonly believed by the inhabitants and by Roman Catholics to have been the house in which the Virgin lived at Nazareth, and the scene of the Annunciation of our Lord's childhood. It is built of a dark reddish stone, and has one door and one window, and is about 31 by 13 feet. The house gives its name to the Church of the Santa Casa, within which it stands, encased in white marble, sculptured with designs from the Virgin's history. The famous image of our Lady of Loretto stands at the eastern end of the house. The legend concerning the Santa Casa says that when the Holy Land was taken by the Infidels the house was miraculously brought to the hill of Tersatto, near Fiume, during the night of May 10th, 1291. In December, 1294, it was again removed, and carried to Recanati; thence it was carried to a spot not far from that where it now stands, being deposited in a piece of ground belonging to two brothers, who quarrelled as to the possession of it. It was therefore brought to its present site in December, 1295, and received its name [*Domus Lauretana*] from the name of the lady to whom the land belonged. The Blessed Virgin afterwards appeared to a hermit of Recanati, and declared to him that this was indeed her house; he related it to others, and the Santa Casa was soon thronged with pilgrims, who have ever since flocked to visit it.

**Lorinus,** John, a Jesuit, *b.* at Avignon, 1559. He was a scholar of divinity, and the author of Commentaries on Numbers, Deuteronomy, the Psalms, Ecclesiastes, the Wisdom of Solomon, the Acts of the Apostles, and the General Epistles.

**Lots.**—The custom of foretelling events by means of previously understood signs was not without Divine sanction in the time of the Sacred History. Even the Apostles cast lots when they filled up the gap in the Apostolate [Acts i.]. In the early Church the practice continued, though it was discouraged on account of the superstition which it was in danger of fostering. A favourite plan was to prepare by previous prayer and fasting, and then to open the Psalms or the Gospels, the first passage lighted upon being taken as a word from Heaven. And a variation on this was to go into church and listen for the words of the Psalm which was being sung at the moment of entrance. A celebrated passage in the life of St. Augustine tells how, when he was in keen distress of mind, he seemed to hear a voice which said to him "*Tolle, lege*," "Take up and read," and he resolved to open the Scriptures and rest his case on the first sentence that he lighted on, and so found the passage which led to his conversion. At a subsequent period he expressed his disapproval of this plan of "*sortes*." But from time to time all through the ages the practice has found persons to practise it. It was used by the Puritans, and Swift takes occasion to ridicule them. By lot the Bohemians, when no way seemed open to them of carrying on the visible Church, chose new bishops [Bohemia], and it is still practised among the Moravians.

**Louis IX.,** or Saint Louis [*b.* 1215, *d.* 1270], King of France, succeeded his father, Louis VIII., in 1226. He was born at Poissy. His mother was Blanche, daughter of Alfonso IX., King of Castile. She was regent during his minority, and herself undertook the education of the young Prince, whom she trained in great piety of heart, which afterwards regulated his actions when he was old enough to govern his people. He married Margaret of Provence in 1234, and made his Court a model of domestic simplicity and Christian life. When he came of age in 1236 he continued to his mother a share in the administration of the government; he applied himself diligently to reform the abuses of the State and the evils occasioned by the gross licentiousness of the clergy. He became involved in a war with Henry III. of England, who was assisting Hugh, Count of Marche, in a revolt against Louis, but he defeated him in 1242. Soon after this the King fell dangerously ill at Pontoise, and during his sickness he made a vow that on his recovery he would lead another crusade for the liberation of Palestine from the Mohammedans. The Queen-dowager vainly attempted to dissuade him from the enterprise; she only prevailed on him to delay till he had made the preparations most likely to ensure success. Three years were spent in doing this, and at last, having appointed his mother regent, and received the Papal benediction, he sailed from Aiguemortes, on the coast of Languedoc, August 25th, 1248, and landed at Cyprus, where he passed the winter awaiting the rest of his forces. He left Cyprus in May, 1249, for Egypt, justly believing that the conquest of that country was necessary to open the way to Palestine. He laid siege to Damietta, whose inhabitants surrendered almost without resistance. Louis then crossed the Nile and gained two battles over the Infidels. Robert, Earl of Artois, his brother, was killed in his inconsiderate pursuit of the enemy, February 8th, 1259. Malek Saleh Najmoddin, the Sultan of Egypt, was besieging the city of Emessa, when he heard of the fall of Damietta. He hastily turned towards Egypt, but died on the way, and was succeeded by his son Saleh Moadam, who came and surrounded the Crusaders at Mansurah with a great army, stopping all passages by which provisions could reach the Christians, who were thus reduced by famine and scurvy to a most deplorable condition, and soon after

the whole army was defeated, and the King and his two brothers taken prisoners, April 5th, 1250. Louis was obliged to give up Damietta, and pay 800,000 double ducats of gold for his own and his men's ransom. In May, 1250, he embarked with the remains of his army (6,000 men) for Acre, where he was received with great joy. He took Tyre and Cesarea, and fortified the towns belonging to the Christians in the Holy Land; but hearing of the death of his mother he returned to France in 1254, after a five years' absence. He then spent his time in diligent government and reform of his kingdom. For some years he had been secretly preparing for a new crusade, and had obtained from Henry III. of England a promise of a powerful auxiliary force under the command of Prince Edward. Having arranged for the government of the country in his absence, and made his last will, he embarked once more, July 1st, 1270, and landed at Sardinia, from whence he made his way to Africa, took Carthage without much opposition, and laid siege to Tunis; but here he fell a victim to the plague, and died August 25th, 1270, being at his own request laid on a bed of ashes. His remains were buried in the Abbey of St. Denis. He was canonised by Pope Boniface VIII. in 1297.

**Lourdes.**—A place situated in the Pyrenees, which has become celebrated in the Roman Catholic Church for a so-called appearance of the Blessed Virgin. The story told is that, in 1858, a little untaught shepherdess named Bernadette Soubirons, aged fourteen, the daughter of a poor miller of Lourdes, was gathering firewood on the banks of the Gave, close to the grotto of Massabielle, when she heard a sound of rushing wind, and saw a beautiful lady in white, with a blue girdle round her waist, standing in the niche, with her feet resting on a wild rose-bush, and smiling at her. Her sisters, who were with her, saw nothing. On Sunday, February 14th, Bernadette went again to the grotto with many of her companions, and again saw the vision, and was told by the lady to come every day for a fortnight. The story of the vision spread far and wide, and on the third day of the fortnight 1,000 persons assembled at Massabielle. Bernadette seemed as one entranced, unheeding all that passed, while she gazed at the apparition. The civic authorities interfered to put an end to the thing, and the child was taken before the police and forbidden to go to the grotto; her parents also forbade her, and for a few days she obeyed, but was irresistibly drawn to the place; and then, after the lady had told the child some secret, she bade her go to the priest and say that she desired to have a chapel built there to her. When charged by the priest with inventing the vision, she affirmed unwaveringly that it was as she had said, and delivered her message. On the next occasion she was commanded to mount on her knees to the end of the grotto, a steep ascent of fifty feet, crying out the word "*Penance*" three times, while she prayed for sinners, and then to wash in the fountain. There was no sign of water, but on Bernadette's scooping out the earth with her hands, a stream of water trickled out and flowed down in a narrow thread to the river. On March 25th Bernadette asked the lady to tell her who she was, and she replied, "I am the Immaculate Conception," and disappeared. On July 16th, the Feast of Our Lady of Carmel, she appeared to the child for the last time. Before this, the grotto had been closed by the civic authorities; but some months after pilgrims were allowed to come there for their devotions. Bernadette was once more arrested, but released, and educated by the nuns, and in 1867, when twenty-four years old, entered the convent of Nevers. She always adhered to having seen these visions; and now a church has been built over the grotto, and a figure of the Virgin, made after the description of Bernadette, placed in it. Many miraculous cures are said to have been wrought by the waters which still flow from the rock. The Bishop of the diocese, in a pastoral, says, "We pronounce that Mary the Immaculate, Mother of God, did really appear to Bernadette Soubirons, on February 11th, 1858, and on subsequent days, to the number of eighteen times, in the grotto of Massabielle, near the city of Lourdes; that this apparition possesses all the characters of truth, and that the faithful are justified in believing it with certainty."

**Love-Feasts** or **Agapæ.**—In Apostolic times it was the custom for all the Christians in a place to meet together, probably on the first day of the week, for a common meal. It was probably not current when St. Paul wrote his first Epistle to the Corinthians, but it must have arisen soon after, and spread through the Eastern and Western Churches. St. Chrysostom is of opinion that when the practice of having all things in common ceased, this arose to take its place. It was, in fact, a meal provided by the rich to feed the poor. The materials that composed the meal were certainly bread and wine, and probably also meat, poultry, cheese, milk, honey, and fish. It is not known for certain whether the Communion was administered before or after the meal, but it is generally thought that the feast came first, in imitation of our Lord's institution. Then epistles from their bishops and from other Churches were read, collections were made for the poor, and the salutation or "kiss of love" was given.

At first the feasts were very simple, but afterwards, especially at Alexandria, they became sumptuous banquets, and from Clement's protest, secular music seems to have

been used instead of psalms and hymns. When the Christians began to have special buildings set apart for worship, they felt it was profanation to sit down to a meal in them. Also in the Third Council of Carthage it was ordained that the Eucharist should be received fasting, and the time of its celebration was changed to the morning. All these causes resulted in the extermination of the Love-feasts. An attempt was made to restore them by connecting them with the commemoration of the death of martyrs, and Augustine mentions that his mother Monica went to them. Ambrose supported them in Northern Italy, and traces of them are to be found in the practice, prohibited by the Council of Trulle [692], of bringing honey, milk, grapes, joints of meats, etc., to the altar, that the priest might bless them before they were eaten. So-called "love-feasts" are practised among both Methodists and Moravians, but though apparently founded upon the *agapæ* of the primitive Church, they differ from them in all essential respects. They will be described in the accounts of those bodies.

**Low Church.**—A term applied in the seventeenth century to those who desired to bring the Church into harmony with the views of the Nonconformists, identified at that time with the LATITUDINARIANS [q.v.].

Underlying all controversies between High, Low, and Broad Church, is the question, *What is the Church?* We will endeavour to distinguish the views which have been held by the various parties, first setting forth the statements which they would all agree to accept. First, then, there is an invisible or spiritual Church, comprising those who love the Lord Jesus Christ, and desire to have union with Him. There is also a visible or external Church; it is a necessity to have that which can be seen as well as what is felt—a demonstration of the Spirit, as well as the power. But the connection of the two, and again their relation to the State, brings divergence of view. The Low Churchman regards the visible Church as a variable accident, the creature of circumstances and expediency. His opinion is a protest against formalism and idolatry. The High Churchman pronounces the Church *essentially* visible, having a definitive form, not, indeed, invariable, but permanently identical, and involved in the original structure. His protest is directed against individual variation, against indifference and infidelity. By each of these the union of Church and State has been at different periods favoured and opposed. The Low Churchman takes for his watchword Protestantism, the High Churchman Catholicism. The tendency of the former is to individualise, of the latter to generalise, religious truth. The one realises the faith of Christ as a subjective act, the other substantiates it as an objective reality. The first deals with men, the other with man. With the one grace is a particular, with the other a universal, boon; one asserts. the other limits, the right of private judgment. The Gospel comes to the first through the medium of Scripture, by the second it is found in the living body of the Church; the one sets forth the Word, the other the Sacraments; the one urges the necessity of a spiritual, the other of a fixed and outward service.

But meanwhile there are those who maintain that the two principles we have stated are ideally correlative, and ought to unite in every Christian person; that when this interdependence is destroyed, and they are put forward separately, each becomes exaggerated, disguised, and distorted. But far from cohering in the same subject, they are actually at war with each other, so that whatever be the outward occasion of feud in the Christian body, the real opposition is between those who would have every man stand out as an individual, and those who would merge all individuality in a common union. This struggle has always been carried on more or less energetically in the Christian Church; of course it implies imperfection, but it has been made, under Providence, the means of preserving a healthy balance. In the first three centuries the two forces are to be distinguished in Christian literature, keeping each other in check. Then the "Catholic" view prevailed for many ages, not without indications that the antagonistic principle, though in subjection, was not extinct; at the Reformation the latter reasserted its power. Since that era the two principles have struggled with varying success. It is sometimes asserted that the "Low Church" view is that of the Reformers; but the assertion cannot be accepted without qualification. The life and death struggle in which the English people engaged against Roman usurpation, naturally forced the Reformers to bring forward earnestly the freedom of the conscience and the responsibility of the individual. But it is no less true that men like Ridley and even Cranmer were also alive to the necessity of preserving the historical continuity of the Church, and the English Liturgy is a proof how eager the Reformers were to preserve the doctrine of primitive times, and the forms and rites which had become hallowed by the use of ages.

The Low Church party in the first days of the Reformed Church of England were represented by such men as TRAVERS, CARTWRIGHT, JEWEL, and ARCHBISHOP GRINDAL [q.v.]. Its second period was the Latitudinarian movement in the days of Whig ascendancy. The Church was re-established, Episcopacy was accepted as a fact; but it was sought to remove certain phrases and ceremonies from the Prayer Book, and to unite broken parties in a scheme of comprehension. But this period saw a marked change in Low Church

theology. Hitherto it had been Calvinistic; it was now assertive of Universal Redemption, from which none was excluded save by his own free will. But in the relaxation of the old dogmatism, it became somewhat lax, and may be fairly represented by saying that it declared no truth absolute, but allowed liberty of interpretation, and made conscience the ultimate arbiter. The best exponent of this phase of Low Church divinity was Tillotson, and its danger was the watering down of the Church formularies till Arianism obtained a foothold within the Church. Samuel Clarke, and, still more, Hoadley, were decidedly Arian in their tendencies. The preaching of Wesley was a new departure, and the Evangelicalism which was the result of his preaching was the new phase which the Low Church movement assumed. [EVANGELICALISM.] With the decline of that movement, the Protestant party in the Church took a fresh line. The Low Churchman of the present day is not he who preaches justification by faith only, or the paramount authority of the Scriptures, but rather the assertor of the freedom of the conscience and the non-essential character of Church ordinances.

**Low Mass,** in the Roman Church, is one performed by a single priest with a server.

**Low Sunday.**—The first Sunday after Easter, or, as it is commonly called, the Octave of Easter. The derivation of the word "Low" is doubtful, but probably the writer of the following letter [*Guardian*, April 16th, 1884] has hit upon the correct theory:—

"The usual derivation of the name Low Sunday has always seemed to me a very unlikely one, and I venture to suggest another. It is generally said that the services of the Sunday seem 'low' in distinction with Easter Day. But as the services on the octave should as nearly as possible equal the services of the day itself, this derivation would scarce commend itself if there had been another at hand.

"In Gaul and England the Sunday in the octave of Easter was called 'Clausum Paschæ' (cf. *Gallican Liturgies*, Neale and Forbes, p. 108), and this was used commonly as a date in Gaul and England both in Latin and in French. Thus, St. Gregory of Tours, speaking of children who had been baptised at Easter, writes:—'Nullus ad Clausum pertingere potuit vivens' (*De Gloria Confess.* 48). The first Westminster statute of Edward I. is dated, 'Faites a Westm. lendemain de la cluse de Pascha' (*Magna Charta*, Ed. I., 1529, fo. 21). Again, in a MS. in the British Museum (Bibl. Har., 1761, fo. 120) we have the date, 'Inquisitio capta . die lunæ *post Clausum Paschæ*, anno Regis Henrici quinti, post conquestum sexto.' Du Cange cites from a Charter, 'Le jour des Closes Pasques.' These quotations will show that the phrase was not uncommon, to say the least.

"I would suggest that 'Low Sunday' is a corruption of 'Close Sunday.'

"The sibilant at the end of Close would easily disappear in common use before the S of Sunday. The hard C has always a tendency to disappear, especially before a liquid. *Lacrima* becomes *larme*, *Sacramentum*, *serment*, and before *l* Clodovicus becomes Louis, Chlotharius becomes Lothaire. There is, therefore good ground for thinking that the name Close Sunday would soon, in popular parlance, become 'Low Sunday.'"

**Lowder,** CHARLES FUGE, M.A.—A remarkable mission priest of the Ritualistic party in the Church of England [*b.* 1820, *d.* 1880]. After serving as a curate in the West of England for eight years, he became curate of St. Barnabas', Pimlico, in 1851, one of the first churches of the Ritualistic type. In 1856 he undertook a mission to St. George's-in-the-East, and worked among the dock-yard population with wonderful zeal. At first he was fiercely opposed, not only by members of the Protestant party who were opposed to his ritual, but by the keepers of brothels and other bad houses, who found their evil gains interfered with. Once an attempt was made to throw him over the dock bridges and his Mission Chapel was mobbed. He did not, however, lose heart, and in 1866 a new church which he had founded (St. Peter's, London Docks) was consecrated by Bishop Tait. For twenty-four years Lowder worked amongst the rough and long untended masses of the population, and gradually so won them by his brave unselfishness, and by his love and gentleness, that before his end came hundreds of those who would once have killed him would themselves have died for him. He was known familiarly as "Father Lowder," and was all day long walking about among them in his cassock, sometimes leading processions with cross and banners through the slums, singing hymns and preaching in the street. Probably there are few places in England where the Church is stronger than in the neighbourhood where Lowder lived. Though always a Ritualist, he never yielded allegiance to the Papal claims, but was a firm believer in the Catholicity of the English Church. Going abroad for a short holiday, he died in the Tyrol. His body was brought to England and buried at Chiselhurst, and 3,000 poor people, including many children, came down from St. Peter's to his funeral, many of them walking the whole way.

**Lowth,** ROBERT, a writer on Hebrew divinity, and successively bishop of three English sees, was the son of William Lowth, rector of Buriton, in Hampshire, and was born at Winchester, Nov. 27th, 1710. He was educated at Winchester School, whence, with a reputation both as a scholar and poet, he went to New College, Oxford, in 1730. He took his M.A. degree in 1737, and four years later was appointed Professor of Poetry. Bishop Hoadley was a kind patron to him, conferring on him successively the living of Ovington, the Archdeaconry of Winchester, and the rectory of East Woodhay. He afterwards received from the University of Oxford the degree of D.D. in 1754, became Prebendary of Durham and Rector of Sedgefield in 1755; a Fellow of the Royal Societies of London

and Göttingen in 1765, Bishop of St. David's in 1766, of Oxford a few months later, and of London in 1777. King George III. offered him the Archbishopric of Canterbury in 1783, but he refused. He died in 1787.

Bishop Lowth's greatest works are his *Life of William of Wykeham*, his *Lectures on the Poetry of the Hebrews*, and the *Translation of the Prophet Isaiah*. The lectures on Hebrew poetry were delivered by him at Oxford when he was professor of poetry. They opened up an almost new subject, as little attention had previously been paid to the fact that a great part of the books of the Old Testament are poems. They were received with great respect, not only in England, but also on the Continent, where they were reprinted by J. D. Michælis. They were published in Latin, in which language they had been delivered; but Dr. Gregory brought out an English version in 1787. The translation of the Prophet Isaiah is of great value in correcting errors of the Authorised Version, and in showing how thoroughly literary and artistic is that section of Hebrew poetry which is named prophecy.

**Loyola,** Ignatius [Inigo Lopez de Recalde], the Founder of the Society of Jesus, was descended from one of the most considerable families in Spain, and was born at the Castle of Loyola, in Biscay, in 1491. He was brought up as a page in the Court of Ferdinand and Isabella, and took to the profession of arms under the auspices of his relative, the Duke of Najura. He acquired the reputation of a man of honour and worth, and all the irregularities of his life were looked on as innocent gallantries, inseparable from his military profession. He lived in full pursuit of worldly pleasures till he was thirty years old; in that year [1521] Pampeluna, the capital of Navarre, then in the hands of the Spaniards, was besieged by the French, and Ignatius, with others, was posted at the castle for its defence; one of his legs was fractured by a cannon ball, and the other injured by a splinter of stone; and it was found necessary to remove him to Loyola. The anguish caused by the necessary operations was so severe that it produced a violent fever. His life was despaired of, and on the eve of St. Peter's Day he received the last sacraments. The next day the fever left him, which he attributed to the intercession of the Apostle; but this did not yet turn his heart to better things. His leg had been badly set and caused a deformity, so he had it rebroken and reset. To soothe the tedium of his confinement he read all the romances that came in his way, and when they were exhausted his friends brought him any books which they could find, and amongst them he got *The Life of Jesus Christ* and *The Lives of the Saints*. His taste was so corrupted that it was some time before he relished them, but having no other entertainment he continued to read them, until they wrought in him a complete conversion. The glories of St. Francis and St. Dominic inspired him with a desire of treading in their steps, and he resolved, as a penance, to begin his new life by travelling as a pilgrim to the Holy Land. Accordingly, he went to the celebrated monastery of Montserrat in Catalonia, where, having made full confession of his sins, he hung up his armour over the altar of the Virgin Mary, and assumed the dress of a beggar. On the Feast of the Annunciation, 1522, Ignatius left Montserrat barefooted, and went to Manresa, in Barcelona, where he lived about a year among the poor in St. Lucy's hospital, practising all sorts of austerities and mortifications, and here it was that he wrote his book of *Spiritual Exercises*. While at Manresa his zeal and devotion attracted so much attention that he feared the praise of men might tempt him back to the world, so he hid himself in a cave under a desert mountain, and practised such austerities that he was found senseless at the mouth of the cave, and carried back to the hospital. More severe trials were in store for him. As soon as he recovered his health he lost his peace of mind; he had no satisfaction in his prayers nor comfort in his mortifications, his soul was racked with scruples and harassed with imaginary sins. The Dominicans of Manresa, moved with compassion for his miserable condition, took him into their house and tended him till he recovered from his mental depression.

From Manresa he went to Barcelona, and set sail in pursuance of his pilgrimage to the Holy Land; he reached Cajeta in five days, and then travelled on foot to Rome, where he arrived on Palm Sunday, 1523. After Easter, having received the Papal benediction from Adrian VI., he went to Venice, where he embarked in July, 1523, and arrived at Joppa on the last day of August, and four days later reached Jerusalem. Here he remained till January, 1524, and then returned by way of Venice to Barcelona, encountering many dangers on the way. Here he began to study Latin under Jerome Ardebal, and then proceeded to Alcala, where the oddity of his dress and his mendicant way of living, and the instruction he gave to those who crowded about him, caused his arrest, and he was put into the hands of the Inquisitors at Toledo, who found him quite orthodox, and referred him to the Grand Vicar of Alcala for further trial. He was forbidden to explain the mysteries of religion till he had studied divinity for four years. He then retired to Salamanca, where he continued his discourses on *Devotion;* here he was again imprisoned and released on no better conditions than those of Alcala. He then resolved to go to Paris to prosecute his studies, but he was so poor that he had to beg in the streets for his living, and afterwards put himself into the hospital

of St. James. He then removed to that of St. Barbara. Here he had many discouragements, but pursued his course of philosophy and divinity. From this time dates the foundation of the Society of Jesus. [Jesuits.] The first person to join this new order was Le Fevre, then Francis Xavier, and then four Spaniards, James Lainez (afterwards General of the Society, who attended in that capacity at the Council of Trent), Alphonse Salmeron, Nicholas Bobadilla, and Simon Rodriguez. They all vowed in the Church of Montmartre, outside the gates of Paris, either to go on a pilgrimage to Jerusalem, or to throw themselves at the Pope's feet and ask him to make use of them how and where he pleased. Loyola returned to Spain, 1535, where he declaimed against libertinism, and preached repentance to vast crowds. He then, in 1537, went to Venice, where he made the acquaintance of John Peter Caraffa, afterwards Pope Paul IV. The pilgrimage to Jerusalem could not be carried out, so, leaving the others to proselytise in the universities of Italy, Ignatius, accompanied by Le Fevre and Lainez, went to Rome and offered their services to Pope Paul III. This was at the close of 1537. The Pope accepted their proffered service, and placed Lainez and Le Fevre in the College of the Sapienza, where the former taught scholastic divinity and the latter expounded the Scriptures, while Ignatius gave public instructions. At length he considered the time had come to establish his disciples in a regular body, and they all arrived in Rome a little before Easter, 1538. He had some difficulty in getting the Papal sanction to a new Order, but at length obtained it, and it was confirmed by a Bull dated September 27th, 1540. Ignatius became the first Superior on Easter Day, 1541; his disciples were then dispersed into various parts of Christendom to spread the new Order, and he remained at Rome working for the conversion of the Jews and others. He had the satisfaction of seeing his Order grow and flourish in many countries. He died July 31st, 1556. He was buried in a church at Rome; but in 1597 his relics were removed to the celebrated Jesuit Church of which Cardinal Farnese had laid the stone in 1568. Ignatius was beatified in 1609 by Paul VI., and canonised by Gregory XV. in 1622. His festival is kept by Roman Catholics on July 31st, the same day as that of St. Germain.

**Lucian,** a famous satirist [about A.D. 120–200], was a native of Samosata in Syria. He was brought up as a sculptor, but abandoned this profession and wandered about Greece, Italy, and Gaul, teaching rhetoric until he was about forty years old, when he returned to his native country and became a writer. One account of him states that he was an apostate from Christianity, but it is not probable. He knew much about Christianity, no doubt, but he was a man of sharp wit, of railing spirit, and without depth of feeling. He wrote a satire against the Christian Church which the Council of Trent placed on the Index as the work of a fiend. It is, however, contemptuous rather than written in fierce hostility. Lucian seems to have regarded the Christians not as criminals, but as foolish enthusiasts—just in the spirit, in fact, in which careless and ungodly men view all religious earnestness to this day.

**Lucian,** St.—St. Lucian was born in Syria of heathen parents. He was from his earliest youth devoted to study, and loved to live in retirement. On the death of his parents he gave away all his fortune to the poor, and determined to live quietly by himself. We have no account of his conversion to Christianity, but at this time we hear of him diligently studying the Bible. He was a good Hebrew scholar, and was therefore able to correct any errors that had sprung up by careless translation. At the time of the persecution begun by Diocletian, Lucian was at Antioch. He was soon made prisoner and taken to Nicomedia, where he was kept in confinement nine years. He employed his time in writing letters to his flock at Antioch. When Maximin succeeded Diocletian as Emperor of the East, persecution raged more fiercely than ever. Maximin tried first to make Lucian give up his faith by speaking kindly and persuasively to him. Finding that this mode of treatment made no impression, he had recourse to more severe means, and ordered that he should suffer all sorts of torture. He still remained firm, even when made to sleep naked on pieces of broken earthenware, and when kept for days without food. When food was brought him, it was meat that had been offered as a sacrifice to idols, and Lucian, therefore, refused to touch it. He was sent to prison again for a few days, and was martyred in the year 316. The manner of his death is uncertain, but his body was afterwards thrown into the sea in order to prevent the possibility of his followers saving relics of their master

**Luciferians.**—The followers of Lucifer, who was Bishop of Cagliari, in Sardinia, in the fourth century. He was one of the great upholders of the Nicene Creed, and directly opposed to Arius. When Athanasius was condemned at the Council of Arles in 352, Lucifer and others went to Rome to petition for an impartial judgment, but the Council of Milan confirmed the condemnation, and Lucifer was banished. He remained in exile till the death of the Emperor Constantius [361], but on his return, not agreeing with Eusebius and others, who decided to forgive and readmit those bishops who had not openly sided with Arius, but had only yielded under the pressure of Constantius, Lucifer left the

Church with his followers. They were few in number, and though causing considerable trouble for a time, disappeared in about half a century. The schism found its way into Italy, Antioch, Spain, and Egypt, and a Bishop of the sect was ordained for Rome.

**Lücke,** Gottfried Christian Friedrich [*b.* at Egeln, near Magdeburg, Aug., 1791, *d.* at Göttingen, Feb., 1855]. After studying at Halle and Göttingen, this well-known scholar went to Berlin in 1816 to lecture on theology, and became, two years later, professor of theology at Bonn. He afterwards carried on the same work at Göttingen. Lücke endeavoured to hold a middle course between the extremes of theological opinion, and had much influence on the theology of the age. He was a disciple of Schleiermacher, under whom he had formerly studied. He wrote numerous works upon the New Testament, but is chiefly known by a Commentary on the writings of St. John [1820–32].

**Ludger,** St.—First Bishop of Münster. He was a native of Friesland, and born about the middle of the eighth century. At the age of fourteen he was sent to Utrecht, and studied under a missionary named Gregory, at whose hands he afterwards received the tonsure and monastic habit. Gregory sent him to England, and he was ordained deacon at York by the Archbishop Adelbert. Here he made the acquaintance of Alcuin, and studied under him for about a year, returning to Utrecht in 768; but he soon came back to England, and attended Alcuin's lectures for three years and a half. Some time after his return to Utrecht he was sent to revive the Church of Deventer, in Overyssel, which the Pagan Saxons had overturned, and was very successful in this mission. He then assisted for seven years in the government of the monastery at Utrecht and in missionary work in Friesland; during this time he built several churches. Witikind, Duke of Saxony, raised a persecution against the Christians of Friesland, burned their churches, and drove Ludger and other priests from the country in 784. He then went to Rome, and was favourably received by Adrian I.; he came back to Utrecht in 787, and was brought under the notice of Charlemagne, who employed him in instructing the Christians of Friesland. While thus employed he built the monastery of Werden, in the diocese of Cologne, gave the monks the Benedictine rule, and became their first Abbot. Then Charlemagne sent him to Westphalia, where he built several churches, and preached so successfully that the Archbishop of Cologne insisted on making him a bishop, and gave him the new See of Münster. He was consecrated in 802. Charlemagne gave him the government of the monastery of Leuse, in Hainault, and he built another at Helmstadt, in Lower Saxony. He died March 26th, 809, and was buried in his own monastery of Werden.

**Lullards.**—A sect which arose in Antwerp, so called from the funeral dirges which they sang when following the remains of any of their number to the grave. They were also called *Alexians*, from their patron saint Alexius, and *Cellites*, from the cells in which they lived.

**Lulli,** Raymund [*b.* 1236, *d.* 1315], called "the enlightened doctor." He was born at Palma, in the island of Majorca. Until the age of 30 he lived wholly in the world, and occupied the post of Seneschal in the Court of the King of Arragon. He led a sensual life and wrote much amorous poetry. He says that on several occasions while writing love-sonnets, the image of Christ on the cross appeared to him, and after many mental struggles he became convinced that it was God's will that he should forsake the world and consecrate himself to the service of Christ. He sold all his property and divided it among the poor. He then resolved to devote himself to the work of preaching the Gospel to the Mohammedans. In pursuance of this object he began to study theology and philosophy, and, purchasing a Mohammedan slave, he made him his instructor in Arabic. He employed himself in tracing the leading outlines of a universal formal science, and wrote his *Ars major*, or *generalis*, designed as the preparatory work to a strictly scientific demonstration of all the truths of Christianity, which were to be so clearly proven that every reasonable mind would be forced to admit their truth. This work was afterwards known as the "Lullian method," and was a kind of mechanical aid to the mind in acquiring and retaining knowledge. He translated this book into Arabic; this was about nine years after his conversion. In 1275 he prevailed on James, King of Arragon, to found a monastery in the island of Majorca, where thirteen Franciscan monks were to be taught Arabic, with a view to becoming missionaries to the Mohammedans. In 1286 he went to Rome to persuade Pope Honorius IV. to approve his plan of establishing such missionary schools in all the monasteries; but this Pope died before Lulli arrived there, and, getting very little encouragement from his successor for a plan of united effort in this mission, he resolved to proceed alone. In 1291 he embarked at Genoa and reached Tunis, and calling together the learned among the Mohammedans, made a comparison between Christianity and Mohammedanism, declaring himself ready to embrace their religion if they could find stronger reasons for it than for his own. They crowded around him in the hope of converting him; but one of them, more

fanatical than the rest, directed the attention of the King to the danger threatening the Mohammedan faith by Raymund's zeal in making converts, and he was thrown into prison and sentenced to death, but was saved by the intercession of one of the learned men, and the sentence was changed to one of banishment. He then went to Naples, where he delivered lectures on his new system, and next to Rome; but meeting with no help there, he returned to his native island, Majorca, and worked for the conversion of the Mohammedans and Jews. Next he visited Cyprus, and then Armenia, striving to bring back the schismatics of the Eastern Church to orthodoxy. In 1306 and 1307 he again went to Africa, and visited Bugia; a tumult arose and he was thrown into a dungeon, where he remained a close prisoner for six months. Meanwhile many attempts were made to convert him to Moslemism, and the highest honours and great riches were promised him if he would change his religion. He was again banished, and took ship and landed at Pisa, after being shipwrecked; he was received with great honour, and here he continued his literary labours with unremitting zeal. He tried to found in Pisa and Genoa a new order of spiritual knights who should be ready at a moment's notice to go to war with the Mohammedans for the recovery of the Holy Sepulchre, but he got no help in this from the Pope. Then he went to Paris and attacked the principles of the philosophy of Averroës, which he hoped to crush at the Council of Vienne, held in 1311. He wrote a new book for this purpose. He also, at this council, succeeded in effecting the establishment of professorships of Oriental languages in the universities. In 1314 he determined once more to go to Africa, and laboured secretly at Bugia for a time; but a longing for martyrdom made him stand forth publicly, and this so exasperated his enemies that he was dragged out of the city and stoned to death, June 13th, 1315. [Neander's *Church History*, vol. vii., pp. 83–96.]

**Lupus,** St.—Bishop of Troyes in the fifth century. He was born at Toul, A.D. 383, and married Pimeniola, sister of St. Hilary, at Arles, from whom he separated after seven years, in order that both might devote themselves to the monastic life. St. Lupus retired to the monastery of Lerins, whence he was called to the bishopric of Troyes in 426. He was twice chosen by the Churches of France to accompany St. Germanus of Auxerre to Britain, on a mission against the Pelagians. In 453 the city of Troyes was attacked by the Huns, under Attila, but successfully defended under the command of the Bishop, who went out to meet the invader, and addressed him as the "Scourge of God, sent to punish the sins of the people." He died on July 20th, 479.

**Luther,** Martin [*b.* at Eisleben, in Saxony, Nov. 10th, 1483], was the eldest son of Hans Luther, a miner. His parents removed to Mansfeld soon after his birth, and here he was sent to school. The strict discipline which he endured both at home and at school seems to have had much effect upon his after-life and on his early ideas of religion. He was sent to Magdeburg at the age of fourteen, and afterwards to Eisenach, where he endured many hardships, and was often obliged to wander through the streets singing in order to gain a livelihood, till Ursula Cotta, a lady living at Eisenach, took pity upon him and received him into her household. In 1501 Luther became a student at the University of Erfurt, and devoted himself earnestly to the study of philosophy and the classics, while at the same time he was popular among his companions for his love of pleasure. Dissatisfied with this mode of life, he became an inmate of the Augustinian monastery, hoping that a life of mortification would bring him the peace which he desired. He was disappointed, and fell into a state of despondency, from which he was roused by Staupitz, the Vicar-general of the Augustinians, who expounded to him the words "The just shall live by faith,"—a text on which Luther afterwards based all his teaching. In course of time he became Doctor of Theology, and Professor at the University of Wittenberg, to which place his fame attracted many students. Hitherto he had been a faithful member of the Church of Rome, though he saw and deeply regretted the abuses which had grown up in it; but in 1517 he was roused to indignation against the traffic in "indulgences," carried on by Leo X. for the purpose of raising money to build the Cathedral of St. Peter's at Rome. A Dominican monk named Tetzel brought the indulgences to Wittenberg, giving full pardon to all who would pay a certain sum. Luther was shocked by such proceedings, and preached against Tetzel's traffic; then he took a more decided step, and fastened to the door of the Castle Church at Wittenberg a document containing ninety-five theses against indulgences. He did not deny the Pope's power, but declared that pardon for sin was to be obtained from God only, and not by the payment of money. The sympathy shown by the people proved that the Papal authority was in danger, and after various attempts to conciliate Luther, the Pope issued a Bull of excommunication against him. Luther replied by burning the Bull publicly outside the gates of Wittenberg, and was accordingly summoned by the Emperor to appear before the Diet of Worms in March, 1521. A safe-conduct was granted him, and he set off for Worms without delay, only stopping on the way to preach in the towns through which he passed. On appearing before the Diet he was requested to retract what he had written, but refused, though he

owned to having sometimes spoken with unnecessary violence. He was allowed to depart in safety, and was confined by the Elector of Saxony in the Castle of the Wartburg, in order to shelter him from the fury of his enemies. He returned to Wittenberg in March, 1522, knowing that his presence was needed there to preserve order, for some fanatical Reformers had attempted to force the new religion on the people, society was disorganised, and authority was completely disregarded. Luther strove earnestly to restore order, urging upon the people the necessity of patience and obedience, and at the same time representing to the nobles how unjust were the oppressions under which the poor were labouring. In later years he abandoned his sympathy for the peasants, when they broke loose from all restraint and revolted against their masters. The hymns with which Luther's name is associated were written and brought into use soon after his return to Wittenberg, and in a book which he wrote, *The Form of the Mass*, he maintained that some of the hymns in German churches should be sung in the native tongue, and that the lessons from Scripture should also be in German. During his stay on the Wartburg he had begun the translation of the New Testament, which was finished and published in the autumn of 1522, and a translation of the Old Testament followed somewhat later. The whole is still in use among the German people, and is called *Dr. Martin Luther's Bible*. Being under sentence of excommunication, Luther was unable to attend the Diet of Spires in 1526, or that which met in 1529. He was persuaded by Philip of Hesse to meet Zwingli, the Swiss Reformer, at Marburg, in 1526, in order to discuss with him the doctrine of the Lord's Supper. Zwingli wished to do away with the administration of the Holy Communion, for he held that the faithful are spiritually fed by Christ, and that the outward form is therefore unnecessary. Luther was strongly opposed to such a doctrine, and they parted in anger; but when each afterwards consented to write a confession of his faith, it was found that they agreed on all other points. The Diet of Augsburg was held in 1530, and as Luther was unable to attend it, a copy of the Confession of Augsburg was sent to him by Melancthon, who had drawn it up, that he might make any changes which he thought necessary. He refused to do so, saying that he could not express himself so gently as Melancthon had done. In 1525 Luther had married Catherine Von Bora, and they had five children. His favourite daughter died in 1542, and brought sadness to the closing years of his life; he lost heart, too, in the cause for which he had laboured, from which he had expected much, and in which he was deeply disappointed. A contest broke out between the Counts of Mansfeld and Eisleben, and Luther was summoned to make peace between them; but he was taken ill soon after obeying the call, and died on Feb. 18th, 1546.

**Lutheran Church,** The, received its foundation in the Confession written by Martin Luther in 1530, and the whole system at the present day is governed by his teaching as set forth in his Confession of Faith, which is to this effect:—"I believe with my whole heart the chief article—in Father, Son, and Holy Ghost, three undivided Persons in one true God, Creator of heaven and earth and all things—which faith has up to this time been held by the Christian Church in all the world. I believe, as the Bible teaches us, that the middle Person of the Godhead, namely, the Son, has become Man, conceived by the Holy Ghost, born of the Virgin Mary, as clearly described by St. Luke and foretold by the Prophets; and not that either Father or Holy Ghost have become man, as set forth by some heretics. Also that God the Son took upon Himself, not the body without the soul, but the soul also—that is, a fully perfect humanity, the promised Seed or Child of Abraham and David—that He was born the Son of Mary, in form and other ways very man, as I and all others are; that through the operation of the Holy Ghost He was born without sin; that the Virgin Mary is the mother not only of the Man Christ, as taught by the Nestorians, but of the Son of God, as St. Luke says, 'The holy thing that shall be born of thee shall be called the Son of God,' the Lord Jesus Christ, the one natural Son of God and Mary, very God and very Man.

"Also I believe that this same Son of God and Mary has suffered for us poor sinners, was crucified, dead and buried, in order that He might, through His precious blood, save us from our sins, death, and the everlasting anger of God; that on the third day He rose again from the dead, ascended into heaven, and sitteth on the right hand of God the Father Almighty, Lord of all Lords, King of Kings, and of all creatures in heaven and earth and under the earth, of death and life, of sin and righteousness.

"I believe in the Holy Ghost, who proceedeth from the Father, and with Him and the Son is one living God; Who endows us with faith and other spiritual gifts, saves us from death and sin, and makes our conscience free. Then I know that as there is only one Gospel and one Christ, so there is only one Baptism, which, with the Gospel, is a Divine institution. Also I maintain and confess the Sacrament of the Altar, that there the Body and Blood of Christ are verily received by mouths in the bread and wine, although the priest who celebrates or those who receive it may be unworthy, or may otherwise misuse it, for it does not rest on the

belief or unbelief of man, but on the word and ordinance of God. I make exception to those who alter the words of consecration, as some enemies of the Sacrament do at the present day; they receive merely bread and wine, for they have not the word and established ordinance of God, but the same altered and adapted according to their own ignorance. I believe that there is one holy Catholic Church on earth, composed of the Christians in all the world, the bride of Christ, the spiritual body of which He is the only Head. Where this Christianity is there is forgiveness of sins—*i.e.*, a reign of mercy and the exercise of lawful indulgence. And outside such Christianity there can be no salvation nor forgiveness of sins, but everlasting death and condemnation, and although there may be much appearance of righteousness, and even good work done, this will be of no avail. Lastly, I believe in the resurrection of the dead at the last day, both of the righteous and wicked, when all will be judged according to their deserving—the righteous to live with Christ for ever, and the wicked to have their habitation with the devil and his angels. I do not agree with those who teach that the devil and his company shall at last come to salvation." Luther then denies several doctrines taught by the Roman Catholic Church, such as the sale of indulgences, masses for the dead, Purgatory, the invocation of saints, extreme unction, etc. The fundamental doctrine on which the whole Church rests is that of justification by faith, proved by a righteous and upright life.

In the course of its existence the Lutheran Church has had formidable opponents to struggle against. It was inevitable, under the circumstances, that there should be divergence of opinion and consequent divisions. The abolition of obedience to the central power of the Papacy caused Luther to rely on the power of princes to preserve order. Melancthon had foreseen that there was here the danger of a tyranny as great as ever the Papacy had been. And this danger was even increased by reason of the number of petty princes. When peasants dared not even leave their village for a night without permission, nor fire a gun to scare the wolves that prowled by their doors, and when the authority to which they were thus tied and bound was liable to change its creed, and to expect subjects to change with it, great evils were to be anticipated. The Rhenish Palatinate underwent ten changes of creed in one century, and the bewildered peasantry could hardly be expected to retain much faith in any. It was impossible to have a united Protestant Church in a land broken into innumerable States. And the opposite views taken by Luther and Zwingli with respect to the Sacrament at once made a hopeless division. When Luther died three-fourths of Germany was Protestant, and his creed had been adopted in Scandinavia and Denmark. But the cause we have named prepared the way for a battle of dogmas in Germany almost without parallel in the history of religious controversy; and the result, as might have been foretold without hesitation, was a terrible falling off in morals. Antinomianism reigned triumphant. "Humanity," said Luther himself, "is like a drunken peasant—he no sooner gets up one side of his horse than he falls over on the other." The Thirty Years' War broke out in 1618, and Lutherans preferred joining Catholics to helping Calvinists. When it was ended, lessons for good had no doubt been learned. There were those to whom the Gospel had been more than an intellectual exercise—even life itself—and they had kept alive that Faith which otherwise would have perished in controversy and verbal niceties. When it was over, bitter strifes about the Sacraments had ceased, and a dull orthodoxy had succeeded; vapid morality and pedantic dissertations. Spiritual life seemed dead. The names of Calixtus and Gerhardt stand out in that darkened time as men who laboured and prayed to unite all Christians in spirit, if not in doctrine. [Syncretists.] Another power of revival was that of the Pietists, the foremost among whom was Jacob Spener [q.v.]. The Pietist movement began in Germany in 1674, and, like Methodism in England, strove to bring life out of death. Purity of life, charity, alms-deeds—these things were declared to be better than knowledge. Social prejudices broke down before it; the Bible, which had become so neglected that it was recorded that in the greatest book-fair of Germany not a single copy was to be found, became the peasant's friend again, and missions to the heathen were organised. But, as usual, there came extravagances—strict registers of frames of mind and change of emotions, interpretations of dreams, *sortes* of the Bible [Lots], and manifestations of hysteria: those who played at cards or danced were excommunicated. Then came the inevitable reaction in the form of Rationalism. It was not hatred of the Christian religion, but of irrational emotionalism, which gave birth to it. The first Rationalists aimed at showing that reason confirmed Scripture. [Leibnitz, Wolf.] But the progress of the movement led to a fearful development of unbelief, and Germany suffered as much as any nation from the negations of the *Sæculum infidele*, as Coleridge called the eighteenth century. But a better time was at hand. The patriotism evoked by the tyranny of Napoleon and his warfare against the liberties and nationalities of Europe, had a deep influence upon the religious life of Germany. The theology of men like Bengel, Olshausen, Hengstenberg, furnished a noble proof of the good which lay beneath the rationalistic search after Truth, when joined to reverence and to the fear of God. German Biblical criticism took the lead from that time

in European divinity. It was this revival of religious life which moved Friedrich Wilhelm III. of Prussia to attempt the *Union* of the Lutheran and Reformed Churches in 1817. His well-meaning opinion was that it could be done by making brotherly love the centre-point and common ground of faith; but most of the clergy argued that Luther's difficulty still held good; that with two such utterly different ways of looking at the Holy Communion no permanent union was possible. The result was that in 1830 Prussia and Schlesien, for the most part, accepted the union, but the rest of North Germany preferred keeping their Church and service as it had been handed down to them by Luther. It may be remarked here that the clergy of this district particularly look upon Luther as a sort of demigod, and are inclined to keep too severely every letter of the laws he made for the regulation and government of the Church. The system of government is for the most part very simple. The whole is superintended by the Cultus Minister in Berlin, but each State manages its own affairs by a clerical council, presided over by its prince or grand duke, or whatever rank he may hold, and they are generally appealed to in the first instance when a dispute or any difficult question arises. The head clergy are called superintendents, and represent to Lutherans what bishops do to Episcopal Churches, inasmuch as they, and they only, have the power of ordaining the clergy. The power of confirmation, however, is not confined to this order, but can be performed by any parish pastor. The law of patronage is not at all complicated. When a living is vacant, the clerical council mentioned before choose three pastors, each of whom has to preach before the congregation, and with them the final decision rests. With regard to the service, the arrangement varies in minor particulars in the different States and provinces. The sermon is considered the centre-point of all, and the result seems to be that in a town where there are several churches and preachers many of the congregation do not think it necessary to go to church unless a popular preacher, or one according to their taste, is to occupy the pulpit; while in the country, where there is no chance of getting another service, and the pastor cannot say anything worth listening to, it must follow that church feeling and life become dead. The rest of the service is composed chiefly of hymns—some of which are very beautiful—the reading of the Epistle and Gospel, which correspond exactly to our own, and one or two prayers. The congregation are, therefore, mostly dependent on hymns and the teaching of the pastor, who is bound to preach either on the Epistle or Gospel for the day. The consequence is that the uneducated get to know those few extracts from their Bibles and nothing else, as they never by any chance hear any other parts read. Luther's idea was to retain as many of the outward forms and ceremonies to which the people had been accustomed in the Roman Catholic Church as he could consistently with his conscience, and since his time many things have been discarded by his followers as Romish which he did not consider so—notably the practice of kneeling in prayer. In every church there is one crucifix, if not more; the pastor makes the sign of the cross in pronouncing the blessing at the end of the service, and candles are always lighted for the Celebration, in some places all through the ordinary morning service. The hymns are sung to beautiful chorales, some of them very old, and, if well sung and well accompanied, the effect is very fine and impressive.

**Lych-gate** or "CORPSE-GATE" [A.-S. *lic* or *lice*, "a body"].—A churchyard gate covered with a roof, where the bearers sometimes paused and rested when bringing a corpse for interment. Lych-gates are to be found in some parts of England, but are very rare in Scotland.

**Lychnoscope.**—A narrow window near the ground, frequently found at the west end of the chancel, and sometimes in other parts of the church. It was so named because it was supposed to be used to watch the pasch light from without the church, but it is now generally supposed that lychnoscopes were confessionals.

**Lyons,** MARTYRS OF.—Early in the second century the Church of Asia Minor, under the direction of the venerable Polycarp, sent missionaries into Celtic Gaul. Pothinus and Irenæus were of this band, and they made Lyons the See of the province. Pothinus became Bishop, while Irenæus, being younger, was the most honoured Presbyter, of Lyons. Sanctus, a deacon under them, made his home at Vienne, near by. Through the labours of these devout men the number of Christians increased to such an extent as to attract the hostile attentions of the heathen; then arose the fifth persecution of the Church. The account of the Lyonnese martyrs is supposed to have been written by Irenæus, as he survived this fierce persecution. The half-barbarous, semi-civilised inhabitants of Gaul first desired the Christians merely as contributors to the sports of the amphitheatre, for the bloodthirsty mob were not satisfied with the fights of wild beasts, nor even with the gladiatorial contests, but were ever clamouring for more excitement. The Christians were seized, brought to trial, mocked, scourged, and subjected to every indignity before being permitted to die. In the words of the narrator, "The devil himself went to and fro through the streets in the shape of a savage beast, and stirred popular excitement into ungovernable

fury, so that the Christians were hooted at and pelted whenever seen." The sufferings of the martyrs are beyond description. They were torn, mangled, bound to red-hot iron chairs, tossed in nets by wild bulls, burned, bruised and distorted until their bodies were past recognition. Blandina, a female slave, received strength to endure more of these brutal atrocities than any other martyr. [BLANDINA.] The deacon of Vienne, Sanctus, also suffered excruciating torture, yet only one expression escaped his lips, "*Christianus sum.*" Then the aged Bishop Pothinus, who had passed more than ninety years in God's service, was brought to the tribunal, tortured, insulted, and cast into prison, where the lamp of life, being nearly spent, was soon extinguished.

**Lyte,** HENRY FRANCIS, English hymn writer, was born at Kelso in 1793, and was educated at Trinity College, Dublin, where he distinguished himself by writing several prize poems. He was ordained to the curacy of Wrexford, and about four years after removed to Lymington, in Hampshire, where some of his hymns were written. His health was always weak, but he devoted himself to his parish duties and to his books. In 1823 he went to the living of Lower Brixham, in Devonshire, which he held till his death, in 1847. His hymns are chiefly taken from his books, *Poems Chiefly Religious* [1833], and *The Spirit of the Psalms* [1834]. The best known are "Far from my heavenly home," "Pleasant are Thy courts above"; "Praise, my soul, the King of Heaven"; and, the favourite of all, "Abide with me, fast falls the eventide": this was written on the day when he gave his last address to his parishioners before going to Nice to die.

**Lyttleton,** GEORGE, LORD, was born at his father's seat of Hagley, in Worcestershire, Jan. 17th, 1709. He was educated at Eton and Christ Church, Oxford, entered Parliament in 1730, became a Lord Commissioner of the Treasury in 1744, and Chancellor of the Exchequer in 1755. He went out of office at the dissolution of the Ministry in 1759, and his father being dead, was raised to the peerage as Baron Lyttleton of Frankley. From this time till his death, in 1773, he devoted himself chiefly to literature.

Lord Lyttleton's chief work is *Observations on the Conversion and Apostleship of St. Paul.* It is based upon the proposition that "the conversion and apostleship of St. Paul alone is of itself a demonstration sufficient to prove the truth of Christianity." He also wrote *Dialogues of the Dead, History of Henry II.*, and an *Account of a Journey in Wales.* His poetry, though it has gained for him a place in Johnson's *Lives of the Poets,* is not above mediocrity.

## M

**Mabillon,** JEAN [*b.* 1632, *d.* at Paris, 1707].—He was educated at the College of Rheims, and became a Benedictine monk of the Congregation of St. Maur, in the Abbey of St. Remigius, in 1654. His life was a continued course of study, the first result of which was an edition of the works of St. Bernard, published in 1666. Two years later appeared the first volume of the *Acta Sanctorum Ordinis St. Benedicti,* with a learned preface concerning the doctrine and discipline of the order, extending over the first five centuries after its institution. Mabillon was employed by Louis XIV. in 1685 to travel in Italy, in order to make a collection of valuable books and manuscripts for the royal library, and on his return he published an account of his travels in his *Museum Italicum.* He had previously written a Latin dissertation defending the use of unleavened bread at the Holy Communion, and various other works, including *Lettres et Écrits sur les Études Monastiques,* in which he maintains, contrary to the opinion of the Abbé de Rance, that scientific study is compatible with piety in the monastic life. Two other journeys which he undertook with the same object as the first are described in the *Iter Germanicum* and *Iter Burgundicum.* Mabillon wrote many other controversial works, and was regarded by the scholars of his day as an authority on contested points of doctrine, which were often referred to him. He was made shortly before his death a member of the Academy of Inscriptions.

**Macarians.**—A sect of the Monothelites, so called from their leader, Macarius, Bishop of Antioch at the time of the Second Council of Constantinople [A.D. 680]. He defended his views at that Council, and the Monothelites of Antioch adopted his name.

**Macarius,** Bishop of Jerusalem in 312. Theodoret and others praise him highly for his piety and for the great zeal which he showed both in the defence of the Church and the propagation of the faith. Arius, in his letter to Eusebius of Nicomedia, mentions Macarius of Jerusalem as one of his opponents. During his episcopate St. Helena, as it is said, discovered the cross [CROSS, INVENTION OF], and in 326 Constantine commissioned him to erect a basilica on the site of the Holy Sepulchre.

**Macarius of Alexandria,** a famous hermit, was a priest in the fifth century. He is said to have had about 5,000 monks under his tuition in the Nitrian desert. The holiness of his life, and his sufferings by the Arians, made him famous. He is said to be the author of the *Rules of the Monks,* in thirty chapters.

**Macbride,** JOHN DAVID, D.C.L. [*b.*1788, *d.* 1868], Principal of Magdalen Hall, Oxford, and Professor of Arabic. Author of a *Diatessaron*, which was a standard work in the University for many years, and of other works of Biblical exposition.

**Macedonius,** the reputed founder of the Macedonian sect of heretics, was raised to the bishopric of Constantinople, A.D. 342, by the Arians, in opposition to Paul, whom the Athanasian party had canonically elected. A great disturbance was caused in the city by the quarrels of the rival bishops, and a party of soldiers was sent by Constantius to restore order; but the excited mob set fire to the house of Hermogenes, the commander, dragged him forth, and killed him. The rivalry lasted for nine years, during which time Paul and Macedonius were in alternate possession of the see; but in A.D. 351 it was terminated by the murder of Paul in Armenia. Freed from his rival, Macedonius began to act with great violence to all who opposed him, fining, banishing, branding, and even putting to death. The Emperor's displeasure, aroused by these proceedings, was increased by his removing, without permission, the body of Constantine the Great from the church where it had been buried to a newer one. The removal led to serious riots in the city, and Macedonius was deprived of his bishopric on charges of misconduct. He then joined the Semi-Arians, and gave his name to a new sect which sprang out of these, though his share in its foundation is uncertain. He died soon after. The Macedonians allowed the Divinity of the Son, but denied that of the Holy Ghost. They were not agreed among themselves whether the Holy Ghost was a *creature* or an *influence*. The spread of Macedonianism led to the meeting of the Council of Constantinople, A.D. 381, at which the heresy was condemned, and the Nicene Creed brought to its present form by the addition of the clauses following "I believe in the Holy Ghost" (except the "Filioque" clause).

**Machutus,** ST., or ST. MALO, was probably born in Wales early in the sixth century. He preached at first in Cornwall (then called West Wales) to the Britons who had been driven thither by the Saxons; he then crossed over to Brittany, and preached to his brethren who were pagans, and became the first Bishop of Alette, about 541. He laboured long among them, and, as it seemed, in vain; so he left them and went to live as a hermit in an adjacent island, spending his time in prayer for them. They besought him, after a while, to return, but he refused, saying he could do more for them by prayer than by his presence. He died about 565, on Nov. 15th, which is kept as his festival. The See of Alette was removed to St. Malo, which was so named in his honour.

**Mackenzie,** CHARLES FREDERICK [*b.* 1825, *d.* 1862], accompanied Bishop Colenso to Natal in 1855, and in 1861 was consecrated as a missionary bishop under the Universities Mission. [LIVINGSTONE.] But he died next year of fever, and the mission came to an end. Nevertheless, his great zeal and piety will always cause his name to be held in honour in the history of missionary enterprise.

**Macknight,** JAMES, D.D., an eminent Scotch divine, was born at Irvine, in Argyleshire, in 1721. He studied at Glasgow University, and finished his education at Leyden. In 1753 he became pastor of Maybole, in Ayrshire. Here he remained for sixteen years, when he removed to Jedburgh, and in 1771 to Edinburgh, where he died in 1800.

Dr. Macknight was a superior scholar, an energetic minister, and a good writer, but not a very attractive preacher. His principal works were *A Harmony of the Gospels*, which has passed through many editions; *The Truth of the Gospel History*, and *A New Translation of the Apostolic Epistles*.

**Macleod,** NORMAN, D.D., a famous Scotch preacher and writer, was born at Campbelton, Argyllshire, June 3rd, 1812, the son of a Scottish minister, and descended from an ancient Highland family, of which, at the time of Norman's birth, his grandfather, the minister of Morven, was the chief representative. In 1823 his father was translated to the church of St. Columba, Glasgow, and Norman entered Glasgow College in 1825, proceeding two years later to the University. At neither period did he make much mark in scholarship, and he spoke in after-life with self-reproach of his want of industry during his college days; but he spent much time in varied reading, and studied especially the poetry of Shakespeare, Coleridge, and Wordsworth. In 1831 he entered the University of Edinburgh, in order to study theology under Chalmers, and afterwards spent three years in the family of Mr. Preston, of Moreby, Yorkshire, as tutor to his son, travelling with them on the Continent, and staying for some time at Weimar. At the close of this period he received his licence as a minister, and took charge of Loudon, in Ayrshire, where he remained for five years, giving himself up heartily to the care of the agricultural population. In 1852 he was removed to Dalkeith, in the centre of a colliery district, and surrounded on all sides by poverty and misery. His powers of organisation in parish ministry, his eloquence in preaching, and his power of sympathy with the feelings of all his parishioners, and especially the poor, were brought prominently forward upon his appointment to the parish of the Barony, Glasgow, in 1851. This charge involved the care of eighty-seven thousand people, and Dr. Macleod worked with untiring zeal and energy. He

started services exclusively for working people, in order to attract those whose poverty made them ashamed to come to church with those richer than themselves; and any time he could spare from parochial work was devoted to the editing of *Good Words*. Macleod also took part in many works in the cause of the Scottish Church. He was one of a deputation which visited the Scottish churches in Canada in 1845, and he went to India in 1868 in his capacity of Chairman to the Committee of Foreign Missions. A complimentary dinner given to him at Willis's Rooms on the eve of his departure for India was a very remarkable scene, owing to the great number of eminent persons of all schools of thought who attended it. He was much admired and esteemed by the Queen, and was her Chaplain in Ordinary for Scotland, besides which he held the appointments of Dean of the Thistle and Dean of the Chapel Royal. In 1869 he was unanimously elected to be Moderator of the General Assembly, a post for which he was eminently fitted. He died at Glasgow, June 3rd, 1872. His literary work comprises some beautiful short stories, and an account of his family and early boyhood, entitled *Reminiscences of a Highland Parish*. His published *Sermons* shew a very deep spirituality.

**Macrina,** St., was one of a family which has produced many saints, and Peter of Sebaste, Basil the Great, and St. Gregory of Nyssa were her younger brothers. She was born about 327, at Neocæsarea, in Pontus. She was named Macrina after her maternal grandmother (who brought up St. Basil, and is commemorated on Jan. 14th), and received the second name of Thecla after the virgin martyr. She was carefully educated by her mother Emmelia, and was taught to study diligently the sacred writings, especially the books of Solomon and the Psalms, for which she retained a preference all her life. As she grew older her great beauty and large fortune brought her many suitors, out of whom her father chose one, a young advocate, to whom she was affianced. He immediately began to study earnestly, in order to make himself more worthy of her, and had already established a reputation for himself when he died. Macrina took the resolution of remaining a virgin, declaring that her betrothed husband was still living, and that there was only a short journey between them, which would soon be accomplished. From that time she continued to live with her mother, whom she aided in the administration of the estates and with counsel, and when Emmelia had provided for all her children, the mother and daughter retired to one of their estates near Ibora, in Pontus, where they built two monasteries, one for men and one for women. Macrina governed the latter, and St. Basil was the first Superior of the former. His brother Peter who succeeded him in that charge, owed his whole education to Macrina, who fulfilled her task with wisdom, piety, and application.

Macrina's monastery was at first peopled with a small number of her own friends and domestics, who were afterwards joined by several others, and became a large and flourishing community. The discipline was strict and regular, and the whole society lived on an exact equality. After Emmelia's death Macrina disposed of the remaining part of her estate to the poor, and lived on the labour of her hands. Her brother Basil died in the beginning of 379, and about eleven months afterwards she was taken with her last illness. St. Gregory, who had been absent from the country for some years, driven away by the violence of the heretics, came to visit her, not knowing of her illness. A very touching account is given of the interview. Gregory was in great distress from the loss of his brother, but Macrina spoke so earnestly on the state of the soul, and the life of the world to come, that the Bishop on his return to Nyssa recorded it in a treatise *On the Soul and the Resurrection*. Macrina died, it is said, in December, but is commemorated on July 19th.

**Madonna.**—Italian for *My Lady*. A title given in the Roman Church to the Virgin Mary.

**Magdalens.**—An Order of nuns in the Roman Church established by Pope Leo X. They consist chiefly of women who have been rescued from an evil life.

**Magee,** William, D.D., Archbishop of Dublin, born in County Fermanagh, 1766, died in Dublin, 1831. He was ordained in 1790, became Dean of Cork in 1814, Bishop of Raphoe in 1819, Archbishop of Dublin in 1822. His noted work, called *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*, puts forward the theory of substitution which was for some time a standard doctrine among what were called "orthodox Christians," so much so that a few years since few divines of the Church would have thought of questioning it. But this acquiescence must at present be regarded as somewhat modified. [Work of Christ.]

**Magi.**—The priestly caste of the mountain regions of Armenia, who gave their name to a branch of the Parsees [q.v.]. According to the ancients, the Magi were of three classes: the first devoted themselves to the study of nature, the second professed to cure diseases by means of charms and incantations, and the third were the invokers of spirits. The wise men who came from the East to worship Christ at His Nativity were Magi, and are said by tradition to have been descendants of Abraham.

**Magic.**—A science dependent on influence over powers usually beyond man's control,

was believed in at a very early date, and ascribed to evil spirits. Magic was much practised by the Jews; but in the days of the early Christian Church all who were converted were obliged to burn their magical books. Many canons were issued against it, and the Council of Ancyra prescribed five years' penance for any one who received a magician into his house. There were two kinds of magic, natural and diabolical, otherwise known as the "white" and "black" arts. They were both practised during the Middle Ages; in the Inquisition many were put to death on suspicion of practising the latter. Both were put down by statute in the 17th century, and the practice renders a person who takes money for it liable to punishment as an impostor. But the imposture perpetually takes new forms, and is therefore difficult of suppression.

**Magister Disciplinæ.**—A presbyter, charged with the education and training of children dedicated by their parents at a tender age to the service of the Church.

**Magister Œcumenicus** was the name of the director of a famous college which Constantine the Great founded at Constantinople. That name was given to him either because he knew all that a learned man ought to know, or because his office was to direct all that concerned the administration of the college. He had under him twelve doctors, who taught youth all Divine and humane sciences gratis. The Emperors had a great respect for this Magister Œcumenicus and the other professors, and consulted them on all weighty matters. The college was nobly furnished with vessels of gold and silver, glorious ornaments for the church, and, above all, it was enriched with a library not to be equalled, consisting of 600,000 very curious volumes. Among the curiosities were the *Iliad* and *Odyssey* of Homer written in golden characters. Leo Isauricus being angry with the œcumenic master and the doctors of the college, who defended the worship of images, caused them to be shut up in the palace, and commanded that it should be set on fire in the night. They were all burned, together with the whole pile of buildings and the library.

**Magnificat.**—The song of the Blessed Virgin Mary, so called from the opening words in the Vulgate, "Magnificat anima mea Dominum." Its use in the public services of the Church is of long standing; it is prescribed in the rules of Cæsarius, about 506 A.D.

**Magnoald,** St., or as he is sometimes called Magnus, was a follower of St. Gall [q.v.]. He founded a monastery in Suabia, at a place called Füssen.

**Mahan,** Milo, D.D., an American divine [*b.* 1819, *d.* 1870]. He took orders in the Episcopal ministry in 1845, and was at first Professor of Ecclesiastical History and then Rector of St. Paul's, in the city of New York. He published some works on early Church history. A memoir of him has been written by the Rev. J. H. Hopkins.

**Mahomet, Mahometanism.**—Neither Greek nor Roman Paganism obtained more sway over the minds of the desert tribes than the military power of those nations acquired over their bodies, and it was among these that the greatest of all opponents of Christianity arose. The Arabians preserved a tolerably accurate tradition of their existence as a free nation from the days of Abraham and Ishmael; and their religion appears to have been derived from a period as remote, for it was a compound of the ancient Sabæan religion and of the patriarchal religion, of which we seem to have a new founder in Abraham himself. The Sabæan religion consisted at first in the worship of the "host of heaven," the sun, moon, and stars, without the use of idols; but afterwards images were made to represent them, and we find Terah mentioned as an idolator [Joshua xxiv. 2–14]. Laban also used idols while Jacob was in his family; and idols were in use among the descendants of Ishmael until the time of Mahomet. Their religion, so far as it was true, would necessarily be that of Abraham, not of Moses, and so far as it was false it would be of that Sabæan character which has just been mentioned. A mixture of this kind, in which Abrahamic traditions and a very corrupt form of Sabæanism were the principal elements, appears to have been the actual religion of Arabia, unaffected in the mass by Christianity, at the time when Mahomet arose. The new religion, therefore, sprang up in a soil which had already given birth to an Eclecticism in which there were probably more ancient primeval or patriarchal ingredients than in any of the known Pagan systems.

Mahomet [A.D. 570–632] was born of parents who belonged to an Arabian tribe which claimed a descent from Joktan, the son of Eber [Gen. x. 25–29], and not from Ishmael. This tribe went by the name of the Koreish, and they were considered "Araba el Araba," as St. Paul declared himself a "Hebrew of the Hebrews," on account of the purity of their blood. Some years before the time of Mahomet's public life there had been signs of dissatisfaction among some members of this tribe with the religion then current, and they craved after one more in accordance with the religion of Abraham. Four are especially remembered by name — Waraca, Othman, Obayd Allah, and Zayd—who were thus seeking for some higher faith than the superstition in which they had been brought up. The two first of these shortly became Christians; the third, after he had been for a time

seduced into being a follower of Mahomet. The fourth, Zayd, became a great reformer of Arabian religion at Mecca, proclaiming the Unity of God, and denouncing idolatry; and he probably laid the foundation of the better parts of Mahometanism, though he was murdered before he could obtain an interview with Mahomet himself.

It was in the year 570 of the Christian era that Mahomet was born, and about 609 (five years after the death of St. Augustine, first Archbishop of Canterbury) that he declared himself to be the Prophet of God.

Mahomet belonged to the family of the Hashemites, who were considered the most illustrious members of the tribe, and to whom the care of the temple at Mecca (ancient when Mahomet was born) was entrusted. His father dying while Mahomet was young, the boy was brought up by an uncle, named Abu Thaleb, who was, like most of the tribe, a merchant engaged in exchanging the fruits, spices, and perfumes of Arabia for the corn and other productions of more temperate lands. It is doubtful whether Mahomet was ever able to read and write, but it is on record that he became very early proficient in the kind of commerce in which his uncle was engaged. As soon as he reached manhood, he became factor, agent, and commercial traveller to a rich widow, who carried on the trade of her deceased husband; and the cleverness of Mahomet in this occupation was so satisfactory to the rich Kadijah that she proposed to him to become her husband. They married, and seem to have retired from business with an immense fortune, the age of the adventurer being now twenty-five, and that of his rich wife forty. Up to this period he appears in the character of a mere adventurer of a very ordinary sort; but it seems probable that his rapid accession to position and fortune aroused an ambition for still greater success, and that this, combined with a certain religiousness of disposition, according to the current religion of Mecca at that time, influenced him to undertake the imposture on which his subsequent greatness was founded. As Mahometanism is a mixture of truth and error, so the character of its founder seems to have been far from one of unmixed evil; and at the beginning of his career he was neither the voluptuary nor the impostor that he afterwards became. It would seem, indeed, that, like Zayd, he began by looking for a higher and more devotional system of religion than that by which he was surrounded; that asceticism and excess of self-contemplation led him on to wild notions of his own mission as a religious reformer within the limited circle of his own acquaintance and city; that the idea of religious reformation became transmuted by success into that of a universal new religion; and that the necessities of his advanced movements made Mahomet far more of an impostor than he had been in a more limited sphere, while his asceticism and religious character broke down under the intoxication of his enormous success.

There was an interval of some years between the marriage of the young Mahomet with the mature Kadijah and his assumption of the office of prophet. For thirteen years, in fact, we have little or no clue to his mode of life, and he is thirty-eight years of age before we see the beginning of that career which subsequently opened out for him. From that age until forty he was known to retire frequently to a cave near Mecca called the Cave of Hira, where it is said that he practised great mortifications as a preparation for his office; and at the end of that time he declared himself to his now aged wife and some others of his family, as a prophet of God. Three years more passed, and the circle of his adherents was widened by his open proclamation of himself as a prophet entrusted with a great mission to all the family of Hashem, and in his forty-fourth year [A.D. 613] Mahomet declared publicly to the people of Mecca that he had been sent by God to reform their religion, and to put down the idolatry of the city. At first he was met by ridicule and insult; but a religious reformer who shows himself to be in earnest will not long want adherents, and in a few months those of Mahomet began so to increase that the supporters of the old religion were alarmed, and became fierce opponents of him and his pretensions, endeavouring to put him to death. In consequence of this opposition he sought refuge in a town named Tayef, not very far distant from Mecca, where he continued to make proselytes by preaching his new religion—for it was now developing into this—to his neighbours, and to the caravans which travelled to Mecca. He afterwards returned to Mecca, until compelled by an insurrection which his preaching had aroused to fly for his life to Yalreb, or Medina. This flight began on July 16th, 622, and that day has been the era from which all Mussulman chronology is reckoned since the days of Mahomet, so that an event which is by our computation Anno Domini, 1886, is by the Mahometans [after July] reckoned in the 1304th year of the Hegira or Flight.

There are only 354 days in the Mahometan year, which accounts for the discrepancy in the number of years between the Christian and the Mahometan reckoning of the interval between A.D. 622 and the present time; 100 Christian being equal to about 103 Mahometan years.

The city to which Mahomet fled had been in no small degree prepared for his reception. Pilgrims had come from thence to Mecca, and had heard of the fame of Mahomet. The city of Medina had been originally occupied by two tribes, one of idolatrous Arabs and one of Jews. A fierce war arose between the rival races; it terminated in the

defeat of the Jews, who were reduced to slavery. Amid their sufferings they were frequently heard to exclaim, "Oh! if the appointed time of the Messiah had arrived, we would seek Him, and He would deliver us from this tyranny." When the Medinese pilgrims heard the account of the new prophet at Mecca, they said to one another, "Can this be the Messiah of whom the Jews are constantly speaking? Let us find him out, and gain him over to our interests." Mahomet at once saw what an advantage he had gained by such a prepossession; he declared he was the person whom the Jews expected, but that his mission was not confined to a single people, for all who believed in God and His prophet should share its advantages. [Taylor's *History of Mahommedanism*, p. 105.]

It was probably from this time that Mahomet began to be an intentional impostor, claiming to be far more than a reformer of religion; and it is a curious fact that the chronology of the great anti-Christian imposture which he founded should be reckoned, not from the time when he showed himself in the character of a reforming servant of God, but from a period thirteen years later, when his assumptions were of a much less excusable kind.

It was about this period of Mahomet's career that the Koran began to be produced as an authority. He had declared in the first instance that he had received a message from God by Gabriel; and that pretended message was succeeded, he alleged, by many others. These were taken down from the lips of Mahomet, and written on bones or on palm-leaves, and when collected formed the Koran, a book which holds the same place in the estimation of the Mahometans that the Holy Bible does among Christians. It is said to be very beautiful reading in the original Arabic in which it is written, but in English a great part of it is nonsense, while some of it is grossly immoral and profane. This book was written down by the companions of Mahomet at various periods during the course of his public life; and portions of it show that he had an imperfect acquaintance with Old Testament history and with the facts of the Gospel, but all is grossly distorted, and ludicrous fables are added on to some of the most solemn histories of Holy Writ. The great burden of the book is that Mahomet is the prophet of God. Christ is named, as is also the Virgin Mary; but the miraculous conception and birth of Jesus are denied, and He is declared to be the son of Joseph as well as of Mary. To win the support of ignorant Christians, Mahomet allowed that Jesus was a prophet, but only in a very inferior degree to himself; the latter and not the former being set forth as the great centre, next to God Himself, of the religious system inculcated in the book. [KORAN.]

The flight to Yalreb was the turning-point of Mahomet's career. The religion which he had already begun to found now took shape as a form of doctrine, worship, and morals; and mosques began to be erected in which it might have a local habitation. The citizens of Yalreb were predisposed in favour of Mahomet, and showed as much eagerness to receive him as those of Mecca had shown to get rid of him. They welcomed him to their city in procession as their sovereign and religious head, and changed its name from Yalreb to Medinet-al-Nabi, the City of the Prophet, by which latter name, contracted to Medina among ourselves, it has ever since been known. Then began the military character of the new religion, a character which essentially belonged to it for a very long period. Christianity mastered the world before a single sword was drawn even in its defence; but Mahometanism was propagated by violence from the beginning. At first the new "prophet" had but a small band of about three hundred military followers, but with these he made a successful raid on a caravan of the rich produce of Arabia, which was proceeding from Mecca to Syria under the escort of a thousand soldiers, headed by Abu Sophian, the successor of Abu Taleb in what was practically the sovereignty of Mecca. The small force of Mahomet was on the point of being defeated, when he pretended to have had an interview with the angel Gabriel, and as he threw a handful of sand towards the Meccans with the exclamation, "May their faces be confounded!" his followers concluded that a miracle was being wrought in their favour, and with the fierceness which such a persuasion has always given men in battle, they made a fresh onslaught, which ended in the total rout of those who had opposed them, and the capture of an immense booty. This success led Mahomet to assume a much more haughty position, and he now pretended to be guided by special revelations from heaven in all his undertakings. A second encounter between Abu Sophian and Mahomet in the following year ended in the defeat of the latter; but as the advantage was not followed up, each party remained in strong force, and for a time the whole of Arabia was the arena of most horrible petty warfare, in which plunder and murder were the objects of both sides. Then came the siege of Medina by the Meccans, which ended in a truce between Mahomet and his opponents for the long period of ten years.

The prophet then began to plunder and slay the rich Jews who thronged the towns within his reach; and by this means obtained great treasure for his further proceedings. Some he caused to be privately assassinated by small bands of his followers who presented themselves as guests, and became the murderers of their entertainers. By this means Mahomet gradually advanced towards Mecca, increasing

his numbers and his wealth, without actually breaking the treaty which had been made between him and the army of Mecca. Then he found a pretence for invading the city itself, declaring that the truce had been broken by his opponents; but as he was now at the head of an army which numbered ten thousand men, the city surrendered to him on condition of his not entering it for a year, and of his followers meanwhile performing their pilgrimages to the Kaaba, the ancient temple of the Arabians, unarmed with any weapon but their swords. During the interval, the false prophet employed himself in extending his conquests over neighbouring tribes, and especially in subduing and plundering the Jews; and he also sent ambassadors to Persia, Constantinople, and Ethiopia, inviting monarchs and people to adopt the new religion. The King of Ethiopia was ready to become a convert; the Emperor of Constantinople, Heraclius, returned a politic but indifferent answer; and only the Persian sovereign showed indignation at the effrontery of the adventurer. He tore in pieces the letter, and denounced the message as insolent: "Thus may Allah tear his kingdom," was the reply of Mahomet.

When the time came for Mahomet to visit Mecca, he entered the city in the twofold character of conqueror and religious reformer. His first act was to go to the Kaaba, and cause all the three hundred and sixty idols to be destroyed, laying his hand on each, and saying, "Truth has come, let falsehood disappear." His opposition to idolatry was always consistent and energetic. No doubt this opposition to idolatry became one great means of gaining over most of the *Iconoclasts*, who had done so much harm to Christianity in the East. These religionists were powerfully impressed with the evil of using images of saints and of our Lord, and, finding the new imposture agree with their own principles in this particular, they looked on such a basis of agreement as one which they could adopt, without considering the important points of fundamental difference. Certain it is that many such Christians were gained over by the impostor.

The personal supremacy of Mahomet over the whole of Arabia was now established, and he began to carry his arms against Palestine, which was then under the dominion of Heraclius, the Emperor of Constantinople; but the expedition ending without any engagement between the Christians and the Moslems, Mahomet returned to Medina. His mode of life at this time was of the most sensual description. One of his rules in the Koran for all his followers was that they were to practise polygamy only to the extent of having four wives each. To justify himself in possessing a much larger number, he pretended a fresh revelation, by which he was to be allowed any number that he pleased; and there can be no doubt that sensual excesses shortened his days.

The death of Mahomet took place on June 8th, 632, when he was at the age of sixty-three. Poisoned food had been given him some years before by a Jewish slave, but before he had partaken of it in sufficient quantity to cause immediate fatal effects the woman's act was discovered. The poison remained, however, in his system, and acting upon a frame exhausted by dissipation, carried him off at the time named, after sixteen days of raving fanaticism. He left no son, and only one daughter, Fatima, behind him. His body was buried in a grave dug under the bed on which he had died, and a mosque erected over the spot has become the scene of as much virtual idolatry in Medina as ever was practised in the Kaaba at Mecca.

Mahomet left to his followers a new religion and the germ of an empire. He was succeeded in his rule over the latter by Abu Beke [A.D. 571-634], the father of his favourite wife Ayesha, and the first of the four Caliphs by whom the Moslem empire was founded. Within thirty years from his death, his followers had conquered the whole of Syria, Egypt, and Mesopotamia, and had overthrown the empire of the Persians. The second of his four great successors, the Caliph Omar [582-644], took Jerusalem in the year 637, and built on the site of the Temple the mosque which has since been called by his name. It was he also who destroyed the great library of Alexandria three years afterwards, declaring that no books were needed besides the Koran; by that ignorant and savage act he deprived the world of some of its greatest literary treasures, including probably many Christian writings, and many primitive manuscripts of the Holy Scriptures. Omar was also the first of the Mahometan rulers who assumed the title of "Commander of the Faithful;" and he, in fact, consolidated that which Mahomet himself had founded, and to a great extent completed his work. "During the reign of Omar," says the Mahometan historian, "the Saracens conquered thirty-six thousand cities, towns, and castles, destroyed four thousand Christian, Magian, and Pagan temples, and erected fourteen hundred mosques." As to the latter item, it is certain that many mosques yet exist—as that of St. Sophia at Constantinople—which were originally Christian churches. The early course of this false religion was, indeed, that of a most sanguinary propagandism, cruelties and acts of tyranny being perpetrated, under the plea of devotion to God and his prophet Mahomet, such as no civilised conquerors had ever been guilty of.

The third caliph, Othman [A.D. 574-656], who had been secretary to Mahomet, extended the conquests of Omar, and with them the new religion. Persia was entirely subdued, the north of Africa, and some of the

islands in the Mediterranean. He was murdered by his own people in the mosque at Medina, and succeeded by Ali [A.D. 598–661], a first cousin of Mahomet, almost his first convert, and the husband of his daughter Fatima. He, too, after some years of civil war, was stabbed in a mosque (that of Cufa), being the last of the immediate successors of Mahomet. The seat of the empire was then removed to Damascus.

It is not necessary to go into much detail respecting the subsequent history of Mahometan conquest, and it will be sufficient just to sketch out in a few words the progress which it made between the time of these its great founders and the period at which modern history begins. Let it be said, then, that almost the whole of Asia (Asia Minor excepted) was subdued during the time of the four first Caliphs, and that in the reign of the first Caliph of Damascus [A.D. 675] the empire penetrated as far as Tangier and the Atlantic. A few years later the entire north of Africa was part of the empire, as far as the Straits of Gibraltar. In 711 Spain, on the north of those straits, was successfully invaded by the Arab conquerors, who retained possession of that part of Europe until 1492. Under Soliman the greater part of Asia Minor was conquered—that is, in A.D. 717 (though Constantinople was not conquered until 1453), and about the same time the northern parts of India were subdued. The armies had even penetrated into the south of France, and it was not until the defeat of Abdurrahman by Charles Martel in 732 that there seemed any hope of preventing that which Mahomet had directed his followers to accomplish—the subjugation of the whole world to his rule and religion. It brings home the fact of Mahomet's conquest very vividly to our minds to remember, that Spain was a Mahometan country for eight hundred years before the Reformation and down to the reign of our Henry VII., and also that for some centuries the empire founded on the basis of this religion covered as large a surface of the globe as the Roman empire had done in the most prosperous days of the Cæsars. When it is remembered that wherever the arms of the invaders penetrated, there the religion of the false prophet in whose name they fought and ruled was propagated and enforced, it will be conceived how mighty an enemy Christianity had to contend with in these middle ages of its history. Even now, ninety-six millions of Mahometans occupy some of the fairest portions of the eastern hemisphere. This religion has almost entire possession of the northern half of Africa, of Turkey in Europe, of Arabia, Persia, the Holy Land, Asia Minor, and some parts of India; and very few of its devotees have ever become converts to Christianity.

Principles of Mahometanism.—Let us now endeavour to sum up the principles of Mahometanism, as it has been exhibited to the world for twelve centuries and a quarter.

First of all, it must be noted that Mahometanism professes an unbounded veneration for the doctrine of the unity of God. "Islamism," says the Mahometan doctor, "rests on five foundations; of which the first is the confession of God, that there is no other God beside Him, and that Mahomet is His prophet; the second is the offering up of prayer at stated intervals; the third, the giving of alms; the fourth, fasting during the month Ramadan; and the fifth is the pilgrimage to Mecca, which every person must perform who is able." In as far as this confession of one God stands by itself, it may be taken as the truth, just as it was the truth for the Jews to confess, "Hear, O Israel, the Lord thy God is one Lord." But the Koran entirely repudiates the doctrine of the Trinity, and says distinctly, "Jesus was a mere mortal, and not the Son of God." His birth by a supernatural conception is denied; His resurrection and ascension are taken no account of. Our Lord is allowed to have been a holy man, a messenger from God, but His place as the object of man's worship, love, and hope, is denied Him. Hence some hold it to be an error to call Mahometanism a heresy. Dante views it as such in the *Inferno* [xxviij. 35] where he speaks of Mahomet and his followers who

> "While they lived did sow,
> Scandal and schism, and, therefore, thus are rent."

Other writers have also taken this idea, and in a lecture on the subject Dean Stanley has said that "Mahometanism must be regarded as an eccentric heretical form of Eastern Christianity" [*Lect. on Eccl. Hist.* p. 308]. But the essence of Mahometanism, others maintain, is rather to repudiate Christianity—*i.e.* the system of religion in which Christ is the centre—and to substitute a system in which He holds a very inferior place, and which would not be one iota changed if its partial acknowledgment of Christ were left out altogether. So in the creed which was lately quoted, the complement of the truth that there is one God is the assertion that Mahomet is His prophet, and the whole foundation of the system at large is that all personal messengers from God culminated in the person of Mahomet, and all revelations in the Koran. It is contended, therefore, to be a mistake to suppose that there is any ground of agreement between Christianity and Mahometanism, for when once they are brought face to face, they must be as much opposed to each other as Christianity and Paganism.

**Mai,** Angelo [*b.* 1782, *d.* 1854], Cardinal of the Roman Church [1838].—A very learned and acute philologist, who made it a specialty to study manuscripts and palimpsests, and published editions of the famous Vatican

manuscripts and of the Old Testament, as well as of some of the Fathers.

**Maimbourg,** Louis [*b.* 1610, *d.* 1686], was born at Nancy, and in 1626 became a Jesuit. Some of his writings drew on him the indignation of the Court of Rome, whereupon the Jesuits turned him out of their body, and he retired to the abbey of St. Victor in Paris, where Louis XIV settled a considerable pension on him, and where he died very suddenly, when he was composing the *History of the Schism of England.* He wrote two volumes of sermons, a *History of Arianism*, *History of the Iconoclasts*, *History of the Crusades*, *History of the Schism of the Greeks*, *History of Lutheranism and Calvinism*, *The Decay of the Empire*, the *Pontificate of St. Leo*, etc. His books are not now read; Protestant writers charge him with passion and insincerity, and with romancing in his accounts of ancient history.

**Maimonides,** or, more properly, Moses ben Maimon, one of the most celebrated Jewish rabbis, was born at Cordova about 1135. He was educated by his father, a learned man, who had written some works on Hebrew and Arabic. Maimonides also studied Greek philosophy, medicine, and theology under the ablest Arabic masters of the day. In 1148 the Almohades took Cordova, and forced all Jews and Christians to become Mohammedans or fly. Maimonides and his family fled to Fez, where they remained till 1165, and then went through Acco and Jerusalem to Fostät (ancient Cairo), where his father died. The son is said to have at first gained his living by the trade of a jeweller, but he afterwards became physician to the Sultan, and chief of all the Jews in Egypt. He died, Dec. 13th, 1204.

The learning and ability of Maimonides have been universally acknowledged, and there was a saying; "from Moses to Moses no one has arisen like Moses." He it was who first put the numerous Jewish traditions, and the discussions they had given rise to, in order, so that he has been called "the second lawgiver." He also was the first Jewish Biblical commentator.

His first work, written in 1158, was a treatise on the Jewish calendar, and two years later he wrote a *Letter on Glorifying God by suffering Persecution*, which was an apology for himself for having in Fez professed Mohammedanism, while in secret he still practised Judaism, a proceeding which called forth many reproaches in later years. But his first really great work was the *Commentary on the Mishna* [1158–68], originally written in Arabic, but translated into Hebrew by many rabbis. This is an historical introduction to the Oral Law, which is now considered so essential a part of the Talmud that the two are generally printed together. In this work is to be found the first defined Jewish creed which forms part of the ritual, and is repeated each morning by the orthodox Jews. Maimonides' second great work was the *Mishni-Thora*, also called *The Mighty Hand*, a complete encyclopædia of Jewish literature and laws, and written in beautiful Hebrew. To this is generally appended his *Book of the Precepts*, written in Arabic, which contains 613 precepts, chiefly directed against the authors of the *Asharoth*, or *Warnings.* His third and most important work was the Arabic *Delalath Al Hairim*, translated into Hebrew by his disciple, Samuel ben Tybbon, with the title of *Moreh Nebuchim*, or *Guide to the Perplexed.* This is a philosophical commentary on the Bible, and consists of three parts. The first treats of all the allusions in the Bible to God's sensuousness, the second of the Jewish religion, and the third of Ezekiel's vision. This book caused such discords among the Jews — orthodoxy *versus* science—that at the beginning of the thirteenth century they brought their disputes to be settled by Christians, who burnt the books; and then followed a raid upon Hebrew books, and finally upon Jews themselves. Meanwhile David Kimchi was, in 1234, chosen to settle the dispute, and Maimonides became the glory of his nation, and received the names of "Great Eagle," the "Light of Two Worlds," etc. The fame of the book soon spread into other countries. The original Arabic was printed for the first time in Paris in 1856. In 1827 Townley printed an English translation under the title of *The Reasons of the Laws of Moses from the Moreh Nebuchim of Maimonides.* Another work is Maimonides' *Thirteen Articles of Faith*, printed at Worms in 1529.

**Maistre,** Le. [Sacy, De.]

**Maitland,** Samuel Roffy, D.D., essayist and controversialist, was born in London in 1792. His family was Presbyterian, and he was baptised in the Kirk of Scotland, and thus when he went up to Trinity College, Cambridge, he was unable to graduate. He studied for the law, and was called to the bar in 1816, but becoming a member of the English Church, he was ordained in 1821. In 1823 he became Perpetual Curate of Christ Church, Gloucester, and in 1837 was appointed Librarian to Archbishop Howley, and Keeper of the Manuscripts at Lambeth. He held this post till the Archbishop's death in 1848, when he retired to Gloucester, and died there in 1866. Dr. Maitland's works may be ranged in three classes. The first consists of essays on early Church history. The works of this class are *The Dark Ages*, in which he contends that the darkness has been much exaggerated; *Facts and Documents Illustrative of the History and Rites of the Ancient Albigenses and Waldenses*, and *Essays on Subjects connected with the Reformation in England.* The two last works

gave rise to much controversy, to which Dr. Maitland responded in "letters," "notes," and "reviews," in some of which he criticises works by Fox, Faber, Townsend, and Milner. Many new views of events which are now generally accepted were first started by Maitland. His second class of works contains explanations of the Apocalypse and the prophetic millennium, such as *The Prophetic Period of Daniel and St. John*, etc., and the third and most miscellaneous treats of current opinions as to theology and morals. The most important are: *Eruvin, or the Nature, History, and Destiny of Man;* eight *Essays on Various Subjects, as Sacred Art, Mesmerism, Superstition and Science*, etc. Dr. Maitland also, while at Lambeth, prepared an *Index of such English Books printed before the year* 1600 *as are now in the Archiepiscopal Library at Lambeth*, etc.

**Major Orders.**—The superior ranks of the Christian ministry, bishops, priests, deacons, and (in the Roman Church) subdeacons.

**Major,** George [*b.* 1502, *d.* 1574], a Protestant minister of Germany, born at Nuremberg, a personal friend of Luther. He taught at Magdeburg and Wittenberg, and became minister at Eisleben. He died at Wittenberg in great poverty. His religious opinions were attacked by Nicholas Amsdorf, and he wrote an answer to him and the Rigid Confessionists, declaring that good works are so far necessary to salvation that even children cannot be justified without them. His disciples were called *Majorists*. His works were published in three volumes, containing his sermons, commentaries on some books of the Bible, etc.

**Majorinus.** [Dualists.]

**Malachy,** St. [*b.* 1095, *d.* 1148], was born of a good family at Armagh. He was ordained priest in 1120, and did much to improve discipline in the diocese of Armagh, where he was the Assistant of Archbishop Celsus. He pressed Roman practices on the Irish Church, and was the means of its being placed under the authority of the Pope. [Ireland, Church of.] He was made Abbot of Bangor, and in 1134 succeeded to the Archbishopric of Armagh. He died at Clairvaux, in the arms of his bosom friend St. Bernard, who wrote a funeral panegyric on him. He was the first Irish saint canonised by the Pope. He is said to be the author of the *Prophecies concerning the Popes*, from Celestine II., 1143, down to Innocent XII., 1692; but this is more than improbable, as they were never heard of till Arnold de Wyon published them in 1595 in his *Lignum Vitæ*, dedicated to Philip II. of Spain, and they were probably his own invention. St. Bernard, who wrote *St. Malachy's Life*, and mentions his slenderest predictions, takes no notice of these prophecies.

**Malakanes.**—A Russian sect, so named from the Russian *malako*, "milk," from their use of milk on fast days. They call themselves "Istineeye Christiane," or true Christians. They were discovered in the Government of Tambof in the middle of the last century, but nothing is known of their origin. They reject the sacraments, saying that they understand by baptism not the earthly water but the spiritual, and as regards "the Lord's Supper, it was a commemoration of Christ, but the words of the Gospel are the spiritual bread of life." In 1833 Terentius Belioreff, an enthusiast, proclaimed that the millennium would begin in thirty months, and ordered them to leave off work. He also told them he was Elias, and announced the day when he would ascend into heaven, but on making the attempt fell to the ground, and his disappointed followers delivered him up to prison. The sect is principally to be found in the Crimea, but many emigrated to Asia, Georgia, etc.

**Maldonatus,** Joannes, a Roman Catholic commentator of great value, born at Las Casas, in Estremadura, 1533; died at Rome, 1583. He studied at Salamanca under a Dominican and under Tolet, a Jesuit, through whose influence Maldonatus entered the Society of Jesuits in 1562, giving up for that purpose a professorship of theology which he had held at Salamanca. He was sent by his superiors to Rome, and then to Paris, where he remained till 1576, teaching theology in the college of Clermont. He lectured and preached with such success that he drew together numbers of people, Protestants as well as others, and Charles IX. was accustomed to attend his lectures. His success aroused the jealousy of his rivals, and he was accused of holding heretical opinions on the Immaculate Conception and Purgatory. Maldonatus justified himself by referring to the Council of Trent, and the Pope took his part. He was, nevertheless, removed to the Jesuit college at Bourges, and two years later was appointed to visit the Jesuit colleges in France, and took great interest in the welfare of the university at Pont-à-Mousson, which had been recently founded. Pope Gregory invited him to Rome to assist in the publication of the Septuagint in Greek, and to teach in the Collegium Romanum. His principal work was his *Commentary on the Four Gospels*, and he also wrote commentaries on the Prophets and Psalms, and on some of the Epistles, besides many theological works which were never printed.

**Malebranche,** Nicholas, a French philosopher, son of Nicholas Malebranche, President of the Chamber of Accounts, was born in Paris, Aug. 6th, 1638. He was

deformed and sickly, and from childhood fond of solitude. He studied theology, and in 1660 entered the Congregation of the Oratory. He was at first undecided whether to study Bible history and the Fathers of the Church or philosophy; at last, a book by Cartesius falling into his hands, he applied himself to study physics, and became the most prominent of Cartesius' disciples. In 1673 and the following year appeared his famous work, *De la Recherche de la Vérité*, which investigated the causes of the errors to which the human mind is liable, the nature of truth, and the way of reaching it. He maintained that we see all things in God, and that all beings and thoughts exist in Him. This book shows great depth and originality of thought, and is written with eloquence and clearness. His next work was *De la Nature et la Grace*, and contains a new system of mystic idealism. This was opposed by Bossuet, Arnauld, and others. Arnauld wrote a book on true and false ideas against Malebranche, and a bitter controversy began. Some suspected Malebranche of leaning towards Spinoza's doctrine of substance, while others accused him of a tendency towards the Archbishop of Cambray's system of Pure Love. Francis Lami, a Benedictine, attacked Malebranche, accusing him of inconsistency, which was replied to by a tract on the Love of God. Being desired to write something to assist the conversion of the Chinese, he drew up a conference between a Christian and a Chinese philosopher. He also wrote *Christian and Metaphysical Meditations*. He was chosen an honorary member of the Academy of Science, and his probity and piety are said to have been no less remarkable than his learning, genius, and judgment.

**Malmesbury,** William of [*b.* in Somersetshire about 1096, of a Norman father and Saxon mother]. He was educated at Malmesbury, and became in course of time Librarian and Precentor of the monastery, but declined the position of abbot. He lived at Malmesbury all his life, which he spent in writing the histories which have made his name famous. Of these the most important are, *De Gestis Regum*, comprising the history of England from the Anglo-Saxon conquest till the end of Henry I.'s reign; *Historiæ Novellæ*, a continuation of the first, lasting till 1142; *De Gestis Pontificum Anglorum*, an account of the English Church from the introduction of Christianity by St. Augustine till 1123, and which he continued by *Lives of Aldhelm and St. Dunstan*. The date of his death is uncertain, but it is evident from his works that it was later than 1142, and it is supposed by one of his translators that he lived some years after that date.

**Mamertus,** St. [brother to Claudian Mamertus, the writer], Bishop of Vienne, in Dauphiny. The first authentic mention of him is in the year 463, when he had a dispute with Leontius, Bishop of Arles, about the consecration of the Bishop of Die, which both Metropolitans claimed to lie within their jurisdictions. The point was submitted to Pope Hilary, who ordered a Council to be called, which was probably held at Arles, and which decided in favour of Leontius. Mamertus is specially famous as the founder of the Rogation Days. The land had been shaken by earthquakes, ravaged by wild beasts, and threatened by invaders, and the Bishop ordered that the Litanies which had been in use long before, but which had been laid aside, should be read often, and said with fasting, and in Procession. He fixed upon the three days before Ascension Day, and the practice soon became observed throughout Christian countries. In 474 Sidonius Apollinaris, Bishop of Clermont, wrote a letter to Mamertus, congratulating him on the success of these processions, and saying that he was looking to them as his chief hope in the threatened invasions of the Goths. In 511 the Rogation Days were recognised at the Council of Orleans, and their continuance was directed. Nothing is known of Mamertus after 474, but he is commemorated on May 11th.

**Man.**—We shall consider man in this article under two heads: 1, his place in creation, and 2, his moral and spiritual nature.

1. Of late years the theory has been put forth that man is merely the highest development, so far as this world is concerned, of creative energy, and traces his origin through the ape and other less complete organisms to some remote germ of being only conceivable by the imagination. This has already been considered under the head of Evolution. It remains, therefore, for us to notice the opposing doctrine that man is the result of a distinct and separate act of Creation, and that, so far from being in his present condition the crown and summit of a gradually ascending scale of intelligence and organisation, he is in his moral nature, at least, a creature fallen from the pure and upright condition in which he at first existed.

In the Bible we are taught that after certain successive phases of creation, man was made as the supreme act of the Creator, and we need not say that the upholders of both the views above named find no contradiction of them in Revelation. Our only source of knowledge is the physical nature of man compared with that of all other creatures, and the records to be found in the earth on which he has lived. Can we find any sign of the existence of a connecting link between man and the brute? The nearest approach to such a connecting link is, of course, the ape, and in the gorilla we see the closest approximation to humanity that the animal world affords, while in the aborigines of Australia is found the lowest form of human existence. Between these two lies the strait which research

has sought to bridge. For thousands of years these two types of being, the ape and the man, have existed together, but always at the same distance from each other, and not, as the supporters of the evolutionary theory would lead us to expect, in gradually approaching lines. For, take the earliest known remains of man and compare them with those of the ape: if the two had a common origin, were there a point in the far past where the human and the brute were one, then surely we should find a greater resemblance between the two in the earliest known specimens than in those of to-day. In comparing, however, the two skulls, we find that precisely the same differences existed in the far past as exist now, that the man and the ape of the Tertiary period were as distinct from each other as they are now. The brain of the gorilla still averages in size 30·51 cubic inches, while the brain of the Australian savage averages 99·35 cubic inches. Between the two there is the difference of 68·84 inches. But between the brain of the lowest savage and that of the most highly cultured European, the product of centuries of civilisation and select breeding, the difference is only 12·64 inches. If, then, the difference between the lowest and the highest man be so small, how great is the difference between the lowest man and the highest brute; and this difference has never been less, so far as we have any means of knowing.

With regard to the antiquity of man, there exist most widely differing hypotheses, some claiming an existence of 230,000 years, while others limit it to 6,000. Historical evidence carries us back, in its farthest limits, about 6,000 years. Beyond that we have little to go by, except the remains of human ingenuity and handiwork found in the gravel deposits of old river valleys, such as that of the Thames in England and the Somme in France. Between the dawn of history and the age of stone implements, lies a great gulf of unknown width. Underneath the layer of soil formed by the agency of causes now acting, and termed by geologists Recent, are what are termed the Quaternary strata, in the late series of which appear deposits of gravel in patches here and there upon the slopes of wide valleys, somewhat above the level of the streams now flowing along their bottoms. Had these gravels been deposited by slowly subsiding sheets of water, they would have been distributed evenly over the whole surface, but, lying as they do in patches, they must have been carried on by sudden floods, which afterwards covered them with the sediment brought down from higher levels. In course of time this dried and formed loam above them. In these gravel beds are found animal remains, such as bones, teeth, etc., and stones, chiefly flints, shaped into implements and weapons such as hammers, knives and arrow heads, all significant of the presence of man, and of his dependence for subsistence upon the chase of wild animals. A strange and hitherto unaccounted-for fact is the absence of all human bones in these deposits; but, in spite of this, the presence of articles of human ingenuity and manufacture sufficiently proves the presence of humanity. The question, then, to be decided is, How long ago were these deposits made? Were there no other causes at work then than we see now, or were their rate of action the slow and almost imperceptible progress now going on around us, then indeed the antiquity of man would be a matter for the imagination to conceive and not for sober calculation. But it is impossible to say at what rate of progress these changes of surface have gone on, or whether that progress has been uniform or irregular. There have probably been sudden local catastrophes, and in some parts changes have developed much faster than in others, as in our own land what five hundred years ago were seaports, crowded with busy shipping, are now inland villages out of sight of the sea; and what were formerly oak forests are now the beds of deep seas. Yet this has been the work of a few hundreds of years, and not the slow achievement of ages. It does not follow, therefore, that, because traces of human handiwork have been found in the Quaternary strata, the antiquity of man is so great as many have supposed. Indeed 8,000 years might be quite long enough to account for all the changes that have taken place since the deposits of gravel occurred in which these traces of humanity are found. In fact geologists are by no means agreed as yet upon the duration of later geological periods. There is, consequently, nothing in the much debated question of the Stone Age to positively contradict the general deductions of the Biblical chronology.

Contemporary with the men of the Stone Age was the mammoth, whose teeth and bones lie scattered both on the uplands and in the valleys of the Quaternary period, and whose form has been found faithfully carved on bone and ivory amongst the other relics of prehistoric man. Now, though the mammoth most certainly existed in very late geological periods, we do not find it referred to in either myth or fable. It is probable, therefore, that since the time when men and mammoths lived together a long epoch interposed, since which the mammoth has been extinct, but man, driven from his former haunts, has reappeared. Even in those prehistoric days man was not merely a being of reason and design, able to work in stone, the material that lay next his hand, but was an artist also, depicting in rude but graphic lines the forms of the creatures around him.

There is nothing in the history of man to demonstrate the gradual development of a moral being out of a purely animal creature. Acquaintance with natural forces, and consequent employment of them in ministering to human

desires and necessities, have of course increased with the lapse of time; but history strongly proves the tendency of races to degenerate, so that the savage of to-day may with just as much likelihood be the modern representative of a long-perished civilisation as the cultured man of to-day may be the outcome of a gradually ascending series of mental developments.

To sum up: Science fails to show us any traces of a connecting link between man and the brute, nor does it tell us with any approach to exactness the age of man upon the earth; but, so far as present appearances go, there is no necessity to imagine more than about 8,000 years to account for all the phenomena that exist, and they are utterly at variance with the vast and indefinite ages that some would assign.

2. We have now to consider shortly Man himself, in his individual and aggregate existence. He has a body, a soul, and a spirit. The union of body and soul constitutes his life. The possession of a spirit makes him an intellectual, moral, religious being. It is an instinct within him to preserve life, and it is part of his moral obligation to avoid whatever practices tend to injure it—intemperance, debauchery, excessive labour, reckless squandering of means. As an intellectual being he is bound to cultivate his mental faculties, to acquire knowledge, to regulate his opinions by the exercise of a sound judgment. As a moral being, he must not only obey conscience, but must seek by such means as open themselves to him to train that conscience to give a right judgment, to quicken and strengthen it continually. His duty to his fellow-men is to be truthful, even when no other person can be injured by falsehood. "Speak every man truth to his neighbour, *for we are members one of another*." Covetousness, ambition, love of display, pride, apathy, are all sins against the moral and religious life, because they imply injury to others in thought if not in deed. Humility, not only towards others but within his own soul, is a necessity to one who would see God and learn his own place with respect to Him. The constant acknowledgment of dependence upon Him, and attendance upon His worship, is the true attitude of one who realises that he is not a waif and stray of the universe, but a child of the living God, who calls him to His favour now, and to the hope of perfect consummation and bliss hereafter.

**Man,** Bishopric of. [Sodor and Man.]

**Manchester,** Bishopric of.—The great manufacturing county of Lancashire was separated, with the exception of Liverpool and a large district around, from the diocese of Chester in the year 1848, when it was formed into an independent diocese, with Manchester for its cathedral city.

The Bishops of Manchester up to the present time have been

| | Accession. |
|---|---|
| James Prince Lee | 1848 |
| James Fraser | 1870 |
| James Moorhouse | 1885 |

The cathedral of Manchester is the ancient parochial and collegiate church of the city. Having been the parish church from time immemorial, it was, in the year 1422, constituted into a collegiate church with a warden, eight fellows, four clerks or minor canons, and six choirmen. The college was disendowed in 1547, but refounded by a charter of Queen Elizabeth in 1578, and continued in existence until the foundation of the see, when it became the nucleus of the cathedral chapter. The present cathedral dates originally from the establishment of the college, but it was enlarged by the addition of many guild and chantry chapels in the latter part of the fifteenth century. It is a magnificent specimen of Perpendicular work, and has been carefully restored. The original tower having become unsafe, the present one was built in its place. The collegiate church was originally dedicated in the names of the Blessed Virgin Mary, St. George, and St. Denys: but the college was called Christ's College in the charter of Queen Elizabeth.

**Manes.** [Manichæus.]

**Manes.**—Divinities among the ancient Romans which some think to have been the souls separated from the bodies, and others the gods, of the dead. They are said to have been so called from the old Latin word, *manum*, or "good." The heathens considered souls to be of a light, airy substance, resembling shadows, but having the same organs and capable of the same functions as when in the body. This idea was adopted by some of the primitive Christians, and applied to God, and thus they received the name of Anthropomorphites. An annual festival, called Feralia, was dedicated specially to the Manes, and held on Feb. 19th.

**Manichæus** or **Manes** was a Persian heretic who flourished in the third century. The story is that he was originally a slave, but was purchased, and afterwards adopted, by a rich widow, who gave him a good education, and at her death left him her property. He was finally flayed alive by the Persian King for failing in his attempt to heal that monarch's son.

Manes gave himself out to be an apostle of Jesus Christ, and the promised Comforter. He considerably increased the number of his followers by concealing himself for a year, and stating on his reappearance that he had been on a visit to heaven, whence he brought a revelation. This revelation was contained in a book, full of strange symbols, which he exhibited to his disciples.

The essential point of the Manichæan system was its recognition of two eternal and

independent principles. According to Manichæus, there existed from all eternity two opposing powers, one good and the other evil, each having his own dominion in space. The good god dwelt in the light, and from him proceeded two other persons, of the same essence, but inferior in rank, viz., the Son, who dwells in the sun and moon, and the Holy Ghost, who inhabits the air. The Evil One dwelt in darkness, and his kingdom contained the elements of matter. His subjects were continually rebelling and engaging in quarrels, and, in one of these, some of them, pursued by their enemies, crossed the boundary of the realms of light and took possession of a portion of the celestial kingdom. The "first man" sent against them by God was taken prisoner, but the "living spirit" rescued him, and confined the devils in the air, where they produce thunder, lightning, and tempests. The next work of the "living spirit" was to separate the heavenly essence from the matter with which the powers of darkness had contaminated it. Hence came the universe. The sun and moon are composed of pure celestial substance, but the earth is only very imperfectly freed from the dross of matter. Man was the work of the evil powers. They formed material bodies in which to imprison that portion of the heavenly essence which they had retained, and thus human beings came into existence. Other bodies, as they are formed, entrap the souls which pervade all creation, and so the earth is populated.

To free these souls from their corporal prisons, and complete the work of separation, God, after sending prophets to all nations to prepare the way, sent His Son into the world, who taught mankind their true origin, and showed by His example how they must live to regain their lost condition. Since flesh is essentially evil, our Saviour did not take a real body, but His body was a phantasm, and His birth, sufferings, and crucifixion an appearance only.

All souls must eventually become perfect. Those which do not become so during their human life will have another opportunity in the bodies of other animals, and those which are not purified by the end of the world will be condemned, as a punishment, to act as gaolers to the imprisoned demons. Finally, when all souls are freed, and the separation of good and evil elements completed, the earth will be committed to the flames, and its remains will return to the realms of darkness.

Manes was the author of several works in Syriac and Persian, of which some parts are still extant. He rejected the Old Testament, but admitted the New, together with several apocryphal books which supported the doctrine of the immaterial body of Christ.

Manichæism reached Rome about A.D. 277, spread widely, and continued down to comparatively modern times. The sect consisted of two classes—auditors and elect. Their hierarchy, chosen exclusively from the elect, consisted of a leader and twelve "masters," under whom were seventy-two bishops, in imitation of Christ, His twelve apostles, and seventy-two disciples.

**Maniple.**—One of the vestments used in the Roman Church. It is three feet four inches long and three inches wide, of the same colour and make as the stole, and fringed at the ends, and is attached by a loop to a button on the left sleeve of the alb. This vestment was formerly a handkerchief held in the hand, and was probably used when handling the eucharistic vessels.

**Manse** [Lat. *mansus*, "abiding place"] denotes in ancient law-books a house or habitation, with or without land, and later was applied to ecclesiastical residences, both parochial and collegiate. In Scotland it designates the residences of the Presbyterian ministers, and it has been adopted of late years in England as the name of the houses of Congregational ministers.

**Mansel,** Henry Longueville, D.D., Dean of St. Paul's, was born on Oct. 6th, 1820. He was educated at Merchant Taylors' School, and thence went to St. John's College, Oxford, where he took a double first class. He became Reader in Moral and Metaphysical Philosophy at Magdalen College in 1855, Bampton Lecturer in 1858, Waynflete Professor of Logic in 1859, and Regius Professor of Ecclesiastical History at Oxford in 1866. Two years after he succeeded Dr. Milman as Dean of St. Paul's, and died on July 31st, 1871. The publication of Dr. Mansel's Bampton Lectures, entitled *Limits of Religious Thought*, marks an epoch in the history of English theology. It was an eager reiteration of the views of Sir William Hamilton, whose works Mansel had already edited, and maintained that man's intellect, being finite, cannot know absolute truth, but must depend upon a revelation which comes from without, and which is regulative and practical. This view was immediately assailed by Professor Maurice in a series of letters, which he published under the title of *What is Revelation?* Mansel replied with much acrimony, and a very bitter controversy began and spread among other writers. Maurice contended that Mansel, by divorcing Reason from Faith destroyed the life of both; that God does reveal, not regulative truths, but His very self to man. Certainly the doctrine known in modern days as Agnosticism is professedly an acceptance of Mansel's challenge. He said, "You cannot know God. All you can do is to believe what is told you on miraculous evidence." The retort was, "That evidence is not such as convinces us, and we therefore reject it, and all belief with it." But the

belief that God does speak directly to the conscience, and that by appeals to that conscience Christ brought conviction, was a living faith ages before Sir W. Hamilton was born, and will outlive all such theories.

Mansel was a brilliant logician, and was also known at Oxford as a clever satirist and wit. A satire of his in the manner of Aristophanes against the Pantheism of the Neologian writers had a wonderful success, and quotations from it were on every one's tongue. His history of the Gnostic heresies was edited by Bishop Lightfoot, and there is a *Life* of him by Lord Carnarvon.

**Mant,** Richard [*b.* 1776, *d.* 1848], Bishop of Down and Connor in 1828, to which Dromore was added in 1832, was the son of a Hampshire clergyman, and grandson of Bingham, author of *Christian Antiquities.* Mant's commentary on the Bible, which work he accomplished with the aid of Dr. George D'Oyly [q v.], was for many years a very popular work. He also edited the Book of Common Prayer, with notes, and the Book of Psalms in an English metrical version, and published two volumes of sermons.

**Mantilleta.**—A vestment worn in the Roman Church by cardinals, bishops, and abbots. When worn by cardinals it is red, violet and rose-coloured; when by bishops, all of one colour. It is a garment made of silk or wool, reaching almost to the knees, with openings for the arms, and a low collar. It is worn over the rochet.

**Manton,** Thomas [*b.* 1620, *d.* 1677], was a Nonconformist, one of Cromwell's chaplains, and preached frequently before the Parliament. He looked favourably upon the Restoration, became one of Charles's chaplains, and took part in the Savoy Conference, but was deprived by the Act of Uniformity. He was one of the ablest of the Puritans, and his works are still read. The best known are: *CXL. Sermons on Psalm cxix.;* and expositions of James, Jude, the Lord's Prayer, and Isaiah liii.

**Manual** [Lat. *manus,* "hand"] was the name given to small portable books, and became restricted to a small treatise or a book of devotion. The term was specially applied to a small book for the use of the clergy containing the occasional offices, as baptism, churching, marriage, etc., and also services for Candlemas, Ash Wednesday, Maundy Thursday, Good Friday, and Holy Saturday. The name is peculiar to England and Scotland; abroad the book was called *agenda, pastorale, rituale,* etc.

**Manuscripts of the Scriptures.**—The Hebrew MSS. of the Old Testament are those used in the synagogues, and private copies. The former are on skins, without the vowel points, and there are a great many regulations respecting these copies. The other MSS. are in form like other books; all except the most modern are on vellum. There are no very ancient Hebrew MSS., owing to the fact that the Jews, when copies of their Scriptures became worn out, buried them, lest the material should be employed for any secular purpose. The oldest MSS. known do not go back further than the eighth century.

The oldest Greek MSS., which are all on vellum, are known as Uncial MSS., *i.e.,* they are written throughout in capital letters. Those in which small letters are used are called Cursives. The Uncial MSS. are without word-divisions or punctuations. The age of a MS. can be pretty accurately determined by the form of the letters, the method of arrangement, the nature of the ink and of the vellum.

Both in Uncials and Cursives names of frequent occurrence are contracted. Thus ΘΣ stands for ΘΕΟΣ (God), ΚΣ for ΚΥΡΙΟΣ (Lord), ΠΝΑ for ΠΝΕΥΜΑ (Spirit), &c. In one passage a very important controversy turns upon this point. In 1 Tim. iii. 16 our version has "God was manifest." The text from which this translation was made had ΘΣ. But many copies have ΟΣ, the relative pronoun "which." The collation of the manuscripts of the New Testament has been undertaken by many scholars, but the greatest and most important achievements in this direction have been wrought in our own century. Tischendorf, Lachmann, and Tregelles have earned the gratitude of all students of the Holy Scriptures. There still is among us Dr. Scrivener, who has worked with labour and diligence in the collation of the cursive copies, and Drs. Westcott and Hort have recently published a most painstaking recension of the sacred text.

Very few MSS. contain all the books of the New Testament. Some are copies of particular books, some have had leaves torn away. [Bible, Canon, Codex.]

**Mapes,** Walter [or Map], [*b.* probably in Herefordshire between 1140 and 1150; *d.* at the beginning of the thirteenth century]. He studied at the University of Paris, and on his return to England became a favourite at the Court of King Henry II. on account of his learning and courtliness of manner. The King sent him to the Court of Louis VII. of France, and later on to a Council held by Pope Alexander III., where Mapes was employed to carry on a discussion with the Waldenses. On his return to England the King showered ecclesiastical preferments upon him; he became Incumbent of Westbury, in Gloucestershire, and of other livings; Canon of St. Paul's and of Salisbury; Precentor of Lincoln; and Archdeacon of Oxford. His appointment to the last-named post took

place in 1196, and this is the last mention which is to be found of him. He was a constant companion of the King, and accompanied him in most of his journeys. Mapes is celebrated for many literary works, and from his history of King Arthur and the Knights of the Round Table most of the romances have been derived. His *De Nugis Curialium* is a series of historical sketches, written in Latin, of life in Courts and monasteries, showing with great power the corruptions of the English Court and of that of Rome. He owes much of his fame to his satirical Latin poems and drinking songs.

**Marbecke.** [Music.]

**Marburg Confession.**—This name is given to the fifteen Articles drawn up at the conference held at Marburg in 1529, by the wish of Philip, Landgrave of Hesse, in the hope of settling the dispute which had arisen between the divines of Germany and Switzerland concerning the manner of Christ's presence in the Eucharist. The principal champions in the debates were Luther, who attacked Œcolampadius; and Melanchthon, who disputed with Zwingle; other eminent doctors were also present. The conference began Oct. 1st, and lasted four days. Melanchthon and Zwingle were able to come to an agreement as regarded the doctrine of the Trinity in Unity and the Godhead of Christ, the efficacy of the Divine Word, and Original Sin, about which they had had some slight difference; but on the main question they had met to discuss (the manner of Christ's presence in the Eucharist) neither of the contending parties could be made to abandon, or even to modify, their opinion. The Germans maintained the doctrine of Consubstantiation; the Swiss that the elements were simply memorials of the body and blood of Christ.

An outbreak of the sweating sickness broke up the conference very hurriedly, and in the drawing up of the Articles the only unity of sentiment they arrived at as regarded the Eucharist was, that "the sacrament of the altar is a sacrament of the true body and blood of Christ, and that the 'spiritual eating' of that body is the primary condition required;" but they could not determine "whether the true body and blood of Christ are present bodily in the bread and wine." Luther shortly afterwards drew up for the Protestant Alliance a confession of faith on the basis of the Marburg Articles, but with additions in accordance with his own views.

**Marca,** Petrus de, Bishop of Conserans, 1643; Archbishop of Paris, 1661 [*b.* at Gant, Béarn, 1594; *d.* at Paris, 1662]. He was educated as a lawyer, and in 1639 was summoned to Paris, where he was made Councillor of State. In 1641 he wrote a book on the liberties of the Gallican Church (*De concordia sacerdotii et imperii seu de libertatibus Ecclesiæ Gallicanæ*), which gave such offence to the Pope that when Marca was appointed to the bishopric of Conserans, the Pope refused for eight years to allow him to be consecrated, when Marca retracted. Besides his book on the Gallican liberties, Marca wrote *De Eucharistia, De Constantinopolitana Patriarcha, Dissertationes Posthumæ, Opuscula*, and a *History of Béarn*.

**Marcella.**—One of the illustrious women who lived under the tuition of St. Jerome. She became a widow seven months after her marriage, and thenceforward lived a retired life. She strongly opposed the Origenists, who appeared in Rome at that time, and was consulted as a theologian. In one of his works St. Jerome says "It is easy to collect the virtue and quality of the mistress by that of the scholars who were educated by her." She died in 409.

**Marcellians.**—The followers of Marcellus, who was bishop of Ancyra in the fourth century. Marcellus was strongly opposed to the Arians, but in refuting Asterius, founder of the Semi-Arian school, he fell into the Sabellian heresy, and in maintaining the unity of the Son with the Father he lost sight of the personal distinction between them. Eusebius, of Cæsarea, wrote two works against him, and in 336 a Council was held at Constantinople, at which Marcellus was deposed. At the Council of Sardica he was acquitted of heresy and reinstated, but his views were developed by his pupil Photinus, who founded the sect of the Photinians [q.v.].

**Marcian,** Emperor of the East.—On the death of Theodosius in 450, his sister, Pulcheria, became Empress in her own right, and gave her hand in marriage to Marcian, then a senator. Marcian strongly supported the orthodox faith. He recalled the bishops who had been banished by the pseudo-Council of Ephesus (the Latrocinium), but left the question of reinstating them in their sees to be determined in a general Council. This Council was held at Chalcedon in A.D. 451. Marcian gave his consent and support to its enactments, and enforced them by several edicts. He died at Constantinople A.D. 457.

**Marcion,** the founder of the Marcionite heresy, was the son of the Bishop of Sinope in Pontus, and flourished in the latter half of the second century. Being excommunicated by his father, it has been said for immorality, but more probably for heretical views, he went to Rome; but the Church there refused to receive him, and he attached himself to the heretic Cerdo. Tertullian states that he afterwards repented of his errors, and obtained a promise of readmission to the Church, on condition that he reclaimed all whom he had led astray; but that death overtook him while endeavouring to fulfil this condition. But in

this story Tertullian probably confounds Marcion with his master Cerdo.

There is some difficulty in arriving at Marcion's real opinions, but they appear to have been substantially as follows:—He taught that there were two eternal principles, the Father of Jesus Christ, and the Creator, or Demiurge. The latter was by nature evil, and created the world, and was the author of the Law, and the God of the Jews; the former was the author of the Gospel, and sent His son, Jesus Christ, to deliver mankind from the dominion of the Demiurge. Holding that the body, the creation of the Demiurge, was necessarily evil, he denied the truth of our Lord's incarnation, maintaining that Christ's body was a phantasm only, like the bodies assumed by angels when they appeared to men. This opinion he supported by reference to such texts as: "He took on him the *form* of a servant," *i.e.*, he taught the *appearance*, as against the *reality*. Hence also he denied the resurrection of the body, though he seems to have allowed a judgment to come.

For the same reason, that it came from the evil principle, he rejected the Old Testament entirely, and published a book of "Antitheses," in which he contrasted the precepts of the Law and the Gospel.

The New Testament, in principle, he received, but it was altered and mutilated to suit his particular views, and reduced to two divisions: (1) The Gospel, which was a compilation founded mainly on St. Luke's, and (2) the Epistles, ten in number. He defended these emendations on the ground that the original text had become corrupt, a statement which appeared the more plausible from the number of spurious Gospels, etc., then in circulation.

The Marcionites became very numerous, as is evident from the number of works written against them, as well as from the direct testimony of Justin. Constantine, in 326, issued an edict against these and other heretics, and Theodoret, Bishop of Cyrus, tells us that he converted ten thousand of them. Their doctrine of the evil nature of the body led them to practise fasting and self-denial, and even to go so far as to exclude married persons from the sacraments, denying salvation to all but the unmarried. Some of them appear to have undergone martyrdom for their religion.

**Marcosians.**—A sect of Gnostics founded by Marcus, a pupil of Valentinus. Marcus is called by Irenæus, Marcus the Magician, and seems to have associated magical arts with the rites of Christianity. The Marcosians had many apocryphal books which they held for canonical, and from which they selected fabulous stories of the childhood of Christ, still said to be in use among the Greek monks. Marcus used two kinds of baptism—a physical baptism for the pardon of sin and the hope of eternal life in the kingdom of the Demiurge, and a pneumatical baptism, by which the spiritual nature attained to self-consciousness and to perfection, entering into fellowship with the Pleroma. The Marcosians are said to have been the first to practise the ceremony of extreme unction. They do not seem ever to have been a large sect, and were probably absorbed into the VALENTINIANS [q.v.].

**Marcus Aurelius Antoninus Verus**, Roman Emperor, succeeded his father-in-law, Antoninus Pius, in 161. He was brought up in the Stoic philosophy, and wrote some *Reflections* which breathe a deep piety. He was the best of all the Roman Emperors, though in his reign the Christians suffered a bitter persecution, Justin Martyr being one of its victims. This persecution was not the result of cruelty but of conviction; the Emperors, as conservators of the State, must put down those who, from whatever motives, were to all appearance working for the subversion of it. Professor F. D. Maurice gives us this estimate of Marcus Aurelius's character [*Ecclesiastical History*, page 350]: "I cannot doubt that it was the piety of the Emperor Marcus Aurelius—his genuine unaffected piety, as well as his desire of upholding the State which had been committed to his care—that led him to feel more strongly, and act more severely, against the Christians than any of his predecessors. No one felt more keenly and bitterly than he did the decay of moral strength among his people; few saw more clearly that moral strength must be grounded upon faith in the invisible. . . . If his subjects had lost so much of their faith in the gods already, so much of their sense of right and wrong, what a crime it must be to make them more irreligious still! to take from them the sanctions upon which their conduct depended! Were not the Christians doing this? Were they not teaching citizens and even slaves to despise the gods? What a duty must it be for him to do all that in him lay to stop such an infection, to preserve and strengthen the internal life of the Empire, as the only means of preserving its external machinery! So, I believe, he reasoned, and such reasoning led him to be a persecutor.

. He was not a superstitious man; he laboured hard to deliver himself from superstition, and to preserve at once an awe, and an affection, for the Divine Power. He thought as most statesmen and philosophers do, that the common people must be superstitious in order to be moral; that fear of the future must be the chief means of keeping them right.'

Whenever any national calamity befel the country, it was attributed to the anger of the gods, who were indignant at the toleration of a new religion, and an earthquake, famine, or pestilence could only be removed by the shedding of Christian blood. Thus, when, in

165, Lucius Verus, the colleague of Marcus, returned from his Parthian campaign, his soldiers brought back a pestilential disorder of great malignity which raged several years, and in 169 there was an inundation of the Tiber: both were visited on the Christians. The legend of the THUNDERING LEGION [q.v.] makes him to be changed in his views, but probably his animosity to Christianity lasted till his death. [PERSECUTIONS.]

**Marcus Eugenicus.**—One of the stoutest upholders of the Greek Church against Papal claims. He was born at the end of the fourteenth century, taught rhetoric for some time, was elected Archbishop of Ephesus, and chosen as one of the representatives of the Council of Ferrara, 1438, at which an attempt was made to reconcile the Greek and Latin Churches. The chief points of difference between them were concerning the use of unleavened bread, the doctrines of Purgatory, the Procession of the Holy Ghost, and the Primacy of the Pope. A formula of union was drawn up and subscribed July, 1439, Marcus being almost the only one to refuse. On his return to the East he continued to write against the Council and the Latins till his death, in 1447. Among his works are a tract on the Consecration of the Eucharist, epistles against the Latin claims, two circular letters addressed to all Christendom against the Council, a Confession of Faith, a tract concerning the Procession of the Holy Ghost, etc.

**Margoliouth,** MOSES [*b.* 1820, *d.* 1881], was born of Jewish parents, but was converted to Christianity, and became Vicar of Little Linford, Bucks. He wrote *The Poetry of the Pentateuch*, *The Lord's Prayer no Adapting of Existing Jewish Petitions*, etc.

**Mariolatry.**—Of the worship of the mother of our Lord there is no trace either in the Scriptures or in the first three or four centuries. In the earliest Church hymns there is no hint of it. Daniel's Thesaurus, a collection of Greek hymns dating from the third century to the twelfth, only has two, and these are confessedly of late date. In the festival of the Greek Church commemorating the Epiphany of Christ as God at His Baptism there is, of course, no connection with the history of the Virgin; it was through that of the Nativity that error first began to creep in. When the Council of Ephesus had truly decided that Christ is not divided, and therefore that the Virgin might be called *Theotokos*, opportunity was given for abuse of the truth, and one title after another began to be lavished upon her: "Surpassingly holy," "All holy," "Lady," "Queen." It was, in fact, overlooked that the glory of the Incarnation lay in its wonderful condescension, and that the glory of all connected with Christ lay solely and exclusively in what *He* is. The Evangelist had declared as much when he pointedly traced the genealogy of the Divine Redeemer through Rahab, and through "her who had been the wife of Uriah."

Another source of the worship of Mary is to be found in the growth of monasticism: the adoration of the Mother of God became absorbed in that of the "Ever Virgin." Christendom came to regard its pattern life, not as found in the home of Nazareth, in holy wedded love and parental care, but in the solitary life of the wilderness. Thus the early Latin hymns which sang her praise dwelt on her virginity, that was "the birth which became God." Still, it must be remembered that not one of the Ambrosian hymns is addressed to her. Scripture failing to furnish material for adoration, fancy supplied its place, and invented the stories of her Immaculate Conception and of her Assumption, and out of these was created a new worship—the worship of a great goddess, unknown to Scripture or to history. Figures were made of her, decked in vulgar gold and tawdry finery, and before them were poured out prayers as to one comprising in herself all that was beneficent in man, all that was tender and pure in woman, all that is gracious in God. As a consequence it followed that God was robbed of His true glory. The compassion and infinite tenderness which the Gospels reveal in Christ were taken from Him, and He was only thought of as a stern and avenging Judge. The love of the Father was forgotten in that of the mother; the consolations of the Comforter, in those of "our Lady of Pity," "our Lady of Good Help," "Our Lady of Sorrows." The Persons of the Holy Trinity were placed in some distant heaven where they took little concern of the affairs of earth, where they were worshipped indeed with formal worship; but the heartfelt worship of friend speaking to friend was kept for the mighty mother, whose intercession was all powerful, whose help was always ready. Thus the rise and development of Mariolatry were simultaneous with an obscuration of the true love of God in Christ, and especially of that truly human nature in the Saviour which the human heart craves for, and which is the true preservative against errors of this kind.

**Mark,** BISHOP OF ARETHUSA.—One of the principal supporters of the Arians in the fourth century. He was present at the Council of Sirmium in 352, and was charged with drawing up the confession of faith made there, and afterwards on several occasions he engaged himself in the defence of Arianism. It is said that he saved Julian's life in the beginning of the reign of Constantius, notwithstanding which service he was put to death when Julian came to the throne for having pulled down a heathen temple. He was dragged about the streets, tossed in the air, and caught by the soldiers on the points of their swords, and finally, after being

covered all over with honey, was tied to a post and left to be devoured by the flies. On account of the support he had given to the enemies of the Church he has never been canonised, nor reckoned as one of the martyrs.

**Mark of Ephesus.** [MARCUS EUGENICUS.]

**Mark's Day,** ST.—A festival celebrated on April 25th, in honour of the Evangelist. St. Mark was a Jew of the tribe of Levi, and was probably converted by St. Peter, whom he accompanied on his travels as interpreter and amanuensis. St. Mark, being sent into Egypt by the Apostle, founded a Christian Church at Alexandria, of which he became the first bishop. It is said that he suffered martyrdom about Easter time in the year 68.

**Marlorat,** AUGUSTIN, was born at Bar-le-Duc, in Lorraine, in 1506. He was educated in an Augustinian convent, became a Friar in 1524, and nine years after was made Prior of a monastery at Bourges, where he became well known as a very learned man and a great preacher; but in 1535 he joined the Reformed Church and fled to Geneva. He became a preacher near Lausanne, and afterwards removed to the village of Vevey in Switzerland. Afterwards, being recalled to France, he became minister at Paris and at Rouen. In the latter town a great part of the inhabitants were Protestants, and after the massacre of Vassy in March, 1562, they took possession of the city, and established their own religion. In October the town was recaptured by the Roman Catholics, and Marlorat was condemned to death, and burnt in front of his own church by order of Montmorency and the Duke of Guise. Marlorat wrote commentaries on Genesis, the Psalms, Isaiah, and the New Testament, parts of which have been translated into English.

**Maronites.** —A community of Syrian Christians whose head-quarters is in Mount Lebanon. They say that they derive their name from a monk named Maro, who collected a number of followers in the fifth century, and placed them in a monastery on the Orontes, which he named after himself. In the seventh century this sect was obliged, in consequence of opposition by the Greek Church, to take refuge in Lebanon, and so this name was taken by the whole population of the mountains. In many respects their ritual resembled that of the Greek Church, and all through the Middle Ages they preserved their individuality and independence. But during the Crusades they established some sort of relations with the Latin Church, and in the time of Gregory XIII. they formally joined the Roman Communion, and consented to be under the government of the Pope. But even so they obtained certain rights of their own, such as communion in both kinds, the marriage of their clergy, and the Mass in their own vernacular. Pope Gregory founded a monastery on the Quirinal Mount at Rome, and attached to it a college for the sole use of the Maronites. Youths are educated there by the Jesuits, and then sent to their own country. They have their patriarch, archbishop, bishops, and about 150 curates; but the population is so oppressed by the Turks that all the clergy are obliged to work for their living. They now say Mass in Latin, with the exception of the Gospel, which is read in Arabic, the common language of the people. Their population is now about 200,000. Every man is armed, and their army was in great perfection at one time. In 1860, however, they were attacked by the DRUSES [q.v.], a tribe living near them, and although far superior in point of numbers to their invaders, their capital was destroyed and the inhabitants massacred. They are a fine-looking people, and very hospitable, especially towards Europeans.

**Marot,** CLÉMENT, religious poet, was born at Cahors in 1495. He lived at the Court of Francis I., and was a favourite with Margaret, Queen of Navarre; but fell into disgrace, and, turning Calvinist, went to Geneva. He soon returned to Lyons, abjured Calvinism, and served under Francis I. in the Italian campaign of 1535. He afterwards began to translate psalms into French, which became very popular at the Court, and he was called "the prince of poets and the poet of princes." He has left his name to a style of poetry called Marotique. The first edition of his poems was published in 1541, and dedicated to the King and the ladies of France. A second edition, with a preface by Calvin, appeared in 1543; but was condemned by the Sorbonne, and Marot retired to Turin, where he died in poverty in 1544.

**Marriage.**—When Christ came on earth marriage had come to be regarded among Jews and Gentiles as merely a civil contract; and in consequence divorce was easily to be procured. Christ taught the sacredness of the marriage bond; and forbade divorce, except on the ground of adultery. Henceforth all marriages were considered, like that of our first parents, Adam and Eve, as sanctioned by God Himself. St. Paul compares the marriage bond to the union between Christ and His Church: and in all ages of the Church matrimony has been regarded as a sacred rite, performed in the sight of God. Thus St. Ignatius writes, "It becomes those who marry, and those that are given in marriage, to take this yoke upon them with the consent or the direction of the Church, that their marriage may be according to the will of God, and not their own lusts." Tertullian says, "How shall I sufficiently set forth the happiness of the marriage which the Church brings about by her procurement, which the Eucharist confirms, which angels report when done,

and the Father ratifies." In such passages we have recorded the commencement of that ecclesiastical control in domestic affairs which the Church early began to exercise. But in the reign of Constantine, when religious fervour began to cool and discipline to grow lax, some Christians were married by the civil power, without any religious ceremony: and as this practice in after ages showed a tendency to increase, laws were passed both in the East [A.D. 900] and West [A.D. 800], ordaining that marriages be contracted as religious ceremonies with the blessing of the Church, and that a reception of the Holy Eucharist was to follow the marriage rite. This law, although frequently ignored, as far as the Eucharist was concerned, continued in force in England until the Commonwealth, when marriage was declared by the State to be merely a civil contract. At the Restoration, the religious character of the marriage rite was again recognised by the civil law; and the present Rubric, advising a celebration of the Holy Communion, was added to the marriage service in the Book of Common Prayer. A change in the English law of marriage was made by the Act 6 and 7 Will. IV. c. 85, whereby marriages might be performed in three ways, viz.: either in the parish church; or in some registered place of worship; or in the registrar's office, without any religious ceremony. The Church of England, while recognising the validity of the last-mentioned, yet by her teaching strongly disapproves of them. Moreover, in 1868, a Royal Commission reported that "It is both the wisdom and the duty of the State to associate its legislation with the religious habits and sentiments of the people, and to obtain, as far as possible, the sanction of a religious ceremony for the marriage contract." The percentage of civil marriages is very small; in 1878 it was 11·6, while that of marriages performed in places of worship was 88·4.

*Marriage Laws.*—In all civilised countries laws have been passed regulating marriage. These laws have differed in different countries and at different times, but their object has been identical—viz.: to prevent incest, and to guard against injury either to the community at large or to individuals. The *Jewish code* is contained in Leviticus xviii. It is on this chapter that "The table of kindred and affinity, wherein whosoever are related are forbidden in Scripture and our laws to marry together," in the Book of Common Prayer, is founded. Of late years a great controversy has arisen as to the prohibition to marry a deceased wife's sister. The argument from Scripture has been conducted with great heat upon both sides, and many good men have been found upon each side of it: the moral and social argument also admits of being very strongly stated upon both sides, and at the last division upon the subject even such a body as the House of Lords was very nearly equally divided. Such marriages are at the present time legal in all the British colonies, in most Protestant Continental nations, and in the United States. In England the passing of Lord Lyndhurst's Act in 1835 has led to considerable misconception: it has been held by some that that Act first rendered marriages with a deceased wife's sister unlawful, they being previously lawful; but such is not the case. Previous to that Act, such marriages could not be declared invalid until the Ecclesiastical Court had pronounced sentence upon them; Lord Lyndhurst's Act simply did away with the necessity of the sentence of an Ecclesiastical Court, and declared all such unions to be void, and their offspring illegitimate.

The Roman code, as regards marriage, was nearly identical with the Levitical law: an innovation was made legalising marriage with a brother's daughter, but this was done to enable Claudius to marry his niece, Agrippina, and was never received with favour by the people. Marriages with a deceased wife's sister and with a deceased brother's wife were admissible. When the Emperors became Christians the Roman law of marriage was brought into accordance with ecclesiastical feeling. Constantius, in 339, forbade, under a penalty of death, marriage with a niece; and, in 354, forbade marriages with a deceased wife's sister and with a deceased brother's wife. This continued to be the civil law of the Empire, though the Emperor Honorius infringed it by marrying successively two sisters. Marriages between first cousins were forbidden by the earliest Roman law; were subsequently considered lawful, but were condemned by Theodosius in 384; but by the beginning of the fifth century they were sanctioned both in the East and the West.

By a law passed in the time of the Emperor Justinian, about A.D. 527, marriage was forbidden between a sponsor and a godchild, on the ground of spiritual relationship. The Church in various Councils adopted the principle of this law, and extended its application: by the Council of Trent marriages were forbidden between sponsors and the godchild, or its parents; between the baptiser and the baptised, or parents of the baptised; between the presenter for confirmation and the candidate, or parents of the candidate.

Second marriages were regarded as invalid by the Novatianist and Montanist heresies: but the Church in the 8th canon of the Council of Nicæa condemned the Novatian opinion. Marriages between Christians and unbelievers were forbidden by the early Church, which refused to solemnise such marriages, though it did not dispute their validity; resort had, in such cases, to be made to the civil power. There have been

several notable instances of such unions being the means of great good; *e.g.* Monica, Queens Bertha and Ethelburga, and Clothilda, who were all married to unbelievers.

From very early times down to the Middle Ages marriages were not solemnised on Sundays, or on fasts and vigils. The rule laid down by the Council of Trent was that marriages are not to take place from Advent to Epiphany, or from Ash Wednesday to the Octave of Easter. In England the law of the country allows marriages on any day in the year. The morning was originally the time for marriage, because the parties were to receive the Holy Communion fasting. The hours for marriage in this country have, by an Act passed in 1886, been extended from 8 a.m. to 3 p.m. On the laws of CELIBACY and DIVORCE see under those heads. The principal marriage ceremonies have been derived from the heathen customs; they were: the *arrhæ*, or espousal gifts, an earnest or pledge that marriage should be completed; the ring, betokening fidelity; the dowry, the sum of money agreed to be paid over to the bride. All these took place at the betrothal. In the Church at the time of the marriage ceremony an oblation, or offering, was made by the contracting parties; the benediction is given by the priest: the bride is veiled, as a sign that she confines herself to her husband; the veil was in some Eastern countries a part of the ordinary dress of married women. In the Greek Church the whole ceremony is called "the veiling"; while in the West it was known as "the crowning," from the custom of placing crowns on the heads of the newly-married. Other ceremonies were the joining of hands and the giving of a kiss.

**Marriott,** CHARLES, B.D. [*b.* 1810, *d.* 1857], an Oxford divine of the Tractarian School. He was Fellow of Oriel, and succeeded Newman as Vicar of St. Mary's; was joint editor of the *Library of the Fathers*, and author of several theological treatises. Dr. Newman makes a very touching allusion to him in the account of his joining the Church of Rome.

**Marriott,** WHARTON BOOTH [*b.* 1825, *d.* 1871], Assistant Master of Eton College, author of *Vestiarium Anglicanum*, a work upon Church vestments; and also articles in Smith's Dictionaries of Christian Biography and Antiquities.

**Marrow Controversy.** [SCOTLAND, CHURCH OF.]

**Marsden,** SAMUEL [*b.* 1764, *d.* 1838], was brought up as a Wesleyan, but joined the Church of England, and in 1794 went out to Australia as Chaplain to the penal colony. He applied to the Church Missionary Society for help, but did not obtain it. He was joined by two laymen, William Hill and John King, and the three together founded a mission in New Zealand.

**Marsh,** HERBERT [*b.* 1757, *d.* 1839], was educated at St. John's College, Cambridge, of which he became Fellow and Lady Margaret Professor of Divinity, was made Bishop of Llandaff in 1816, and of Peterborough in 1819. Bishop Marsh revived the ruridecanal office in his diocese, and rendered it very useful by conferences in which both laymen and clerics take part, and of which the bishop is the president. This may be said to be the origin of Diocesan Conferences, which at the present time are exerting so considerable an influence. Bishop Marsh's writings, though largely superseded by later works, are very valuable for two reasons: they are learned and calm of judgment; and secondly, they direct the way towards a better criticism than had hitherto prevailed. They are: *The Authenticity of the Five Books of Moses; Lectures on the Criticism and Interpretation of the Bible; Introduction to the New Testament;* and a translation of Michaelis's *Introduction to the New Testament.* One act of the Bishop exposed him to severe criticism. He was a determined opponent of Calvinism, and he drew up a series of test questions to be put to a candidate for the ministry, for which Sydney Smith attacked him vehemently in the *Edinburgh Review.*

**Marshall,** STEPHEN, one of the Smectymnuans [CALAMY, EDMUND], and one of the most influential members of the Westminster Assembly. He also assisted greatly in drawing up a catalogue of fundamental doctrines as a basis of toleration, and was made a Tryer. He died in 1655, and was buried in Westminster Abbey, but his remains were removed at the Restoration. His sermons are very eloquent. The chief are *Reformation and Desolation, Sacred Panegyrics, Of the Baptising of Infants, Right Understanding of the Times.* He also wrote *A Defence of Infant Baptism.*

**Marshall,** REV. T. W. M., English clergyman, and Roman Catholic convert [*b.* 1815, *d.* 1877]. He was educated at Trinity College, Cambridge, and became rector of Swallowcliffe, Wilts, but joined the Roman Church in 1848. Before doing so he wrote a learned work, *Notes on the Catholic Episcopate.* Afterwards he became an Inspector of Schools. His *History of Christian Missions* is much valued by his co-religionists.

**Marshman,** JOSHUA [*b.* 1768, *d.* 1837), a great missionary, was a Baptist. Until his twenty-sixth year he was a weaver, then became a schoolmaster, and in 1799 sailed for India with Mr. Ward, his wife, and two others, and joined William Carey [CAREY, WILLIAM] at Serampore. Here he laboured for nearly forty years. In 1800 he and Mrs. Marshman opened two boarding schools, the proceeds of which amounted to £1,000 per annum, and afterwards to £2,000. He devoted this, however, to the support of the mission, keeping only £200 himself. With the help of Carey

and Ward, he opened a college for the instruction of the natives. He edited native and English papers, and published a Chinese version of the Bible, and a key to the Chinese language. [See further under MISSIONS.]

**Martianay,** JOHN, a Benedictine of the Congregation of St. Maur, was born at Sever Cap, in the diocese of Aire, in Gascony, A.D. 1647, and died in Paris in 1717. He was admitted Benedictine at Toulouse in August, 1668. He applied himself to the study of Greek, Hebrew, and Scriptural criticism, and published a new edition of St. Jerome's works in five volumes, about which he had disputes with Richard Simon and other writers. In two books against Father Pezron he defended the authenticity and chronology of the Hebrew Text of the Old Testament. He published the old Latin version of St. Matthew's Gospel, with French notes; historical tracts to prove the inspiration of the canonical books; a treatise of the books within the Canon; a tract for expounding the Holy Scripture; St. Jerome's life, and three psalters of this Father translated into French with notes; an analytical harmony of a great many obscure passages in the Old Testament; an Essay on Translation; and the New Testament with notes taken wholly from the Scripture, in two volumes.

**Martin Marprelate Controversy,** occasioned by the publication, in 1588 and 1589, of a series of seven tracts, purporting to have been written by *Martin Marprelate, Gentleman*, who is supposed to have been Henry Barrowe. The author attacked the English prelacy with much wit and vigour, and the tracts had a wide circulation, and gave rise to a storm of controversy.

**Martin,** POPES. [POPES.]

**Martin,** ST., Bishop of Braga, in Portugal, lived in the sixth century. He was born in Pannonia, took leave of his country when young, and travelled into Palestine; from hence made a voyage into Galicia, where he converted Theodemirus, an Arian prince; and having been some time Abbot of Dumes, near Braga, he was promoted to the Episcopal Chair. He probably died in 580, and is celebrated in the Roman Church on March 30th. Among his works are *Formulæ vitæ honestæ; De Moribus*, a tract consisting of a series of maxims gathered from various sources, which may contain some of Seneca's lost works; a collection of twenty-five canons passed in the Eastern Church, etc.

**Martin,** ST., Bishop of Tours, was born at Sabaria, in Hungary, about 316. While yet a child his parents removed to Pavia, where he was educated. He from infancy wished to devote himself to the Church, though his parents were idolaters, and at ten years of age became a catechumen. In 331 an order was issued that all soldiers' sons should bear arms. Martin's father was a military tribune, and the saint was forced to give up his hopes of entering the Church, and became a soldier. He was baptised and preserved his innocence in spite of the many temptations to which he was exposed. After several years' service he quitted the camp, and went to St. Hilary of Poictiers, who wished to ordain him deacon, but, not being able to conquer his humility, made him exorcist. He retired into a monastery in Milan, and in 360 founded the first in France at Locociagum, now Licugé. Here he is said to have wrought many miracles. In 371 he was made Bishop of Tours. He resided at first near the church, but afterwards retired to a monastery two miles off, the famous Abbey of Marmoutier, which belongs to the Congregation of St. Maur. He showed great zeal for the Church by overthrowing the ancient pagan temples in his diocese, and erecting churches in their place. He died Nov. 11th, 397, and his fame must have spread with marvellous rapidity, for the church of San Martino in Monte, in Rome, existed within a hundred years after his death, and the church of St. Martin's, Canterbury, was dedicated about the middle of the fifth century.

The best known of the legends about St. Martin is, that when a soldier he divided his cloak with a naked beggar. This cloak was for long one of the most valued of French relics, and was carried as a banner in war. It is said that the word "chapel," French *chapelle*, is derived from "cape," French *chape*, meaning the tent in which St. Martin's cloak was preserved, and that "chaplain" or *chapelain* is the person entrusted with the care of it.

**Martyn,** HENRY, a great missionary, was born at Truro, 1781, the son of a miner who had risen to be head clerk in a merchant's office. Henry was educated at the Truro Grammar-school, and was sent at the age of fourteen as candidate for a scholarship at Corpus Christi College, Oxford, which he just failed to obtain. Two years later he went to St. John's College, Cambridge, and in 1801 was Senior Wrangler. The death of his father, in 1799, had turned his thoughts to religion; he realised that the distinction he had gained was inadequate to bring him happiness, and in 1802 he made up his mind to become a missionary, following the example of David Brainerd, the story of whose life had much impressed him. While preparing for ordination he employed his time as Tutor at Cambridge, where he had been elected Fellow of St. John's College. He was ordained in 1803, and became Curate at Lolworth till 1805, when he started for India as a chaplain of the East India Company. He arrived at Calcutta in April, 1806, but did not go to his appointed station at Dinapore till September, in consequence of a fever which attacked him immediately upon his arrival, and in which he was tended by other English missionaries. He was on the most cordial

terms with Carey, who writes delightfully about him. His work during his missionary life was carried on at Dinapore and Cawnpore, where he laboured among the English soldiers and residents, preached to the natives, and made for them a translation of the New Testament, which was so highly esteemed that he set about a translation of the same into Persian. Not satisfied with the results he prepared to take a journey into Persia in order to perfect himself in the language, and in January, 1811, he embarked in a vessel bound for the Persian Gulf. He went to Shiraz, where he completed his translation, and also translated the Psalms. Martyn was welcomed by the Mahometans of Shiraz, and invited to enter into a discussion with their chief, which lasted for a long time and produced no very satisfactory results. He afterwards proceeded to Tebriz, the residence of the English Ambassador, Sir Gore Ouseley, who treated him with hospitality, and undertook the publication of the New Testament translation, which was completed in February, 1812. Here, again, Martyn was engaged in discussions with Mahometan priests, and this time it might have gone hard with him but for the protection of the Ambassador. On his recovery from a severe fever, by which he was again attacked at Tebriz, Martyn decided on going to Constantinople on his way to England, as his health did not permit of his resuming his work without a period of rest. He also hoped to induce a lady, Miss Lydia Grenfell, to whom he had long been attached, to accompany him back to India on his return. He travelled as far as Tocat with rapidly decreasing strength, and here he died, in October, 1812, with none but strangers to attend him. He was buried at Tocat in the Armenian cemetery.

**Martyr.**—This word is Greek for a "witness," and is applied by St. Paul and St. John to our Lord, "Jesus Christ the faithful witness" [Gr. *martyr*]. In common Christian usage the word is confined to one who suffers death by reason of his witness or testimony to the truth of the Gospel. According to this use of the word, the first Christian martyr was St. Stephen, and we learn by St. Paul's confession of the part which he took in persecuting the Christians at Jerusalem [Acts xxvi. 10] that there were others who suffered martyrdom in the persecution which followed St. Stephen's death. Each outburst of persecution—and they were many—added many noble names to the list of witnesses, and each Church jealously preserved the memory of those, its sons and daughters, who counted not their lives dear unto themselves. That subsequent generations might be fortified to bear the same noble witness, if called upon to do so, by the recollection of their fortitude, steps were taken to record in minute detail the circumstances connected with their trials, the questions put to them, the answers they made, and whatever passed during their examination, imprisonment, and execution. These "gesta martyrum" were read during the time of Divine Service on the day on which their death was commemorated—a day which was beautifully called their birthday, as the day on which they were born to endless life. These commemorations frequently took place at the tombs of the martyrs. On these days it was customary for a sermon to be preached in which the constancy and faithfulness of the martyr was held up for the imitation of the congregation. It would appear that shortly after the Whitsun Festival, and, therefore, probably on the Sunday now called Trinity Sunday, a festival was kept in commemoration of all the martyrs. With regard to the honour thus paid to the memory of the martyrs, St. Augustine explains that they were "to be honoured for their imitable and worthy examples, not to be worshipped for religion."

**Martyr,** Peter, one of the Continental Reformers of the time of Edward VI., was born at Florence in the year 1500. He became an Augustinian monk, and acquired a great reputation for learning and eloquence. He was favourably impressed by the works of Zwinglius and Bucer, and was at length induced to embrace the Reformed opinions by the arguments of Valdes, a Spanish lawyer. Leaving Italy he went to Switzerland, and thence to Strassburg, where he settled for a time, and married a nun who had become Protestant. In 1549 he was invited, with his friend Bucer, to England by Edward VI., and made Professor of Divinity at Oxford. Here his influence largely contributed to the revisal of the first Prayer Book, and the issue of the second. He died and was buried at Oxford, and his bones were exhumed and burnt in Mary's reign.

**Martyrology.**—A list of martyrs and other saints, with the Services connected with them. The martyrologists drew their materials from the calendars of particular Churches. The original martyrologies are lost in antiquity. Those reckoned to Eusebius and Jerome are spurious. Bede, in the beginning of the eighth century, compiled two martyrologies, one in prose and another in verse; but that which goes under his name is full of later additions. Florus, the deacon of Lyons, living in the ninth century, enlarged Bede's martyrology, and put it almost in the condition it is at present. Valdebertus, a monk of the diocese of Treves, living in the middle of the ninth century, wrote a martyrology in verse, extracted from Bede and Florus, and now inserted in the fifth volume of Dacherius's *Spicilegium*. About the same time Rabanus Maurus, Archbishop of Mentz, drew up a martyrology, published by Canisius in the sixth tome of his *Antiquæ Lectiones;* after these Ado,

Archbishop of Vienna, compiled a new martyrology while he was travelling in Italy; for, coming from Rome to Ravenna, A.D. 857, he saw there a manuscript of an ancient martyrology which had been brought thither from Aquileia. Usuardus, a monk of St. Germain-des-Prés, drew up a larger and more correct martyrology than those above-mentioned; and dedicated it to Charles the Bald, A.D. 870. This performance was well received, and began to be made use of in the offices of the Western Church; and it is probable that the See of Rome accepted it. At the end of this century, or the beginning of the next, Notgerus, called the Stammerer, a monk of the abbey of St. Gall, in Switzerland, drew up another martyrology upon Ado's materials. This martyrology, published by Canisius, had not the same success with that of Usuardus. The churches and monasteries which used this last made a great many alterations or additions in it, and this occasioned a vast number of different martyrologies during the following six hundred years. The moderns, desirous to reform the defects of the old martyrologies, compiled new ones. Augustinus Belinus, of Padua, began this reform in the fifteenth century. After him, Francis Maruil, called Maurolycus, Abbot of Messina, in Sicily, drew up a martyrology, in which he entirely changed Usuardus's text. John Van der Meulen, known by the name of Molanus, a Doctor of Louvain, restored it through two editions, with alterations and very learned notes. At the same time Galesinus, Apostolic Protonotary, drew up a martyrology and dedicated it to Gregory XIII.; but this was not approved at Rome. Baronius's martyrology, written some time after, with notes, was better received, had the approbation of Pope Sixtus Quintus, and has since passed for the modern martyrology of the Roman Church. It has been several times corrected. Abbot Châtelain, Canon of Notre Dame at Paris, translated the text of the Roman martyrology into French, with notes upon it, which was published A.D. 1709.

As to the different narratives in some martyrologies, and the want of proofs with respect to facts, we may say generally:— 1. In some of the early ages of the Church there were some memoirs either spurious or interpolated by the heretics. Of this kind are the greatest part of the lives of the Apostles. 2. Notwithstanding the primitive Christians had been careful in collecting the genuine acts of the martyrs in the persecutions, and in the calamities which happened when the Goths, Vandals, etc., invaded the Western Empire, yet the greatest part of these narratives perished in the ignorance and barbarity of following centuries; and, which was another misfortune, new relations were drawn up from counterfeit records. 3. Sometimes heretics made deletions and alterations in these remains. 4. In the eighth and succeeding centuries several writers, both of the Greek and Latin Churches, compiled acts of the martyrs and saints' lives as their fancy directed them, which afterwards crept into the offices of the Church. Simeon Metaphrastes, a Greek author of the ninth century, was somewhat noted for this. 5. Other writers, who had no gift for discrimination, threw all sorts of legendary romances into the lives of saints and martyrs, without examining whether they had even an air of probability about them. 6. Those in latter centuries who wrote lives of martyrs and saints, though they were not without capacity, yet, through want of courage to contradict received opinions, made use of this fabulous stuff, and passed counterfeit coin for sterling. Bollandus, and those that came after him, exercised a little more judgment, but undoubtedly have inserted many spurious pieces in their collection.

The martyrology is read in monastic houses at Rome, and is followed by the versicle, "Precious in the sight of the Lord is the death of His saints."

**Maruthas.**—A Mesopotamian Bishop who was present at the Council of Antioch, which was called against the Messalians, A.D. 390. He assisted at the assembly of the bishops who met at Chalcedon against St. Chrysostom; but, having discovered the insincerity and passion of this Bishop's enemies, he went over to his party. It appears by one of St. Chrysostom's epistles that they held a correspondence, that Maruthas was imprisoned, and that St. Chrysostom solicited his discharge. Maruthas was sent Ambassador by the Emperor Arcadius to Isdegerdes, King of Persia, who gave him an honourable reception, and permitted him to build as many churches in his dominions as he had occasion for. This prelate was very successful in propagating Christianity in Persia. Socrates, the ecclesiastical historian, reports that nothing but death prevented Isdegerdes from declaring himself a Christian. The date of Maruthas's death is unknown; but he is commemorated Dec. 4th. He was author of *The Acts of the Martyrs who suffered in Sapor's Persecution; Odes in their Honour;* a *History of the Council of Nice;* a *Syrian Liturgy;* and *Commentaries on the Gospels.*

**Masorites** or **Masoretes.** — The name given to the Rabbis who made it their special work to correct the faults which had crept into the text of the Old Testament during the Babylonish captivity, and to prevent, for the future, its being corrupted by any alteration. The name is derived from *Masora, i.e.* "tradition," or from *Massorah,* "to bind." They first separated the apocryphal from the canonical books; and divided the latter into twenty-two books, being the number of letters in the Hebrew alphabet; they then divided each book into sections and verses. They counted all the

words and letters of each section; and because there were words which were to be read otherwise than they were written, and which contained more or less letters than those that were to be pronounced, they made marginal notes, called *Cetib*, the manner of writing, and *Keri*, the manner of reading. They observed likewise the anomaly or irregularity of several words, as to the vowels or accents. It is said that they were the inventors of those points which serve instead of vowels. There is a great difference of opinion as to what time the *Masorah* was written, but it was probably not all accomplished in one century; but was finished in the tenth or eleventh century. There were several editions, varying considerably, but the received and authoritative text is that of Jacob ben-Chajim ibn Adonijah, who carefully sifted and arranged the previous works on the subject. It was published in 1524. A very interesting account of the Masoretic writings has been published by Dr. Ginsburg.

**Mass.**—A word derived from the phrase, *Ite missa est*, used in the Latin Church to signify that the service was over, and the congregation might leave. From this use the word came to denote any Church service; *e.g.*, *missa catechumenorum*, the service at which the catechumens were allowed to be present; *missa fidelium*, the Holy Eucharist, at which the faithful only attended; *vespertinalis missa*, evening prayer. Subsequently it was applied only to the Communion Service, which was then known by the name of The Mass. [For *The Mass of the Presanctified*, see Good Friday.]

**Mass Priests** are priests specially appointed to say masses for the souls of the dead in chantries or at particular altars. They were formerly Secular priests, as distinguished from Regulars.

**Massillon,** Jean Baptiste, one of the most famous of French preachers, was born at Hyères, in Provence, 1663. He early entered the Congregation of the Oratory; but his father, wishing that his son should succeed him as a notary, withdrew him before he had completed his studies. Massillon, however, gained permission to return to the college in 1681, and began to study theology, and then to teach it in the diocese of Meaux. His first attempt in the pulpit was at Vienne, where he preached a funeral oration over M. Villars, the Archbishop, which was so successful that he was called to Paris, and gave a course of ecclesiastical conferences in the Seminary of St. Magloire, which established his reputation. Here he had the opportunity of hearing Bourdaloue, whom he did not take for his model, but who had great influence over him. Massillon did not use any of the declamatory or theatrical action which was then so popular in France, but supplied its place by great earnestness and impressiveness of look and manner. He preached an Advent course of sermons at Versailles before Louis XIV., who, it is said, remarked "that when he heard other great preachers he felt satisfied with them, but when he heard Massillon he felt dissatisfied with himself." He again preached at Versailles in Lent, 1704, and the King expressed his approval, but for some unknown reason never invited him again. In 1709 he preached a funeral oration over the Prince de Condé, which was considered at the time one of his greatest triumphs of oratory, but which, on its publication, was severely criticised. After the death of Louis XIV., Massillon was, in 1717, chosen Bishop of Clermont, and in the same year was appointed Lent preacher before Louis XV., on which occasion he composed the celebrated set of ten sermons entitled *Le Petit Carême*. In 1719 he was consecrated to his bishopric, and was elected a member of the Academy. In 1723 he preached the funeral oration of the Duchess of Orleans, his last public discourse in Paris; and from that time gave himself up to the affairs of his diocese, where he was beloved for his charity and gentleness. He put a stop to the indecorous processions which took place there, and to other superstitious customs. He died of apoplexy in 1742, at the age of 79 years. His works, consisting chiefly of sermons and conferences, were collected and published by his nephew, in 1745 and 1746.

**Massingberd,** Francis Charles, an Anglican Church writer [*b.* 1800, *d.* 1872], educated at Magdalen College, Oxford, where he took his degree in 1822, became rector of South Ormsby, Lincolnshire, in 1825, and remained there till his death. He was also appointed Prebendary of Lincoln in 1847, and Chancellor of the Cathedral in 1862. He aimed at restoring the power of Convocation, and made untiring efforts in the cause. The most important of his literary works was the *History of the English Reformation*, published in 1857. He also wrote lectures on the Prayer Book, and a number of religious pamphlets.

**Master of the Sacred Palace.**—A dignity conferred by the Roman Curia, and believed to have been first held by St. Dominic. Originally the holder of this office was required to take charge of the servants of the Pope's palace and the attendants of guests, and to instruct them in religious matters. His duties have now been extended, and include the right of appointing ecclesiastics to preach before the Pope on important occasions, of conferring degrees in philosophy and theology, and of controlling the publication of books in Rome.

**Master of the Sentences.**—A name given to Peter Lombard [Lombard, Peter]

from his work of the *Sentences*—that is, a collection of sentences or passages taken from the works of the Fathers, bearing on the fundamental doctrines of the Church.

**Materialism.**—As the word implies, Materialism deals merely with matter, with that which we can appreciate with our senses. According to it, nothing at all exists but matter—there is no such thing as a separate spiritual existence. There is no God and no spirit in man which can hold communion with Him; none is required, since God is non-existent. Materialism is the basis, in one way or other, for nearly all forms of unbelief. Thus *Atheism* denies that there is a God, hence the mystery of our own being and of the world around us has to be explained by Materialism. *Pantheism* regards God as a kind of animating principle or impersonal soul of the world; God and Nature become interchangeable ideas; matter is merged into God, and a kind of materialism has to explain how Nature begat matter and life. *Deism*, *Naturalism*, *Rationalism* admit that God created the world, but that, having once done this, He takes no further part in its government, but leaves it to be regulated by fixed laws. The difficulty of the origin of life and matter is thus got over, but a phase of Materialism has to be called in to explain how the world keeps on without a Divine Ruler. So also the *Positivist* makes a clean sweep even of the idea of God, ascribing it merely to erroneous teaching, and he, too, has only matter left to deal with. [Atheism, Pantheism, Deism, Positivism.] Materialism merges God in matter, and its creed is, "There is nothing but matter."

The *History* of Materialism is a long one. It pervades the whole history of mankind. The gloomy outlook to which it leads is before us in the words of the "Preacher," "Vanity of vanities, all is vanity." It seems to have flourished in the Chinese Empire early in the third century before Christ, and earlier still in Greece. Democritus, B.C. 460, first propounded the "atomic theory," still held, with some changes, by Materialists at the present day. He taught that matter is eternal, that it consists of minute atoms incapable of division, with spaces between them. He derived the soul from the finest fire atoms. Epicurus, B.C. 342, maintained that much of the unhappiness and degradation of mankind arose from the slavish dread which they entertained of the power and wrath of the gods in this life and after death. To remove these fears he taught that the gods dwelt in sublime peacefulness, and were indifferent to the world and its inhabitants, and he sought to show that the material universe was not created by the gods, but that all the objects in it were formed by the union of elementary atoms, which had existed from all eternity, and were governed by simple laws. Lucretius, a Latin poet, about three hundred years later, tried to popularise and make these views attractive in a long poem, *De Rerum Natura*, in which, whilst he apostrophised the gods, he yet sought to free his countrymen from the tyranny of their religious beliefs. He begins with the axiom that nothing can be produced from nothing, and that nothing can be reduced to nothing, and then goes on to define the ultimate atoms, infinite in number, which, together with vacant space, infinite in extent, constitute the universe. Generally speaking, these principles are maintained by modern Materialistic writers. Sir W Thomson, however, holds that the primary substance is a perfect fluid which fills all space, atoms being only the rotating portions of this fluid. These atoms are, however, only objects of faith to the Materialist, for they have never been seen. Lucretius endowed atoms with the power of motion and of free will, and thus he endeavoured to show how they came together to make a beginning of organised nature; whilst Materialists of the present day deny the power of motion to atoms and, of course, of free will. Man, they say, is a Necessitarian, he has no free will, since all his passions and thoughts are mere functions of organised substance.

During the long conflict between Christianity and Paganism, Materialism, as a philosophy, passed out of sight, but again came into power at the time of the French Revolution, when "There is no God in heaven, no soul in man, no future life" was the creed of many of the rulers of the French people. Modern English Materialism made a fresh start with H. G. Atkinson and Harriet Martineau, and at the present time, the writings of Professors Tyndall and Huxley state the Materialistic argument in a powerful as well as attractive manner, although it is only just to say that these gentlemen do not call themselves Materialists, and indeed deny some of the apparently logical materialistic conclusions.

*Origin of the Universe according to Materialists.*—Allowing the existence of atoms, Materialists now rely on the law of gravitation to explain the movements of atoms whereby they came together and formed the various kinds of matter, organised and unorganised, with which we are acquainted. This law is "that every body attracts every other body with a force proportional to their masses conjointly, and to the square of their distances apart inversely." Hence, they say, the atoms would come together of themselves; but in order that they may do this, it has further to be assumed either that the atoms are of different sizes, or that they are at unequal distances apart, since, if they were all equal in size and all equidistant, there could be no motion, their mutual attractions exactly balancing each other. But this assumption is fatal to the theory, since—matter being a single substance, and hence uniformly divided—it

would have to be allowed that some *other power* had collected matter into unequal atoms, or had set these at varying distances apart. This position is in no way altered by using the terms *energy* and *force*. Energy is defined by physicists to be the power of doing work; force, the rate at which that work is done. The energy which moves atoms must—as there is nothing but matter divided into atoms—be resident in them, but this will not help to explain how they first moved together, since physical science declares that energy is locked up in matter, and only becomes active in consequence of some previous energy exerted, *i.e.*, of some work done (for example, the stone cannot fall to the ground until it has been, by work, lifted up; the spring cannot recoil until it has been first bent). Hence, to unloose the pent-up energy of the atoms, to convert what is called potential into actual energy, there would be wanted the exercise of some previous energy altogether outside matter, and therefore unknown to Materialists. Materialism, then, fails to explain how the universe was *first* formed, and we are compelled to go back for an explanation of this to some great First Cause—in short, to God. Supposing, however, the difficulty of starting the universe to be surmounted, Materialists then make great strides with the help of the doctrine of Evolution, since, to a large extent, they are treading on firm and sure ground; but again they break down when they try to explain, by its means, man's spirit and intellect, and moral sense. [EVOLUTION.]

There remains to be discussed the *origin of life*. How does Materialism explain this? Living things, whether plants or animals, from the lowest to the highest, feed, grow, and reproduce themselves: these are the signs of life. Besides living things, there are the various lifeless substances making up the soil, and the air and water. Where is the point of contact between living and non-living things? It has been discovered that plants have the power of taking up the various constituents of soil, water, and air, and converting them into living matter—in short, of feeding upon them; whilst animals can only feed upon living matter, or that which has once lived—on plants or other animals. Hence we have non-living matter converted into living matter, but only by a *living* agent. Is there any evidence to prove that any form of life can be developed out of matter without life? Professors Tyndall and Huxley admit that they cannot point to any proof that life can be developed, except from previous life. Life can only be produced from some living germ. Here again the Materialist theory breaks down; it fails altogether to explain the origin of life.

Materialism necessarily dispenses with *Religion;* it denies the existence of God, of the soul, of a future life; hence prayer and worship have no meaning. It likewise undermines the basis of *Morals*. Man, being only a complicated aggregation of atoms of matter governed by physical laws, is altogether irresponsible for his actions. A Materialist who is intelligent enough can have no conscience, no sense of sin, no ideas of right or wrong. Harriet Martineau said, "When we have finally dismissed all notion of subjection to a superior lawless will, all the perplexing notions of sin and responsibility the relief is like that of coming out of a cave full of painted shadows under the free sky." Another Materialist, Vogt, has expressed himself with great plainness: "Free-will does not exist, neither does any amenability or responsibility, such as morals, penal justice, and Heaven knows what else, would impose upon us. At no moment are we our own masters any more than we can decree as to the secretion of our kidneys. The organism cannot govern itself; it is governed by the law of its material combination. It is impossible to demonstrate the admissibility of punishment." Such is Materialism carried to its logical conclusions. Many Materialists are vastly better than this creed. But it would be a mistake to attribute their character to their Materialism. It is due rather to early training, and to the silent influence of centuries of Christian habits and feelings upon the society amongst which they live. They are unknowing witnesses to the life and power of Christianity, which compels them to adopt its high moral standard.

**Mather Family.**—This family, celebrated in the history of religion in America, begins with Richard Mather, born in Lancashire in 1596. He was ordained in the English Church, but, being suspended for Puritanism, went to New England in 1635, and founded a congregation at Dorchester, in that State, which he kept till his death in 1669. He left six sons, four of whom followed his profession, the youngest of whom, Increase, became President of Harvard College and the foremost religious writer of his time. He married Maria Cotton, the daughter of his stepmother, and became the father of Cotton Mather [*b.* 1667, *d.* 1729], the most renowned of the family, a great preacher, a zealous pastor, and philanthropist. He printed 382 works, one a large folio, and left many in manuscript. His name has, however, come down to us more through his folly than through his good deeds, which were conspicuous. He wrote, in 1685, a work against witchcraft, in which he declared that witches were possessed with dead and foreign languages, that they had learned them from the devil, and merited the heaviest punishments. He was thereby the cause of much innocent blood being shed, and acknowledged later that he "had gone too far." It must be remembered that other good men were not above a like superstition; among them Sir Matthew Hale. Franklin speaks very highly

of his attempts to do good. His son, Samuel, was ordained the pastor of a congregation at Harvard, but it was not a large one, and died with him.

**Mathew,** Theobald, the apostle of Temperance in Ireland, was born at Thomastown, in Tipperary, 1790. His father died while his children were young, and Theobald was sent by the Countess of Llandaff and Lady Elizabeth Mathew to the Academy of Kilkenny, and thence to Maynooth. He became a priest of the Roman Catholic Church in 1814, and went to Cork as head of the Capuchin Monastery, where he gained a great influence over rich and poor alike. He established a society for visiting the poor, on the model of those of St. Vincent de Paul. One of his fellow-workers was William Martin, a Quaker, who was greatly interested in the total abstinence question, and he so firmly imbued Father Mathew with his notions, that he, on April 10th, 1838, joined the association, and from that time gave himself wholly up to the work. His success was so great that in nine months 200,000 persons, mostly inhabitants of Cork, had taken the pledge. Not content with this, he travelled all over Ireland, Scotland, and England, and spent two years in America, travelling as far as St. Louis. He was almost penniless, as the source of his income had been a distillery kept by his brother, which was now shut up. He became deeply in debt, but Her Majesty, in recognition of his services, gave him an annuity of £300, and more was raised by private subscription. He died at Queenstown on Dec. 8th, 1856, having been for some time disabled from work by his failing health. A statue has been put up to him in Cork.

**Mathilde,** Countess of Tuscany [*b.* 1046, *d.* 1115], daughter of Boniface, Marquis of Tuscany. Her father had been an adherent of the German Emperor in his struggle with the Pope, but changed sides towards the close of his life, and was followed in this by his daughter, who succeeded to his possessions in North and Central Italy at a very early age. She was the most strenuous of the supporters of Gregory VII. against Henry IV., carried on the war after Gregory's death, and gained a high reputation for courage and skill in military affairs. Mathilde was married twice, first to Godfrey of Lorraine, and afterwards to Duke Welf of Bavaria, from whom she was divorced.

**Matins.**—The name given to the first of the seven daily hours of prayer which were held in England before the Reformation. It took place about daybreak. The name is in the English Prayer Book synonymous with Morning Prayer.

**Matthew Paris** [*b.* early in the thirteenth century], supposed by some to have been born or to have studied in Paris, though the fact of his surname is the only foundation for such a belief. In 1217 he entered the Cluniac monastery at St. Albans. His learning gained him the esteem of Henry III., who granted, at his request, certain privileges to the University of Oxford. He died in 1259. His chief work was the *Historia Anglica Major*, extending from 1066 to 1259, the first part of which was copied from the Chronicle of Roger of Wendover. It was continued after his death by another monk till 1573.

**Matthew of Westminster,** so called because he was a Benedictine in the monastery of that city. He is surnamed *Florilegus*, because he entitled his history *Flores Historiarum*. He lived in the fourteenth century; little is known of his personal history. His history is divided into three books. The first treats of the chief events from the time of the Creation till our Saviour's birth; the second carries down the history to William the Conqueror; and the third reaches from the Norman Conquest till the death of Edward I., in whose time he lived. He also wrote a chronicle of his own monastery.

**Maundy Thursday.** [Holy Week.]

**Maur,** St., a Congregation of the Order of Benedictines in France. In the Middle Ages this order had sunk very low, and in the beginning of the seventeenth century attempts were made to revive it. Didier de la Cour established in Lorraine the austere branch of St. Vanne, and it was proposed to unite to it all the Benedictine monasteries of France. But, instead, a monk of St. Vanne, named Dom Bénard, was charged by Louis XIII., in 1618, to establish a new order, and this was confirmed by Pope Gregory XV in 1621. It was placed under the patronage of St. Maur. The Order was divided into sixteen provinces, each of which had about twenty religious houses. In Paris the most celebrated monastery was that of St. Germain-des-Prés, but there were also those of St. Denis and of the Blancs Manteaux. There was also the monastery of St. Remigius, at Rheims, Marmoutier, etc. The monks, besides following the rule of St. Benedict, had particular statutes and constitutions; they had a Superior-General, who was elected for life, and assistants and visitors, and they held a general chapter every three years. They made, in addition to their religious vows, a particular profession of learning, and had seminaries in each province for the education of the young. What the Congregation of St. Maur has done for history cannot be overestimated. To them we owe all the Benedictine editions of the Fathers. It is impossible to enumerate all the works they have produced, but among the more important are the *Gallia Christiana*, the *Histoire Litteraire de la France*, the *Art de Vérifier les Dates*, the *Annals of the Benedictine*

*Order*, and *Lives of Benedictine Saints*. These two last were written by Mabillon; other celebrated writers are Martène, Tassin, Montfaucon, etc. The Congregation was suppressed in 1792.

**Maurice,** Elector of Saxony [*b.* 1521, *d.* 1553]. Under the teaching of his father he had embraced the Reformation and signed the Articles of Smalcald; but being ambitious, and desirous of gaining favour with Charles V at the Diet of Ratisbon, in 1546, he made a secret treaty with the Emperor against his uncle, the Elector of Saxony, and the Landgrave of Hesse, the two principal Protestant princes, and invaded his uncle's dominions whilst he was away fighting against the Emperor in the cause of religion and liberty. The Elector hearing this, directed his march homeward; but was pursued by the Emperor, and the two armies met at Mühlberg, on the Rhine, on April 24th, 1547, and the Elector was completely defeated, and taken prisoner. The Emperor then made Maurice Elector, in the room of his uncle, John Frederic. Philip, Landgrave of Hesse, whose daughter, Agnes, Maurice had married, was persuaded by his son-in-law Maurice to submit to the Emperor, and by him was treacherously kept in prison. This revolution seemed to complete the ruin of the Protestant cause, and at the Diet of Augsburg in 1548 the Emperor required of the Protestants that they would leave the decision of these religious contests to the wisdom of the Council that was to meet at Trent. To these proposals, Maurice, amongst others, consented; but as by his treaty with the Emperor he was to be left unfettered in religious matters, he refused to accept the *Interim* which had been drawn up at Augsburg, and held a conference at Leipzig, headed by Melanchthon, to modify that rule; but even that was not acceptable to his subjects. Maurice gave his consent to the re-establishing of the Council of Trent only on certain conditions: 1. That the points of doctrine which had been already decided there should be re-examined and discussed anew. 2. That this examination should be made in presence of the Protestant divines or their deputies. 3. That the Saxon Protestants should have the liberty of *voting* as well as *deliberating* in the Council. 4. That the Pope should not pretend to preside in that assembly either in person or by his legates. Maurice had no intention of submitting to the Emperor's views; he only yielded in appearance that he might carry his point, and thus in reality take the command.

All the princes of Europe had for a long time addressed their united entreaties to the Emperor for the deliverance of the Landgrave of Hesse and the Elector of Saxony from their imprisonment, but these solicitations had no effect, and Maurice, who ardently desired the liberation of his father-in-law Philip, determined to break with the Emperor, and with the utmost secrecy entered into an alliance with the King of France and several of the German princes. He then marched at the head of a formidable army against the Emperor in 1552, and surprised Charles at Innspruck, where he was protected by a mere handful of troops. Thus alarmed, the Emperor was willing to make peace on almost any conditions, and consequently he shortly afterwards concluded at Passau the famous treaty of pacification with the Protestants. [Passau, Treaty of.] He also promised within six months to assemble a Diet, in which all the tumults and dissensions in religious matters should be removed. Thus did the same Prince who had been foremost in oppressing the Protestants now procure for them a bulwark of peace and liberty. Maurice, however, did not live to see the happy issue of all this, for he lost his life in the following year from a wound received at the battle of Siverhausen, while he was fighting against Albert of Brandenburg.

**Maurice,** Frederick Denison [*b.* 1805, *d.* 1872], was born at Normanstone near Lowestoft. His father was a Unitarian minister who took pupils. They removed in 1812 to Clifton, and then to Frenchay, near Bristol. The religious difficulties of home were great to him; dissatisfied with the father's teaching, for a while they all became Calvinists, and then his mother became a Baptist, and his sisters, being first strongly influenced by Wesleyanism, went into different forms of belief, and some of them finally joined the Church. Anxious to escape the difficulties of his position, Frederick Maurice chose the bar as his profession, and in October, 1823, entered at Trinity College, Cambridge. Here he made acquaintance with Sterling and Julius Hare, who had a marked influence on him. He passed his LL.B. examination, taking a first class; but left college without a degree, as he was unable on conscientious grounds at this time to subscribe the Thirty-nine Articles of the Church of England. On leaving Cambridge he began working in London either for the bar or as a conveyancer, and writing for the *Westminster Review*. In 1828 he became editor of the *Athenæum*. In this year he felt a growing inclination to join the Church of England and take holy orders, and at length, towards the close of 1829, he entered himself at Exeter College, Oxford, being scrupulously anxious to remove the temptation from himself of subscribing the formularies at his former university, and determined to begin afresh. On March 29th, 1831, he was baptised as a member of the Church of England, and in Jan., 1833, he was ordained to the curacy of Bubbenhall, in Warwickshire. Here he remained till the end of 1835, and undertook the most important work of his life, a *History of Moral and Metaphysical Philosophy*. From the moment of his entering

the Church, the growth of his spirit in Catholicity is steadily apparent. In 1836 he seemed to be in accord with the Oxford tract writers, and had written a pamphlet, *Subscription no Bondage*, against the liberalism of Hampden and Whately. Mr. Newman, who saw it in proof, wished to make it one of the *Tracts of the Times*. But Maurice's instincts taught him that there were more divergencies than had yet appeared between him and the great Oriel tutor, and the pamphlet was not included in the series. Then came the breach; it arose out of Pusey's tract on baptism (No. 67, *Tracts for the Times*). In answer to it, Maurice wrote his *Letters to a Quaker on Baptism*, which, with the letters that followed it, made up afterwards his well-known work, *The Kingdom of Christ*. In these letters Maurice attacked the leading religious newspaper of the day, the *Record;* the paper retorted, and from that day forward the war between them lasted for many years.

Maurice was elected Chaplain of Guy's Hospital in 1836, and Professor of English Literature and Theology at King's College, London, in 1840 and 1846 respectively. In the latter year he also became Chaplain of Lincoln's Inn, and made here a great name as a preacher. In 1844 the *Record* made a fierce attack upon him for his defence of Mr. Ward when the latter was expelled from Oxford. In 1847 his convictions regarding the higher education of women who were called on to teach, led to the foundation of Queen's College, Harley Street, which has proved the pioneer to many like institutions. In 1849, in co-operation with Charles Kingsley, he founded the party known as "the Christian Socialists." The name of "socialism," however, caused his teaching to be looked on with suspicion, the *Quarterly Review* had a bitter article against him, and Dr. Jelf, the Principal of King's, took fright, and called on Maurice to vindicate himself. A committee was appointed by the Council to examine into his writings, who agreed that they contained nothing inconsistent with his office as Professor of Divinity in the College. In 1853 he was again in hot religious controversy; in his *Theological Essays*, published that year, and chiefly addressed to Unitarians, he expressed views which the *Record* declared to be Universalism, and to involve the denial of eternal punishment. The Council of King's College, afraid of the force of public opinion likely to be brought against them, decided that the Essays were of dangerous tendency, and he was dismissed from his professorship. Public sympathy was greatly with him, and it is now generally agreed that Maurice was misunderstood and misrepresented; but for some years he was under a cloud; the High Churchmen feared to take him up when the other party had triumphantly cast him down, and he regarded himself as a pariah. In 1853 began, perhaps, the most important institution that he set on foot—the Working Men's College, and here he gathered around him as teachers Messrs. Ruskin, T. Hughes, Lowes Dickinson, Rossetti, etc. Thus his time was as fully occupied as ever, and yet he found time for his *Sermons on Sacrifice*, his *Commentary on* the writings of *St. John*, and the elaborated edition of his *History of Moral and Metaphysical Philosophy*. In 1858 came his pamphlet controversy with Mansel about his Bampton Lectures; Maurice believed that he detected in them an atheistical tendency, and loudly raised his voice against them. In 1860 he was appointed Incumbent of St. Peter's, Vere Street, and once more the *Record* uttered a loud protest, the result of which was that some of the clergy memorialised Bishop Tait not to collate him. This was in vain, and the protest, which contained no names of eminence, was met by a counter address from many of the most renowned theologians in England. His incumbency there was a very happy one until Colenso's book on the Pentateuch appeared. Maurice was inexpressibly shocked; he had a chivalrous regard for Colenso, who had shown him great kindness, but he could not endure the thought of being supposed to share his views, and he believed that the resignation of his living would be taken as a protest against them. But his friends earnestly dissuaded him from this step, and Bishop Tait refused to accept his resignation. In 1866 he was elected to the Professorship of Casuistry or Moral Philosophy at Cambridge, a post in every way congenial to him. Three years later, finding his health unequal to the twofold duties, he resigned St. Peter's, Vere Street, and gave his whole time to Cambridge. In 1870 he accepted the charge of the small parish of St. Edward, Cambridge, and in 1871 was appointed Whitehall Preacher. He died in London on Easter Monday, 1872.

Maurice was a profound thinker and an acute critic, but his influence was mainly due to the wonderful beauty of his personal character. He seemed to those who knew him most intimately to be absolutely free from any taint of selfishness, pure and saintly in life and conversation, humble, gentle, lovable. No one who ever came in contact with him forgot the impression of his depth and earnestness and devotion of character. To his pupils, when lecturing, he seemed as one inspired; the expression of his face had that wonderful blending of humility and authority which constrained all who heard him to listen with a reverence they felt for no one else. Few persons had so wide an influence on their generation during their lifetime, and Maurice will always be remembered as one of the greatest leaders of thought in this century. His two most important works are his *History of Philosophy* and *Kingdom of Christ*. Of his many volumes of expositions *The Prophets and Kings of the Old Testament* are probably the best.

**Maury,** Jean Siffrein, Cardinal, was born June 26th, 1746, at Vaureas, in Venaissin. He was educated at the Seminary of St. Garde, at Avignon, and in 1764 went on to Paris, where he took orders. In 1772 he preached an eulogy on Fénelon, which was highly approved of, and was appointed Vicar-General of the Bishop of Lomberg. However, he soon returned to Paris, and delivered two orations on St. Louis and St. Augustine, which secured his popularity as a preacher, and he was then advanced to the abbacy of Frenade, and became also preacher to King Louis XVI. In 1785 he gained the benefice of the priory of Lioris, and was elected deputy of the States-General in 1789. Here he became a noted orator of the aristocratic party, and was strongly opposed to Mirabeau. In 1790 the decree was passed requiring all ecclesiastics to swear to uphold the new constitutions. Maury among many others refused, on the ground that it was hostile to the interests of the Church, and fled to Rome, where he was warmly received by Pope Pius VI., and was, in 1794, made Bishop *in partibus* of Nicæa, a Cardinal, and afterwards Bishop of Montefiascone and Corneto. In 1799 he became for a time Ambassador to the exiled Louis XVIII., who was residing at Mittau; but when the Roman Church was reconciled to Napoleon, Maury wrote him a letter on August 22nd, 1804, which resulted in the Cardinal's reconciliation with the French Government, and in May, 1806, he returned to Paris. He became a great favourite with Napoleon, who, in 1810, made him Archbishop of Paris; but a disagreement having arisen between Napoleon and the Pope, the latter was very angry when the Cardinal accepted the appointment. He was deprived, in 1814, on the return of the Bourbons, and went to Rome, but was imprisoned in the Castle of San Angelo, and not released till he had resigned his See of Montefiascone, retiring on a pension. He died on May 11th, 1817. His principal works are *Essais sur l'Éloquence de la Chaire*, and *Lettres sur l'État actuel de la Religion et du Clergé de France.*

**Maximus,** St., was born at Constantinople, in 580, of a noble family, and soon rose to esteem by his piety and learning. He was engaged by the Emperor Heraclius to write a history of the emperors; but when his patron joined the Monothelites, Maximus retired to the Monastery of Chrysopolis, where he soon became Abbot. Observing that heresy gained ground in the East, he travelled to Rome, Africa, and other provinces, raising his voice against it. In 645 he held a celebrated discussion with Pyrrhus, who had been his predecessor at Chrysopolis, and was now Patriarch of Constantinople, but had adopted Monothelitism and been driven from his episcopal throne. At the conclusion of the debate, Pyrrhus abjured his errors and was received back into the Church. This victory, which was the heaviest blow the Monothelite heresy had yet received, raised the reputation of Maximus, and many crowded to consult him. In 649 he was the main cause of the assembling of the Lateran Synod by Pope Martin I. against the heresy. In 655, Constantine II., who favoured the Monothelites, had Maximus seized, with the two Anastasii, and banished into Thrace, where Theodorus, Bishop of Bisias, visited them, and tried to pervert their faith, but did not succeed. Maximus and his disciples were then taken to Constantinople, where their tongues and right hands were cut off, and they were imprisoned in the castle of Shemari, where Maximus died, Aug. 13th, 662.

Maximus was one of the most voluminous writers of his age. He wrote upon the Scriptures; an ascetic discourse; theological, devotional, and polemical tracts; five dialogues upon the Trinity; a discourse upon the ceremonies of the Church; and a commentary upon the works bearing the name of Dionysius the Areopagite. His method of interpretation was that of the Alexandrian divines, full of discoveries of allegory in the Old Testament narratives. The Schoolmen afterwards drew largely from his works.

**May.**—This month is held by the Roman Catholics to be specially the month of the blessed Virgin. Her altars are decked, and special hymns sung in her honour. By a Brief of Pope Pius VII., in 1815, a three hundred days' indulgence was granted to any who should mark the season by confession, communion, and prayer, for the intention of the Pope, at this season.

**Maynooth College,** County Kildare, Ireland.—A Roman Catholic College founded in 1795, by an Act of the Irish Parliament, to supply the place of the French Colleges, where the Irish clergy had formerly been educated, and which had been destroyed during the French Revolution. The original endowment was settled by an annual vote of £8,928, which was continued, in spite of great opposition, after the Union. In 1846 Sir Robert Peel succeeded, with difficulty, in carrying a Bill for a permanent endowment of £26,000 a year, and a grant of £30,000 for building purposes. By the Irish Church Act of 1869, the grant ceased after 1871, and as a compensation £372,331 was appropriated for the College support. The College receives 500 students, all destined for the priesthood. The course lasts over eight years, of which two are devoted to classics, two to philosophy, and four to Hebrew and Irish, Scripture, Divinity, Canon Law, and Church history. The Divinity students, 250 in number, receive £20 annually. The College is possessed of some estates in county Meath, left by Lord Dunboyne, Roman Catholic Bishop of Cork, which yield £460 per annum, devoted to

£20 scholarships, assigned to the most distinguished students, and held for three years.

**Mazarin,** JULES, Cardinal of Metz and Chief Minister of France, was born of a Genoese family, at Piscina, in the Abruzzi, July 14th, 1602. He gave early proofs of his spirit, made great advances in learning in Italy, and then studied law at Alcala, in Spain. On his return to Italy he entered the Pope's military service, and was engaged with Cardinal Barberini in trying to bring about peace between the Princes at war about Cazal and Montserrat. The peace of Queisas, in 1631, is attributed to Mazarin. Cardinal Richelieu esteemed him highly, as did also Cardinal Antonio, who procured his advancement in the Court of Rome, and persuaded the Pope to send him Vice-Legate to Avignon, and Nuncio-Extraordinary to France, where he learned the affairs of the Court, and gained the favour of Louis XIII., who procured him a Cardinal's hat from Pope Urban VIII., in 1641. After Richelieu's death, Mazarin became Privy Councillor, and was named as one of the executors in the King's will, so that he had the charge of affairs during the minority of Louis XIV., under the regency of Queen Anne of Austria, to whom he soon made himself indispensable. He was, however, very unpopular among the oppressed and poor, as well as the great, who were jealous of him, and their dislike gave rise to the civil war which raged from 1649 to 1652. He retired for a time into the Netherlands, where he remained till the beginning of 1653. On his return to Court he was at first received with significant silence, but soon became popular, and regained his former power. Under him the influence of France was much increased among the nations, and in the internal government of the country those principles of despotism were established on which Louis XIV. afterwards acted. As a financier, Mazarin was far inferior to Richelieu. He died at Vincennes, March 9th, 1661.

**Mazarine Bible,** THE, so called because discovered in the Mazarine Library in Paris, in 1760, was printed by Gutenberg, in Mentz, between 1450 and 1455, the first complete book ever printed in movable type. There are known to exist six copies of the Mazarine Bible printed on vellum, which are now reckoned to be worth £4,000 each, one of which is in the British Museum; and twenty-one copies on paper, reckoned at £3,000 each.

**McAll Mission.**—This is a mission founded at Paris in 1872 by the Rev. R. W McAll, formerly Congregational minister at Hadleigh, in Lancashire. The first station was opened at Belleville, the artisan district, and now there are twenty-five missions in Paris, nine in its environs, and sixty in other parts of France, in Corsica, and in Algiers. Thus the total number of mission stations is ninety-four, containing 15,135 sittings. There were in 1884 10,441 meetings for adults, attended by 729,756 persons. There are, besides services, "Societés Fraternelles," which consist of a Sunday school, Bible class, and a catechism exercise for grown-up people. There is also a juvenile mission, which in 1884 held 4,150 meetings, attended by 171,398 children. The income is derived from the Foreign Evangelisation Society, the Evangelical Continental Society, and from auxiliary societies in London and other parts of England, in Scotland, the United States, Australia, France, and Switzerland. It amounted in 1884 to £14,473 12s. 1d., and the expenditure to £13,981 15s. 11d. The object of the mission is to evangelise the poorer classes of France, and this work has been wonderfully blessed. Tracts, parts of the Bible, etc., are distributed in the streets, and simple services with short sermons and many hymns are regularly held in the mission rooms. In April, 1884, a new station was opened on the Boulevards to attract the artisans, etc., who spend their evenings there. At St. Etienne there is a medical mission connected with the other work. Much good was done in Marseilles during the cholera, both in instructing the people on the laws of health and in attending the sick.

**McCaul,** ALEXANDER [*b.* 1798, *d.* 1863], a learned Hebraist, began his ministerial work as a missionary for the Society for the Conversion of the Jews. He was Professor of Hebrew, and afterwards of Ecclesiastical History in King's College, London, and Prebendary of St. Paul's. He wrote many books on Hebrew subjects, as:—*A Comparison of Modern Judaism with the Religion of Moses and the Prophets*, *Lectures on the Prophecies*, and the *Messiahship of Jesus*.

**McCheyne,** ROBERT MURRAY [*b.* 1813, *d.* 1843], Scottish Pastor and Missionary, began his ministerial life at Larbert, Stirlingshire, 1835, and next year was called to St. Peter's, Dundee, which he held till his death. In 1838, his health giving way, he went to Palestine, employing his time by enquiring into the present condition of the Jews. The published results were very valuable for the information they gave concerning the Holy Land. In fact, subsequent works, such as Dr. Robinson's, Dean Stanley's, and Canon Tristram's, are the carrying on of what McCheyne began. Returning to his parish and finding it flourishing under his *locum tenens*, William Burns, he again started on Evangelistic enquiries, and twice visited Ireland. He died before he had reached thirty, but the publication of his *Memoirs and Remains* by Bonar was a revelation of a most beautiful and pious life, and it has become a religious classic, having gone through more than 100 editions.

**McCrie,** THOMAS, D.D., a Scottish divine [*b.* 1772, *d.* 1835]. He was educated at Dunse, his native town, and at the University of

Edinburgh. He was ordained in 1796, and for ten years had an Anti-Burgher church in Edinburgh; but then, disagreeing with his fellow-religionists on some civil subject, he separated from them, with a few other ministers, and they set themselves forth as "The Constitutional Presbytery." He wrote a series of papers on the early history of the Church of Scotland, but his great work was the *Life of John Knox*, a work which did much to change public opinion on the character of the great Scottish reformer, and procured for its author the degree of D.D. from his university. Besides this he wrote the *Life of Andrew Melville*, *History of the Progress and Suppression of the Reformation in Italy*, and *History of the Reformation in Spain*. A memoir of him was written by his son Thomas, who is also the author of several works on Scottish Church History.

**McIlvaine,** Charles Pettit, D.D., Bishop of Ohio, U.S. [*b.* 1799, *d.* 1873]. He was descended from an Ayrshire family who crossed the Atlantic in 1700. He was ordained in 1820, became Bishop in 1832, and by the end of his life had come to be acknowledged the leader of the Evangelical party in the American Church, being a man not only of strong opinions, but of high ability and of pure and holy character. He was a very able administrator, coming to his diocese when it was ready to die, with only four parishes and nineteen clergy. When he died there were 123 parishes and 108 clergy. But he was also highly esteemed among his countrymen for his wisdom, and when the affair of the *Trent* in 1871 threatened a war between England and the United States, President Lincoln sent Bishop McIlvaine to England on a successful mission of peace. He crossed the Atlantic many times, and was always cordially welcomed in England by those who had come to know him. His preaching was very popular with those who found in him a terse and vigorous expounder of their views, the more so as his voice was singularly powerful as well as melodious. His works comprise *Evidences of Christianity* [1831], *Oxford Divinity Compared with that of the Romish and Anglican Churches* [1841], *The True Temple, or Holy Catholic Church* [1860], and many sermons and charges.

**Means of Grace.**—The sacraments and other ordinances of the Church through which grace is conveyed to faithful souls. Mainly they are threefold—the Sacraments, the Word preached and read, and Prayer. In the formularies of the Anglican Church their efficacy is declared to depend on the faith of the recipient, which seems directed against the doctrine of the Roman Church that they are valid because of the Opus Operatum [q.v.].

**Mechitarists.**—A congregation of Armenian Christians of the Roman Catholic faith who reside in a convent on the island of San Lazzaro, close to Venice, and whose chief work is the printing of Armenian classic literature, with the object of instructing the scattered members of their nation. They take their name from Mechitar, an Armenian, born at Siwas, or Sebaste, in 1676. He was ordained priest in 1699, and in 1701 formed at Constantinople a society for the purpose of improving the moral and religious education of his countrymen, and of effecting a union between the Armenian and Roman Catholic Churches. Meeting with much opposition, he removed to Modon in the Morea, and here he carried on his work for fourteen years; but when, in 1715, that part of Greece fell under Turkish rule, he removed to Venice, where the island of San Lazzaro was assigned to him, and where he built his convent. He died there in 1749. Branches of this Society are now found in Vienna and Trieste, and also in France. Mechitar published a complete translation of the Bible into the Armenian tongue; and his pupils have followed his good example by rendering good European works into Armenian, while they have also familiarised the Western world with Armenian and other Oriental literature.

**Medardus,** St., Bishop of Noyon, was born at Salency, in Picardy, in the middle of the fifth century. His first See was Vermand; that being laid in ruins by the barbarians, he removed it to Noyon. On the death of Eleutherius, Bishop of Tournay, Medardus was chosen by the people to succeed him. He hesitated, saying it was unlawful for one man to hold two bishoprics; but the King, the Metropolitan, and all the suffragan bishops applying to the Pope, laid before him the necessity of placing St. Medardus in the bishopric in order that he might root out the idolatry which still remained in parts of the diocese. The Pope complied with the request, and the bishoprics remained united until 1146. Little more is known of the Bishop, except that when Queen Radegund fled from her husband, he made her a deaconess at her vehement entreaties. Many miracles are alleged of him, and it is also related that when the Bishop was dying, King Clotaire came and begged his blessing and absolution, and was one of the bearers at his burial at Crouy, near Soissons, and began a church and monastery to his memory, which were completed by his son Sigibert. Medardus is commemorated June 9th.

**Mede,** Joseph, was born in Berden, in Essex, in 1586. He was admitted to Christ's College, Cambridge, 1602, where he made great proficiency in learning. He was for some time inclined towards Pyrrhonism, but got over his difficulties, and gained the reputation of an exact logician and philosopher, a good mathematician, an excellent anatomist, a considerable linguist and philologer, and a

proficient in history and chronology. His first work was a Latin tract, *De Sanctitate Relativa*, which so pleased Bishop Andrewes that he invited the author into his family. The offer, however, was refused. Mede then studied Chaldean and the Egyptian hieroglyphics, hoping they might resemble the language of the prophets. He died at Cambridge in 1638. His best known work is the *Clavis Apocalyptica*, which was translated by Richard More. It was very highly esteemed; Mede held the "contuistic" view of apocalyptical prophecies—that is, that they are predictive of progressive history.

**Mediator.**—One who intervenes to reconcile two parties who are at variance. The idea of mediation as a necessity to salvation formed a great part of the religion of Paganism, and the name of "mediator" was given by the Persians to their god, and by the Jews to the Messiah. It is a part of human consciousness that sin makes a separation between God and the soul. Christ is the appointed Mediator to bring about the reconciliation ; through Him alone can man be brought into a state of salvation, and into a state of greater friendship with God than was possible before the Fall. In order to accomplish this work of reconciliation it was necessary that the Mediator should be God and Man in one person. He must be Man in order that He might be related to those in whose cause He was to mediate ; that reconciliation should be made for sin in the same nature which sinned; that the Mediator should be capable of obeying the law broken by the sin of man, which God could not do; that He might be capable of suffering death, since "without shedding of blood there is no remission;" that He might sustain man by sympathy, having experience of his trials and temptations; and that, being holy and sinless, He might offer Himself without spot to God, thereby taking away the sins of men. On the other hand He must be God in order that He might enter into a covenant with God, as no mere man could do; that His obedience and sufferings might be infinite in their effect; and that we might have such confidence in His mediation as would be impossible were He only Man. Were Christ God and not Man we could not approach Him with confidence; were He Man and not God we should be guilty of idolatry to worship Him at all. His attributes as Mediator are:—1. He is the only Mediator. 2. He is the Mediator of men only, not of spirits. 3. He is the Mediator for all men, without exception, and for all who died before His Incarnation as well as for all who have existed since. 4. He is a constant, just, and loving Mediator, and His mediation is successful.

**Meditation.**—A term used in an ecclesiastical sense to denote the union of memory, understanding, and will in private prayer. It is distinguished from mental prayer, in which the reason does not come so prominently into use, being replaced by greater devotion. Meditation has been systematised by Loyola and others to rules by which devotion may be stimulated, and good resolutions and desires formed; and the practice of mental prayer and meditation is prescribed in the directions for the use of religious communities. It is recommended by many of the Fathers, though St. Benedict affirms that it is not necessary to salvation.

**Meeting-house.**—The name given by many Dissenters to their place of worship. The chief difference between a meeting-house and a church is that the former is not consecrated. Meeting-houses first arose after the passing of the Act of Uniformity of 1662, when the ejected ministers met together. They were prohibited for some time by the Conventicle Act; but when all opposition was withdrawn the number of meeting-houses increased greatly.

**Megilloth.**—In the Jewish synagogue worship, a roll containing the books of Esther, Ruth, Canticles, Ecclesiastes, and Lamentations.

**Melanchthon,** Philip [*b.* 1497, *d.* 1560], one of the principal instruments employed by God in the work of the Reformation, was born at Bretten, a village in the Palatinate of the Rhine. His father's name was Schwarzerd, *black earth*, but he changed it to its Greek equivalent, *melanchthon*. He went to the High School at Pforzheim on the death of his father, when he was only ten years of age, and whilst here he came under the notice of his great uncle, Reuchlin, the celebrated Hebraist, who stimulated him to a resolute pursuit of the highest kind of learning. In 1509, when only twelve years of age, he became a student in the University of Heidelberg, and took his B.A. in 1511 ; but when he applied for the M.A. he was refused on the score of his extreme youth, and he therefore removed to Tübingen, where he studied civil law, attended lectures in medicine, read the Greek physician Galen, and made so considerable a proficiency in the liberal arts and sciences, the languages, and philosophy, that in 1513 he was admitted to a Master's degree. Tübingen is only ten miles from Stuttgart, the home of Reuchlin, and at his house Melanchthon first met with some of the leaders of the great war of intellectual liberty then going on, and in a quiet way took part in the fray. When only seventeen he gave lectures in this university on Virgil and Terence. Erasmus thus spoke of the rising scholar: "What promise there is in this young man—this boy! His attainments in both literatures are equally valuable. What ingenuity and acumen, what purity of language, what beauty of expression, what a memory for the most unfamiliar things, what a wide extent of reading!" In 1518, through

the influence of Reuchlin, Duke Frederic of Saxony made him Professor of Greek in the University of Wittenberg. His opening lecture was one of the notable events in the spiritual and intellectual history of Europe; he sketched the history of the decline of literature and learning, and indicated the causes of their fall; he pointed out that the classics of Rome and Greece must be studied with devotion at once sensible and clear; that sacred learning must be reformed; the literal sense of the Bible must be had at all costs, and Christ must be made the centre and soul of theology. Luther was present at this oration; he had just begun his opposition to the Church of Rome in that place; Melanchthon, in this important juncture, was therefore seasonably brought to his assistance, for which he became eminently qualified, as much by the meekness of his wisdom as the greatness of his talents. He soon entered into all the views of the great Reformer, was animated by the same ardent zeal for the truth, and willingly shared with him in all the dangers and sorrows to which the revival of pure religion unavoidably exposed them. After the death of Luther, indeed, nearly the whole burden of the Reformation rested on him.

In 1520 Melanchthon gave a course of lectures on the Epistle to the Romans, and these were published by Luther without his friend's knowledge. His writings were manifold; indeed, whenever the truth needed to be defended, his pen was always in request; the University of Paris having condemned Luther's doctrines, Melanchthon wrote in defence of them *Adversus furiosum Parisiensium Logastrorum Decretum* in 1521. Of his early works none was more deservedly regarded than his first attempt to form a system of divinity from the pure fountain of Divine truth. He judged it a matter of great importance to mankind to be furnished with a clear, concise, and comprehensive view of the doctrines contained in the Bible. The Church of Rome had deserted the Scriptures, and their divinity consisted of detached sentences from St. Augustine and others; these, together with some of the subtle and barren distinctions of the Schoolmen, formed their whole system of theology. Melanchthon, by uniting perspicuity with simplicity, endeavoured to place Scriptural doctrine in a clear and strong light, and published his *Theological Commonplaces*—a work which became very popular, and was translated into several languages. He took a very considerable part in the Confession of Augsburg. In 1540, when on a journey, he was seized with dangerous illness at Weimar; the Elector of Saxony at once sent for Luther, whose distress was intense, and also poured out his whole soul to God in such earnestness of supplication that his energy seemed to revive the apparently dying man, and from that hour he grew better. He had a conference of three days with Eck at Worms in 1541, but it was broken up by the Emperor's command, and adjourned to Ratisbon. In 1546 Luther died, and Melanchthon preached the funeral sermon. In November of that year the University of Wittenberg was dissolved, and Melanchthon retired to Zerbst for a time. In 1548, at Leipzig, he helped to draw up the Interim [q.v.]. He spent his remaining years in establishing schools throughout the Protestant nations, and in trying to heal the disputes of his party. These disputes turned mainly upon two points: the method of justification and the doctrine of the Sacraments. He viewed the strifes of Christians on these points with acute sorrow, and, true to the principles of his whole life, sought without cessation to find a mode of reconciling the Calvinistic and Lutheran theologies. He was certainly one of the most learned men of his age; spoke Latin with the freedom of his native tongue, wrote both in that language and in Greek, and was thoroughly acquainted with the original text of the Old Testament. He died in peace and hope, April 18th, 1560, and was buried by the side of Luther at Wittenberg.

**Melchites** [Heb. *melcha*, "a king,"], "followers of the King."—Those of the Eastern Church, whether Syrians or Egyptians, who follow the doctrines laid down by the Council of Chalcedon, A.D. 451. The name was first given because the Council was declared by some to have been directed entirely by the Emperor Marcian. The name of Melchites was afterwards given to those who remained loyal to the Eastern Emperors after the Mahometan Caliphs had usurped the throne of Egypt. They follow the faith of the Greek Church, and are, like the Greeks, strong opposers of the supremacy of the Pope. The Melchites have translated into Arabic the Bible, Acts of Councils, and Eucbologion, with many of the Greek books of divinity.

**Meletius,** Bishop of Antioch, was born at Melitene, in Lesser Armenia. Originally Bishop of Sebaste, he was elected to the See of Antioch on the translation of Eudoxius to Constantinople, A.D. 361. He was then supposed to hold Arian views, but soon after his installation he preached a sermon in support of the Nicene doctrine, and, through Arian influence, was deposed and banished within a month of his election. Two Bishops were chosen to fill his place — Euzoius by the Arians, and Paulinus by the Luciferians, so that there were now *three* Bishops of Antioch, each with his own following, that of Meletius being strengthened by the orthodox party, which had existed in the Church since the deprivation of Eustathius, about A.D. 328. In 363 Meletius was restored to his See, and at once held a Synod of Bishops, at which the Nicene Creed was signed. He was again banished by Valens, but finally reinstated by

the Emperor Theodosius. He acted as president during a part of the session of the Council of Constantinople, A.D. 381, but died before its close.

**Meletius,** Bishop of Lycopolis, in Egypt, founder of a schism. This schism arose out of a persecution, either local, about A.D. 301, or the great Diocletian persecution, about A.D. 306. Two contradictory accounts are given of the cause of his secession, one attributing it to his disapproval of the Alexandrian Bishop's lenity in dealing with penitent apostates, and the other stating that it was brought about by his deposition for having himself sacrificed during the persecution. Probably a jealousy of the growing authority of the Bishop of Alexandria had much to do with it. His following became considerable, including at one time as many as twenty-eight Bishops. As the Meletians were orthodox in doctrine, the Council of Nicæa endeavoured to bring them back to the Church by conciliation. The plan was successful for a time, but Meletius afterwards separated again, and at his death provided for the continuation of the schism by ordaining as his successor one John, said to have been his servant. But after the death of their leader, the Meletians fell into Arianism, and lost their individuality as a sect.

**Melito,** Bishop of Sardis, was a Christian apologist of the second century. Besides his *Apology*, addressed to Marcus Aurelius, he was the author of several other works, none of which, however, have come down to us. Very little is known of him, but he was greatly revered and respected by his contemporaries.

**Mellitus,** first Bishop of London, was one of the companions of St. Augustine, being sent to him by Pope Gregory I. in 601. Upon his arrival he was very successful with the East Saxons, who were brought over to Christianity, with their King Sebert. Thereupon Augustine consecrated Mellitus Bishop in 604, in which year King Ethelbert built and endowed St. Paul's Cathedral. As far as it appears, Mellitus was consecrated by Augustine without the assistance of any other Bishops, which practice, notwithstanding it is discountenanced by the Apostolical Constitutions, etc., yet in case of necessity is allowed. A great many instances of such consecrations are to be met with. In 610, Mellitus took a journey to Rome, consulted Pope Boniface about the regulating of the English Church, and was present at a Synod about the regulation of monastic discipline. Mellitus gave his vote for the canons made upon this occasion, and brought them into England with him, with the letters which Boniface wrote to Archbishop Laurence and King Ethelbert. In 616, King Ethelbert and Sebert died, and their sons, who succeeded in their dominions, renounced Christianity, relapsed into heathenism, and expelled Mellitus from his diocese. Upon this he retired into Kent, and, consulting with the Bishops Laurence and Justus, he travelled with the latter into France. Laurence being ready to follow them, his voyage was happily made unnecessary by King Eadbald's return to Christianity. Upon this occasion, Mellitus and Justus being recalled about a year after their departure, Justus was restored to his See at Rochester; but the Londoners being strongly addicted to heathenism, refused to receive Mellitus, neither was Eadbald in a condition to force them. So that Mellitus, being obliged to settle in Kent, succeeded to the See of Canterbury upon the death of Laurence, A.D. 619. According to Bede, he died in 624, after he had been Archbishop five years. After his expulsion from his diocese of London, the Eastern Saxons had neither bishops nor any religious administrations in the Christian form for thirty-eight years.

**Melville,** Andrew, an eminent Scotch Reformer, was born at Baldorry on the banks of the South Esk in 1545. He lost both parents when only two years old, and his care devolved on his eldest brother. Andrew was educated at Montrose Grammar School, and in 1559 went to St. Mary's College in the University of St. Andrews, where he remained for five years. He studied in Paris for two years, and then proceeded to Poictiers, where he was at once made Regent of St. Macreon College. Driven away by political disturbances, he went to Geneva, where he, through his friend Beza, was appointed to the Chair of Humanity in the Academy. Here it was that he gained the love for religious liberty for which he was afterwards so zealous. He returned to Scotland in 1574, and was offered the post of private tutor in the family of the Regent Morton, but refused, and became Principal of Glasgow College. He made many improvements, and gained a great influence, not only over the students, but throughout the whole of Scotland. The overthrow of Episcopacy and establishment of Presbyterianism were greatly owing to him, and he received the nickname of "Episcopomastix" or "the scourge of bishops." He was possessed of great intrepidity, and it is related of him that on one occasion, when Morton had exclaimed that there would be no peace in the country till he was hanged or banished, he replied, "Tush, man! threaten your courtiers so. It is the same to me whether I rot in the air or in the ground; and I have lived out of your country as well as in it. Let God be praised, you can neither hang nor exile His truth." At the end of 1580 he was made Principal of St. Mary's College, St. Andrews, where he worked with much zeal and ability; the number of students increased, and those of other colleges also

attended. In 1592 the Privy Council revived Episcopacy, and filled up the See of Glasgow. The Scotch Church excommunicated the new Bishop, upon which the Privy Council declared the excommunication to be void, imprisoned those who refused to pay the episcopal rents, and laid Glasgow College under an interdict. Melville preached against these proceedings so fiercely that he was summoned before the Privy Council. He claimed to be tried in a Church Court, and on a refusal made his escape and fled to London, where he remained for twenty months. On his return to St. Andrews he continued his work with as great zeal as before, and was made Moderator of the General Assembly and Rector of the University. In 1605 James I. wished to make another attempt to reestablish Episcopacy, and in order to get rid of some of his opponents, invited Melville and others to come to London and take part in the Hampton Court Conference. They went and had interviews with the King, but found that they were really prisoners, and not allowed to return home. Melville wrote a Latin epigram, in which he ridiculed a service which had taken place in the Chapel Royal on St. Michael's Day. For this he was confined for nearly a year in the houses, first of the Dean of St. Paul's, and afterwards of the Bishop of Winchester; then in the Tower, where he remained till February, 1611; and then was not allowed to return home, but was only liberated on condition that he should become Professor of Sedan University, where he remained till his death in 1622.

**Melville,** Henry [*b.* in Cornwall, 1800, *d.* in London, 1871].—One of the most celebrated preachers of the Church of England in the present century. He was educated at Cambridge. He held many successive appointments, and in 1853 was appointed one of the Queen's Chaplains, and Canon of St. Paul's in 1856, with which, after 1863, he held the living of Barnes. He became famous as a preacher through the Golden Lectureship, which is delivered every Tuesday in the Church of St. Margaret, Lothbury, in the City. This lectureship he held for ten years. His sermons were regularly taken down and published for a penny, much against his will, and had an enormous circulation. Many of these were afterwards collected and published in revised and corrected form by himself. They are rhetorical and full of illustration, but not always original. He borrowed much from Chalmers. One peculiarity of his sermons is his continual reiteration of his text, always with some new light. Any one who analyses one of Melville's sermons will find nearly every paragraph ending with some phrase or other out of the text. When he was preaching the listeners waited for this culminating sentence in breathless silence. Then came a pause, during which they would move into easier positions and settle themselves once more, and so he began again, once more to end his paragraph with a fresh repetition in new setting. He belonged to the old-fashioned Evangelical school.

**Member of the Church.**—One who has been received into the Church by the administration of Baptism. Some religious societies do not consider those who have been baptised in infancy as members till they have become communicants.

**Menæa.**—The Greek Breviary, containing the offices for fixed festivals. The book consists of hymns, readings, extracts from the Menologium, etc. It is in 12 vols., each containing the menæum for one month.

**Menander,** a disciple of Simon Magus, was a Samaritan. His heresy was substantially the same as that of his master, but a few additions were made by him. Agreeing with Simon Magus that the world was made by evil angels, he promised his followers the power of overcoming these by magic. He also promised immortality to all who received his baptism. Two of Menander's disciples, Basilides and Saturninus, afterwards became leaders of sects. [Basilidians, Saturnians.]

**Mendæans,** otherwise known as Sabians, and as Christians of St. John, a small sect of great antiquity, dwelling in the land of the southern part of the Euphrates. They are interesting as a survival of ancient Gnosticism—in other words, of a religion compounded of Christianity corrupted by admixture of Judaism and heathenism. They only became known in Europe in the middle of the seventeenth century, when two Jesuit missionaries who had gone to the East came back with an account of them, which they published at Rome in 1652. Several travellers have visited them since, among these Sir John Chardin and Niebuhr. The most accurate knowledge of them is derived from their sacred books, which are written in Aramaic, and consist of fragments of very various value and interest. There are Mendæan manuscripts in the British Museum and elsewhere.

The most important of their books, *Sidra rabba*, or the Great Books, consists of two parts, one written for the living, the other for the dead, containing prayers to be read at funerals, etc. They also have the *Sidra d'Yahya*, or Book of John; the *Qolacta* or *Sidra di Nismata* (Book of Souls), containing hymns on the subject of baptism, and prayers to be used at their ceremonials; and the *Drivan*, a book of moral and spiritual treatises.

The Mendæans are sometimes called Hemerobaptists, from their frequent washings. The following account of their rites was given by Conti, a Maronite of Mount Lebanon:—"He who presides in sacred things wears a vest and tiara, both of camel's skin. They

also take honey and locusts sacramentally, which are distributed as consecrated elements to the worshippers present, and are sent to the absent, equally, as a religious rite: both these kinds of food being taken with the greatest reverence. So also once a month they have an exhortation in their place of worship, and to this they flock with eagerness. The chief topic of this discourse is the 'Light of the World,' always introduced with sentences like those of the Evangelist: 'In the beginning was the Word, and the Word was with God, and the Word was God.' This they apply to John and deny to Jesus the Messiah, whom they do not allow to be Son of God, but a prophet and a follower of John. Their places of worship are void of all ornament. They contain neither pictures nor statues."

Baptism, the rite of initiation, is performed in the open air in a large vessel, at the earliest dawn of day: the middle part of the day is proper to honey and locusts, and, at the close, at the time of divine worship, they light lamps and candles, and solemnly repeat these words: "John, whom we here worship as our father (institutor), we beseech thee to be propitious to us; to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these luminaries." After discharging this duty, whoever can, proceeds to partake of the sacrament already described, twice a week—*i.e.* on Sunday and Thursday. This is never omitted.

They dedicate four festival days to St. John —his birthday, the day on which he instituted baptism, the day of his death, and the day on which he is supposed to have slain a dragon.

**Mendicant Friars.** — The several orders of these came into existence in the thirteenth century. They were probably instituted in imitation of the Waldenses, who had made themselves conspicuous by leading a life of poverty, practising self-denial, and spending their time in prayer, preaching, and reading the Scriptures. These had made it their object to oppose the corrupt doctrines and innovations of the Papacy, and the Mendicant Orders were instituted by Pope Innocent III. to counteract their influence. The principal orders were the DOMINICANS, FRANCISCANS, AUGUSTINIANS, and CARMELITES [q.v.]. In a short time the Mendicants acquired more power and influence than any of the ancient monastic establishments, and the Friars gave offence to the secular clergy by taking upon themselves the administration of the sacrament, by virtue of a dispensation from Pope Gregory IX., though it was contrary to a Canon passed by the Fourth Lateran Council in 1215, which ordained that each person should receive the sacraments at the hands of his own curate or pastor. The dispute continued till 1254, when Innocent IV. decided in favour of the secular clergy; at his death it broke out afresh, but his decision was confirmed in 1263 by the Synod of Clermont, and again in 1274 by the Council of Salzburg The discussion was not, for a long time, satisfactorily settled; but Pope Boniface VIII. did his best to conciliate both parties by ordaining that the Mendicants might receive confessions upon application to the parish priest.

**Mennonites.** — A name given to the Dutch Baptists in memory of their reformer, Menno Symonis, who lived in the sixteenth century [*b.* 1505, *d.* 1564]. There are four sects who come under this head—Flemings, Germans, Frieslanders, and Waterlanders, and they were originally called Anabaptists, but changed the name in consequence of the ridicule which had attached to it. They were also known as "Doopsgezinden" or "Dippers." Menno, a priest of Friesland, who was born in 1492, and who was led at the dawn of the Reformation to cast off Papal doctrine, came to the conclusion that Infant Baptism was not sanctioned in Scripture, but rejected the enthusiasms and revelations of the first Anabaptists and their doctrines concerning the new Kingdom of Christ, and formulated tenets which are still held by his followers. He died in 1559. His treatise entitled *A True Christian Belief*, was in 1580 developed by two Mennonite preachers into the *Confession of Waterland*, which is supposed to contain the whole of the Mennonite doctrine. It declares that Christ's Body was not of the substance of His mother, but of a direct creation by the power of the Holy Spirit from the essence of the Father; that there is no Original Sin, and therefore no necessity for Infant Baptism; that it is not lawful for Christians to exercise any office of magistracy, nor to wage war upon any terms; that the ministers of the Gospel ought to receive no salary; and that it is possible for a Christian to attain to the height of perfection in this life. A supplementary Confession was written in 1632 introducing the Arian belief respecting the Incarnation; but the generality of the communities at the present day appear to be orthodox, as in most points appears to have been Menno himself. There are several congregations of Mennonites in Elsass and Bavaria, several in Poland also, and a few in France. There are also about 200,000 of them in America. [TUNKERS.]

**Menologium.** — A Greek book corresponding to the Roman Martyrologies, containing the biographies of the different saints and martyrs throughout the year, with the day on which they are commemorated. The first compiler of such a book seems to have been St. Eusebius of Cæsarea, and another was arranged by Palladius, Bishop of Hierapolis. There were several alterations of these as time went on, and others were compiled by Simon Metaphrastes, etc. In later times

selections from the *Menologium* were inserted in the *Menæa* or Greek breviary, under the name of "Synaxaria."

**Mental Reservation.**—A doctrine of the Jesuits, to the effect that falsehood in certain circumstances may be reconciled to the conscience if at the same time a saving clause be added secretly. They say that even when giving evidence on oath mental reservation may be made, so that the evidence may be understood falsely, by the witness giving his words some qualification in his own mind.

**Mercersburg Theology** arose in 1836 at the Theological Seminary of the German Reformed Church, in Mercersburg, Pennsylvania. Dr. Rauch, President of the College, who had come from Germany, and was well read in German metaphysics, desired to establish a regular and orderly system of philosophy, which should embody the ripe teaching of the great thinkers. His method was intensely subjective; all ideas and opinions were, with him, parts of a vast unity held together by an internal law, the centre of which is the living Intelligence. His method of reasoning was cut short by his death in 1841, before he had fully developed it, and his successor, Dr. Nevin, continued it. At the same time Dr. Philip Schaff was appointed as Professor of Church History at Mercersburg, and the two together developed the principles of the Theology in different ways, Nevin regarding it from a theological, and Schaff from a historical point of view. Their aim was the revival and defence of the pure Reformed doctrine; yet, in consequence of their appeals to ancient history and the early Fathers, they were accused of Romanist tendencies, and tried for heresy, of which they were unanimously acquitted. The doctrine on which the Mercersburg Theology is based is that of the twofold nature of Christ, from which it is believed that all other doctrines are to be developed. The Church is regarded as a spiritual organism, with life like that of an individual, developing by successive stages from childhood to manhood, whence it is inferred that views and modes of expression which held good at one period of her existence need not necessarily do so at a later period. In common with others of the German Reformers, the Mercersburg Theologians reject the doctrine of Apostolical Succession. They believe in the lifegiving power of the Sacraments, in opposition to the usually received opinion in America that they are merely emblems or symbols. They have also drawn up a Liturgy for the use of their disciples, being strongly opposed to the practice of extemporaneous public prayer, and in favour of the revival of the old pre-Reformation Liturgy.

**Mercy,** Spiritual and Corporal Works of.—The seven chief works of mercy to the bodies and souls of men were first enumerated in the Middle Ages, and are still to be found in the catechisms of the Roman Catholic Church under the term "Spiritual and Corporal Works of Mercy." The latter are to visit the sick and prisoners, to give drink to the thirsty, feed the hungry, clothe the naked, give shelter to strangers, and bury the dead. The former are to give counsel to the doubtful, convert sinners, teach the ignorant, console the distressed, bear wrongs patiently, forgive injuries, and to pray for the living and the dead.

**Merit.** [Condignity.]

**Merle d'Aubigné.** [D'Aubigné.]

**Messalians.** [Euchites.]

**Messiah** signifies "anointed," the title given by way of eminence to our Saviour, meaning the same in Hebrew as Christ in Greek, and expressing the authority which he had to assume the characters of Prophet, Priest, and King. The notions of the ancient Jews regarding the Messiah were corrupted by their looking forward to a temporal monarch, and thus despising Jesus Christ on account of His poverty. Many of the modern Rabbins believe that Messiah is come, but that he conceals himself on account of the sins of the Jews. Others believe he is yet to come, and have fixed times for his appearance, and then, when these have passed without realising their prediction, have cursed those who should in future profess to calculate the time of his coming. Others again have had recourse to a twofold Messiah, one in a state of poverty and one in a state of splendour; the first, they say, is to proceed from the tribe of Ephraim, and to be slain; the second is to be of the tribe of Judah and line of David, who is to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

The fact that Jesus Christ is the true Messiah is grounded on the following fulfilments of prophecy:—The sacrifices and ceremonies of the Mosaic law were to be superseded by Him, Ps. xl. 6–8; 1 Sam. xv. 22; Dan. ix. 27; Jer. xxxi. 31–34. Now they have ceased. The first prophecy of His coming is found in Gen. iii. 15, and repeated Gen. xxii. 18. The exact time of His coming was foretold, Hag. ii. 6–9; Dan. ix. 24. The place of His birth and where He should principally impart His doctrine was determined, Mic. v. 2; Isaiah ix. 1, 2. His genealogy is traced out by St. Matthew and St. Luke. The kind of miracles He should work is specified in Isaiah xxxv. 5–6. His coming as a King, and yet in a lowly state, Zech. ix. 9. His suffering and death by the hands of wicked men, Isaiah xlix. 7 and liii. 9; Dan. ix. 26. His resurrection, Ps. lxviii. 18, xvi. 10. The rejection of Him by the Jewish nation and His preaching to the Gentiles, Isaiah liii. 1,

xlix. 4–6, vi. 9–12. Also it is declared that when the Messiah should come, the will of God would be perfectly fulfilled by Him, Isaiah xlii. and xlix. [Work of Christ.]

From time to time the deferred hope of the great Jewish race has been used by impostors, who have declared themselves the promised Messiah. When the Emperor Hadrian sought to blot out the very existence of Judaism, by forbidding the rite of circumcision and endeavouring to build a heathen temple on Mount Zion, one Barchocheba announced himself as the promised Christ. His name, signifying "son of a star," was probably assumed in order to identify him with Balaam's prophecy [Num. xxiv. 17]. He professed to work signs and wonders; the most celebrated Rabbis of the time gave adherence to him; and it was long before the Romans could wrest Jerusalem from him. In the fifth century, one Moses made a like pretension in Crete. His failure was the cause, according to the ecclesiastical historian, Socrates, of many Jews embracing Christianity. In the sixth century, Julian, in Palestine, led the Jews against the armies of Justinian; and when the Moors invaded Spain, in 711, Serenus declared that he was the Messiah who was to lead the Spanish Jews to Palestine. In the twelith century there were several of these impostors, and as late as 1666, Sabbatai Levi, a Syrian Jew, was proclaimed the Christ in Jerusalem.

**Mestrézat,** Jean [*b.* at Geneva, of which Republic his father was chief Syndic, 1592; *d.* in Paris, 1657]. He studied at Saumur and became Pastor of Charenton. He was distinguished as a controversialist, being one of the firmest champions of the French Reformed Church against the Jesuits. Mestrézat was an eloquent preacher, and several collections of his sermons are extant, as well as some theological treatises. The most important is *De la Communion à Jésus-Christ au Sacrement de l'Eucharistie.*

**Metempsychosis.** [Transmigration.]

**Methodists,** Wesleyan. — The early history of this remarkable body will be more fully given in the biographies of its founders, John and Charles Wesley [q.v.]. "The first rise of Methodism," says John Wesley, "was in November, 1729, when four of us met together at Oxford." Their object in meeting was to deepen their spiritual life by prayer and study of the Scriptures. They were called "methodists" first in a taunting spirit, because they were unusually precise and "methodic" in the observance of their religious duties, and in the regularity of their lives. Very soon they were joined by other Oxford men, including George Whitfield. On his return from America, in 1738, John Wesley began to organise those who attended his devotional meetings into a Society. The members met regularly once a week at least in some private house for spiritual exercises, and were constant in their attendance at the services of the parish church; for Wesley's aim was to rekindle a spirit of piety within the Church of England, and not to set up a sect in opposition to her. Hence the meetings of his Society were not held during the hours of Divine Service, his object being to supplement the work of the clergy and not to provide a substitute for such work. His teaching on this point is most emphatic. He says "We hold communion with the Church for conscience sake, by constantly attending both the Word preached and the Sacraments administered therein." Again, he bade his lay preachers whom he had appointed to minister to his followers in different parts of the country, "in every place to exhort those who are brought up in the Church constantly to attend its services." And he wrote even in 1790, the year before his death, "I fear that when the Methodists leave the Church, God will leave them." Circumstances were, however, too strong for him. The spiritual deadness which had of itself stimulated his movement, was unable to endure it, and in 1740 this intolerance was displayed by the clergy repelling Methodists from the Lord's Supper at Bristol—an example widely followed elsewhere. The brothers were thus driven into administering the Sacrament to their own people at their own meetings, but it was not till 1788 that Wesley ordained preachers to assist in administering the Sacraments in England, and not till his death in 1791 was the last link severed which bound the Church to Methodism, the gradual severance having been against his own will at every stage of the process. The Methodists were equally excluded from many of the Dissenting meeting-houses, and by this want of sympathy on the part of others, was largely developed that wonderful system of open-air preaching which did so much to bring the neglected populace of England within the reach of the gospel.

Methodism, then, was not intended so much to be a Church or sect, as a "method" of cultivating the Divine life; and this method remains essentially the same still, in all the bodies into which the original Wesleyan Methodists have now divided. Its success as such has been simply wonderful. It has produced great works of Christian benevolence, and has exerted an influence on the religious life of England so great, that a thoughtful philosopher, F. D. Maurice, has expressed his conviction that it was Methodism which saved England from being carried into the terrible vortex of the French Revolution. In seeking to account for such success, in the first place let it be noted that Methodism was at its very heart a religious movement. It did not take its rise in any doctrinal disputes or questions of Church government. Its declared object was "to reform the nation,

more particularly the Church, and to spread Scriptural holiness over the land." To the Methodist all ideas were subordinated to this need of personal holiness, in order that the soul might hold fast to God. John Wesley, says Mr. Matthew Arnold, "had a genius for godliness." Secondly, we have to take into account Wesley's marvellous powers of organisation, a power which was still predominated by the main idea we have stated, and which was subjected to the influence of the methodical habits already alluded to. Thus it was, that so simple a custom as the weekly meeting of the few at Oxford, developed into the class-meeting, and so on. In every village his Society was at work, and preaching houses were erected throughout the kingdom. In order to retain hold on those who had been moved by his preaching, Wesley formed every dozen or twenty converts into a "class," under a class leader, or sometimes under a lay preacher; these bands and classes met weekly for prayer and confession of sins. Several of these "classes" were grouped together to form a "circuit," and about eighteen "circuits" formed a "district." A "circuit" generally comprised a market town, and the neighbouring villages within a distance of ten or twelve miles. It was under the guidance of three or four ministers and some lay preachers. The management of each "district" was entrusted to the ministers, who met on certain stated occasions for discussion and transaction of necessary business. And once a year each "district" sent up representatives to attend a conference held in London or some large town.

The same features still distinguish Methodism, and the only condition exacted of those desiring to enter the Society is "a desire to flee from the wrath to come, and to be saved from their sins." The members are arranged into classes of about a dozen, more or less, under a "class leader," who meet weekly after Wesley's old Oxford custom, to relate and compare their spiritual "experience," and receive exhortation or counsel from the leader, or from one another under his superintendence. The leader also receives at these meetings the weekly contributions towards the expenses of the ministry, the customary minimum being one penny a week. These contributions are then handed to the "stewards," and in this way—in which Methodism stands alone—the humblest member is grasped by the system, and brought into direct pecuniary as well as spiritual relation with the body. A convenient number of classes is united into a society or congregational Church, and a sufficient number of these into circuits, each circuit having one or more itinerant or recognised preachers authorised by the Conference, under whom are lay or "local" preachers ministering in their own localities. It is an essential part of the modern Methodist system that every one who gives apparent evidence of the possession of true ministerial gift, or of "preaching power," should be led to exercise it under the responsible ministry; so that the system not only recognises, but is a vast agency for the express development, of lay preaching. Without this vast body of lay preachers the work could not possibly be carried on, and the results accomplished are an eloquent testimony to the value of lay preaching under proper safeguards. Owing to their permanent residence and local knowledge, some local preachers of character and ability have even superior influence to the circuit preachers. These are appointed for three years only, and no circuit or itinerant preacher can be appointed again to the same circuit until he has been three years absent at some other. Furnished residences are provided for these Conference preachers, and to keep up the furniture and utensils complete is part of the duty of the stewards. Candidates for the regular or paid ministry have to pass four years as probationers, after which they are admitted to the theological colleges; and this system ensures that every minister shall (in the opinion of his brethren at least) be possessed of some amount of preaching power. Each society has a monthly "leaders' meeting," composed of stewards and leaders; this deals with most cases of discipline, etc., and is the general Church court of reference; but each circuit also has its quarterly "circuit" meeting, composed of leaders, preachers, and stewards. The supreme court of all is the Conference. The foundation of this in Wesleyan Methodism is the "legal hundred," whose numbers are kept up by election to vacancies, and who really possess the legal power of the Conference, according to a deed executed by John Wesley, and enrolled in Chancery. But as a matter of fact representatives elected by assemblages of circuits, called "districts," deliberate together with the legal hundred, which confirms their decisions, and finally sanctions all ministerial appointments. The standard of Methodist doctrine (except amongst the Calvinistic branch) is found in the volumes of Wesley's own *Sermons* and *Notes on the New Testament*, which are so named in trust-deeds. Methodists believe that no man can possess any assurance of *final* salvation, but only of *present* acceptance with God, and that it is fearfully possible to fall entirely away even from a real state of grace. They also maintain the possibility of an entire deliverance from sin even in this life.

It will be gathered from the above brief sketch of Methodist doctrine and practice, that the system presents several very peculiar and distinctive features. [1] As regards its doctrine, no other Christian Church or system known on earth so nakedly and avowedly adopts the religious opinions of one man as the measure of its own; in this respect it is absolutely unique. [2] Its system of doctrine places very great,

if not exaggerated, stress upon the religious feeling or experience of the present moment. Of this, therefore, an exalted degree is apt to be sought. One practical result (besides many others) is in the pious ejaculatory utterances of the congregations during their meetings, which in many parts of England and Wales will strike a stranger with astonishment. [3] The itinerancy, or periodical moving of the whole body of the regular ministry, differs radically from the notions of other organised Churches, the lay element representing the really permanent portion of the preaching and pastorate. [4] But the key-stone of the whole system was, and still remains, the class-meeting, by which personal intercourse is kept up weekly with the humblest member, and some contribution (however small) periodically secured from him to the general body. The relation of individual "experience" at these meetings by every member, at regular intervals, as every thoughtful man will see at once, must give a very peculiar tone to Methodist piety; and in fact does so. There can be no doubt that while greatly helpful to some natures, it must coarsen and harden the spiritual feelings of others, and lead sometimes to very undesirable results. Of late years some, to the knowledge of the writer, have left the Society because they would not undergo what was to them mental and spiritual torture; and there has been some discussion in the body itself as to the wisdom of maintaining either John Wesley's cut-and-dried body of doctrine as the standard of belief, the itinerancy of the ministry, or the class-meeting discipline, in their old rigour. It is the class-meeting, however, with its assertion of, and grasp upon, the individual soul, which has made Methodism what it is; and what it would be without its distinguishing features is difficult to imagine. That untold good has been accomplished, in spite of serious objections obvious to everyone, he must be worse than foolish and thoughtless who would attempt to deny.

Besides the usual sacraments and observances of a Christian Church, Wesley borrowed from the Moravians the "love-feast," in which one or more societies meet together in fellowship, and partake together, with some solemnity, of cakes and water. Another practice almost general amongst them is the holding of a "watch-night" service on the eve of the New Year, when the services are protracted till past midnight, and when the New Year has commenced the whole congregation stands up and renews the solemn vow to serve the Lord.

It is not surprising that, in an age of the greatest lukewarmness and indifference on the part of the Church, a Society displaying so much zeal and activity should win many converts, especially when we consider the avowedly unsectarian nature of the organisation, which was joined by many members both of the Church of England and Dissenting bodies. In 1741 the first secession took place, upon theological grounds. Hitherto the Wesleys and Whitfield had worked together, but Whitfield's strong views concerning predestination were now found incompatible with further union, and he left the Society along with many followers. Wesley's views on these subjects were mainly in accordance with Arminian theology, but otherwise may be described as what is popularly called "Evangelical." Among a large portion of the Wesleyan Methodists the whole or part of the Church Service is still used at morning worship, testifying to the desire always felt by Wesley that his movement should be considered part and parcel of the Anglican body.

The rupture, however, became inevitable, and was practically effected by his own act in 1784, though the last hope of union was not finally destroyed until his death in 1791. So far back as 1746 Wesley had become convinced by Lord King's *Account of the Primitive Church* that bishops and presbyters have the same meaning in the New Testament. Thirty-eight years later, when pressing representations were made to him of the need for ministers to be ordained in America to administer the sacraments, he ordained Dr. Coke as superintending "bishop" for America, who subsequently ordained Francis Asbury. Soon after, Wesley exercised the same responsibility in regard to Scotland, and in 1788 he ordained ministers for England also. His brother Charles strongly disapproved of this step; but there is no doubt that it was sincerely taken, and Southey's offensive insinuations on the subject have very little ground. Not content with imputing to Wesley more or less conscious dishonesty, Southey argues that if presbyter and bishop were synonymous the consecration was useless, as Dr. Coke was ordained already, and therefore "as good a bishop as Mr. Wesley himself." Wesley would not have questioned that for a moment; and his solemn ordination of Dr. Coke was not to the mere office of presbyter, but as a delegate of his own authority to be exercised in America. It was a step taken with hesitation, as were all Wesley's steps in the direction of separation; but it appeared to be forced on him, and when taken was practically final and irrevocable. Perhaps few thoughtful students of what Methodism has since done, will question the reality of the Divine providence which so modified Wesley's personal wishes into an entirely different direction.

At the death of John Wesley great dissensions arose within the Methodist body, now increased to over 60,000 members. The laity claimed a share in the government of their body; they protested against the Conference being solely composed of ministers; they also claimed their "right to hold public religious worship at such hours

as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church;" and also the right to receive the Sacraments at the hands of their *lay* preachers—a thing which Wesley had refused to permit. At last, in order to allay the discontent and dissensions, which had increased to an alarming extent, the Conference in 1795 drew up a Plan of Pacification. The claims of the laity to a share in the government of the Society were steadily rejected. The claims of the trustees of the various chapels to a voice in the appointment of their ministers were also denied. The whole business of electing and appointing ministers and local preachers was reserved to the Conference. But, on the other hand, in order to meet the claims of the laity to a certain extent, a new court was formed to administer discipline in each district. The Court consisted of the preachers of each district, and all trustees, stewards, and leaders of the circuit. The Court received accusations against a preacher, and had power to suspend him till the next Conference, to whom the matter must then be submitted. This arrangement still continues in force.

Owing to the dissatisfaction that many of the laity felt at the decisions of the Conference of 1795, a second secession occurred in 1797, the seceding members forming the "Methodist New Connexion;" they are sometimes called Kilhamites, after their leader, Alexander Kilham. A few years later, in 1812, the "Primitive Methodists" formed a distinct sect, after being expelled from the main body. In 1815 a further secession occurred, the Bryanites or Bible Christians forming a separate communion. The "Methodist Free Churches" consist of those who were expelled from Methodism in 1828, 1835, and 1849; they amalgamated in 1857, and are known as the "United Free Churches."

Wesleyan Methodists.—In spite, however, of these numerous secessions, amounting in a few years to the loss of 100,000 members, the Society still flourishes, and remains the leading division of the great body. At the present time they have in the United Kingdom 2,183 ministers, 469,857 class members, and 7,071 chapels. According to the official returns published at the close of 1885, Methodists of all kinds throughout the world number 32,701 ministers and 5,174,037 class members.

Calvinistic Methodists.—This sect followed Whitfield in 1741, but it was not till 1748 that a secession formally occurred, in consequence of Whitfield preaching strong Calvinistic doctrine. Some of their earliest chapels were erected in Moorfields and in Tottenham Court Road about the year 1756; but the greatest number were in Wales. On the death of Whitfield, in 1769, the various congregations supported themselves on the Independent principle. At the present time they number 970 ministers, 276,051 members, and 1,372 chapels. A section of this body is known as "Lady Huntingdon's Connexion." [Huntingdon, Countess of.]

Methodist New Connexion.—Founded in 1797, owing to the expulsion of Alexander Kilham from the Methodist ministry; 5,000 sympathisers formed the first members of this new sect. Alexander Kilham was the first to claim the right of the Methodist people to meet together for worship in Church hours, and to receive the Sacraments from their own ministers. In theology, the New Connexion does not differ from the old; the chief difference between the two bodies is that the New admits the laity to a share in the government of the society. Ministers and lay delegates attend the Conference in equal numbers, and the laity have a voice in the election and expulsion of their ministers. This body has missions abroad, especially in China, and at the present time has in the United Kingdom 211 ministers, 33,964 members, and 444 chapels. The society is also strong in Canada.

Primitive Methodists.—This sect arose from the expulsion of William Clowes and Hugh Bourne from the Methodist Society in 1811. These two men had preached and conducted prayer meetings among the men engaged in the Potteries in Staffordshire; great numbers of people attended their meetings. In 1807 they introduced the American custom of holding camp meetings, at which various speakers addressed the congregation assembled in the open air. These meetings were prolonged sometimes throughout the whole day. The Methodist Conference disapproving of this, expelled the promoters, William Clowes and Hugh Bourne. In 1812 they took the name of "Primitive Methodists," signifying by this that they wished to walk as closely as they could in the steps of John Wesley. They were named also "Ranters," from their custom of singing aloud in the open streets. In their theology they do not differ materially from the original Methodist Society, their prominent doctrine being "full, free, and present salvation." They differ from the older Methodists in the admission of laity to their Conference, in a majority of two to one. Other characteristics of this body are their preference for open-air preaching, and the allowing women to preach, the distribution of bread and water at their love-feasts, the great excitement which prevails at their meetings. They flourished chiefly in the northern counties of England at first. Their present statistics for the United Kingdom are as follows:—1,042 ministers, 192,389 members, and 4,217 chapels.

Bible Christians or Bryanites.—This sect arose in 1815, with the secession of William O'Bryan, a Methodist local preacher in Cornwall. It succeeded well in Devonshire and Cornwall, but in 1829 O'Bryan left the sect. Their Conference consists of equal

numbers of ministers and people; and they allow females to act as itinerant preachers. They possess in the United Kingdom at the present time 245 ministers, 28,760 class members, and 578 chapels; and they have a mission also in Australia.

Methodist United Free Churches consist of members expelled from the Methodist Society, especially for agitating in favour of the admission of the laity to a voice in the management of their society. They were amalgamated in 1857, and differ only from the older society in giving increased powers to the laity. They have foreign missions in Africa and Australia; and number at the present time, in the United Kingdom, 419 ministers, 84,653 class members, and 1,232 chapels.

Two other very small sections of Methodism are The Wesleyan Reform Union, founded in 1849, and the Independent Methodists. Their adherents together muster 13,915 members.

Methodist Episcopal Church in America.—Methodism is the leading denomination, in point of numbers, in the United States. It was introduced in 1766 by some Irish emigrants. Among these were Barbara Heck and Philip Embury, who began to hold services in a rigging loft in New York. Their numbers increased so quickly that in two years' time they built a meeting-house. Several preachers were sent out from England to assist the new society. Their first Conference was held at Philadelphia in 1773. During the War of Independence all the English preachers, except Mr. Asbury, returned home. At the close of the war, in 1784, John Wesley determined on consecrating Dr. Coke as Bishop, with directions to consecrate Mr. Asbury as second Bishop of the American Methodists. They thus became organised into an Episcopal Church. Three orders of ministers are recognised by them—bishops, elders, and deacons. There are three branches or divisions of this Episcopal Church, viz., the Methodist Episcopal Church, North; Methodist Episcopal Church, South; and Methodist Episcopal Church, Coloured, *i.e.* embracing the coloured races. The Church in the North has 12,811 ministers and 1,799,610 class members; the Church in the South has 4,045 ministers and 883,168 members; while the Coloured Church has 638 ministers and 125,683 members. In theology and organisation these Churches follow the pattern of the Wesleyan Methodists in England. The directory for their worship and doctrine consists of an abridgment of the Book of Common Prayer and of the Thirty-nine Articles, arranged by John Wesley. A schism in this society occurred in 1830, owing to the dissatisfaction felt by some members at the government of the Church; and the "Methodist Protestant Church" came into being in that year.

Methodist Protestant Church.—The first general Convention of this sect was held at Baltimore, in 1830. Eighty-three ministers attended, and lay representatives of about 5,000 members. The only difference between this and the Episcopal Methodist Church lies in the mode of government. The former admits laymen in equal numbers with ministers to their Conferences, and places all ministers on a level in authority; while the latter rejects lay representation, and adopts unlimited episcopacy. The Protestant Church has 1,500 ministers and 131,010 members.

African Methodist Episcopal Church.—An important sect, numbering 1,882 ministers and 400,804 members. It was founded in Philadelphia in 1816. It arose through the harsh treatment accorded by the Whites to their Coloured fellow-Methodists, who accordingly decided to form a communion of their own. They do not differ from the Methodist Church either in theology or in practice.

African Methodist Episcopal Zion Church.—This sect was founded in 1796, owing to the harsh treatment received by the coloured people from their white fellow-Christians. Bishop Asbury gave his sanction to the new community. At first they held their services only during the intervals between the services of their white brethren; but in 1799 they decided to form a distinct communion, and they accordingly erected a place of worship in New York, called Zion Church. They, however, continued subject to the control of the Methodist Episcopal Church till 1820, in which year they became entirely independent of the older body. Their characteristics are: the making matrimony a sacrament on a par with Baptism and Holy Communion; abstaining from all spirituous drinks except in case of necessity. They have 2,000 ministers and 302,750 class members.

Other sects of Methodists in America are:—

Evangelical Association, having 953 ministers and 120,357 members.

Primitive Methodist Church, with 27 ministers and 3,878 members.

American Wesleyan Church, with 267 ministers and 23,805 members.

Free Methodist Church, with 263 ministers and 13,045 members.

Union American Methodist Episcopal Church and Congregational Methodists, both small bodies.

**Methodius,** missionary to the Slavs, the son of Leon, of Thessalonica, was sent, A.D. 863, with his brother Cyril, by the Greek Emperor Michael, to Moravia, on the invitation of its Governor, Rostislav, who was anxious to have the Scriptures translated into the Slavonic tongue. They first composed a Slavonic alphabet by the use of Greek letters, to which they added Armenian, Hebrew, and some

original characters, amounting in all to forty letters. They then translated the Gospels and Acts of the Apostles, and afterwards the Psalter and other books. By this means many converts were made and churches built. After labouring for four and a-half years, they were, on the information of the German clergy, who were jealous at their success, summoned by Pope Nicholas to Rome; they were admitted to an audience, and, having satisfactorily explained their creed, Methodius was appointed Metropolitan of Moravia and Pannonia. He returned, therefore, to his missionary work (Cyril seems to have died in Rome) until political troubles obliged him for a time to give it up. He visited Rome a second time, and obtained from Pope John VIII. an approval of his Slavonic Liturgy, as the Pontiff confessed that he concluded from the words of the Psalmist, "Praise the Lord, all ye nations," that it could not be meant that the Scriptures should only be used in Greek, Latin, and Hebrew, which would confine them to the use of the clergy. One condition, however, was insisted on—that Mass must be celebrated in Greek or Latin. Methodius once more returned to Moravia, and there laboured till his death in 885.

**Metrical Psalms and Hymns.**—The first translation of the Psalms into English metre was made in Henry VIII.'s reign by Sir Thomas Wyatt; but this version is lost. The first edition which has come down to us, and which is called the "Old Version," was begun by Sternhold, who translated fifty psalms. The work was completed by Hopkins and others, and published, together with about forty tunes, in 1562. The "New Version" was brought out by Tate and Brady in 1696.

The metrical psalms were never an essential part of Divine Service, but were used at certain intervals without disturbing the rest of the service. This use was based on the injunction of Queen Elizabeth, that "in the beginning or in the end of Common Prayer, either at morning or evening, there may be sung an hymn or such-like song to the praise of Almighty God in the best sort of melody and music that may be conveniently devised, having respect that the sense of the hymn may be understood and perceived."

The use of metrical hymns began in the Eastern Church, and was introduced into the West by Ambrose. The first attempt at translating hymns from the Breviary was made by Cranmer in 1544, and in the following year seven English hymns, one for each service, appeared in the Primer; but they were all discarded from the Reformed Prayer Book, except one - "Come, Holy Ghost, our souls inspire." Some hymns were translated in Queen Elizabeth's reign, and the Puritans wished to introduce them; but they were refused by the Revisers of the Prayer Book in 1661. [See HYMNS.]

**Metropolitan.**—A metropolitan town is the capital, or mother city, from which colonies are sent. It has been said that metropolitans in the ecclesiastical sense are of apostolical institution, or that at least the Apostles prepared the way for them, inasmuch as when travelling about they chose the civil metropolis as the best place to fix their head-quarters and to found the Church. The term was not used till the fourth century; but the Council of Nice speaks of the existence of metropolitans as no new thing, and, in fact, treats the still more extensive authority of the Bishops of Alexandria, Antioch, and Rome as established by ancient custom. The Council of Antioch has explicit decrees as to the precedency of the bishop of the metropolis, and as to the necessity of his presence when questions of a general nature are discussed, but with a strong reservation as to the powers of each bishop in matters affecting merely his own diocese. On the breaking up of the Roman Empire the disturbances made it difficult for distant bishops to attend the Councils, which led to independent action on the part of the metropolitans. In Africa the right of a metropolitan was not dependent upon the civil metropolis, but on the priority of the episcopal character; thus the eldest bishop in a province was metropolitan.

The privileges of a metropolitan in a province were [1] to have precedency of the other bishops; [2] to consecrate the bishops of the province; [3] to call a provincial council for preserving orthodoxy and discipline. In England there are two metropolitans, the Archbishops of Canterbury and York. [ARCHBISHOP.] And the system has been duly introduced into the Colonial Churches. Thus the Bishop of Capetown is Metropolitan of South Africa, and Sydney, of Australia.

**Meyer,** HEINRICH AUGUST WILHELM [*b.* in Gotha in 1800, *d.* in Hanover, 1873]. He studied theology at Jena, and became a Pastor in 1822. His ministerial life was faithful, earnest, devout, and he was admired as a preacher, but is known to the world at large by his commentaries on the New Testament, which are placed within the reach of English students of Scripture through the translations in *Clark's Theological Library*.

**Michael,** ST.—The Feast of St. Michael and All Angels is kept by the Anglican Church on Sept. 29th. St. Michael is mentioned in Scripture in the Book of Daniel, in the Epistle of Jude, and in the Book of Revelation. The Roman Catholics celebrate three apparitions of St. Michael—one at Chonos, formerly Colosse in Phrygia; one on Mount Garganus (now St. Angelo), in Italy; and one at Tomba, on the sea coast between Normandy and Brittany. At each of these places a church was built on the site of the apparition. It is said that a church was erected in his honour by Constantine, called Michaelion, about four and a half miles from Constantinople, and was

frequented by numbers, who declared that the Archangel frequently appeared there and cured distempers. In process of time no less than fifteen churches in Constantinople bore his name. It is noticed that all ancient churches in England dedicated to him stand on elevated ground.

St. Michael is the patron saint of France, and it is he who is said to have appeared to Joan of Arc.

**Michael Cærularius** was Patriarch of Constantinople from 1043 to 1059, and in his time the breach between the Eastern and Western Churches was completed. In concert with Leo, Archbishop of Bulgaria, he addressed a letter to John, Bishop of Trani in Apulia [1053], denouncing the errors of the Latins in the following respects:—[1.] The use of unleavened bread in the Holy Communion. [2.] The practice of fasting on Saturdays in Lent. [3.] Of eating things strangled and blood. [4.] Of using the hymn "Hallelujah" only upon Easter Day. This letter was followed up by the closing of the Latin Churches, and the seizure of the Latin monasteries in Constantinople. The Pope, Leo IX., replied to these charges in a letter, and in 1054 sent Cardinals Humbert and Frederick, and the Archbishop of Amalfi, as his Legates, to try to effect a reconciliation. The envoys were well received by the Emperor Constantine Monomachus, who wished to preserve the Pope's interest, and they succeeded in obtaining from Nicetas Pectoratus, a Studite monk who had written in support of Cærularius, an anathema against his own book. Michael himself, however, refused all communication with the Legates. At last the latter entered the Cathedral of Sophia, and laid upon the high altar a Bull which, while allowing the orthodoxy of the people of Constantinople in general, excommunicated the Patriarch and his adherents. They then left Constantinople, to return two days later at the Emperor's invitation, and to receive an honourable dismissal. Meanwhile Michael retorted with a counter anathema, and in spite of the efforts of Peter of Antioch, who tried to act as mediator, the breach continued. Another legation was sent by Pope Stephen IX. in 1057, but without result. Michael Cærularius was at length deposed in 1059 by the Emperor Isaac Comnenus, and died shortly after. But the breach remained, and still remains, unhealed.

**Michaelis,** Johann David [*b.* at Halle in February, 1717, *d.* August 22nd, 1791], a celebrated exegetical writer, was educated at Halle, travelled in England and Holland, became Professor of Philosophy at Göttingen in 1745, and was the chief instrument in forming a Scientific Association in the University. For nearly twenty years he edited the *Göttinger Gelehrten Anzeigen*, and was Librarian of the University; but during the latter years of his life he was occupied almost entirely with his professorship. He was one of the most eminent Biblical scholars of the eighteenth century, and did much valuable work as a critic and commentator; he was also learned in archæology and history. His commentaries on the Laws of Moses were published in English translations in 1810.

**Middleton,** Conyers, a well-known divine and controversialist, was born in Yorkshire in 1683. In 1700 he went to Trinity College, Cambridge, took his B.A. degree in 1702, and was ordained. Four years after he became a Fellow, and in 1708 joined with others of his college in a petition against Bentley, the Master; and for some years he and Bentley carried on a warfare which is painful to read of, in which bitter and angry words more than once brought the two divines into the law courts as mutual accusers. In 1720, Bentley issued specimens of a new edition of the Greek Testament, which he intended to bring out. The work was prepared very hurriedly, and contained several errors, which Middleton took advantage of, and wrote so strongly that the idea of Bentley's Greek Testament was given up. Middleton was made Principal Librarian of the College, and published a new plan for arranging the library in 1723. In the following year he spent some time in Rome, and in 1729 published a *Letter from Rome*, showing that the present Romans derived their religion from that of their heathen ancestors—a book which was received with great favour by the learned. He afterwards wrote works containing statements which were considered by his contemporaries to have been written by an infidel, but which are now received; such as that the Scriptures were not of absolute inspiration; that the Apostles sometimes adapted the prophecies relating to Christ; and that the Jews borrowed some of their customs from Egypt. On these subjects he had a controversy with Dr. Waterland. In 1741 appeared his most famous work, *A Life of Cicero*, the proceeds of which brought him in enough money to purchase an estate at Hildersham, near Cambridge, where he spent the remainder of his life, and died in 1750. He also wrote a book on *Miracles*, denying the continuance of miraculous powers in the Church after the time of the Apostles, and in another treatise attacked Bishop Sherlock's discourses on prophecy.

**Middleton,** Thomas Fanshaw, the first Bishop of Calcutta [*b.* at Kedleston, Derbyshire, 1769, *d.* at Calcutta, 1822]. He studied at Pembroke Hall, Cambridge, became Curate of Gainsborough, then Rector of St. Pancras, London, and Archdeacon of Huntingdon. He was a good Greek scholar, and an eloquent and impressive preacher; and having been selected to deliver a charge to a

Danish Missionary who was starting for India, his speech was so much admired by the Bishop of Lincoln that he recommended Middleton in 1814 to the newly-created Bishopric of Calcutta. After some hesitation Middleton accepted the post, and arrived in Calcutta in November, 1814. The duties of the diocese were very heavy, and the Bishop had innumerable difficulties to contend with, which, added to the trying climate, enfeebled his health. In 1820 he founded the Bishop's College for the training of missionaries, and ordained some natives to Holy Orders. His literary works consist of *The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament*, published in 1808, and a few sermons, charges, etc., which appeared after his death.

**Mildmay Conferences.**—Evangelical Conferences, now held from time to time at the Conference Hall, Mildmay Park. The first of them was held at Barnet in 1856, under the guidance of the Rev. W. Pennefather and his wife, and in 1860 an iron room was built there for carrying on the mission work, which was afterwards removed to St. Jude's, Mildmay Park. In 1870 the present Conference Hall was finished, which will seat 2,500 people. It was designed to be a centre of union for Christians of all Evangelical denominations, and to facilitate the carrying on of a variety of Evangelistic and Missionary agencies. The large hall is used every Sunday afternoon and evening for preaching and various meetings, and the five basement-rooms are used for Bible classes on Sunday and during the week for helping the poor both temporally and spiritually. Once a Sunday there is a special service for the deaf and dumb. Adjoining the Hall is a Deaconess House, where ladies desiring to devote their lives to mission work live and give up their whole time to work among the poor of London, by undertaking house-to-house visitation, mothers' meetings, night schools, and classes of various kinds in districts in the East of London principally. There are also in connection with the Hall a Nursing House, a Cottage Hospital, Invalids' House, an Orphanage, an Invalids' Kitchen, a Dorcas Society, a Mothers' Meeting, Men's Night Schools, Medical Mission Hospital, Coffee and Lodging Houses at Bethnal Green, Railway Mission in Liverpool Street, and a Bible Flower Mission. A Mission to the Jews was commenced in 1876.

There is a daily prayer meeting held in the hall.

**Military Orders.**—The origin of these associations may be traced to the necessities of the Christian pilgrims to the Holy Land, who often reached Jerusalem utterly destitute and broken in health, and who were tended in the hospitals by the monks, who were compelled in self-defence to assume the joint character of soldier and monk. Many of these Orders have now fallen into disuse, but some of them still exist in the form of orders of knighthood. There were once from 90 to 100; we give a few particulars of the more important.

1. Knights Hospitallers. — This Order owed its foundation to some merchants of Amalfi, who obtained leave from the Caliph of Egypt to build a church at Jerusalem; they founded a monastery of the Benedictine Order to receive and entertain Christian pilgrims, and a convent of nuns dedicated to Mary Magdalene, to receive the women who should visit the Holy Sepulchre. The hospital was built in 1080, and the administration of it was committed to the Abbot Gerard, who, after Godfrey of Bouillon had taken the city in 1099, founded the Order of St. John of Jerusalem and became its first Grand Master. He instituted a rule and religious habit for the knights, who, at their reception, vowed chastity, obedience, and self-abnegation, and promised always to assist the Christians. Gerard died in 1118, and was succeeded by Raymond du Puy, who established a yet more severe rule, which was confirmed by Pope Calixtus II. in 1120. Numerous hospitals, called Commanderies [q.v.], were established at seaside towns, whence pilgrims were assisted on their way to the Holy Land. The Order had become military in 1104, and many rich men enrolled themselves, and they were styled "knights." When Jerusalem was conquered by Saladin in 1187, the knights, with their Grand Master Daps, retired to Margatt in Phœnicia, and thence to Acre, which they valiantly defended in 1290. Then they went to Cyprus, where they stayed till 1310, and in that year, under the Grand Master, Foulques de Villaret, they took Rhodes, and next year defended it against the Saracens, for which reason their successors have used these four letters for a device, F.E.R.T., *i.e. Fortitudo ejus Rhodum tenuit*. In 1522 this island was attacked by Solyman the Magnificent, and the Grand Master, Villiers de l'Ile d'Adam, was forced to capitulate; they then retired to Candia, thence to Sicily, where Pope Adrian VI. granted them the city of Viterbo. In 1530 the Emperor Charles V. gave them the island of Malta, which he had conquered from Tunis, on condition that they should defend his kingdom of Sicily from the Turks. In 1565 Solyman besieged Malta for four months, but it was gallantly defended by the Grand Master, John de Valette Parisot. They then remained undisturbed till 1798, when, by means of bribery to some French knights and the cowardice of the Grand Master, Ferdinand d'Hompesch, the island was surrendered to Napoleon. The Order was then suppressed in many of the European States, and the office of Grand Master has never since been filled up; a Deputy Grand Master has, however, been appointed, who lives

in Spain, but the knights are now very few in number. The Order was divided into three classes—1. Knights, who must all be of noble birth; 2. Chaplains; 3. Serving brothers, who were not noble. The knights were divided into eight different languages or nations—1. That of Provence, from which the Grand Commander was always chosen; 2. Auvergne, whose chief was Marshal of the Order; 3. France, whose chief was Grand Hospitaller; 4. Italy, whose chief was High Admiral; 5. Aragon, whose chief was Grand Conservator; 6. Germany, whose chief was Grand Bailiff; 7. Castile, whose chief was Grand Chancellor; and 8. England, whose chief was General of Infantry. Every language had several Grand Priories, and every Grand Priory a certain number of Commanderies. Amongst the knights the Grand Crosses were those who had a right to be candidates for the dignity of Grand Master, who was the sovereign of the island, and to whom all knights owed obedience. There were also Dormes or Demi-Crosses, who were allowed to marry, and wore a golden cross of three branches. In times of peace the knights wore a black habit with a white cross of the well-known shape called the Maltese cross, having eight points. When fighting, the dress was red with a great white cross before and behind.

2. The KNIGHTS TEMPLARS began at Jerusalem about 1118. Hugh de Payens, Geoffrey of St. Omer, with seven others whose names are not known, devoted themselves to God's service as Canons Regular, and made their religious vows to the Patriarch of Jerusalem. Baldwin II. gave them a house near the site of the Temple, whence their name of Templars, or Knights of the Temple, or Poor Soldiers of the Temple of Solomon. The King and nobles gave them estates, some for a set term of years, others for ever, the object of the institution being to defend pilgrims from the cruelty of the infidels, and to keep the passes free for such as undertook the journey to the Holy Land. Until 1128 the nine knights added none to their number, but after the Council of Troyes, aspirants for knighthood joined the Order in great numbers. At that Council, Honorius II. confirmed the rules of their Order, amongst the rest that their dress should be white; in 1146, Eugenius III. added a cross to be set on their cloaks. Like other Orders they were divided into three classes—1. The Knights proper; 2. the Esquires; 3. Rich men who, without becoming actually knights, aided with gifts of money and obtained protection in case of need. As their numbers increased they were organised into Provinces, each containing so many Commanderies and Preceptories. A spirit of rivalry existed between them and the Knights Hospitallers. After the conquest of Jerusalem by the Saracens, they spread all over Europe, and were a very wealthy society. Matthew Paris says they had 9,000 houses or convents and 20,000 knights. Their stations in the East were Jerusalem, Antioch, Tripoli and Cyprus, and almost every country in the West had one of their Provinces. In each country they had their Governor, who was called Master of the Temple, or of the Militia of the Temple. One of their Masters fell at the siege of Acre [1291], and they then retired to Cyprus. Their work of fighting against the infidels was now done, and they took up no definite enterprise. In Spain and Portugal they remained popular for a time because of the assistance they gave against the Moors; but in France, where was their chief settlement, their immense wealth excited the cupidity of the French King. All sorts of dreadful charges were brought against them, many of them absurd and incredible, and in 1307 they were seized by secret orders of Philip le Bel and thrown into prison. Confessions were extorted from some of them by torture, which they afterwards retracted. In these proceedings Philip was aided by Pope Clement V., who owed his office to the French King. Philip, impatient at the Pope's leniency, submitted the case to the officers of the Inquisition; but the Pope suspended these proceedings and ordered that the knights should be tried by a commission of cardinals appointed by him. Two or three years passed in disputes as to how the Templars should be dealt with, and at last, in 1310, Philip called a Council at Paris, headed by the Archbishop of Sens, and under this Council the proceedings of the Inquisition were resumed. Many knights died either of torture or long captivity, and many were burnt, amongst them the Grand Master, Jacques du Molay; this was in 1313. The year before [1312] the whole Order had been abolished at the General Council of Vienne, and their property was given to the Knights of St. John of Malta, who also received from Edward II. of England in 1323 a like grant of their English possessions. The Templars, though suppressed in other countries, were nowhere else ill-treated as in France. The seal of the Templars represented two knights riding on one horse, as an emblem of their poverty; their war-cry was "*Beau séant*," and their banner bore the same name, and the motto, "*Non nobis, Domine, non nobis, sed Tuo Nomini da gloriam.*" Traces of the Knights Templars are still to be found in England: in the Temple Church, London, where are cross-legged figures of several of the knights; in the Round Churches at Northampton, Cambridge, and Maplestead; and in the names of several villages, as Temple Brewer, Lincolnshire; Temple Newsom, Yorkshire; Temple Cowley, near Oxford; places in which they possessed property and had small Preceptories of their Order.

3. TEUTONIC KNIGHTS, or KNIGHTS OF ST. MARY, instituted after the siege of Acre in

1192 with the sanction of Henry of Jerusalem, Frederick of Suabia, and the Emperor Henry VI. in favour of the German nation, who had suffered greatly in that siege. The statutes of the Order were formed on the model of those of the Hospitallers and Templars. The knights were to be exclusively Teutonic or German, to be well born, to vow the defence of the Christian Church and Holy Land, and to give entertainment to the pilgrims of their own nation, and they were to be called Knights of St. Mary, or of Our Lady of Mount Sion. Pope Celestine III. ordered that they should be clad in white and wear a black cross, in the form of that of St. John of Jerusalem, on their habits, standards, and arms, and live according to St. Augustine's rule. At first the Teutonic Knights were all laymen, but soon they had priests, and in 1221 a class of half-brothers, or serving-brothers, was added. Their first station was Acre. After the fall of Jerusalem they removed to Venice, thence to Marpurg in Hesse, and in 1309 to Marienburg on the Vistula. In 1252 they had been joined by the Order of Christ, or Brethren of the Sword, who possessed Livonia, and for a long time the knights carried on a cruel war against the heathen nations on the shores of the Baltic, which resulted in the conquest of Prussia and other territories, and raised the Order to the rank of a sovereign Power. [See Chaucer's *Prologue*, "The Knight."] Their power began to decline in the 15th century, when Sigismund of Poland snatched West Prussia from them. In 1510 the knights chose his nephew, Albert of Brandenburg, for their Grand Master; this Prince embracing Luther's doctrines, treated with Sigismund to make him absolute master of Prussia, on condition of his doing homage for it to the Crown of Poland. He then drove the knights from the country, and they retired to Mergentheim in Suabia. The Order was formally abolished by Napoleon in 1809.

In Spain there were three military Orders:—

1. The Knights of Calatrava, founded by a Cistercian monk named Velasquez, in 1158, to defend Calatrava from the Moors, were sanctioned by Pope Alexander III. in 1164. At first they were victorious; but in 1197 the Moors took Calatrava, and the knights went to Salvatierra and took that name till they were able to return to their former city in 1212. The Order soon became rich, and this caused so many dissensions as to patronage that in 1489 Pope Innocent VIII. annexed the Grand Mastership to the Crown of Spain. In this century the Order was suppressed with other monastic institutions in Spain, and the title is now only an honorary distinction.

2. Knights of St. James of Compostella.—The relics of St. James the Apostle are said to have been buried at Compostella in Gallicia, which occasioned an extraordinary concourse of pilgrims to flock thither. In 1161 thirteen Spanish nobles founded an Order of knighthood to protect these pilgrims from the Moors; the Order was confirmed in 1175 by Pope Celestine III. They outstripped in wealth and power the other Spanish Orders and gained vast territories. This wealth was with them, as with other Orders, the primary cause of their decline; in 1522 the Grand Mastership was transferred to Papal authority. The Order was not finally dissolved till 1835.

3. Knights of Alcantara.—This Order was founded about the same time as that of Compostella, for the defence of Estremadura from the Moors. It adopted the rule of St. Benedict, and was confirmed in 1197 by Pope Celestine III. It was afterwards joined to the Order of Calatrava, but in the 14th century the knights quarrelled over the election of a Grand Master, which resulted in open war and ultimate separation. In 1495 it, with Calatrava and Compostella, was placed under the authority of the Spanish Crown. The Order was abolished in this century, but revived in 1874 by the late King of Spain.

Among French military Orders we may mention the Ultramarine, or Beyond-sea Order, founded by St. Louis in 1269 to encourage his nobles to undertake the expedition to the Holy Land; the Knights of St. Lazarus, to whom Louis VII. gave lands near Orleans, and who were united to the Knights of Malta by Pope Innocent VIII., but re-established by Henry IV. in 1608—known also as the Order of Our Lady of Mount Carmel; the Knights of St. Louis, established by Louis XIV. in 1693—a strictly military Order; the Knights of Notre Dame de Lis, instituted against the Moors by Garcia IV., King of Navarre, in 1408. Then there was the Order of the Golden Fleece, instituted in 1429 by Philip the Good, Duke of Burgundy, in defence of the Catholic faith; the military Order of St. Dominic, established against the Albigenses; the Knights of Jesus Christ, instituted about 1318 by Denys, King of Portugal, against the Moors.

In England we have the Order of the Bath spoken of by writers in the 13th century as of ancient custom; the Order of the Garter, founded by Edward III. in 1347. In Scotland the Order of the Thistle, instituted by James V. in 1534.

**Milk and Honey** were offered upon the altar, in primitive times, on the Saturday before Easter, but in such a way as to distinguish them from the oblations of bread and wine for the Eucharist, and were tasted by the newly-baptised.

**Mill,** John, D.D. [*b.* 1645, *d.* 1707], Fellow of Queen's College, Oxford, Chaplain to Charles II., Rector of Blechington, and Principal of St. Edmund's Hall, author of a critical edition of the Greek Testament, which was published a fortnight before his death. He

had worked at it for thirty years, and its value was great, not only because of the great additions to previous knowledge through his collection of MSS., but also because of the learning displayed in his Introduction.

**Mill,** JOHN STUART [*b.* 1806, *d.* 1873], an English philosopher. He was the son of an acute thinker, who educated him not only in ordinary subjects of study, but in politics and all the foremost controversies of the day. In this way he imbibed the philosophy founded solely upon utility and experience from his very cradle. In 1820 he went to France for a year, part of which he spent in the south, at the house of Sir Samuel Bentham, the brother of Jeremy Bentham, and the rest of the time at Paris, where he lived with Jean Baptiste Say, the French economist, and made the acquaintance of many leading politicians. On his return to England he brought back a strong interest in Liberalism and Democracy, and had laid the foundation of his Utilitarianism. With a view to promoting the spread of this principle, he and his friends started the Utilitarian Debating Society, and they also began the publication of the *Westminster Review*. In 1823 he entered the India House as Examiner of Indian Correspondence, and he continued to hold this post till 1856, when he was promoted to the head of the department. He retired on a pension in 1858, and from that time devoted himself to authorship. His works are powerful, and likely to last. His work on *Logic* is the best in the English language, though his treatise on *Liberty* is more popular. His examination of Sir William Hamilton's philosophy was remarkably acute, and is considered by many most damaging to that writer. His position with respect to religion it is impossible to fix definitely. In some of his writings, even to the last, we find absolute negation and rejection of Christianity. But, on the other hand, there is a plaintive confession that he has not found the peace and rest for which he yearned, and a regret that his education was what it was. Deep earnestness, strong conscientiousness, intense desire to find truth, and to lead others to it, all these are to be found in his writings. He rejects Christianity, yet looks longingly upon it; and in one of his *Essays on Religion* goes so far as to say that to the "rational" sceptic it must ever present itself as a "possibility" that Christ may have had a unique and special "commission from God." Many a firm believer in Christian doctrine reading Mill's essays, has expressed the conviction that, darkened as his intellectual conceptions were on the most important of all subjects, these essays are the work of one who was not far from the kingdom of God.

**Millenarians.** [CHILIASTS.]

**Millenary Petition.**—A petition drawn up by the Puritans, and presented to King James I., in April, 1603. It is so called because it was supposed to have been signed by 1,000 ministers, though in reality the number did not exceed 800. The chief reforms demanded by the Puritans were:—That the cross in baptism, questions addressed to infants, kneeling at the Holy Communion, confirmations, the ring in marriage, bowing at the name of Jesus, the reading of the Apocrypha in church, and the terms "priest" and "absolution" in the Liturgy, should be abolished; that women should not be allowed to baptise; that the use of the cap and surplice, and the keeping of holy days, should not be compulsory; that church songs and music should be moderated to better edification; that the clergy should preach at least once every Sunday; and that examination should precede the Communion. This petition resulted in the HAMPTON COURT CONFERENCE [q.v.].

**Miller,** HUGH [*b.* 1802, *d.* 1856], an eminent Scotch geologist, was the first editor of the Free Church newspaper, *The Witness*, started at Edinburgh in 1840. In 1844 an anonymous work, entitled *Vestiges of the Natural History of Creation*, had excited great attention in the religious world. Five years later Mr. Miller combated the views expressed in it by a work entitled *Footprints of the Creator*, in which he denied the literal meaning of the word "day" in the first chapter of Genesis, and also the universality of the Deluge. Such boldness of speech was a novelty then, and caused much alarm; but few persons would find anything in this to frighten them now. He was also the author of *Testimony of the Rocks* [1857], and of a *Letter to Lord Brougham on the Auchterarder Case*. His death occurred through suicide, clearly traced to overwork and worry acting upon a sensitive temperament.

**Milman,** HENRY HART, Dean of St. Paul's and ecclesiastical historian [*b.* 1791, *d.* 1868]. He was the youngest son of Sir Francis Milman, physician to George III. Educated at Eton and Oxford, in 1817 he became Vicar of St. Mary's, Reading. In 1820, the year of the publication of his first important sacred poem, *The Fall of Jerusalem*, he was made one of the Select Preachers at Oxford; in the next year, Professor of Poetry; and in 1829, Bampton Lecturer. In 1835 he was appointed Rector of St. Margaret's, Westminster, and, in 1849, Dean of St. Paul's. His works, which are of great ability and learning, were fiercely attacked on their first publication. They are among the first examples of the free handling which has become more familiar to us through the writings of Dean Stanley. The *History of the Jews*, written for Murray's "Family Library," scared old-fashioned persons accustomed to the mild Evangelicalism of writers like Simeon and Legh Richmond. Thus Milman called Abraham a "sheykh," and dealt with the sacred history in the critical spirit with which one would regard any other history. The book made its way in

spite of opposition, and was followed by the *History of Christianity to the Abolition of Paganism*, and this again by the *History of Latin Christianity to the Pontificate of Nicholas V* This is a very grand work, full of learning and knowledge, though the style lacks the picturesqueness and sparkle which characterise Stanley. To be added to these works are a volume of *Essays* from the *Quarterly Review* on Savonarola, Erasmus, etc.; a fine edition of Gibbon; *Annals of St. Paul's Cathedral;* and his poems, *The Fall of Jerusalem*, *The Martyr of Antioch*, *Belshazzar*, etc. Two hymns by him are universally popular, "When our heads are bowed with woe" and "Bound upon the accursed tree." Under his deanship the popular services under the dome of St. Paul's were begun in 1858.

**Milner,** Isaac and Joseph, brothers, eminent clergymen of the Evangelical school. They were educated at the Leeds Grammar School; but their father's death leaving them without means, Joseph was sent in his eighteenth year to Cambridge, and after ordination was appointed Head Master of Hull Grammar School, and Afternoon Lecturer in the church. Isaac had been put to work in a woollen factory, but now became his brother's Assistant Master, and in 1771 went to Queen's College, Cambridge, as a Sizar. Honours flowed in upon him. In 1774 he was Senior Wrangler; he was appointed to the two Chairs of Mathematics and Philosophy, Master of Queen's College [1788], and Vice-chancellor. In 1791 he was appointed Dean of Carlisle. At Cambridge he formed a close friendship with Wilberforce, in whose house he died in 1820, aged sixty-nine. His brother Joseph had long since finished his life at Hull, where, though he was nicknamed "the Methodist," his earnestness had gradually overcome all opposition, and the church at which he lectured was crowded, though he was not chosen to the incumbency of Trinity Church until a few weeks before his death in 1797. The work for which the two brothers are famed is the *History of the Church of Christ*, of which Joseph wrote the first three volumes, and Isaac the two last. In spite of its prejudices and onesidedness, this book filled a great gap, and was the only work of the kind until Neander. The best part of it is the history of the Reformation, and especially the description of the character and work of Luther. The other works of the two brothers are obsolete.

**Milner,** John, D.D., F.S.A.—A Roman Catholic Bishop [*b.* 1752, *d.* 1826]. He was born in London, and received his early education at Sedgley Park, near Wolverhampton, and thence removed to the English seminary at Douay. In 1777 he was ordained priest, and sent to begin his missionary career in London. In 1779 he went to live at Winchester, and for twenty-four years had the pastoral care of the Catholic congregation there, and in 1792 built them a chapel. He had an ardent love of history and antiquities, a love which was fostered by the many remains of Catholic edifices in Winchester; he was made a Fellow of the Royal Society of Antiquaries, and wrote papers for them on the Glastonbury cup, on the Limerick mitre and crosier, on an ancient copy of St. John's Gospel, on the use of the Pax, and on the emblematical figures on the font in Winchester Cathedral. He also wrote articles on antiquities for the *Gentleman's Magazine*, and a paper on Gothic architecture in Rees's *Cyclopædia*. In 1792 he published *An Historical and Critical Enquiry into the Existence and Character of St. George*. But the work which fixed his fame was *The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester*, the first edition of which appeared in 1798, and a second in 1809. This book was praised by the reviews as a work of the highest merit. In his history Dr. Milner freely censured Bishop Hoadly, observing that, "both living and dying he undermined the Church, of which he was a prelate," and for this he was attacked by Dr. Sturges, Prebendary of Winchester, in a book called *Reflections on Popery*. Dr. Milner answered this by a celebrated work, *Letters to a Prebendary*, which shows acute controversial skill and throws new light on those portions of English history subsequent to the change of religion; this work was extolled in the House of Commons, and its author was defended in the Upper House by Bishop Horsley when attacked by the Lord Chancellor. In 1803 Dr. Milner was made Bishop of the Midland District of England, and was, therefore, obliged to leave Winchester, and went to reside at Wolverhampton. In 1808 he was instrumental in establishing a seminary for Catholic youths at Oscott, near Birmingham, under the title of St. Mary's College. In his later years he wrote several treatises on ecclesiastical architecture, and also some religious works, the most important of which was *The End of Religious Controversy*. It produced several controversial replies, one of the best of which was by Dr. J. H. Hopkins, American Bishop of Vermont.

**Milton,** John, the greatest of English sacred poets, the son of John Milton, scrivener, was born in London in 1608. He was educated at Christ's College, Cambridge, and after taking his degree lived a while at Horton, in Buckinghamshire, and wrote his *Minor Poems*. He then travelled into Italy, returned to England about the beginning of the Civil Wars, and threw himself eagerly into the ranks of the Independent party, and on the establishment of the Commonwealth became Latin Secretary to Cromwell. During this portion of his life his muse was all but silent; it was the period of his great prose

works: *On Church Government, On Divorce, The Apology for Smectymnuus, Eiconoclastes, Defence of the People of England*, etc.

On the Restoration he fell into poverty. Blindness had for some time threatened him, and now the threat was fulfilled. He lived for the rest of his life in the parish of Cripplegate, whence appeared his great poems *Paradise Lost, Paradise Regained*, and *Samson Agonistes*. In his early life he had been a Churchman, in the second period he was a Baptist, in the latter portion he frequented no public worship, but had the Scriptures read to him at home. His latest theology was Arian or Semi-Arian. He died in 1674, and was buried in St. Giles's, Cripplegate.

**Minims.**—An Order of monks founded by St. Francis of Paula [q.v.]. They took the name of Minims [*minim*, "the least"] to express their humility as even below the Franciscans, who called themselves Friars *minor* ["the *less*"]. In France they were called *Bon hommes* because Louis XI. and Charles VIII. so called Francis of Paula and his followers. There were also Minim nuns.

**Minister.**—Etymologically this word means the same as "deacon," and originally had the same use, but it came afterwards to be synonymous with "preacher." It is now used in the Anglican Church for any who have authority to preach, administer the sacraments, etc.

Among the Franciscans and Capuchins the head of the Order is called the minister-general, and each province is placed under a minister provincial. In the Society of Jesuits, the generals have five assistants, called ministers.

**Ministerium.**—A body of ordained ministers in the Lutheran Church, to whom is committed the examination, licensing, and ordaining of candidates for Holy Orders, and also trials for clerical heresy, and on occasion also for lay heresy.

**Minor Canons.**—Priests in collegiate churches, next in rank to the canons and prebendaries, but not of the Chapter, who are responsible for the performance of the daily service. In cathedrals of the old foundation they are not often found; their duties being generally performed there by the priest-vicars. But at Hereford and Chichester there are both minor canons and priest-vicars; and there are twelve minor canons at St. Paul's, and seven at Windsor, where there are only lay-vicars besides. At Hereford, the minor canons are responsible for the reading of the daily prayers, the vicars-choral for the Litany and Lessons; which seems to mark this office as being more presbyterial than that of the vicars. In the cathedrals of the new foundation, there are no priest-vicars, but all the inferior clerical members are minor canons. Formerly they were more numerous than now, being commensurate to the number of the prebendaries; *e.g.* twelve at Canterbury, twelve at Durham, ten at Worcester.

The stipend of a minor canon is fixed by law at not less than £150 per annum, and the office may be held by a vicar, provided that his benefice is within six miles of the cathedral.

**Minors,** Friars. [Franciscans.]

**Minster.**—A shortened form of the word "monastery." The name is applied to churches to which a monastery or ecclesiastical fraternity was formerly attached, as Westminster, Sherborne Minster, etc. In a few cases the name has come into popular use for a cathedral, as at York, where the noble fane is almost always called "the Minster." But Ripon and Beverley in the same county are also called "Minsters."

**Minucius Felix** was a Christian apologist of the end of the second or beginning of the third century. He was a Roman orator, and his work entitled *Octavius* was in the form of a dialogue between a heathen and a Christian. It throws much light upon the treatment of Christians of those times, and is a powerful exposure of the absurdities and the abominations of Paganism.

**Miracle Plays** were dramas founded on the historical parts of Holy Scripture and the lives of the saints. Such plays date from very early times. One such is attributed, though on questionable evidence, to St. Gregory Nazianzen. The first record of an actual performance belongs to England. Matthew Paris relates that the Abbot of St. Albans exhibited one at Dunstable, about the beginning of the twelfth century; and in Fitzstephen's life of Becket there is mention made of dramatic representations of the lives of the saints in London. These plays were sometimes known as "Mysteries," and a distinction was made, but not closely adhered to, between "Mysteries," as representing Biblical subjects, and "Miracle Plays," legendary stories from the Hagiology; in fact, as Mr. A. W Ward has remarked in his history of English dramatic literature, the name "Mystery," though common in France, was not applied to these dramas in England. The performances were a distinguishing feature of the festival of *Corpus Christi*, established in 1264, the office for which was composed by St. Thomas Aquinas, and which comprised a recitation of the Creed and a drama of the Incarnation. The plays were performed originally in churches, but afterwards in the streets, becoming less and less religious, and more free and coarse, as time went on, until they became discredited. But they formed a large feature of mediæval amusements, and were often performed with much elaboration of language and of costume. [*See* Ward's account of the Towneley and Chester Plays, i. 35–51.] Out of them were

developed a third class of dramatic performances, known as "Moralities," in which the vices and virtues were personified. The popular representation of the devil with horns, tail, and cloven hoof is owing to the fact that this was his conventional style in the Middle Age "Moralities." Bishop Bale, the author of our first historical play, was also the author of the last miracle plays. When the Reformation came, Luther and others were in favour of continuing the performances. Milton's original idea of *Paradise Lost* was that of a sacred drama. But the sudden and magnificent rise of the secular drama in the days of Elizabeth was a death-blow to the "Moralities," by reason of its reality, truth to life, and expression of popular wants and feelings. Still, the old plays have never entirely died out. The performances of *Old Father Christmas* and *St. George and the Dragon* even yet survive in country parishes. The writer has seen both acted. On the Continent various causes led to the extinction of the sacred dramas, and in the eighteenth century they were suppressed in South Germany by law. In the village of Oberammergau the "Passion Play" still survives, and is acted every ten years. [OBERAMMERGAU.]

**Miracles.**—Miracles are mentioned in Scripture under four names: "wonders, signs, powers, and works." As "wonders," their immediate physical effect on the spectator is emphasised; as "signs," their moral and spiritual purpose is implied, lurking under their phenomenal aspect; as "powers," they hint at some hidden cause that produces them; while as "works," their general practical character is regarded, as the acts of a distinct person, in attestation of his mission and his message.

Still the question remains, What is a miracle? It may be replied that a miracle is not a violation of the ordinary laws of Nature, but a special interference of supernatural or superhuman power for a definite moral purpose. It is the extraordinary interposition of the Great Lawgiver Himself, modifying for the time the regular action of His own ordinary laws. Even so the human will is a potent factor in the physical world, as when a man raises his hand, or throws up a ball into the air, in spite of the law of gravitation. It is God's will making itself seen and felt in the ordinary course of Nature. A miracle, then, is a possible event, because it does not of itself deny the existence of the regular order of Nature. An exceptional phenomenon, like a miracle, simply reveals God in another way than that in which Nature reveals Him. An occasional departure does not overthrow the harmony of the cosmos, but, on the contrary, implies it. There could be no exception, unless there were also a general law.

Modern Science, which has fathomed more deeply the unbroken reign of Law in the physical order of Creation, denies the possibility of a miracle. The real question is, Is there a God, or is there not? If there is, a miracle is *possible*. Once admit the idea of One Almighty God, and a miracle becomes an imaginable event. And if there is thus room for one miracle, there is room for many.

But can a miracle be proved? Hume denied that it could. Our belief, according to his view, is the result of experience, and ordinary experience knows nothing of miracles. He urges further that the human testimony advanced in their support is solitary, exceptional, and may be mistaken, inasmuch as all testimony is as likely to be false as true; no testimony, therefore, is to be received which contradicts the uniform tenor of Nature. The question, however, is not the abstract credibility of all human testimony, but the specific credibility of certain special witnesses. The character and circumstances of the Evangelists and Apostles is a distinct element in this inquiry. What they were in themselves, and what they suffered in support of the miraculous story they published, affords strong proof that they were at least honest men. But were they mistaken men, mistaken in their interpretation of the phenomena which they witnessed? The answer is, No: not only because the character of some of the miracles was such as to admit only of one interpretation, and that, the supernatural interpretation, such, for instance, as the Ascension—and if we admit one miracle, we must also admit others—but because of the extraordinary purity of the morality which the miracles, thus vouched for, inculcated; and also because of the lasting beneficial results that remain to this day.

It ought to be remembered that a mere wonder of itself proves nothing. The wonder must also be a sign, associated with some word or act indicative of design. This coincidence of extraordinary manner and avowed purpose, which is found in most of the Scriptural miracles, and which is wanting in mediæval and so-called modern miracles, is an essential part of the evidence for the miracles themselves. What new morality, what permanent results, have followed from the fantastic miracles of the Middle Ages, or from the unauthenticated vagaries of Modern Spiritualism?

Miracles, again, are necessary as the credentials of Revelation; and since Revelation makes known what could not be otherwise discovered, what is beyond and above reason, it follows that reason is not adequate of itself to gauge the truth of a Revelation when given; some other sign, some other proof is wanted, viz., a miracle—in its purpose and in its results evidently from above. A miracle, then, is not only possible, but probable; and if it is probable, it is also credible. With the existing evidence in their favour, it is more

weakly credulous to renounce the miracles of the Gospels than to accept them. To imagine that Christ founded His religion, and that His followers conquered the larger part of the civilised world in His name, without miracles as His and their original credentials, is a greater strain on our reason and faith than to suppose that the miracles were facts, and that the record given of them is true.

After all, Nature is not sufficient, apart from Revelation. There is no complete discovery of God in Nature. It reveals Wisdom and Power, but not Love. The sum of Natural Theology, as Lord Brougham said, is only to discover "a great Mechanician." God's moral character, or His connection with ourselves, is not clearly legible in the works of Creation. "Our Father which art in heaven" was never found in Nature's Book; it was Christ Himself who alone authorised such a mode of address, and all that it contains. Under such conditions, when a further Revelation was wanted, it is not incredible that it should be given; and given too in the only way by which it could be substantiated—by the occasional performance of miracles; mighty, and therefore proofs of His power; beneficial, and therefore signs of His love; lasting in consequent results, and therefore evidences of a set design; by which also He showed that there were other laws at work than the physical laws of Nature; by which, too, He lifted up men's hearts and minds at once into a higher spiritual sphere, and made known to mankind His own moral perfections and infinite love. Nor is there an escape from such conclusions by supposing that Christ was in possession of some of the secrets of science in advance of His own day, or even of later times, and therefore wrought only what seemed to be wonders to the ignorant eyes that beheld them. For as Christ appealed to His miracles as proofs that He was God, and came from God, He must then have been only an arrant deceiver, even while inculcating the loftiest morality, which has since revolutionised the world. Such truth and such falsehood in the same Person would only exhibit a moral monster, which would be a monstrous miracle in itself.

In the present day, the internal proof of Christianity most relied on is its sublimity and its fitness for human wants. But, valuable as this may be as an auxiliary, internal proof is not sufficient without external evidence. Internal proof only appeals to reason, and reason is not the sole judge in such a matter. Our Lord Himself said: "Believe me that I am in the Father . . or else believe Me for the very works' sake." This was an argument for the truth of His doctrine from the character of His works. For instance, the central facts of the Incarnation and Atonement are not proved actually to have taken place, because they are exactly suitable to man's wants; such internal evidence requires historical corroboration as an additional proof in their favour. Even so, the indirect evidence from the character of the Gospel itself demanded the direct evidence of miracles in order to substantiate its claims.

In conclusion, it may be said that miracles are possible, if the existence of one Supreme God is admitted; that they are antecedently probable from the necessary character of a Revelation from Heaven; that trustworthy evidence has been adduced in their support of a very various and complex kind; and that by them a new moral and spiritual element has been introduced into the world, of which the lasting results are a standing proof of the miracles themselves. On the other hand, it should be pointed out that the question of the general credibility of miracles, as recorded in Scripture, must not be confounded with that of the actual occurrence or not of any single event presumed to be so recorded, but which may rest on less than the normal evidence, or may present less of those signs of a true miracle above mentioned, or may involve some error in interpretation. Thus, for instance, the narrative concerning Joshua and the sun and moon standing still may be held to be a quotation from a recognised poem, rather than a sober statement, and is so held by many who sincerely believe generally in the miraculous element of revelation. It is not so much the character of the marvel, as the moral surroundings and whole setting of the passage, that arouse suspicion in such a case. Again, the account of the angelic interference at the Pool of Bethesda is now known to be merely a corruption of the text, being absent from the oldest MSS. But caution is needed in the exercise of such selective processes, lest they degenerate into a mere systematic attempt to explain away every miracle where any possible grounds can be found. Such a course will be of no real benefit in the end, since, as has been partly indicated above, the miraculous element is too deeply ingrained in the Biblical revelation for one to be really destroyed without the virtual destruction of the other also.

**Miserere.**—The name given to Psalm li., one of the penitential psalms, which begins in Latin with the words "Miserere mei, Deus," "Have mercy upon me, O God." Sometimes any short anthem or office containing these words is so called. Also the name is given to certain stalls found in ancient churches, of which the seats will turn up, and thus give more room for kneeling. These misereres are to be found in many of the cathedrals, and are mostly carved, often with very grotesque figures.

**Mishna.** [TALMUD.]

**Missal.**—The book used in the Roman Church which contains the lessons and antiphons, with the canon, proper prayers, or

collects and prefaces for the celebration of the Eucharist throughout the year.

The first mention of a missal is that of Egbert of York in the eighth century, but this contained neither the antiphons nor the lessons. About the eleventh or twelfth century appeared the Complete or Plenary Missal compiled for the use of the priests. There were different missals for various rites, as the Sarum, Roman, Ambrosian, and others; but in 1570 Pope Pius V. caused the Roman Missal to be revised, and then commanded it to be used throughout the Catholic Church. With the exception of a few alterations by Popes Clement VIII. and Urban VIII., this missal is still in use.

**Missions.**—The Church of Christ from its very nature was from the beginning a Missionary Church. "Go and make disciples of all nations" was the commission given to her by her departing Lord. Consequently the first records of the Church, as contained in the Acts of the Apostles, are almost entirely a narrative of the first Christian missions. The work was necessarily limited at first through the comparatively small size of the world as known to the Apostles. For the first four centuries the Roman Empire comprised the whole of the civilised world, and to the Roman Empire the preaching of the Gospel was confined during that time. Few records, however, remain of missionary preaching, simply because the facilities offered for travel in the wonderful organisation of the Empire brought the Church into the closest contact with the furthest confines, and so the Gospel spread without written records. This explains how it is that in so many cases we find distant lands in possession of the truth, without the slightest trace remaining of the conversion, or of the first missionary by whom they were visited. Gaul is a case in point. We have no record of its conversion, but by the end of the second century the Church seems to have been fully established, and its members ready, if necessary, to suffer a martyr's death. So the Church continued to spread through the Empire, partly through the indefatigable labours of its missionaries, and partly by the constancy shown by its members under persecution, until the middle of the fourth century. But at that time the Christians found themselves confronted by what must have appeared at first an almost hopeless task. Soon after Rome fell before Alaric, countless tribes of heathen poured into Europe and quickly overran the whole of the Roman Empire, and then the missionary powers of the Church were required as they had never been before. The heathen tribes who were now to be called into the Church comprised three classes—Celts, Teutons, and Slavs. They did not, of course, all come on the scene at once, but for years there was a constant stream of them flowing into Europe from Asia, those who came first being gradually pushed more and more westward as they were overtaken by the later arrivals.

The greater portion of the Celtic race had been incorporated into the Roman Empire, and therefore shared its civilisation and religion. But Northern Britain and Ireland were exceptions to this general absorption. The history of their conversion to the faith forms a very beautiful chapter in missionary history. The first missionary to the Irish, of whom any record remains, was Palladius, sent by Pope Celestine about A.D. 431. He erected three wooden churches and baptised a few converts. But his work did not prosper, and he retired to Scotland, intending to make his way back to Rome, but died at Fordun in Kincardineshire. Within a year he was followed by the famous ST. PATRICK, whose life will be found under his own name. His magnificent work was carried on with enthusiasm by his successors, Jarlath, Cormac, Dubtach. They founded schools and monasteries all over the country. The nunnery of St. Bridget, at Kildare, was the most celebrated foundation for women. [BRIDGET.] The name of St. Columba is almost as illustrious as that of St. Patrick himself. [COLUMBA.] To him was owing the conversion of the Picts, and of a great portion of Northern and Western Britain. The Welsh monastery of Bangor is said by Bede to have had 2,100 monks. Not only was their work well done in their own spheres, but its indirect influence was also mighty. To the Celtic schools pupils were attracted from all parts of Europe. When fresh mission-fields were opened in succeeding years by other hands, the disciples of Patrick and Columba ever and anon appeared to quicken the flame when it grew dim. The Teutons treated them with high respect, and they made their way into far-off Iceland.

The Goths, who, led by Alaric, burst into the south, humbled even imperial Rome herself, and at last laid the mighty empire in the dust, received Christianity to a limited degree from the people they had conquered, but in a limited degree only. The Arian heresy, banished by the Emperors from the Empire, found a lodgment among the fierce Teutons, Visigoths, Ostrogoths, Suevians, Vandals, Lombards—every one was converted to an Arian Christianity. Consequently the Catholic historians are all but silent respecting the missionaries to them. One great name, however, comes before us, that of Ulfilas, the "Apostle of the Goths." [ULFILAS.] The Eastern Church was supine, and did next to nothing for these Goths, who lived along the Eastern Danube, though St. Chrysostom had displayed deep anxiety for their conversion. In the middle of the fifth century missionaries went forth to those who had already accepted the Arian faith, with the purpose of converting them to that of the Catholic Church.

[VALENTINUS; SEVERINUS.] But the greatest blow struck at Arianism among the Goths was when the heathen Clovis, or Chlodwig, succeeded to the crown of the Salian Franks —a tribe which had settled along the eastern bank of the Rhine from the Maine to its mouth. [CLOVIS.] But his conversion to Christianity, though it affected his own tribe, and did much to extinguish Arianism, was not of much power beyond the tribe. There was little spiritual life or zeal observable, and the Germans on the other side of the Rhine remained heathen.

Meanwhile the conversion of our own Teutonic forefathers, begun by the preaching of St. Augustine, was carried on by Paulinus and others, and was abundantly supplemented by Celtic missionaries in the north on somewhat different lines, but with a unity of purpose which in the long run brought about uniformity of practice. [*See* AUGUSTINE; BIRINUS; PAULINUS; FELIX; OSWALD; WILFRID; WHITBY, SYNOD OF.]

The Christian faith set up in the British islands was not barren, as that of the Franks proved, towards the nations which still remained heathen. Of the many Irish missionaries who gave themselves to the work of God, the most illustrious was St. Columbanus [COLUMBANUS], the Apostle of Southern Germany. [See also ST. GALL, FRIDOLIN, MAGNOALD, TRUDPORT, KILIAN, LIVIN.] And besides the success which God gave in conversions of the heathen, these missionaries, by their example, even stirred up the slothful Franks, who sent preachers into Bavaria, one of whom, Rupert of Worms, founded the cathedral of Salzburg, which in its turn became the parent of many other churches. Amandur and Audomar also went forth to convert the Frisians. The former, who made Ghent his centre of operations, was bidden by the Frankish king, Dagobert, to baptise the Pagans by force, and to call in the aid of the Frankish soldiers, if necessary. This of course produced fierce hostility; but when he abandoned it for the "more excellent way" of redeeming captives, nursing the sick, and educating the children, he had great success, and the Frisians accepted the faith and destroyed the heathen temples. Twelve years after him appeared ST. ELIGIUS, whose life will be found under his name, as also will that of ST. WILFRED, whose name occurs here, because he also preached to the Frieslanders. The latter was the first of a noble band who went forth from England, of whom we have also named in their several places WILLIBRORD, BONIFACE. The latter, "the Apostle of Germany," in his turn founded a glorious school of missionaries, accounts of two of whom will be found under GREGORY OF UTRECHT and STURMI. The latter, STURMI, brings us to the name of Charles the Great, better known by his French title, Charlemagne This mighty king, spite of all his faults, was the instrument of spreading Christianity and civilisation where sheer barbarism had existed before. He kindled the torch of learning for modern Europe, and from that day it has been handed down to the nations which have succeeded. [CHARLEMAGNE.] The great monarch's reign had not come to an end when the Norse pirates began to appear in swarms along the coasts, not only of the German Ocean, but of the Mediterranean. All through the ninth century they poured forth incessantly, neither storms nor armies seemed to move them. They sacked and burnt towns on the coasts, sailed up the rivers, and carried off cattle and riches of all sorts. Known sometimes as "Northmen," sometimes as "Danes," they became a byword of terror for many generations. Yet even towards these missionary zeal was found to minister, and not unsuccessfully. [WILLEHAD; EBBO; SWEDEN, NORWAY, CONVERSION OF.]

We turn next to the Slavs, that great family which at the time when modern history begins extended from the Elbe to the Don, from the Baltic to the Adriatic. The Teutons, as we have seen, gradually became converts to Christianity. At the end of the seventh century the Bulgarians, a tribe lying between the Dnieper and the Danube, crossed the latter river, overcame the Slavs dwelling there, and became entirely incorporated with them. They were attacked by the Greek emperor Nicephorus in 811, but he was slain, and they held their ground. Soon afterwards a monk who had been captured by them was exchanged for a Bulgarian princess in captivity at Constantinople. On her return home, not only had she herself become a Christian, but she found that her brother, the reigning prince, had been deeply moved by his captive monk, though he refused to turn Christian. For a long time she entreated in vain, but at length, his deities having failed him in a famine, and the God of his sister proving strong to help, he was baptised by the Patriarch of Constantinople, the Emperor being his godfather. Unhappily the bitter jealousy between the Eastern and Western Churches displayed itself. The Bulgarians, partly moved by the quarrels of the missionaries who came to them, and partly by a reluctance to become too intimately connected with the Court of Constantinople, had applied for teachers to the German Emperor, and this had resulted in a mission from the Pope. After a tempestuous time of controversy they finally elected to place themselves under the Greek Patriarch, a Greek episcopate was established in the country, and the faith began to spread, though it was hindered by the equal zeal of Mahometan missionaries. Connected with this centre was the conversion of Bohemia. [BOHEMIA; METHODIUS.] The Slavonic tribe which has since assumed so vast an importance in Europe is, we need not say, Russia. In early days the country was called Scythia,

and there are legends of early preachers there, among them the Apostle St. Andrew. The empire which has since become so great first appears in history in the ninth century, but its Christianity dates from the baptism of the Princess OLGA [q.v.], followed by that of her grandson VLADIMIR [q.v.], under whose rule the Church was established in Russia. The conversion of the Wends, another Slavonic tribe, on the banks of the Oder and the Saale, belongs to the eleventh and twelfth centuries. [PRUSSIA, CONVERSION OF.] In 1292 RAYMUND LULLY [q.v.] began the first mission to the Mahommedans.

The Reformation for a time hindered to a great degree foreign missions, being itself a home mission to Christendom. For two centuries Christian missions on a large scale ceased to be sent out by the Reformed Churches. The only missionary work for a while after the Reformation was that of the Jesuits [XAVIER], and even this zeal presently cooled and almost disappeared. Then a few missionaries of the Reformed faith appear. Thus in 1632 Peter Heyling went to Abyssinia; he translated the New Testament into Amharic for the use of the natives. The Dutch sent missionaries to the Malay Archipelago, to South India, and Ceylon. A college for missionaries was established by Walæus, of Leyden, in 1612. In 1664 Baron von Welz laboured as a missionary in Dutch Guiana, and by his writings tried to rouse a missionary spirit among the Lutherans, but it was a long time before the claims of the heathen were considered by Reformed Christendom. The first mission of any importance was the Danish-Halle Mission, sent out at the beginning of the eighteenth century. The Danes had possessed the town and territory of Tranquebar since 1621, and in 1704 Dr. Lütken, one of the royal chaplains, persuaded King Frederick III. to give 9,000 marks (£450), with which he founded a college at Copenhagen to train missionaries to teach their Indian subjects. Soon after, two students from Halle, Bartholomew Ziegenbalg and Henry Plütschau, went out and reached Tranquebar, July 9th, 1706, and started what is known as the "Danish-Halle Mission." The first church was opened under the name of "New Jerusalem," in May, 1707, and soon after Ziegenbalg published an account of his conference with the Brahmins, which excited great interest in Europe, and help was sent from the English Propagation Society and Society for Promoting Christian Knowledge. Still the work was confined to Tranquebar, and it was not till 1750, when Christian Schwartz, also a student at Halle, arrived in India, that the missions spread. He was the first to establish Christian vernacular schools, in which he was greatly helped by a converted native, Raja Serfojee. Schwartz died in 1798, having laboured in the country nearly fifty years. At the same time other missionaries had arrived. In 1758 Kiernander, a Swede, came to Calcutta, built a mission church, which still remains, and was the means of converting 209 heathens and 300 Romanists. Charles Grant, a Scotchman, worked in Bengal, and founded a Christian Society, which became the first centre of Evangelical missionary effort in Northern India. He also wrote a book called *Observations on the State of Society among the Asiatic Subjects of Great Britain*, which did more than any other to rouse up a feeling of interest in India. The chief enemy to the work carried on was the East India Company, which, however, awoke the people by their extreme indifference. Missionaries were sent from Copenhagen to Greenland in 1721, and to Lapland about the same time. The Moravians sent missionaries to St. Thomas and to Greenland in 1732. In the latter country they established the settlement of Ny, or New, Herrnhut. In 1734 they began a mission to the Red Indians of New York and Pennsylvania, and later David Zeisberger became the Moravian apostle of the Delawares. In 1742 a Church of converted Indians was formed at Shekomcko. Previously to this the Moravians had, in 1735, sent a missionary from Herrnhut to South America. And in 1736 they sent George Schmidt as a missionary to the Bushmen of South Africa. The Moravians also sent missions to the blacks of Australia in 1850, and to the Tibetans in 1856. The orthodox Lutherans stood aloof from all missionary efforts, and had it not been for the Pietists and Moravians, missionary work would during this period have ceased altogether. Meanwhile, in England the first real effort to evangelise the heathen was the establishment in 1649 of "the Corporation for the Propagation of the Gospel in New England." This was a Puritan undertaking, and the first Puritan missionary was John Elliot. He followed the Pilgrim Fathers to America in 1630, and for the remaining fifty-eight years of his life laboured to convert the Pequot tribe of the Iroquois Indians. At his death, in 1696, there were 1,100 Indian converts carefully trained, and formed into six congregations, with a native ministry. Other missionaries who laboured in the same country were the families of the Mayhews and Brainerds. Meanwhile, John and Charles Wesley and Whitfield had been attracted from England to the same enterprise. The American War of Independence, however, put a stop for a time to all missionary work, many of the missionaries being obliged to return to England. But in 1786 Dr. Coke was sent out by Wesley to superintend the Wesleyan Methodist missions; he laboured till 1813. In the following year, 1814, the General Wesleyan Methodist Missionary Society was established.

While the great body of the Reformed Churches did at first next to nothing in missionary work, the Church of Rome organised and sustained foreign missions on a magnificent

scale. Thus Xavier in 1542 presided over the first Jesuit mission to Goa; he was a man of saintly character; his labours extended along the Coromandel Coast from Cape Comorin to Madras, to Southern India, the Chinese Archipelago, and Japan. At his death, in 1552, his converts in South India alone were numbered at 300,000. In 1622 Pope Gregory XV. founded at Rome the Congregation for the Propagation of the Faith; its rich endowments were greatly increased by succeeding Popes: it is the wealthiest missionary institution in the world, and supports extensive missions in all parts. In 1633 and 1644 congregations of priests were formed in France for mission work abroad; their principal stations were at Siam, Anam, Tongking, and in Persia. The tactics of the Romanists, in pretending to be pagans, in order the better to influence the natives, have recoiled on themselves; and missions which were once flourishing have in many cases ceased almost to exist. The rivalry between the Jesuits and other orders of missionary priests also helped to destroy the chances of successful missionary work. Thus in Japan, where Xavier had been most successful, the native Church was ruined after three generations, and foreigners excluded from the country in 1637. In China, Matteo Ricci and two others began to labour in 1579. By living as a pagan, he succeeded in making many converts. In 1630, Dominican and Franciscan missionaries arrived and exposed these tactics. In 1870 the converts to Rome numbered 138 Chinese priests and 404,530 native disciples; there were also 254 European priests labouring in the country. In Africa many mission stations were established along the coast. The Romanist missions were the result principally of the expeditions sent out by the two Catholic countries of Spain and Portugal.

It was not till the latter part of the eighteenth century that England began to awake to her duties of evangelising the heathen. The chief credit is due to William Carey, a Baptist. Through his influence "The Particular Baptist Society for Propagating the Gospel among the Heathen" was formed in 1792. In the following year Carey and Thomas, surgeon of an East Indiaman, landed at Calcutta. After undergoing great privations, and translating the New Testament into Bengalee, he succeeded in making a few converts and forming a community, who themselves sent out missions to West Africa. He was joined in 1799 by four more missionaries from England, and a settlement was formed at Serampore, from whence missionaries were sent over Northern India and Southern Asia. The Serampore mission met with great success; but soon after 1815 it separated from the Baptist Society. Some of the results of this mission were the first translations of the Bible into about forty languages and dialects of India, China, and Central Asia; the first Christian primary school in North India; the first college to train native ministers, and to teach educated Hindoos Christianity. Over thirty large mission stations sprang from Serampore. The Baptist Missionary Society has done much also in West Africa, where it has taken charge lately of the Congo Mission. The General Baptist Missionary Society, founded at Derby in 1816, maintains missions in Orissa and Ganjam, India.

The Society for the Propagation of the Gospel in Foreign Parts was founded in 1701 by royal charter, "for the religious instruction of the Queen's subjects beyond the seas, and for the propagation of the Gospel" "in the plantations, colonies, and factories of Great Britain." It is the oldest Missionary Society of the Church of England, and has given very great assistance in spreading the Gospel among the heathen. It maintains now 527 ordained missionaries, of whom 161 are in Asia, 129 in Africa, 20 in Australia and the Pacific, 216 in America and the West Indies, and one in Europe. The income of the Society is upwards of £100,000. There are also 1,404 catechists and lay teachers, mostly natives, and 300 students supported by the Society. But it must be noted here that this Society was intended for "the Queen's subjects." It must be acknowledged that the Church of England did not show the zeal which ought to have been shown on behalf of the heathen. The apostle, as already hinted, of England to the heathen was William Carey [q.v.]. When he made his proposals to the assembly at Northampton in 1786, there was not a single native of Britain engaged in the conversion of the heathen. Nor indeed was it much better in Europe generally; the only spark of missionary zeal discernible was in the Moravian settlement at Herrnhut. The grand work of Carey in India was followed by the foundation of the London Missionary Society in 1795. It was undenominational in its constitution, but is practically in the hands of the Congregationalists. Its average income exceeds £125,000, and that of the Wesleyan Missionary Society is about £160,000.

The Church Missionary Society was founded in 1799. It grew out of the Eclectic Society, which had been established for the discussion of religious questions by meetings of "Evangelical" clergymen of the Church of England and Dissenters. The income of the society has risen to over £200,000, and it is at present at the head of all the evangelistic organisations of Christendom. It sent missionaries to West Africa in 1804, to Madras in 1814, and to Calcutta in 1820. In Africa there are stations at Sierra Leone, the Niger, Victoria Nyanza, and Cairo. In Asia, stations are to be found in Palestine, Persia, India, Ceylon, Mauritius, China, and Japan; missionaries also work among the Maories of

New Zealand, and in North-West America and the North Pacific. In all they maintain 220 European missionaries and teachers, and over 200 ordained native clergy. The name of Henry Martyn will long be remembered among missionaries of the present century.

In the *Quarterly Review* for July, 1886, is an article on modern missions, giving a vast amount of information. The tables there given show that the Church of England Missionary Societies have an annual income of £531,918; mixed societies of £288,850; Scotch, Irish, and Colonial, of £242,260; Nonconformist, of £253,770. Continental missionary societies are returned at £193,553, and American at £606,450. This classification, however, includes amongst "mixed" societies the London Society, which is entirely Nonconformist, while the Irish, Scotch, and Colonial societies are also Nonconformist. To these societies must be added the missions of the Church of Rome, under the care of the Propaganda. Upwards of a quarter of a million is poured into the treasury of missions by the flourishing society known as "L'Œuvre de la Propagation de la Foi," whose head-quarters are at Lyons. The Roman Church was never more enterprising in the matter of missions than it is at present, and the organisation is very remarkable and complete. The divisions of Christendom are a terrible hindrance to missionary work; and how much remains to be done will be seen when it is stated that, calculating the population of the world at 1,440 millions, the Christians number 440 millions, leaving 1,000 millions still unconverted to Christianity.

**Mitre.**—The episcopal coronet or headdress, which is always used; as distinctive, in episcopal armorial bearings. The name "mitre" was formerly given to the turban worn by Greek and Latin women, and also by Asiatic men. The cap worn by the Jewish high-priest, which is called in the Septuagint "mitra" or "ciradis," seems to have been a sort of turban; but Josephus mentions a sort of triple crown which was worn over it.

It has been thought by some that the well-known Episcopal mitre, or pointed cap with the top cloven or divided, was copied from the headdress of the Jewish high-priest; but this appears doubtful for reasons above stated. Others have traced in it, with perhaps more reason, a symbol of the "cloven tongues" which descended on the day of Pentecost. There is little doubt that the mitre was specially connected with the Roman Church and then gradually spread all over the Western Empire. Thus we hear that in 1049 Leo IX. placed the "Roman mitre" on the head of Eberhard, Archbishop of Treves; and afterward the mitre, "which is the sign of the Romans," was granted to the Bishop of Hamburg. From that time it was widely used, and was worn by the cardinals till the cardinal's hat was sanctioned in 1245. Mitres were worn in England at the coronations of Edward VI. and Elizabeth; but since then, with a few exceptions, they have fallen into comparative desuetude. In the Romish Church there are three sorts of mitres: the "precious mitre," ornamented with jewels; the "mitra aura phrygiata," without precious stones, but made of gold cloth; and the "plain mitre," of white silk and linen. No mitre is used in the Greek Church.

**Mixed Chalice.**—Water mixed with the wine of the Holy Communion. It appears from one of St. Cyprian's epistles, says Bingham, that the custom of the Church was to use wine mixed with water, and he pleads for both as necessary, from the command and example of Christ; adding some other reasons why it should be so—as, that the water represented the people as the wine does the blood of Christ; and when in the cup the water is mingled with the wine, Christ and His people are united together. And so, he says, in sanctifying the cup of the Lord, "water cannot be offered alone, as neither can the wine be offered alone; for if the wine be offered by itself the blood of Christ begins to be without us, and if the water be alone, the people begin to be without Christ." The Third Council of Carthage seems to have had the same opinion of the necessity of water, when they determined that nothing be offered at the altar but what the Lord Himself commanded—that is, bread, and wine mingled with water. Numerous other writers and Councils refer to the same practice; yet, after all, as there is no express command for this in the institution, notwithstanding this general consent of the ancient Church, it is commonly determined by modern divines, as well of the Roman as Protestant communion, that it is not essential to the Sacrament itself, as the reader that is curious may find demonstrated in Vossius in his dissertation upon this subject. [Bingham's *Orig. Eccl.*, book xv. chap. ii. § 7.]

**Modalists.**—Another name for Sabellians. Those who make the distinction between the Persons of the Trinity to consist merely in the *mode* of manifestation. [SABELLIANS.]

**Moderates.** [SCOTLAND, CHURCH OF.]

**Moderator.**—The name given to the presiding officer at the General Assemblies, Kirk Sessions, and other Presbyterian courts. On the introduction of episcopacy into Scotland, perpetual moderators were proposed for presbyteries.

**Moffat,** ROBERT, D.D., the great African missionary, was born on Dec. 21st, 1796, at Ormistan, East Lothian. He first went to sea, but soon gave that up and became a gardener. In 1815, after attending a missionary meeting at Warrington, he obtained his parents' consent to take work under the London Missionary Society, and was

ordained at Surrey Chapel in October, 1816, with John Williams, the "Martyr of Erromango," and others. He at once started for South Africa, and took up his abode at Africander's Kraal. After two years he left for Griquatown, and in 1819 married Miss Mary Smith, who greatly helped on his missionary efforts. He afterwards spent most of his time, except for occasional trips to Cape Town on account of Mrs. Moffat's health, among the Bechuanas and Kurumans, translating St. Luke's Gospel and other portions of Scripture into Bechuana. One of his daughters married David Livingstone. Though he went to Africa under the London Missionary Society, Dr. Moffat also worked on behalf of the British and Foreign Bible Society, of which, in 1882, he became vice-president. He returned to England in 1870 on account of his wife's health, but she died in London in January, 1871. In the next year Dr. Moffat was made a D.D. by the University of Edinburgh, and in 1873 received a testimonial of £5,800 as a mark of the public appreciation of his labours. Another testimonial was the foundation of the Moffat Institution at Shosung for the training of Bechuanas as native pastors. Some years before his death he retired to Hildenborough, near Tunbridge Wells, where he devoted himself to the translation of Bunyan's *Pilgrim's Progress* into Bechuana. He died on August 9th, 1883, in his eighty-seventh year.

**Möhler,** JOHANN ADAM, one of the greatest modern polemical Roman Catholic writers, was born at Igersheim in Würtemberg, May 6th, 1796. He studied theology at Tübingen, and was ordained priest in 1819, and for a short time acted as missionary; but in 1820 returned to his university as Classical Tutor, and was finally chosen as Theological Professor. Here he wrote most of his works, the first being a treatise *On the Unity of the Church*, followed in 1827 by *Athanasius the Great and the Church of his Time*. His lectures were always crowded, many Protestants being often among his auditors. His best known work is *Symbolism, or the Doctrinal Differences between Catholics and Protestants*, translated into English by J. R. Robertson in 1843, in which Romanism is idealised and Protestantism is caricatured; but the Reformation is acknowledged to have been begun from purely religious motives. This was answered by several Protestants, but the chief work on the subject is Dr. F. C. Baur's *Difference between Catholicism and Protestantism;* to which Möhler replied by *Further Researches into the Doctrinal Differences of Catholics and Protestants.* He died at Munich on April 12th, 1838. Möhler was also the author of a Church history, and may be considered as one of the most acute and philosophical controversialists.

**Molina,** LOUIS.—A celebrated Spanish Jesuit [*b.* 1535, *d.* 1600], for twenty years Divinity Lecturer in the University of Evora in Portugal. Molina's principal works are *A Commentary on St. Thomas, On Justice and Right*, and the celebrated treatise on the *Consistency of Grace and Free Will*, of which some account will be found in the article on JANSENISTS.

**Molinos,** MIGUEL DE.—A Spanish priest, born at Saragossa, 1640, of a noble family in Aragon. He was patronised by the Pope and Cardinals on account of his learning and theology, and published in 1676 a *Guida Spirituale*, and shortly afterwards a *Breve Trattato della Cottidiana Communione.* In these works he put forth a new and startling theory, namely, that men ought to practise entire abnegation of self, so as to bring themselves into close union with God, after which they should remain in quietness of mind, with no further care for their bodies. The theory took the name of Quietism, and held much the same place in Spain as Jansenism held at the same time in France, and Pietism in Germany. It gained many supporters, but was looked upon with deep suspicion by the Jesuits, who foresaw a decline of the power of the Church, when outward symbols should be set aside, and the worship of the Church regarded as secondary to private devotion. The matter was brought before the Inquisition, who at first acquitted Molinos; but Louis XV. urged the Pope to interfere, and the Inquisition was again required to examine into the case. This time the doctrines were condemned, in Aug., 1687. The writings of Molinos were confiscated, and himself arrested and sentenced to be burned; but the sentence was afterwards commuted to imprisonment for life, in consequence, it has been said, of his recantation. A Bull was issued against him in the same year by Pope Innocent XI., who had formerly been his patron. He died at Rome, in the dungeons of the Inquisition, Dec. 28th, 1697.

**Mollah.**—A Mahometan Doctor of the Law, and, as such, possessed both of spiritual and civil authority; an expounder of the Koran, and also a judge in civil and criminal cases.

**Monarchians.**—Heretics who deny the distinction of Persons in the Divine Nature. The term comes from the Gr. *monarchia: monos*, "alone," and *archo*, "to govern," literally, the government of a single individual. The heresy of the Monarchians may be traced in the very earliest times of Christianity; they are mentioned by Tertullian. The opposite views to be found among them involved them in more violent disputes with each other than with the Church, but they all agreed with regard to what was conveyed by this term of *Monarchianism*—a zeal to preserve the unity of the consciousness of God, which made them unwilling to acknowledge any

other Divine Being than the one God, the Father. Either they absolutely rejected the doctrine of the Logos, or they understood by the Logos simply a Divine energy, the Divine wisdom or reason, which illuminates the souls of the pious. There were amongst them two great classes. With the one class, the dialectical, critical faculty of the understanding was supreme; with the other, the practical element and Christian feeling predominated. While the first class saw nothing in Christ but His human nature, and kept the Divine element entirely out of sight, the others could see nothing but the Godhead, and wholly suppressed or overlooked the human element. Accounts of the various sects included under the comprehensive term of Monarchians, will be found under their respective heads, viz., ALOGI, ARTEMONITES, PATRIPASSIANS, SABELLIANS, PAUL OF SAMOSATA, THEODOTIANS.

**Monasticism.** — A monastery may be defined as a house of religious retirement or seclusion. The word is an English form of the Greek word *monasterion*, "a secluded dwelling." The popular form of the word was "minster," as in Westminster or Newminster.

As Christian institutions, monasteries took their rise from the days of persecution. In the Decian persecution [A.D. 250–3], and again in that of Diocletian [A.D. 303–13], many Christians took refuge in the deserts, where they were obliged to lead lives of great privation. Some of them became so attached to such a kind of life, that they still continued to pursue it after the necessity for doing so had passed away. These gradually acquired distinctive names, some being called ASCETICS [Gr. *askētai*], "men training, or exercising, or disciplining themselves." As St. Paul says, "Herein do I exercise myself" [Gr. *en touto de askō*]. Others went by the name of ANCHORITES [Gr. *anachōrētai*], "men who had retired from the world;" while others again were named HERMITS [Gr. *erēmitai*], "men of the desert."

After persecution had ceased, large numbers of the hermits formed societies for the purpose of living in common, calling themselves by the name of Cœnobites [from two Greek words, *koinos*, "common," and *bios*, "life"], and thus were formed the first actual monasteries among Christians. They were of a simple and voluntary character at first, but when St. Basil [*b.* 329, *d.* 379] put them into a more definite form, he probably introduced the practice of vows, which in early times were binding upon the monks as long as they resided in the monastery, but permitted them to leave and give up the monastic life when they pleased.

It was by St. Athanasius, the friend of St. Antony, that the system was introduced into Europe [about A.D. 340]; and after his day it made great progress under Augustine, Gregory of Tours, and others of a similar character, and by them monasticism was consolidated into a much better and more practical form than that which it had assumed in the East.

Formerly the monks were all laymen. Not only were monks prohibited the priesthood, but, as appears from the letters of St. Gregory, priests were expressly prohibited from becoming monks. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the Church was then supposed to labour under, and since that time the priesthood was usually united to the monastic profession.

Towards the close of the fifth century, the monks, who had formerly lived only for themselves in solitary retreats, found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their sanctity was so great that bishops and priests were often chosen out of their order, and their learning made them useful to the bishops in confuting heresies, chiefly in the great Nestorian controversy; but many abusing their authority, it was ordered at the Council of Chalcedon that monks should be wholly under bishops, and should build no monasteries without their leave, and should be removed from ecclesiastical employments, except called thereto by their bishops. From this jurisdiction they were exempted by the Pope in the seventh century, and in return they devoted themselves wholly to advance the interest and maintain the dignity of the Bishop of Rome. This immunity from authority was a fruitful source of licentiousness and disorder, and occasioned the greater part of the vices with which they were afterwards charged. In the eighth century the monastic discipline was greatly relaxed both in the East and West, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem, and nothing could equal the veneration paid in the ninth century to those who thus retired from the world; they were called to Court and employed in civil affairs of the greatest moment. At the Lateran Council in 1215, however, a decree was passed by the advice of Innocent III. to prevent any new monastic institutions.

The monastic system in its integrity may be best represented by the BENEDICTINE MONKS [q.v.]. A monastery of this character was a collegiate institution, in which a number of laymen and a few chaplains dwelt together for the purpose of living a religious life and doing work for religion. They took three vows: the *first*, to remain unmarried, and to observe chaste lives; the *second*, to be obedient to the regulations under which they were to live, and to those who were intrusted with the government of the society; and the *third*, to live without any property of their

own, giving up all for the use of the society in general. There cannot be a doubt that whatever evils grew up in the monastic system, to it our country was indebted while it lasted for great benefits, spiritual and temporal. Churches and parishes were founded by the monks, and supplied by them with clergy when they could not be supplied in any other way. They were the schoolmasters, and the only ones, of their neighbourhood, for both rich and poor, a school being as commonly a part of a monastery as it is in our day of a parish. They copied out the Bible, the devotional books of their times, the classics, and other works with great care and skill. They wrote many books, religious and secular, of great value. They were, in fact, during the Middle Ages, the barrier by which ignorance and barbarism were kept out of our country, when no other class of people would have had the inclination or the power to exclude them. Nor must it be forgotten that our greatest engineering and architectural works were undertaken by them, and most frequently at their own expense; for they were the great bridge-builders and the great architects of their age; and so diligent and skilful were they in drainage, that it became a common complaint, after their dissolution, that the Fen countries were relapsing into a state of ruin, such as they had not been in since the monks had first taken possession of Peterborough, Thorney, Ramsey, Ely, and other such districts, and brought them under cultivation.

Most of the English monasteries were founded during the twelfth and thirteenth centuries, as the following table will show:—

| | |
|---|---|
| Monasteries founded before A.D. 1066 | 94 |
| Monasteries founded in the reigns of William I. and William II.—A.D. 1066-99 | 37 |
| Monasteries founded A.D. 1100-1300 | 1,056 |
| Monasteries founded A.D. 1300-1535 | 25 |
| | 1,212 |

About 200 of these had been dissolved before the Reformation, their endowments being appropriated to the foundation of others, such as Sheen and Sion, or to that of colleges, as Winchester, New College, and Christ Church. Those which remained were broken up by Henry VIII.; his autocratic dealings with them and their vast property being subsequently sanctioned by Act of Parliament.

**Monica,** St., the mother of St. Augustine, Bishop of Hippo [q.v.].

**Monition.**—A notice sent by a bishop to one of his clergy, expostulating on account of some ecclesiastical offence, and requiring its amendment.

**Monk.**—This word is derived from *monachus*, "solitary." [Monasticism.]

**Monod,** Adolphe.—A pastor of the French Reformed Church, of very great power and influence as a preacher. Though the last six months of his life were scarcely ever free from intense suffering, he was enabled to gather strength on Sundays to preach to his flock up to within a week of his death. He had even summoned them for the day of his death, April 6th, 1856, but died before they could assemble, God thus answering the prayer he had so often expressed, "May my ministry only end with my life." Some of his sermons, with a memoir, are published in English by Nisbet, 1857.

**Monogamy of the Clergy.**—The direction of St. Paul to Timothy that bishops and deacons should be "husbands of one wife" admitted of and received two interpretations, and gave rise to a different usage in different Churches. Some regarded it as excluding from ordination those who had married twice; others modified this view by confining the prohibition to the case of those who had married twice after their baptism; while others, again, thought that those only were excluded who practised polygamy. The same variety of interpretations obtained with regard to the condition that the widows recognised on the Church roll should have been the wives of one man.

**Monogram.**—A symbol representing any name; in an ecclesiastical sense, the abbreviation of the name Jesus Christ. Such are X (the Greek *ch*), to which is sometimes added P (R) thus ☧ and sometimes the final letter T, which is ✠ also regarded as a symbol of His death. Another monogram is Ω Α *i.e.* "Alpha and Omega," which finds its explanation in Rev. i. [See I. H. S.]

**Monophysites** [from *monos*, "alone," and *physis*, "nature"].—A general name given to all those sects who acknowledge only one nature in Christ. Such were the Eutychians [q.v.], condemned at the Council of Chalcedon in 451. The decrees of that Council, however, were fiercely opposed by the followers of Cyril, Patriarch of Alexandria, who declared that the Council had reinstated the Nestorian heresy. Theodosius, a fanatical monk, spread the seeds of discord in Palestine, and procured the banishment of Juvenalis, Bishop of Jerusalem, and his own election for a time to that dignity. In Alexandria Proterius was nominated Patriarch in the room of the deposed Dioscurus, and a great schism arose, which was only quelled by military force. The Monophysite party was headed by the Presbyter Timotheus Ailurus, and on the death of the Emperor Marcian, he was appointed Patriarch. The Emperor Leo appealed to Pope Leo the Great as to the legitimacy of the election of Ailurus, and in 460 he was banished to Cherson; but Timotheus Salophaciolus, a neutral person, was appointed in his place. In Antioch Petrus Fullensis was supported by Zeno, son-in-law and successor

to the Emperor, and when in 476 Basiliscus expelled Zeno, and secured the imperial throne to himself, the Monophysites became the ruling party in the East. In 477 Zeno once more made himself master of the Empire, and to settle the manifold dissensions which were disturbing Church and State, he, in 482, offered to the disputants the formula of concord called the HENOTICON [q.v.]. For a moment it seemed successful. Petrus Mongus, the Patriarch of Alexandria, accepted it, and the Monophysites who had looked on him as their leader, separated themselves from him, and having no principal leader they were designated the headless sect, ACEPHALI. On the other hand the conviction grew upon the Roman Pope that the Henoticon was really in favour of the Monophysites, and then the schism grew worse than ever. Instead of two parties, there were now four—the zealots on both sides, and the moderates of the two parties who accepted the compromise. The Roman Church stigmatised the ruling party of the Oriental Church as heretical; and a schism between the Eastern and Western Churches was the consequence. In 491 Zeno died, and was succeeded by Anastasius, whose partiality for the Monophysites caused riots and bloodshed at Constantinople. Then two men of vigorous activity took the lead of the Monophysites. One of these was Xenayas, a Persian, whose name was changed into the Greek form Philoxenas, and who is best known as the promoter of the Philoxenian Syriac translation of the New Testament. The other was Severus, a learned monk of Palestine, who had been made Patriarch of Antioch, and was deposed about 520. Severus held peculiar views regarding the united wills in the united natures, and thus prepared the way for the opinions of the MONOTHELITES [q.v.]. One of his deacons, Themistius, invented the tenet of the AGNOËTAE—that the human soul in Christ was like ours in everything, even in *ignorance*. Anastasius had been succeeded by Justin in 518, who was a tool in the hands of his nephew Justinian, and was persuaded by his chief ministers to depose all the Monophysite clergy. Severus fled to Egypt, where his party was strong, and here he headed that portion called the PHTHARTOLATRÆ or CORRUPTICOLÆ, who maintained that Christ's human nature was corruptible, all qualities of human nature being retained in our Lord after His Incarnation, though so incorporated with the Divine nature as to have no longer any identity of their own.

Justinian, who became emperor in 527, meant to be orthodox, but his wife Theodora, who was attached to Monophysitism, successfully plotted for the advantage of that party, moved by hatred of Roman ascendancy. Her agent in these schemes was Anthimus, who had once been a bishop in Pontus, and who had resigned under pretext of living a more Christian life as a monk; he came to Constantinople, drew around him all the most important men of the Monophysite party, and amongst them Severus, and was made Patriarch of Constantinople in 535. Justinian had no idea that his bishop was unorthodox till a year later, when the Pope Agapetus visited Constantinople, and a complaint was brought against Anthimus by the dissatisfied clergy, which ended in his deposition and the election of Mennas to the patriarchate. Agapetus died the following year, and Theodora with Antonina, wife of the General Belisarius, procured that a deacon named Vigilius, who had accompanied him to Constantinople, should be his successor on condition of joining the Monophysite party. Vigilius, however, was afraid of committing himself. While openly professing to submit to Chalcedon, he secretly wrote letters of sympathy to Anthimus, so that Theodora could not effect much. She then endeavoured to gain her point by inciting quarrels amongst the opponents of Monophysitism; she represented to Justinian that the chief objection of the Monophysites to the Council of Chalcedon was that it had approved of the writings of Theodore of Mopsuestia, Theodoret, and Ibas of Edessa, which favoured Nestorianism; and that if these writings were condemned, an important obstacle would be removed to the recognition of the Council of Chalcedon, and that the object he was striving for would be secured, viz., the reuniting of the Monophysites to the dominant Church. The result was that Justinian in 544 issued an edict condemning the writings of the three obnoxious writers above-named, which were known under the title of "The Three Chapters." Now inasmuch as all these writers had been at peace with the divines of Chalcedon, the condemnation of their writings was regarded as a partial condemnation of that Council, and the Latin Church long refused acquiescence, and seven or eight years were spent in unfruitful controversies. Mennas, the Patriarch of Constantinople, and others, agreed in condemning the three articles, but Justinian could not do as he wished with the Bishops of Illyria and North Africa. Vigilius thus encouraged, refused to subscribe, and in 551 was obliged to abscond. Then it was determined that a General Council for the determination of the dispute should be assembled at Constantinople in 553, under the Patriarch Eutychius, who had succeeded Mennas; Vigilius was invited to take part in this Council, but declined, and the Council therefore decided according to the imperial edict. Several bishops of Illyria and North Africa were deposed and banished. Still the object sought of reconciling the Monophysites to the dominant party was not attained, and the unstable character of the Roman Bishop caused a schism in the Western Church, the Churches of Istria and others renouncing fellowship with the Roman Church.

A party among the Monophysites, who followed the doctrines of Xenayas and of Julian, Bishop of Halicarnassus, derived, as a consequence from the union of the Deity and humanity in one nature in Christ, the proposition that the body of Christ, even during His earthly life, was not subjected, by any necessity of nature, to wants such as hunger, thirst, and pain; but that by a free determination of His own will, He subjected Himself to all these things for the salvation of man: which view went under the name of APHTHARTODOCETISM [q.v.]. To this branch Justinian allied himself towards the close of his reign, and was preparing to make it a law when he died, in 565. The Alexandrian section of the Aphthartodocetæ were called GAIANITÆ from their leader Gaianus, whom they made Patriarch in opposition to Theodosius, who had been appointed by the Emperor.

In Egypt the Monophysite party continued to exercise an important influence. The sect was revived in the sixth century by Jacob Baradæus, a monk of Nisibis, who became Bishop of Edessa, and at his death he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The Syrian Monophysites were called from him JACOBITES [q.v.]. They still exist in Egypt under the name of COPTS, and also in Armenia. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, to show that they are the lineal successors of Ignatius, who was Bishop of Antioch in the first century, and consequently the lawful Patriarch of Antioch. In the seventeenth century a small body of Asiatic Monophysites joined the Church of Rome; but the Africans have resisted all attempts to bring them under the Papal yoke.

**Monotheism.**—The word implies the belief in, and worship of, *one* God, as distinguished from the worship of many gods, or Polytheism. Canon Rawlinson has shown that in very early times monotheistic beliefs prevailed; but they seem to have been more or less vague—the sense of some mighty power ruling in nature, perhaps analogous to the Great Spirit of the Indians of North America. However this may be, the religion of heathen people in ancient (and modern) times appears to be polytheistic, or to have become so at the beginning of history. There are now three great monotheistic religions: Judaism, Christianity, and Mohammedanism. All agree that God has spoken to man "at sundry times and in divers manners"; that He has thus communicated a special knowledge of His mind and will to the Patriarchs, to Moses and the Prophets. At this point Judaism ends. Christians add that God perfected this revelation of Himself in the Divine Person of Jesus Christ. Mohammedans regard Christ as a teacher sent from God, but revere the Prophet of Mecca as the bearer to mankind of the last and most precious disclosures of the Divine Will. It will thus be seen that these monotheistic religions depend on special revelations from God—that to the Jews, of the unity of the Godhead, being the starting point of all; for Mohammedanism doubtless borrowed its strict belief in one God from the Jews.

**Monothelites.** — This heretical sect arose in the Eastern Church in the seventh century, through a desire to bring the doctrines of the MONOPHYSITES [q.v.] into harmony with the orthodox doctrines of the Church. The Emperor Heraclius was assured by one Paul, a man of great influence among the Armenian Monophysites, that the peace of the Church might be restored by the reaffirmation of the decrees of Chalcedon with the addition of the proposition that after the union of the two natures, there was in Jesus but one will and one operation, which was partly Human and partly Divine. Cyrus, whom Heraclius had raised from the Bishopric of Phasis to the Patriarchate of Alexandria, assembled a Synod at Alexandria in 633, whereat this doctrine was affirmed, and, in consequence, vast numbers of the Eutychians became reconciled to the Church. The Patriarch of Jerusalem opposed, and appealed to the Bishop of Rome, Honorius, who declared in favour of the Monothelite doctrine. In 639 Heraclius issued his *Ecthesis*, or "exposition of the faith." It was accepted by the Eastern Church, but condemned by Pope John IV., successor of Honorius. This was followed by the "Type," issued by the Emperor Constans II., forbidding all controversy concerning the Will of Christ. But both parties were too embittered now to keep silence, and a Council called by Pope Martin in 649 condemned the heresy, heretics, and both edicts together—an act which caused the Emperor to condemn Pope Martin to death, though the sentence was commuted to banishment to Cherson. The Monothelite doctrine was finally condemned at the Sixth Lateran Council at Constantinople [680–1], and it was decided that Christ has "two natural wills and two natural operations, without division, without conversion or change, with nothing like antagonism or confusion;" but that the Human will is subject to the Divine. Anathemas were also pronounced on the leaders of the heresy, and repeated for three centuries by the successors of Pope Honorius.

**Monsell,** HARRIET, sister-in-law of John S. B. Monsell, died Easter Day, 1883. She was the daughter of Sir Edward O'Brien, of Dromoland, in Ireland, and married the Rev. Charles Monsell. On her widowhood in 1850 she resolved to give herself up to the work of the Church; she accordingly resided at Clewer, and gave her active help in the House of Mercy which the Rev. T. T. Carter had originated in 1849. She lived with an invalid

sister in Windsor, and when she went to and fro to the old house which had been purchased for the House of Mercy, there was not even the nucleus of a sisterhood; but no more happy association of characters can be imagined for the creation of a work like the sisterhood of St. John the Baptist at Clewer than Harriet Monsell's and Mr. Carter's. She was neither literary, scholarlike, imaginative, nor critical; but hers was the brightest and gayest of natures, with a quick, clear knowledge of men and manners, and the sharpest common sense. Her sympathy was a vast power. A community larger than most colleges, having within the walls of the mother house almost an equal number of female penitents, with about twenty other centres of work in hospitals, schools, orphanages, penitentiaries, and missions, besides a large number of associates of both sexes,—the bare enumeration of these represents a sphere adequate to the capacity of the widest sympathy. But quite outside all these demands on the Mother Superior of a "religious house," Harriet Monsell was the adviser and comforter of numerous friends; no one could be said to be more accessible than "the Mother of Clewer." She was one of the most hopeful women in the world. With a consciousness that she was dead against the stream of public opinion during twenty-five years of a notorious work, having to overtake and overpass prejudice at every stroke, committed to a venture of great audacity, insisting on the creation and extension of a work absolutely new in the English Church, with no optimistic and sentimental ignoring of hard and ugly facts,—she lived by hope, and the cheerfulness of her life was the beautiful product of this hopefulness of her soul. Seventy sisters followed their foundress to her grave.

**Monsell,** John S. B. [*b.* 1811, *d.* 1875], sacred poet, born in Ireland and educated at Trinity College, Dublin, was examining chaplain to Bishop Mant, and became Vicar of Egham, Surrey, in 1853, and Rector of St. Nicholas, Guildford, in 1870. His poems are very sweet and devout, and some of his hymns are very popular.

**Monstrance** or **Expository.** — The vessel in the Roman Church in which the Sacrament is exposed to the gaze of the faithful on solemn occasions. The vessel is usually of gold or silver, with a tall stand, on which is a circle of crystal through which the *host* is visible, and this is surrounded by rays to represent the sun.

**Montalembert,** Charles Forbes, Count de [*b.* 1810, *d.* 1870].—A devout lay writer of great influence of the Roman Church. He was born in England, but came of an ancient family of Poitou; his father was for some time French minister in the Court of Sweden; his mother was Scotch. He was chiefly educated in the University of Paris, but spent a good deal of his youth in Sweden. While quite a young man he formed an intimate acquaintance with the Abbé Lamennais, then the ardent advocate of an alliance between Catholicism and Democracy, and they started as their organ a journal called the *Avenir*. They entered on a fierce contest with the University of Paris, denounced its monopoly of education, and, to prove the superiority of their system, Montalembert, in conjunction with Lacordaire, opened a "free school" without the licence of the authorities, for which he was prosecuted. In 1835 he was censured by Pope Gregory XVI. for advocating the union of Catholicism and Democracy, and two years later was again in collision with the Government of the day on the question of religious liberty, and made his three famous speeches in the Chamber of Peers—on the Liberty of the Church, the Liberty of Instruction, and the Liberty of the Monastic Orders. On this occasion he declared himself the defender of the Society of Jesus. In 1845 he founded the Committee of Religious Associates, and in 1848, after the Revolution was accomplished, became a member of Louis Napoleon's Legislature, and received the Legion of Honour. At this period he was constantly in collision with Victor Hugo. His adhesion to the Bonapartes did not long endure, for, indignant at the decree of 1851 confiscating the property of the Orleans Princes, he detached himself from the Government, and from that time till his death was a bitter opponent of the Imperialists. In 1851 he was elected a member of the French Academy. In 1857 his parliamentary career came to a close, and the following year he was sentenced to a fine and imprisonment for an article published in the *Correspondant* (a monthly periodical, the organ of the Liberal Catholic party) referring to the Indian debates in the English Parliament, and satirising the institutions of France. The Emperor remitted the penalties, much to the indignation of the accused, who professed to consider himself dishonoured by this course, and he soon brought on himself a new prosecution for an article in the same periodical on the Imperial policy towards the Pope.

Montalembert was a great orator; besides the speeches mentioned above, he made two specially famous, on the murder of the Pope's minister Rossi and on the *motu proprio* of the Pope. He spoke and wrote English perfectly, and had an accurate acquaintance with English literature. A key to his political views may be found in his admiration of Edmund Burke; he had great sympathies with Ireland and Poland. He is best known in England as a brilliant writer; his first important work was a *Life of St. Elizabeth of Hungary*, published in 1830, and his latest, and most important, *The*

*Monks of the West.* One of his minor productions, *The Political Future of England* [1855], excited much interest and some controversy on this side of the Channel. He was also the author of *Pie IX. et Lord Palmerston* [1856]; a pamphlet on Poland, *Une Nation en Deuil* [1861]; a biographical sketch of Lacordaire; the pamphlet *L'Église libre dans l'État libre; le Pape et la Pologne*, besides divers articles in the *Encyclopédie Catholique* and the *Correspondant*. He died March 15th, 1870, at his residence in Paris.

**Montanists.** [MONTANUS.]

**Montanus,** the founder of the sect of the Montanists, was born at Ardaba, a town of Mysia, on the borders of Phrygia, whence the sect was frequently called the Phrygian or Cataphrygian. He is said to have been originally a priest of Cybele. He began to teach about A.D. 170 that he was the inspired instrument through whom the Paraclete or Comforter was to supplement the teaching of the Apostles, and communicate a further revelation. Two wealthy Phrygian women, Maximilla and Priscilla, also professed to be inspired in like manner, and the words let fall by them in their fits of frenzy were reverently received by their followers.

Councils of Asiatic bishops were held to consider these pretensions, at which the Montanists were condemned and excommunicated, and their leader characterised as possessed with a devil. Many of the Western Churches also wrote condemning them; but, nevertheless, the heresy spread over many parts of Asia, Africa, and Europe.

The "revelations" of Montanus did not affect the main articles of the Christian Faith; they were chiefly concerned with points of discipline. He taught that it was unlawful to admit to absolution those who were guilty of serious crimes after baptism, even though they should repent; that flight during persecution was unlawful; that second marriages were adulterous; that it was unlawful for Christians to be present at the games of the circus or amphitheatre, or to bear arms in defence of their country. He enforced rigid abstinence, and increased the number of fasts, as well as making the manner of observance more severe. He held the doctrine of the Millennium, and pointed out the ruined city of Pepuza in Phrygia as the site of the New Jerusalem. The idea underlying his teaching, viz., the speedy advent of Christ and the revelation of it to Himself as a forerunner, has more than once reappeared in the Church, even down to the present century.

At a later period the Montanists split up into numerous branches: as the Priscillians, named after Priscilla, and the Pepuziani, named from the city of Pepuza.

Among his many adherents, the most noticeable was TERTULLIAN [q.v.].

**Monte Casino.**—A celebrated monastery built on a mountain of the same name, which overhangs the town of San-Germano, between fifty and sixty miles north-west of Naples. This monastery was founded by St. Benedict in 529. Towards the end of the sixth century it was destroyed by the Lombards, and the monks took refuge in Rome, where Pope Gregory gave them St. Andrew's Church. In 720 the monastery was restored, but in the ninth century it was plundered by the Saracens, and then finally it was re-established towards the close of the tenth century. It was one of the very richest of the Benedictine establishments, having four bishoprics and many livings attached to it, besides a great deal of landed property, which brought in enormous revenues. Its library contained many treasures, and from its printing press some important works have issued, its monks being noted for their learning. The medical school, founded by Abbot Bertharius in the ninth century, had a great reputation. The buildings suffered much from an earthquake in 1349. The monastery was secularised in 1866.

**Montenegrin Church.** — A sect of the Greek Church in the south of Albania. It is under the Most Holy Synod of Russia, but differs from the Oriental Church in rejecting images, crucifixes, and pictures.

**Montfaucon,** BERNARD DE.—A Benedictine of the Congregation of St. Maur and a great antiquarian [*b.* in Languedoc, Jan. 17th, 1655, *d.* at St. Germain-des-Prés, Paris, 1741]. He entered the military profession, but on the death of his parents left the service, and in 1675 entered the Congregation of St. Maur. In 1688 he, together with the Fathers Anthony Pouget and James Lopin, published a collection of Greek remains, *Analecta Græca*; also a tract upon the history of Judith [1690] and a new edition of the works of St. Athanasius in Latin and Greek [1697]. In 1698 he started for Italy, where he collected many antiquities and consulted the manuscripts in the Italian libraries, and, on his return three years after, published an account of his experiences in the *Diarium Italicum*. Among his other works are two volumes of the Greek Fathers never before printed, with a Latin translation and notes [1706]; the *Palæographia Græca*, a tract concerning the original form and progress of the Greek alphabet [1708]; a new edition of the works of Origen and St. Chrysostom, and a French translation of Philo's *Contemplative Life*, with notes to prove that the Therapeutæ were Christians.

**Montgomery,** JAMES [*b.* 1771, *d.* 1854]. —Religious poet. He was the son of Irish parents, but born at Irvine in Ayrshire. His father was a Moravian preacher, and, at seven years of age, James was sent to the Moravian school at Fulneck, near Leeds, with the object of his ultimate training

for the ministry. But he was unable to fix his mind to the severer studies, and a poetic instinct developed in him ; he read by stealth Milton and Cowper, and gave much of his time to composing hymns. His teachers declared him dull and incompetent to carry out the studies of the place; he was therefore taken from school and apprenticed to a baker at Mirfield, near Fulneck, but ran away when sixteen years old. In 1789 he was employed by Mr. Gales of Sheffield, and eventually he became editor and proprietor of the *Sheffield Iris*. He was twice imprisoned on account of publishing some political articles. In 1806 he published his poem *The Wanderer of Switzerland*, and, taking a great interest in the emancipation of the slaves, he wrote in 1809 a poem on this subject called *The West Indies*. *The World before the Flood* was published in 1812. After this time his life became a distinctly religious one; he wrote many hymns and minor poems, which were collected and published in 1851, and another volume called *Original Hymns, etc.*, in 1853.

**Montgomery,** Robert, was born at Bath in 1807. Nothing is known of his boyhood, but he appeared before the world as an author at an early age. In 1828 he published *The Omnipresence of the Deity*, a poem which was so popular that it passed through eight editions in as many months. In 1830 he entered at Lincoln College, Oxford, and was ordained five years afterwards. From that time till 1842 he produced no literary work. He became curate of Whittington in Shropshire for a few months, and then went to Percy Street Chapel, London. In 1838 he removed to St. Jude's Episcopal Chapel in Glasgow; but his preaching raised so much controversy that, after four years, he returned to London. He died in 1855.

His works were severely censured by Macaulay, but commended by Southey. Among them the most famous, after *The Omnipresence of the Deity*, are *Satan*, *The Messiah*, *A Vision of Heaven*, *A Vision of Hell*, *Lyra Christiana*, *The Angel of Life*, etc.

**Monumental Brasses.** [Brasses.]

**Monuments of the Dead.**—A monument, from the Latin *moneo*, "I remind," is a structure intended to keep some remarkable person in memory. Thus among the religious monuments may be reckoned memorial churches, windows, altars, schools, etc.; but those which are usually understood by the name are the tablets put up on the walls of churches or raised in the cemeteries.

The earliest monuments now extant in England seem to date from the Norman Conquest. The form is often that of a stone sarcophagus, prism-shaped, to preserve them from the weather, as they were in the open air and without inscription. They were first ornamented about the year 1160. Carvings appeared on them, armorial bearings, the insignia of those to whose memory they were raised, etc., and as the sculpture improved, the sloping roofs disappeared, so that in the thirteenth century the monuments were flat. Soon the human figures were added with their insignia and in full dress, so that antiquaries often ascertain the costume of the times from the monuments. In the fifteenth century skeletons in shrouds were first used, and these were succeeded by corpses with the head bound up and the feet tied. Also religious allegories were more and more used, such as pictures of the soul of the dying carried to heaven by angels, etc. The tombs gradually rose in height, and arches were raised over them and canopies to protect them from the weather, till it became the custom to place them inside churches. It was found, however, that they took up too much room, so in the fifteenth century the custom began of annexing chapels to churches to contain the monuments. The custom of fixing memorial tablets against the wall in order to gain more room, did not come into use till after the Reformation.

With regard to the inscriptions, as has been said, the first monuments have none. Up to the twelfth century the churchyard epitaphs were written in Latin. Then French was used written in Lombardic characters, till the middle of the fourteenth century; from that time English and Latin have been used.

**Moralities.**—A form of religious drama in which allegorical representations of vices and virtues took the place of biblical characters. They were invented in France at the beginning of the fifteenth century, and found much favour in England, but seldom occurred in Germany.

**Moral Law** is distinguished from [1] Natural and [2] Judicial Law. By the former we mean the Laws of Nature, which we are compelled by necessity to obey, seeing that they are out of our control. Judicial Law is law made by a State, the infraction of which involves penalties ordained by that State, and to which a man may be said to be bound by the fear of those penalties only, seeing that he may, in his conscience, doubt whether the law is, in the abstract, right. Thus a man who pays his tithe or poor rate, or refrains from his business on Sundays, may consider, in any of these cases, that the law ought to be altered; but, so long as it is not, he has no choice but to obey. But Moral Law begins with the human will; does not say to it, "You must recognise the necessity of obedience, whether you agree with the commands or not," but says instead, "Obey because obedience is right in itself." The moment external compulsion comes in, Moral Law ceases to be of effect. The basis of Moral Law, then, is religion, the sense in the soul of Duty towards its Creator, and the purpose for

which He created it. And the enemy of Moral Law is selfishness. Mere self-seeking may assume many forms, without making a man absolutely repulsive as a hardened ruffian, or apparently contemptible as one living only for enjoyment and idleness; but its essence is the same, and it is opposed to the idea of duty. On the other hand, the man who recognises that he is under Moral Law recognises that he is a member of a great community; that he is sinful, but can be holy; is weak, but can find strength; can assert the Divine element in himself by taking voluntary service under Him who made him, by crying to the Creator of the whole universe, "I am Thine, O save me, for I do not forget Thy commandments." The recognition that all created things, from the lowest organism upwards, fulfil their part, is an incentive to him to fulfil his, and therefore Moral Law comes to him with an authority which the mere law of the land could not have, bidding him be pure and gentle, truthful and high-minded, brave and able, courteous and generous, dutiful and useful, through Jesus Christ, whose very appearance in this world was in order that He "might fulfil all righteousness."

**Moral Philosophy.** — Philosophy is literally "the love of wisdom" [*philein*, "to love"; *sophia*, "wisdom"]. When men search after knowledge among the things which are seen, we call it *physics* [*physis*, "nature"]; when they recognise that this inquiry must be extended beyond these things, in search of a basis which is greater than this visible world, such inquiry becomes *metaphysical* [*meta*, "beyond]." And when the inquiry leads to the confession that a duty is laid upon us by what we learn, and that wisdom involves obedience to what is right, we come to *Moral Philosophy*. One of the oldest books in the world propounds this in perfectly exact language in the question: "Where shall wisdom be found, and where is the place of understanding?" [Job xxviii. 12.] He pronounces such a quest of more importance than the search for silver and gold. The Book of Proverbs declares that it is written to promote that search: thus we have a Hebrew philosophy in the Old Testament. Simultaneously the like inquiry was going on all over the heathen world, and Chinese, Hindoo, and Persian philosophies have come down to us as well as Jewish and European. Greek philosophy is historically divided into two portions—that before and that after Socrates. To the first period belong Thales, Heraclitus, Pythagoras, Zeno, of all of whom but imperfect records remain; to the second belong the great names of Plato and Aristotle. The Greek conception of Deity was pre-eminently that of the "counsellor." The Roman was that of the "ruler," and Roman philosophy was more mundane than the Greek, and less transcendental. One of the great excellencies of the philosophic poet Lucretius is his deep earnestness of purpose; but the thoughts as well as the style of Roman literature largely imitated the Greek.

In the first two centuries of Christianity lived two noble heathen moralists, Seneca and M. Aurelius. The seat of the first Christian School of Philosophy was Alexandria, and it has a splendid roll of names to show, of which Clement of Alexandria is the greatest. [CLEMENT; NEO PLATONISTS.] In the fourth century we have ATHANASIUS, and a little later AUGUSTINE; in the fifth, Boethius; in the sixth, Pope GREGORY THE GREAT: he may be said to close the first period of Christian philosophy. The second begins with the time of Charlemagne. In the first ages the great controversies had been on the Nature of God. Then began those on the subject, first, of Predestination and Freewill; then on the Sacraments, and chiefly on Transubstantiation. The Dark Ages, as the ninth and tenth centuries have been truly called, were barren as to learning, full of political intrigues and ignoble struggles, while the Papacy was a centre of harlotry. During this period philosophy found its most congenial home with the Mahometans, among whom Mathematics and Natural Science made great progress. Then came the age of the SCHOOLMEN [q.v.], Lanfranc, Anselm, Abelard, Peter, Albert, Aquinas, Lombard, and the rest. The rise of the Mendicant Orders in the beginning of the thirteenth century marked the beginning of a new age. They acquired dominion in the universities, beginning at Paris, and the benefit they wrought was to substitute common sense and practical usefulness for the word-splitting and trifling to which the School Philosophy had sunk. Their theology was more human and real; not profitless dialectic. The fifteenth century saw the dawn of the Reformation; the foremost name is that of SAVONAROLA. The revival of learning is followed by the preaching of Luther in the first half of the sixteenth century, and in the second half comes the great battle between the principles of Loyola and of Calvin. This may be regarded as the last great battle fought on the old ground, the division being between the principles of absolute obedience to the Church, and freedom of the conscience. New ideas have sprung up since then, which have modified the opinions of the partisans of both sides. The main elements of those new ideas have been the vast discoveries in science and in historical criticism, and also the new political doctrines which changed conditions have brought into being. Questions concerning right and wrong, the absolute good, the final destinies of men, are still debated as keenly as ever, but in very different methods from those used by the controversialists of the sixteenth century.

In the above sketch we have not attempted to distinguish between varying opinions of

abstract doctrine. We return to the fact that moral philosophy means questions concerning human action and moral excellence. The two words *Ethics* and *Morals*, the one of Greek and the other of Latin derivation, are commonly regarded as synonymous, yet there is a difference between them illustrative of the difference of the Greek and Roman character. An *ethos* is a habit of the mind, an inward disposition; the *mores* are the outer result of such habit, "customs" or "manners." The will, then, being set in some given direction, moral philosophy inquires concerning that direction, and asks, "What is *good?*" Or, in other words, what should man set before him as his supreme aim? Is seeking after happiness the same as seeking after goodness? The answer of the conscience and of Christianity declares that there *is* a supreme good, and that the duty of man is to conform himself to the acknowledged standard of good. Hence there is a right and a wrong *per se*, which, though defined by human enactments, do not rest upon them, but are determined by the Divine Will, and have their foundation in the character of God. The faculty by which we recognise such distinction, and judge actions according to it, we call the "Conscience." "There is a principle of reflection in men," says the greatest English moral philosopher, Bishop Butler, "by which they distinguish between, and approve or disapprove, their own actions. We are plainly constituted such sort of creatures as to reflect upon our own nature. The mind can take a view of what passes within itself, its propensions, aversions, passions, affections, and of the several actions consequent upon them. In this survey it approves of one, disapproves of another, and towards a third is affected in neither of these ways, but is quite indifferent. This principle in man is conscience." Conscience implies responsibility, and hence comes the anticipation of judgment, the sense of guilt or of merit.

But this general principle has modifications. An act may be in itself good or bad, but the agent's part will be affected by circumstances out of his own control. Virtue implies deliberate choice of good for its own sake when there is free will, and resolution to hold that choice. And good for its own sake is love, first towards God and then towards all which is like Him, or is capable of being made like Him. But society is so complicated that one man may be hindered from pursuing methods which to another are easy. We cannot therefore judge one another; only Omniscience can determine the responsibility of individuals. We are bound to judge overt acts by the Divine law, and in a thousand cases to visit offences by penalties; but to dissect motives, to reckon all the thousand influences within and without each individual, his education, his circumstances, his constitution, this is beyond our power. Moral philosophy declares to man his duties and obligations. Those duties concern himself, his own being and happiness, and also his fellow creatures. Thus the "Duty to God and my neighbour" in the Catechism of the Church of England may be called the Church compendium of Moral Philosophy. The final result of all such duty is happiness—*i.e.* the rest of man on finding all that he has been seeking after. But religion having taught us that this peace cannot be found so long as our aim is selfish, and is only to be obtained by seeking the supreme good—that is, God—we realise the truth of the Divine paradox of Christ, "He that will save his life shall lose it, but he that will lose his life for my sake the same shall find it." Not Utilitarianism, nor yet selfish ease or enjoyment, but obedience to duty, because that is obedience to the Supreme Good, this is the perfect happiness, and towards this the voice of God is evermore calling His children.

**Moravians** or **United Brethren.**—After the expulsion of the Protestants from Bohemia, as described at page 162, many of them met secretly for devotion, and from time to time fled into the Protestant States of Germany. In 1722 they were permitted by Count Zinzendorf to settle in his territory, and he ultimately became the head of their Church. It was in contemplation to affiliate themselves to the Lutheran Church, but on casting lots it was decided to remain a separate body under the name of "Unitas Fratrum." They at once began to send out missionaries to preach the Gospel in distant lands, Count Zinzendorf, who had been banished from Germany, himself taking the leadership of the "Congregation of Pilgrims," as he termed his fellow-labourers. Their first field of work was in the West Indies, then in Greenland, and since that in South Africa, Australia, and among the North American Indians. Their first establishment in England was in 1742; here they now have about thirty-four chapels.

The Moravian doctrines are in accordance with the Confession of Augsburg. The following Declaration was adopted in 1775 at a General Synod held at Barby near Rugby:—

"The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this—that *by the sacrifice for sin made by Jesus Christ, and by that alone*, grace and deliverance from sin are to be obtained for all mankind. We will therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:—

"1. The doctrine of the universal depravity of man: that there is no health in man, and that, since the Fall, he has no power whatever left to help himself.

"2. The doctrine of the Divinity of Christ: that God, the Creator of all things, was manifest in the flesh, and reconciled us to Himself;

that He is before all things, and that by Him all things consist.

"3. The doctrine of the atonement and satisfaction made for us by Jesus Christ: that He was delivered for our offences, and raised again for our justification, and that, by His merits *alone* we receive freely the forgiveness of sin and sanctification in soul and body.

"4. The doctrine of the Holy Spirit, the operations of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"5. The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."

The Moravian Church is in form episcopal, its bishops claiming direct descent from those of the old CHURCH OF BOHEMIA [q.v.]. They have also presbyters and deacons. The Church is governed by a board of Elders, who are chosen at the general synods held at periods varying from seven to twelve years. One of these which has the general supervision of the whole society is held at Herrnhut, the cradle of the Moravian Church, for which reason the Moravians are sometimes called HERRNHUTERS. There are female elders, but they have no vote at the conference. The Sacraments of Baptism and the Lord's Supper are administered much in the same way as in other Protestant Churches. In some settlements the latter ordinance is celebrated on every fourth Saturday evening, in others on every fourth Sunday. The deacons distribute the consecrated bread to all the communicants standing, who then kneel down and eat it altogether; they then stand and receive the cup in turn. Formerly feet-washing was observed before partaking of the Communion, but now this ceremony is confined to Maundy Thursday. They use a great deal of music, both vocal and instrumental, and at their morning service they have a litany and extemporary prayers. Occasionally they hold love-feasts, in imitation of the *agapæ* of the early Church. The desirability of a marriage is often decided by lot, and previous to marriage the sexes in many places occupy separate establishments, called the "Single Brethren's Houses" and the "Single Sisters' Houses." Several Elders usually attend the death-bed of a Brother and prepare him for the end by prayer, singing, and laying-on of hands. They have a custom on Easter Day of the whole congregation meeting at sunrise in the burial-ground, where they hold a solemn service, commemorating by name all those who have died during the previous year.

In Europe and America the number of actual members of the Moravian Church does not exceed 18,000; but it is supposed that nearly 100,000 more are under the spiritual care of their ministers. In England they have schools at Fulneck in Yorkshire, Fairfield in Lancashire, and Ockbrook in Derbyshire; in Ireland, at Gracehill, Antrim. On the Continent Herrnhut is still their centre, and they have separate communities in Silesia, Konigsfeld in Baden, Neuwied on the Rhine, Christianfeld in Holstein, Zeyst near Utrecht, and Sarepta on the borders of Asiatic Russia, besides organised societies at Berlin, Potsdam, Copenhagen, Stockholm, St. Petersburg, Moscow, etc. In the United States they have separate communities at Bethlehem (which ranks in size next to Herrnhut), Nazareth, and Litiz in Pennsylvania, and at Salem in North Carolina. Besides these there are congregations at Newport in Rhode Island, Philadelphia, New York, etc., and several country congregations scattered through Pennsylvania, the members of which generally dwell on their plantations, but have a common place of worship. In their separate communities they do not allow the permanent residence of any persons as householders who are not members in full communion, and who have not signed the written instrument of brotherly agreement upon which their constitution and discipline rests; but they freely admit of the temporary residence among them of such other persons as are willing to conform to their external regulations. Each community has to provide for the erection and maintenance of a church, the support of its ministers and schools; but the individuals are as entirely independent in their private property as other persons, and do not have, as has often been stated, a community of goods. Their schools have sustained a very considerable reputation in Europe and America; there is, especially, one at Niesky, in Upper Lusatia, where they maintain a higher classical institution, where those receive a preparatory education who intend to embrace the liberal professions, or be prepared for the ministry.

The Moravians have been particularly active in missionary work; among their principal missions are those among the negro slaves in the three Danish West Indian islands; in Jamaica, St. Kitts, Antigua, Barbadoes, Tobago, and Surinam; in Greenland; in Labrador among the Esquimaux; at the Cape of Good Hope among the Caffres and Hottentots; and in North America amongst the Indians and Cherokees.

It is a general principle of the society that their social organisation is in no way to interfere with their duties as citizens, or as subjects of Governments under which they live, and wherever they are settled.

**More,** HANNAH, was born at Stapleton, near Bristol, in 1745, the daughter of a village schoolmaster, who soon after her birth removed to Bristol. At the age of sixteen she wrote a pastoral drama, *The Search after Happiness*, and in the following year a tragedy based on the story of Regulus and called *The Inflexible Captive*. She was introduced to

Garrick, through whom she became known to Dr. Johnson, Sir Joshua Reynolds, and others, and became a great favourite in society. But after living in London for about five years she became convinced that the life she led was not befitting to a Christian, and determined to give up the drama and retire into the country. During her transition state she wrote her *Sacred Dramas*. In 1786 she fixed her residence at Wrington, about ten miles from Bristol, where, four years later, she was joined by her sisters. In 1802 they all removed to Barleywood, where her sisters died, and she remained there till 1828, when she went to Clifton, and died there in 1833.

The works which Hannah More wrote during the second part of her life are too numerous to mention, but the chief were:—*Thoughts on the Manners of the Great, Strictures on the Modern System of Female Education, Estimate of the Religion of the Fashionable World, Cælebs in Search of a Wife, Practical Piety, Christian Morals*. She was the writer of one of the first of the *Cheap Repository* tracts, which she called *The Shepherd of Salisbury Plain*.

She was one of the great reformers of the manners of English society. She is said to have gained thirty thousand pounds by her books, a third of which she bequeathed to the poor.

**More,** Henry, Christian Platonic philosopher [*b.* 1614, *d.* 1687], was educated at Eton and Cambridge, where he devoted himself to the study of philosophy, and was dissatisfied with all systems till he found rest in the writings of Plato. He became a Fellow of Christ's College, and lived there as a private tutor, refusing the mastership of his college, a bishopric, and other preferments, the only one he would accept being a prebendal stall at Gloucester.

More was of opinion that the Hebrews had transmitted their wisdom to Pythagoras, and he to Plato, and that therefore Platonism contains the principle of Divine philosophy. His writings, though tinctured with mysticism, show great piety and a liberal spirit. The chief works are *Philosophical Poems*, which were published in 1647, and contain the germ of most of his speculations; *Conjectura Cabalistica, The Mystery of Iniquity, A Key to the Revelation, Enchiridium Ethicum, Enchiridium Metaphysicum, An Apology for Descartes, The Immortality of the Soul*, etc.

**Morelstshiki** or **Self-immolators.**—A fanatical sect of the Eastern Church residing chiefly in Siberia. They have received their name from their custom of meeting on a certain day in each year, and digging a deep pit, which they fill with wood, straw, etc., and, having set fire to the pile, several leap in and perish, while the others sing triumphant hymns. Their doctrines are unknown, as they have never been committed to writing, but they are believed to hold the Sabellian heresy, and also to deny the Death and Resurrection of Christ.

**Morganatic Marriages** are those which take place between a man of high rank and a woman of inferior standing, in which it is agreed that neither the woman nor her children shall enjoy the rank of her husband.

**Morin,** John, Father of the Oratory, illustrious for his virtue and learning, born at Blois in 1591, of Protestant parents, studied at Leyden, and, returning to Paris disgusted at the controversies between the Calvinists and Arminians, turned Roman Catholic, and entered into the Congregation of the Fathers of the Oratory. He devoted himself specially to the conversion of the Jews, and wrote in defence of the Septuagint's translation, which he caused to be printed at Paris in 1628, and which he defended in a work printed in 1629, and entitled *Exercitationes Biblicæ*. His learning and judgment were so great that Pope Urban VIII. desired to see him, and he went to Rome, where he endeavoured to advance the union of the Greek Church with the Roman. But Cardinal Richelieu obliged his superiors to call him home. He edited and translated the Hebrew Samaritan Pentateuch (which had not been mentioned since St. Jerome's time), causing it to be printed in the Paris Polyglot Bible. He died in 1659.

**Morley,** George, D.D., Bishop of Winchester [*b.* in Cheapside, 1597, *d.* at Chelsea, 1684]. He was educated at Westminster, and Christ Church, Oxford. Charles I. made him a canon in 1640. He was a faithful follower of the King during the Civil War, and gave the profits of his canonry for some years to the Royalist cause; he also refused to sit in the Westminster Assembly, though nominated thereto by both Houses. In 1648 Morley was imprisoned by the Parliament, but went abroad in the following year. He remained at the Hague for nearly ten years, and only returned, at the request of the Royalists, to convert the Presbyterians to Episcopacy, and to restrain the impatience of the Royalists from leading them into rash actions. At the Restoration he was rewarded for his services by a presentation to the Deanery of Christ Church, and then to the Bishopric of Worcester, whence he was transferred to Winchester in 1662. Though an enthusiastic Royalist, Morley was a strong Calvinist in his theology. He was a most munificent benefactor to his See.

**Mormons** or **Latter-Day Saints.**—Mormonism is one of the most remarkable religious movements of modern times. The word is derived from the Gaelic *mor*, "great," and the Egyptian *mon*, "good," thus meaning "great good." The founder of the sect was Joseph Smith, born, in 1805, of humble parentage at

Vermont, in the United States. In 1815 he removed, with his parents, to Palmyra, New York. His father was a man of a peculiar temperament, a visionary, who spent much time in searching for hidden treasure, and his son seems to have inherited his eccentricities in an intensified form. When about fourteen years of age, Joseph Smith says that he was pondering on the importance of preparing for a future state; he was perplexed by the variety of opinions held by different denominations of Christians and betook himself to prayer that he might see his way out of the difficulty. He thus describes what happened: "I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known to me. On the evening of the 21st of September, 1823, while I was praying unto God and endeavouring to exercise faith in the precious promises of Scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

"I was informed also concerning the aboriginal inhabitants of this country, and shown who they were and from whence they came; a brief sketch of their origin, progress, civilisation, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, 1827, the angel of the Lord delivered the records into my hands. These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record by the gift and power of God."

This translation, it is said, constitutes the *Book of Mormon*, which is considered by its disciples as revealed Scripture.

The news of his alleged discovery attracted much attention, and Smith was so persecuted that he had to take refuge in Pennsylvania, carrying away his precious book in a barrel of beans. Mormon was said to be a prophet in the fourth or fifth century, who had engraved on plates the history of the troubles of the American Israelites, and his son Moroni concealed them in a hill called Cumoræ, about A.D. 420. They are said to contain many prophecies concerning the colonising of America by a direct tribe of Jews, for which reason the Mormons claim direct Jewish descent. The Mormons urge in favour of the authenticity of the Book of Mormon, that it was an impossibility for it to have been written and invented by an uneducated man like Smith; and to account for the non-production of the engraved plates, they say that Smith was forbidden by distinct revelation to show them to any of his disciples. It is alleged, on the other hand, that about 1809–12 Solomon Spaulding, who had once been a clergyman, wrote a tale on the supposition that the American Indians were the lost ten tribes of Israel, in which the names Mormon and Moroni frequently occur; and that the MS. found its way into the hands of Sidney Rigdon, one of Smith's earliest followers.

The Book of Mormon was followed by a Book of Doctrine and Covenants, which contained

the further revelations which it was supposed were made to Smith as the Church needed them.

The "Church of Jesus Christ of Latter-Day Saints" was organised on April 6th, 1830, at Manchester, in the State of New York. There were about thirty members. Churches were formed in the States of New York, Pennsylvania, Ohio, Indiana, and Missouri, notably in the last-named State, in Jackson County. Here they made large purchases of land; but popular hostility was so great that, in 1833, they were driven from their settlement, and they removed to Clay County. But they were not to be left unmolested. In 1838, Joseph Smith and his brother Hiram were imprisoned, and the Mormons sought a new resting-place at Commerce, in the State of Illinois. This place they at once enlarged, and called Nauvoo, or "Beautiful." Their prophet was made "Mayor" of the city, and "General" of a body of militia. In 1841 they were commanded by a "revelation" to build a superb temple, towards which each member should give a tithe of his property. In a few years they numbered 20,000 inhabitants. But suspicion and hatred followed the Mormons; every crime committed in the neighbourhood was charged on them; their doctrine of polygamy made them a public scandal; and at length the editors of a newspaper which had been suppressed for publishing some scandal about Smith, in revenge got a warrant against him and his brother Hiram, and they were thrown into prison at Carthage, where they were shot by the mob, June 27th, 1844. This act of lynch law made a martyr of one who otherwise would have been detected as an impostor or fanatic, for his own followers had become suspicious of him, and the folly of the revelations was becoming more and more apparent. But now all was changed.

Sidney Rigdon and Brigham Young were competitors for the supremacy; the latter was chosen to be the "Lord's Prophet and Seer to the Saints," under the title of First President. He lived till 1877. The Mormons now determined to seek a home far from the haunts of men, and in February, 1846, a pioneering party went beyond the Rocky Mountains to the basin of the Great Salt Lake; the rest followed in detachments, and through great hardships; and at length, in 1848, they founded a State under the name of Deserét, a word from the Mormon book, signifying the "Land of the Honeybee." Here they have made great progress, and founded several cities. Utah State has an area of 84,476 square miles, and a population of about 150,000, of which not above 20,000 are non-Mormons.

The following is the printed "Creed" given to the Mormons by their founder, Joseph Smith:—

"We believe in God the Eternal Father, and His Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgressions.

"We believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are:—1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3rd, Baptism by immersion for the remission of sins; 4th, Laying-on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy and by laying-on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

"We believe in the same organisation that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisal glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—'We believe all things, we hope all things.' We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

This is not, however, the whole of their creed. Instead of believing in a Trinity, they hold a duality of Persons in the Godhead, the Holy Ghost being merely a spiritual soul. They also believe that God has parts resembling the body of man, and not materially differing from him in size. They hold a two-fold priesthood, the Melchisedek and the Aaronic; they believe in a "baptism for the dead," *i.e.* that a living person may save a dead friend by being immersed for him, unless he has committed the unpardonable sin. Polygamy is not so much tolerated as enjoined as a positive duty, a man's rank in heaven being alleged to be largely dependent upon the number of his children. Children are baptised at the age of eight, never before.

Mr. Gunnison gives the following account of their Church government:—"The hierarchy of the Mormon Church has many grades of offices and gifts. The first is the presidency of three persons, which, we were led to understand, answered to the Trinity in heaven, but more particularly to Peter, James, and John, the first presidents of the Gospel Church.

"Next in order is the travelling High Apostolic College of twelve apostles, after

the primitive Church model, who have the right to preside over affairs in any foreign country, according to seniority; then the High Priests, Priests, Elders, Bishops, Teachers, and Deacons, together with Evangelists and Missionaries of the 'Three Seventies.' Each order constitutes a full quorum for the discipline of its members and transacting business belonging to its action; but appeals lie to higher orders, and the whole Church is the final appellate court assembled in general council.

"Their prophets arise out of every grade, and a patriarch resides at head-quarters to bless particular members, after the manner of Jacob and his sons, and that of Israel towards Esau and his brother.

"A High Council is selected out of the high-priests, and consists of twelve members, which is in perpetual session to advise the presidency, in which each is free to give and argue his opinion. The president sums up the matter, and gives the decision, perhaps in opposition to a great majority, but to which all must yield implicit obedience; and probably there has never been known, under the present head, a dissent when the 'awful nod' has been given, for it is the 'stamp of fate and sanction of a god.'"

The Mormons have been wonderfully energetic in sending their missionaries all over the globe, and they have made very many converts among the working classes of Great Britain, notably in Wales. Many yearly emigrate to Salt Lake City.

Their polygamy exposes them to the abhorrence of Christian civilisation, and will probably bring them to naught. Yet for the present it forces them into unity. Ostracised by the world, they hold together for mutual protection. The legislation of the United States against them is still developing.

**Morning Prayer,** to be said, as stated at the head in the Prayer Book, daily throughout the year. The present arrangement in use in the Church of England is a combination of the three ancient offices of Matins, Lauds, and Prime. It consists of five distinct parts, which are thus enumerated in the Exhortation: "to acknowledge and confess their sins before God, to render thanks for the great benefits they have received, to set forth God's most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul." The prayers are collected from various sources—some of them very ancient. In the first Prayer Book of Edward VI. [1549] the morning service began with the Lord's Prayer; but in the second [1552] the Sentences, Exhortation, Confession, and Absolution as we have them now, were introduced.

**Mortal Sin.**—The controversy between Roman Catholics and Protestants on this subject may be stated thus: the Protestant holds that all sin is deadly in its nature, and would ruin the soul but for the intercession of Christ. Even infirmities and frailties, inasmuch as they injure the soul, are deadly; but our "Advocate with the Father" pleads for us. But when a man does not strive against his infirmities, he is contemning the Divine intercession. But to those who have faith in Christ sin is not imputed.

The Roman Catholics hold that justification is a renewal of man's nature by the grace of Christ, and those who really love God are incapable of committing sins which condemn their souls to death. Therefore as no human being is perfect, and even the saints committed sin, there must be two classes of sin—which they call venial and mortal. Mortal sins are those committed against God wilfully and deliberately, and are irreparable, utterly destroying the soul, but are remitted by the absolution of the priest in the Sacrament of Penance, and must be expiated either by satisfactions and good works in the present life or in Purgatory hereafter. The Roman Church has not defined what is and is not mortal sin, but declares that there are cases in which only God can judge. Thus, perjury and impurity are, if deliberate, mortal; but theft is put down as venial, if the injury done is small.

**Mortmain** [French, "a dead hand"].—The law of mortmain in England was designed to prevent land being withdrawn from general use, and to restrict acquisition by ecclesiastics. The law was probably borrowed from the Roman legislation, and was in use among the early Christians; and about the fifth century it was ordained by Justinian that certain restrictions should be laid upon money or lands bequeathed to the service of God, so as to prevent their becoming common property. Early in the second century all corporate bodies, or *collegia*, were forbidden to receive legacies, unless by a special privilege, and by this means the Christians were deprived of all money which was left them for the use of the Church. The law of mortmain which first really deserved the name was one passed by Valentinian the Elder, which forbade the clergy to inherit the property of wards or widows, or to accept donations from the wife of any man who was a member of their body. In Charlemagne's Capitularies the only restriction was that property should not pass into the hands of ecclesiastics without due deliberation on the part of the owner. The English law of mortmain is contained in a statute of George II., by which it is enacted that no property may come into the possession of the Church unless the bequest was formally drawn up and signed by the testator and two witnesses at least twelve months before the death of the donor. This statute does not apply to the Universities or to certain public schools; and it only holds good with regard to money

or actual property, and not with regard to lands whence interest arises, which may be devoted to charitable uses.

**Morton,** JOHN, Cardinal and Archbishop of Canterbury, was born at Bere, in Dorsetshire. At Oxford he became so eminent in Civil and Canon Law that Archbishop Bourchier recommended him to King Henry VI. for a seat at the council board. And here he displayed such honesty and ability, that King Edward IV. kept him in the same post at his coming to the throne; but Richard III., on his accession, finding it impracticable to corrupt the integrity of Morton, who was now Bishop of Ely, had him imprisoned with several other lords. This prelate made his escape to the Continent, where he made the acquaintance of Henry VII., who, on his accession, nominated him to the Archbishopric of Canterbury, made him Lord Chancellor, and procured him a cardinal's hat from Pope Alexander VI. in 1493. It was Morton who projected the marriage between Henry VII. and Elizabeth, daughter and heir to King Edward IV., by this means uniting the two Houses of York and Lancaster. He died in October, 1500, and left the character of a learned prelate and a great statesman behind him. The gateway at the entrance of Lambeth Palace is his work.

**Mortuary** in ecclesiastical law seems to have been originally an oblation made at a person's death. In Saxon times a funeral duty called *pecunia sepulchralis*, or the soul-scot, was ordered by the Council of Ænham, held in the reign of King Ethelred, to be paid to the Church. Mortuaries and corpse presents are generally considered to be the same, but Dr. Stillingfleet distinguishes them by saying that the former was a right settled on the Church, while the latter was a voluntary oblation. The mortuary, which was often a horse, ox, or cow, followed the corpse to burial, which is probably the origin of the custom of a warrior's horse attending its master's funeral. In the reign of Henry VIII. it was enacted that the mortuaries should be paid in money, and should be limited to 10s. The Welsh bishoprics and the diocese of Chester were excepted from the operation of this statute, and therefore subsequent Acts were passed with respect to them.

**Mosarabes** or **Mixarabes.**—Spanish Christians who lived among the Moors in Spain, and were under their jurisdiction. The name is derived from *musa*, which in Arabic signifies a "Christian." Their Liturgy, known as the Mosarabic Office, was used in Spain till the reign of Alphonsus VI., when it was discontinued by the order of Pope Gregory VII. It is still used in the Cathedral at Toledo, and at Salamanca, upon fixed days.

**Mosheim,** JOHANN LORENZ VON, a distinguished Church historian of Germany, was born at Lübeck, 1694. He was educated at Lübeck and at Kiel University, where, in 1716, he succeeded Albert zum Felde as Professor of Philosophy. In 1723 he was invited to Helmstadt, and received the post of Professor of Theology. He became the chief support of the University, and received many honours; but in 1747 yielded to the pressing invitations that came from Göttingen, and became Professor of Theology and Chancellor of the University. He died there on Sept. 9th, 1755.

Mosheim was a great preacher, and has been compared to Fénelon for the graces of his style. His learning was immense, and he was possessed of great talents. He is considered one of the founders of modern German literature.

The most important of his voluminous writings relate to ecclesiastical history. The chief was written in Latin, under the title of *Institutiones Historiæ Ecclesiasticæ*, which first appeared in 1726. It was translated into English by Dr. Maclaine, an assistant minister at the Hague, in 1764. The history extends from the birth of Christ to the beginning of the eighteenth century, each century being treated of separately under the two heads of external and internal history. Under the first head he put "prosperous events or the events which led to the extension of the Church, and calamitous events or persecutions and infidel attacks;" under the second, biographies of the Fathers, histories of the Councils and their canons, heresies, etc. This work gave the impetus to the numerous German Church historians who followed him, as Neander, Schrökh, Baumgarten, Pfaff, Henke, Semler, etc. Mosheim also wrote a longer work on the first three Christian centuries entitled, *De Rebus Christianorum ante Constantinum Commentarii*, and a history of the first century, called *Institutiones Historiæ Christianæ Majores: Dissertationes ad Historiam Ecclesiasticam Pertinentes;* and *Versuch einer unparteiischen Ketzergeschichte*, which is an account of the heresies.

Among his other works are a book on Bible morality, called *Sittenlehre der Heiligen Schrift;* a Latin translation of Cudworth's *Intellectual System*, with notes, and six volumes of sermons.

**Mosques.**—A Mohammedan place of worship. The word is derived, through the Italian *moschea*, from the Arabic *mesjid*, "a place of prayer." The form of the oldest mosques in Jerusalem and Cairo is evidently derived from that of the Christian basilica, the narthex being the origin of the court with its arcade, and the eastern apses representing the principal buildings of the mosque facing Mecca. The original forms became, however, obliterated. They vary considerably in style in different countries, but in many points are always the same. They are

all square, and built of good stones. Before the chief gate there is a square court paved with white marble, and low galleries round about, whose roof is supported with marble columns, and in the centre of which is a tank or fountain for ablution. The walls are generally whitewashed, and on them is engraved God's name, and also sentences from the Koran, but no device of any living being. The floors are covered with mats or carpets; there are no seats. In the south-east there is a pulpit, and in the direction in which Mecca lies, a niche towards which all the faithful turn when they pray. Opposite the pulpit is a platform, from which parts of the Koran are read to the congregation. The whole congregation say the five daily prayers in the mosques on Fridays, the Moslem Sundays. Women are not allowed to enter, but stay in the porch. On entering the mosque the Moslem takes off his shoes and carries them in his hand. Most of the mosques have hospitals attached to them, where travellers of all religions are entertained for three days.

**Motett.**—A term derived from the Italian *motetto*, "a little word or sentence," and applied to certain pieces of Church music of a moderate length, adapted to Latin words, and sung at High Mass, after or instead of the Plain Chant Offertorium. It is usually a portion of Holy Scripture, and answers very nearly to our anthem.

**Mourners.** — In the ancient Church penitents had to pass through three stages before they could be received into the Church. The first was that of the mourners. They had to stand outside the doors of the church, in the porch, where they could take no part in what was going on inside. The duration of time which elapsed before they reached the next stage, that of "hearers," is different, according to different codes. St. Gregory of Nyssa places the murderer for nine years in this station, while Basil limits the time to four years, out of twenty. For manslaughter, two of the eleven years of exclusion are to be among the mourners; for adultery, four out of fifteen; for uncleanness, two out of seven. One canon sentences an apostate to remain a mourner for the rest of his life.

**Moveable Feasts** are those which do not occur on a fixed day, as Easter and the feasts calculated from Easter. Tables for the calculation of moveable feasts are found in the Book of Common Prayer.

**Mozley,** James Bowling [*b.* 1813, *d.* 1878]. —A distinguished theologian of this century, son of a publisher at Gainsborough; graduated at Oriel College, Oxford, and became Fellow of Magdalen in 1836, Rector of Old Shoreham in 1857, Bampton Lecturer in 1865, Canon of Worcester in 1869, and Regius Professor of Divinity in 1871. His first important writing was a treatise on *Predestination*, which was followed by another on *Baptismal Regeneration*. His Bampton Lectures, for which he chose *Miracles* as his subject, was considered the greatest work on the subject since Paley. Another work of his, *Ruling Ideas in Early Ages and their Relation to the Old Testament Faith*, was also a work of much thought and value, and consisted of lectures delivered at Oxford. A volume of his letters published in 1885 is full of interesting notices of the men and doings of his time.

**Mozzetta.** — A vestment worn by the higher officials in the Roman Church. It is short, and open in front, covering the shoulders, and with a hood behind. It is the state dress of bishops when not performing sacred functions. The Cardinals wear it only in their own churches. The Pope has five mozzetti: of red satin for the summer, except on fast days, when it is of red serge; of red velvet for the other half of the year, except in Lent and Advent, when it is of red woollen cloth; and of white damask for the octave of Easter. A Cardinal has four mozzetti: of red silk, violet silk, rose-coloured silk, and violet serge.

**Muggletonians.** — A sect which arose about the middle of the seventeenth century, originated by Ludovic Muggleton, a journeyman tailor, of London, and a man named Reeves. Muggleton declared that he and his associate were the two witnesses foretold in Rev. xi. 3-6, and that they represented Moses and Aaron; that they had received power from Heaven to prophesy, and to destroy all who did not believe in their mission. Among other heresies, they affirmed that God the Father, leaving the government of heaven to Elijah, came down to earth in human form and suffered on the Cross; and that Satan became incarnate in Eve. They denied the doctrine of the Trinity, the creation of earth and water, the immortality of the soul, the authority of government, and some denied the lawfulness of magistracy. After the death of Reeves, Muggleton gave out that a double portion of the Spirit rested upon him. Muggleton died in Moorfields in 1697. His sect survived in places till within the last few years.

**Mühlenberg,** Heinrich Melchior, D.D. [*b.* in Hanover in 1711, *d.* in Pennsylvania in 1787], was one of the founders of the Lutheran Church in Pennsylvania, having been sent there in 1742 at the desire of some of the German settlers. He met with some opposition from Count Zinzendorf, who had established some Moravian congregations, but succeeded in founding many Lutheran Churches, both there and in the neighbouring States, and Pennsylvania was looked on as the mother Church of Lutheranism in the United States. The first Lutheran Synod was held under his organisation in 1748, and at his death the Synod numbered twenty-four congregations.

**Muhlenberg,** William Augustus, D.D. [*b.* in Philadelphia in 1796, *d.* in New York in 1877], an eminent American Episcopalian, great grandson of the above. He was ordained priest in 1820, and did much for Christian education by establishing schools. He was much interested in the improvement of Church hymns, and wrote many himself, which, with others, were adopted for use by a General Convention. He founded St. Luke's Hospital in New York in 1854, and the Church Village of St. Johnland on Long Island in the same state in 1870. He was born a rich man, but spent his whole substance in benefiting others, and died very poor in the hospital he had founded.

**Munster.** [Anabaptists.]

**Münzer,** Thomas, a leader of the Anabaptists, born at Stolberg in the Harz Mountains, studied at Wittenberg, and became Master of Arts, and travelled subsequently in various parts of Germany, preaching the doctrines of the Reformation. His zeal grew into fanaticism, and during the Peasants' War he stirred up the people to plunder the houses of the rich, and, after their defeat in 1525, he was taken prisoner and beheaded with other ringleaders.

**Muratorian Canon.**—A fragment of a canon discovered by Muratori in the Ambrosian Library at Milan, and published in 1740. It is very mutilated, but of great importance. It claims to have been written by a contemporary of Pius, and therefore cannot be placed later than 170 A.D. The fragment mentions as canonical the first four Gospels, the Acts as written by St. Luke, thirteen Epistles of St. Paul, nine of them addressed to individuals, and four to individuals, Jude, the first and second Epistles of St. John, and the Apocalypse of St. John, the latter not for public reading. Thus, it will be seen, he omits Hebrews, James, 1st and 2nd Peter, and 3rd John.

**Music.**—That music has been in use in the Church from its very foundation is perfectly clear from the notices we have in the New Testament [Matt. xxvi. 30; Acts. xvi. 25; Col. iii. 16; James v. 13], as well as in the writings of the early Fathers. But we know very little of the character of it. The first great name in the history of Church music is that of Ambrose, after whom the Ambrosian Chant [q.v.] is named; the next is that of St. Gregory the Great, after whom Gregorian music is named. The traditional belief is that four of the chants known as Gregorian, viz., the first, third, fifth, and eighth tones, date from St. Ambrose, and that the rest are due to St. Gregory. The scales out of which these tones are formed differ from the modern scales in the varying positions of the semitones. They consist, of course, of eight natural notes; and one octave, known as the Hypo-Lydian, is that which we know as the natural scale with the semitones between the third and fourth and seventh and eighth notes. A favourite scale, adopted by some of the earliest of English anthem writers, was the Dorian, starting from D as the key-note, and therefore like a minor scale in the place of its first semitone, but not in that of the second. Tallis and Batten both composed services and anthems in this mode.

The music of the Middle Ages all rested on the Gregorian mode as a basis. Instrumental accompaniments date back from the days of St. Ambrose, and some also accredit him with the introduction of antiphonal singing, while others give it to St. Hilary of Poictiers, who borrowed it from the practice of the Eastern Church. The instruments were "viols," and later "organs," but originally these were in unison only with the voices. Of course the tendency was more and more to richer and smoother melody, but an outcry was raised from time to time that the ancient methods were being departed from, and the simplicity of the music destroyed by too much elaboration, as well as by the introduction of "lewd" and secular melodies. The great reformer of Church music was Giovanni Palestrina [*d.* 1594], the Master of the Pope's Choir first at the Lateran Church, then at St. Maria Maggiore, then at the Vatican. He found not only the singers demoralised, but the sacred service, even the most solemn parts of it, set to music which only seemed to have for its object the display of the artifices of the composers, and the pleasing of the ear by utterly secular and frivolous melodies. The Masses and other compositions of Palestrina marked the beginning of a new epoch in sacred music. Pope Gregory XIII. commissioned him to revise and reform the whole system, and, although he died before this commission was fully completed, there was sufficient done to enable the reform to be carried on. He was a splendid melodist, but he never used his art for the purpose of display, subjugated it all to the sense of the words, and aimed at purity and beauty. His works, which are astonishing in quantity, are still admired as keenly as ever they were.

The rise of the English School of Music synchronises with the dawning of the Reformation. The first anthem in Boyce's *Cathedral Music* is by King Henry VIII., who was originally intended by his father for Holy Orders with a view to his appointment to the Primacy. Consequently, all the greatest English sacred compositions were written with a view to their performance in the service of the Anglican Church. The first great ecclesiastical writer of the first period was John Marbecke, organist of St. George's Chapel, Windsor [*d.* 1585], whose *Te Deum*, adapted from the Ambrosian, is very popular in our own day. His *Booke of Common Praier Noted*, an adaptation of the old plainsong of the Church to the English

Liturgy, is the basis of the English Choral Service, and was republished by Mr. Dyce in 1844, and there have been many editions since. Marbecke having written a theological treatise would have been burned as a heretic for Calvinism had he not hidden himself. He was followed by Redford, the author of the beautiful anthem "Rejoice in the Lord," Christopher Tye, Thomas Tallis [*d.* 1585], William Byrd [*d.* 1623], and Richard Farrant [1580]. The choral responses and liturgy of Tallis have never been superseded. His anthem "If ye love Me," and Byrd's sublime "Bow Thine ear," are among our first-class anthems. Farrant's "Lord, for Thy tender mercies' sake" is also deservedly popular, and his service in G Minor, though heavier than suited to modern taste, has some passages beautifully pathetic and sweet. The service in F, by Orlando Gibbons, is reckoned by many musicians the finest ever written for the English ritual, and his eight-part setting of the 47th Psalm as an anthem is almost unrivalled for its majestic swing. He died in 1625, and is buried in Canterbury Cathedral. The great Rebellion for a while put a complete stop to the progress of English Cathedral music. Organs were burned and music books torn up. At the Restoration, so great had been the destruction, that there was difficulty in reviving the choral services of the Church, and the taste of the King and his Court was towards more florid melodies than those of the old masters. But a new school slowly arose, not unworthy of its predecessors. Among its members were Child, Michael Wise, Blow, Lawes, and Henry Purcell, the last being the greatest composer which this country has produced. Under this school "Verse" anthems began, *i.e.* anthems with passages for solo voices, ending, and generally beginning, with a chorus, and with interludes for the organ only. One of the most curious of verse anthems is Purcell's "They that go down to the sea in ships," which opens with a bass solo beginning on upper D, and running down two octaves. It was written for a singer of exceptional voice compass. Such performances are hardly consistent with the solemn dignity which should characterise the service of the Church, and it is due to Purcell to say that such forgetfulness is not a mark of his writing in general.

Among the great composers who followed, we must name Jeremiah Clarke, Nares, Charles King, Drs. Greene and Boyce, Goldwin, Weldon. Quite worthy of being named with them are the amateurs Creyghton and Aldrich, both cathedral dignitaries. The graceful service in G by the latter never fails to delight when well sung. The arrival of Handel in England in 1711 must not pass unmentioned, but the history of the oratorio hardly falls within our province. It created much opposition when it was first started in England. Cowper and Newton both wrote fiercely against it. But the opposition was not unreasonable, considering that the performances in church were, as far as it could be done, divested of all religious character; payment at the doors and fashionable lounging stood in the way of all idea of worship. The anthem music of later times in England is, some of it, very beautiful. Such names as Attwood, Walmisley, S. S. Wesley, Goss, Sterndale Bennett, Turle, to say nothing of living masters, are an honour to any national school of composers.

We have said nothing of the use of hymn singing in public worship. It had been the intention of Cranmer to translate some of the grand mediæval hymns for the use of the Church, but he only carried it out with respect to the *Veni Creator*, which is inserted in the Ordination Service. Consequently, the metrical singing of the Church was long confined to the translation of the Psalms by Sternhold and Hopkins, known as the *Old Version*. This was largely supplanted by the *New Version* of Tate and Brady in the days of Charles II. Nearly all the metres were either 8. 8. 8. 8. ("Long Metre"); 8. 6. 8. 6. ("Common Metre"); or 6. 6. 8. 6. ("Short Metre").

But the Evangelical movement of the eighteenth century made large use of hymn singing, and this was greatly objected to by the old-fashioned church folk, *e.g.* Bishop Mant preached against it, and fifty years ago it was a distinguishing mark of "Low Church men" to find hymns sung in churches. Now, however, this is all changed. When there is a good choir in a parish church one anthem is generally sung in the day, but the hymns form one of the most popular portions of the service. There has been also a remarkable revival of the ancient Gregorian chanting, partly from a dislike of the florid styles into which chant music had fallen at the beginning of the century, partly from the revived love of mediævalism which has been the outgrowth of the Oxford movement. [See ANTHEM; CHANT; CHOIR.] The use of Choral Services again, which formerly was confined to cathedrals and college chapels, is now common in places where a choir can be gathered together. This is largely owing to the extended knowledge of music among the people. The objection which was formerly made to the chanting of the Psalms, that the unlettered could not follow it, is obviated now that everybody can read.

**Mynchery.**—A Saxon name for a nunnery.

**Mystery** [from *muein to stoma*, "to shut the mouth"].—The word is used to denote something secret, which is not revealed to mankind, or only partly revealed. The word is applied both to doctrines and facts. Thus the Incarnation of Christ, and the Resurrection from the Dead, are often spoken of as mysteries.

In the ancient Church the Sacraments were so called, more especially the Holy Communion, and the Fathers frequently speak of the "sacred" and "tremendous mysteries" of this Sacrament. It is used in this sense in the Exhortation at the beginning of the Communion Office, where Christ is said to have "instituted and ordained holy mysteries as pledges of His love," etc.

**Mystical Interpretation of Scripture.**—The belief of universal Christendom that certain facts and persons of the Old Testament are types of Christ is sanctioned by many passages in the Bible itself. The Epistle to the Hebrews is in great measure founded upon this belief, and St. Paul, writing to the Galatians, calls the history of Abraham and his two sons an allegory. In ancient times this method of interpretation was so widely extended that almost every event was turned into a type, and invested with a secondary and spiritual meaning; thus the scarlet thread of Rahab was regarded as a symbol of the blood of Christ, and even the relation of Bathsheba to David was interpreted as the Church forsaking the Devil and joining herself to Christ. The critical study of the Bible, consequent upon the revival of learning in Europe, caused these fancies to recede into the background, and the historical narratives to be more closely studied. Milman and Stanley and Dr. Farrar, in our own country, have aimed at showing us the characters of the sacred Volume as men saw them in the flesh, and to bring before us their very times and the circumstances which surrounded them. There was an outcry made when Milman called Abraham a powerful Bedouin sheykh, as if he had said something irreverent, instead of striving to make the Bible characters living men and women who become more truly examples to us when we realise them as of like passions with ourselves. Yet the old mystical interpretation is by no means cast away. It does not follow that because we have learned to realise that Isaiah and Jeremiah were politicians with opponents and partisans, and threw themselves into the burning strifes of the day, that there is no place left for the doctrine of types and secondary senses. No doubt, as in the grotesque exegesis above referred to in the case of Bathsheba, there has been much which repels us, and so there is still. Some is fanciful, some to us repulsive. Thus in Bishop Wentworth's *Commentary*, which is very full of mystical meanings, the bulrushes of Moses's ark are likened to the manuscripts and books which have carried his writings down the stream of the World. Such a fancy, however far-fetched, is not so grotesque as that which sees in the outrage of Reuben on his father's concubine a type of the Pope debauching Christendom. [Wordsworth on Gen. xxxv. 22.] Bishop Horne was much given to spiritualising, so are Mr. Spurgeon [*e.g.* in his *Sermons on the Canticles*], and Dr. Littledale in his *Commentary on the Psalms*. No doubt this method of exegesis was derived from the Jews. It was carried on by Origen and Clement of Alexandria, and, though more cautiously, by Augustine and Jerome. Nor is the mention of these great Fathers of the Church the only sanction which such a method of interpretation receives; the very fact that our Lord interpreted the Old Testament Scriptures concerning Himself, the brazen serpent and the deliverance of Jonah—all these things are sufficient to justify the *principles* of mystical interpretation. But the examples above quoted are a warning to us not to let fancy run riot with unreasonableness. Thus many fanciful views are founded, as has been thoroughly proved, upon false etymologies, and, therefore, as one able commentator of our time has well said, "the grammar and the lexicon must be supreme."

The father of mystical interpretation as a system in the Christian Church was Origen. He drew out four senses from the sacred narrative. There was, first, the literal; secondly, the allegorical; thirdly, the tropological, in which the allegory was transferred from the Church at large to each individual soul; and fourthly, the anagogical, in which the whole was transferred again from the earthly to the heavenly. Thus literally Jerusalem became allegorically the Church militant; tropologically, the Christian soul; anagogically, the heavenly city. Manna became first the Eucharist, then the continual inner life of the soul, and lastly, the marriage supper of the Lamb. This is surely reasonable enough; but one feels on doubtful ground when we are taught by Gregory the Great to see in Job an allegory of Christ, because Job means "grief," and Christ was a Man of sorrows, and he dwelt in the land of Uz ("counsel"), and Christ rules in the heart by wise counsels; and then he goes on to interpret the seven sons and three daughters, and the 7,000 sheep and the 3,000 camels. One may safely assert that the sacred narrator had no idea of such meanings in his own mind. The growth of critical and reasonable interpretation will probably form a correction of mere extravagances, as the interpreters recognise the need, first of all, of mastering the text, and next of resting interpretations, not upon fanciful resemblances, but upon essential analogies, such as that of Isaac and Ishmael, the sons of freedom and bondage, with the liberty of Christianity and the bondage of the Law. Such principles commend themselves at once to the reason and the conscience, and such interpretations become, as so many have already become, part of the heritage of Christendom.

**Mystics.**—A class of theologians who profess to be able to see mysteries hidden from the uninitiated. They are to be found in

every religion, and in every age. There are said to be three kinds: those who resign themselves to an imagined Divine manifestation, those who form a theory of God based on their own inspiration, and those who claim converse with spirits. The first Christian mystics seem to have arisen towards the close of the third century. They held that they must remain in a state of inaction while the Divine Spirit guided them, that if they turned their eyes from the world the soul would return to God, and they would enjoy not only communion with Him but would see truth undisguised and pure. Mysticism was thus a reaction against stiff formalism, a cry of the spirit for freedom. In the sixth century mysticism received a strong impetus from the publication of some writings alleged to be by Dionysius the Areopagite, as *Mystical Theology*, *The Heavenly Hierarchy*, *The Ecclesiastical Hierarchy*. They certainly are not his, but probably date from the time when they first appeared. The writer endeavoured to apply to Christianity the theosophy of the Neo-Platonist school, and to show that by means of an intermediate and mediatorial hierarchy man may hold communion with the higher powers, even rising higher till he can contemplate God Himself. These works were translated by John Scotus Erigena; afterwards a commentary was made on them by MAXIMUS OF CONSTANTINOPLE [q.v.], who, in addition to his works against the Monothelites, wrote a great number of mystical tracts on the Scriptures, the Trinity, and the ceremonies of the Church, all thoroughly saturated with the allegorising principles of the Alexandrian School.

The encouragement given to mysticism by Louis the Meek in the ninth century caused it to spread over Europe, especially in France. St. Bernard of Clairvaux was deeply impressed with it; and St. Hugo and Richard of St. Victoire in the twelfth century did much in opposing the materialism of the Schoolmen. The mysticism, however, of the West did not rush into heresy as that of the East seemed fated to do. Gnosticism, Montanism, Manichæism, all had their origin in the cry for spirit as against letter. In the West in course of time errors had their origin in the same root. Thus Bonaventura in the thirteenth, and Gerson in the fifteenth, laboured to reconcile the two elements. In the Netherlands and Germany, mystical Pantheism developed in the sect of the BRETHREN OF THE FREE SPIRIT [q.v.]. In the fourteenth century, Henry Eckhart revived the Pantheism of Scotus, and united it with the severest asceticism. Ruysbroek caused a complete revolution in mysticism, which he based on Theism. He states that "man, having proceeded from God, is destined to return and become one with Him again. This oneness, however, is not to be understood as meaning that we become wholly identified with Him, and lose our own being as creatures, for that is an impossibility. What it is to be understood as meaning is, that we are conscious of being wholly in God, and at the same time also wholly in ourselves; that we are united with God, and yet at the same time remain different from Him." Mysticism was further developed by Gerhard in the Netherlands, and by John Tauler in Germany. Tauler, a Dominican, of Strassburg, and a great preacher, who was called Doctor Illuminatus, was very practical in his mysticism, and held the school of thought which was afterwards developed in the Reformation. His great friend, Henry Suso, of Ulm, a pupil of Eckhart, thus expressed his views:—"A meek man must be deformed from the creature, conformed to Christ, and transformed to Deity." Thomas à Kempis's works are pervaded by the longing for annihilation of self, and oneness with God, common to all the mediæval mystics. In the fourteenth century appeared a little book, named *German Theology*, to which no name is appended, but which is attributed to the Custos of the Herrn Haus, at Frankfort, one of the "FRIENDS OF GOD" [q.v.]. This book remained comparatively unnoticed till brought forward by Luther, who ranks it third among his favourite books, next to the Bible and St. Augustine. In 1621 it was prohibited in the Roman Church, but the edition published by Luther in 1518 met with great favour.

The Reformation, which had thus been aided by mysticism, almost caused its downfall when Luther proved the fallibility of oral tradition and individual intuition, and proclaimed the Scriptures the standard of Christian faith. But it soon broke out in more extravagant modes, especially among the ANABAPTISTS [q.v.], though under a different form. The first Reformers who professed mysticism were Parcelsus of Hohenheim [*d.* 1541] and Weigel of Meissen, in Saxony [*d.* 1588]; but the leader of the movement was Jacob Böhme, whose views show a mixture of Gnostic theosophy and naturalism. [BÖHME, JACOB.] Arndt [*d.* 1621], a Lutheran of Anhalt, who gave up his post when his province adopted Calvinism, was also a mystic, but his mysticism took the form of a spiritual religion. He wrote *True Christianity* and *The Paradise of Christian Virtues*, which are still read in Germany. Gerhard's *Sacred Meditations* and *School of Piety* are of the same tone as Arndt's works. Towards the close of the seventeenth century, Michael de Molinos, of Saragossa, published *The Guide to a Spiritual Life*, the substance of which is that, in pursuance of good, the mind must be withdrawn from all worldly objects, and be wholly merged in God; therefore his followers are called QUIETISTS [q.v.]. This book was condemned by Innocent XI., and Molinos was imprisoned. Among the most famed of the Quietists in the seventeenth century were Madame Guyon, Madame

Bornignon, Peter Poiret, and Madame de Krüdener. In modern times the chief mystics have been EMANUEL SWEDENBORG and WILLIAM LAW [q.v.]. In the same category we must place the Hutchinsonians, the Jansenists, and those who substitute the subjective revelation of consciousness for the objective revelation of the written Word.

**Mythology.**—Mythology is the science of myths or legends relating to the worship of primitive nations. All races of men have confused and hazy traditions as to the origin of the world and of their own existence which have been handed down to them in the form of stories. At first these stories are taken literally; but with the progress of civilisation they are interpreted allegorically, and their absurdities and impossibilities are explained away as being the poetical way of stating familiar facts. Almost all national mythologies contain much that is "silly, savage, and senseless," and it has been the object of philosophers like Max Müller and Herbert Spencer to account for and explain the contradictions between the honour paid to mythological deities and heroes and the abhorrent deeds they are said to have committed. A certain resemblance runs through nearly all heathen mythologies, as they chiefly relate to the same matters—such as how all things came into being, the conflict between good and evil, the phenomena of summer and winter, day and night, storm and sunshine, etc. They may be briefly classified as follows:—*The Mythology of Savage and Semi-Savage Tribes.* In it the powers of nature are looked upon as beings very like themselves, allied to and interchangeable with animals, and endowed with magical powers. There is recognised a dual principle, one of good and another of evil. Thus amongst the Aborigines of Australia the creative power is symbolised by the eagle-hawk, and the destructive by the crow. Amongst the Bushmen of South Africa an insect takes the place of a bird; and with the Indians of the prairies the coyote, or prairie-dog, is the subject of their myths of the origin of matter. But most savage tribes start their mythology with taking for granted the existence of the earth or sea. They do not trouble themselves with questions as to the beginning of creation. With the Maoris of New Zealand the heaven and the earth were at one time indissolubly united in a close embrace, and of them were born the gods, who cut them asunder. But these gods were engaged in incessant conflict, as is the case in every system of mythology.

We know very little of the myths of the far East, nor is it easy in a short space to give much idea of the different beliefs of India as contained in the Vedas. The philosophic tendency of the Oriental mind does not find much expression in myth or legend, which have found their most perfect development in the poetry of Greece. But the leading ideas of a creative power opposed by a destroyer are to be found in the myths of the East as everywhere else, but here we meet with the idea of sexual relationships between the gods, which is developed to such an extreme in classical mythology.

In Egypt Osiris was worshipped as the king and giver of life. He was the son of Seb, answering to the Greek Chronus, or Time, and was represented in human form. His great enemy was Typhon, the spirit of evil, who succeeded in killing him, and scattering his remains over the country. One of the chief objects of adoration was the sun-god Ra, and each divinity was symbolised by certain animals, such as the bull, the calf, the cat; and plants, as the tamarisk.

When we come to Greece the field is so large as to preclude any attempt to summarise it. Suffice it to say that almost every natural phenomenon was associated with the name of a god, the legends concerning which were in many instances grossly obscene. It is very difficult to say what the original sources of the stories that have come down to us were. No doubt they have been greatly disguised and amplified by the imagination of their narrators.

In Scandinavian mythology we meet with Loki, the evil spirit; and Odin, the all-powerful husband of Frigga, and father of Baldur. "On the whole, the Scandinavian gods are a society, on an early human model, of beings indifferently human, animal, and divine, some of them derived from elemental forces personified, holding sway over the elements, and skilled in sorcery."

The question now arises, How are we to account for the origin of all these myths? Men in a savage state accept them as true and undoubted facts; nor to them does it appear at all strange that a man should become a kangaroo, a bear, a snake, or a prairie-dog. Such they imagine they were before they became men, and such they are likely to be after they are dead. There is no inconsistency or contradiction in the ridiculous stories they hear about the world around them, for, beyond the outward resemblance, they recognise no difference between themselves and the wild animals they fear or which fear them. But it is very different with races that have any pretence to civilisation. Their prophets and teachers have been obliged to account for the absurdity of much of their legendary mythology, which, indeed, had its natural effect in disgusting the more refined and reflective minds of Greece and Rome, and making them sceptical as to all religious teaching.

A very natural explanation was that of Euemerus the Messenian, B.C. 316, who maintained that the gods, equally with the heroes, were originally men, and all the tales about them

only human facts, as they had been distorted and exaggerated by the imagination of their pious worshippers. In later times mythology has been spoken of as a disease of language. Professor Max Müller maintains that in the earliest stages of society men could only speak of what they saw under personal designations. Thus the sun would be to them the Shining One, the dawn of day the Burning One, and as the shining of the sun follows the dissipation of the cold and darkness of night they would describe the process as the Shining One following the Burning One, which gradually gave rise to the legend of Apollo, the God of Light, pursuing Daphne, who forthwith became a tree called Daphne, from its property of being easy to burn. In course of time the original meaning of the words used would fade away from the recollection of those using them, and remain only as proper names, so that what was originally understood as a plain statement of fact, such as the sunshine following the dawn of day, would become a romantic story of an amorous god pursuing a coy and fugitive maiden, who avoided his embrace when overtaken by being changed into a laurel-tree. With great research and detail Max Müller endeavours to establish his theory, pointing out the close relationship existing between the names which in every branch of the great Aryan family of languages denote the different subjects of mythological lore. But it is hardly necessary to seek such an origin for mythology. To the mind of childhood the idea of personality comes naturally. The child does not inquire closely into the cause and origin of what passes around it. The storm, the sunshine, the thunder, the rain are to its imaginative nature sufficiently explained as being the acts of a personal being, and savage tribes are but children of a larger growth. And what at first is to them a plain way of stating facts remains in later stages of mental growth a poetical representation of them. You say to a child, as it trembles at the sound of the thunder, "That is the voice of God," and the child believes it to be so in a plain and literal sense. But when it grows up it uses the same language, to which, however, it attaches a poetical or figurative meaning. Neither children nor uncivilised races can understand any phenomena unassociated with personal action. If anything happens, some one must have caused it. If the sun rides through the sky, Phaeton is driving his burning chariot: if the lightnings flash overhead, Jupiter is hurling his thunderbolts. Thus the earliest myths are those relating to physical events. After them come myths relating to ethics. They abound amongst all races, and are exemplified by such legends as Perseus and Andromeda, Jack the Giant Killer, and many others familiar to us as nursery tales. Then come historical myths, which have an inevitable tendency to gather fresh details as they pass from mouth to mouth. The stories of Hercules amongst the classics, and of Arthur in our own literature, are illustrations of these. Around a nucleus of actual fact gathers an accretion of fable.

But myth should not be confounded with allegory. They belong to different stages of social life, and are the results of different processes of mental working. Myth is only possible in the infancy of a race, allegory demands considerable mental development for its conception. Myth is the outcome of the unconscious action of the general mind of a whole people, allegory the result of a conscious and careful adaptation of means to an end on the part of an individual. It must have an object, myth has none. Allegory is meant to accomplish something yet to be done, myth to explain something already in being.

The chief subjects of myth, then, amongst all nations are: the origin of the world, the origin of man, sun and moon myths, death, and heroes; but all these have to be sought for amongst many books, for at present there exists no one trustworthy work on the very interesting subject of comparative mythology.

## N

**N or M.**—The letters used to represent the child's answer to the first question in the Church Catechism, "What is your name?" Many explanations are given of the meaning of these letters; some say that they stand for typical Christian names, "Nicholas or Mary," others that they are a corruption of "N. or NN.," from the Latin *Nomen* or *Nomina*. But against this is the fact that before the sixteenth century no one received two names at baptism, and therefore *Nomina* would be out of place. It has been suggested that "N. or M." is a misprint for *Nom.* In the marriage service N. is the only letter used to represent the names of both parties.

**Nag's Head Consecration.** [Parker.]

**Name.**—It has been the custom from very early times to give the Christian name at baptism, probably in accordance with the practice of the Jews, who named their children at the ceremony of circumcision. It was usual also among the heathens to give their children names on the day when they were cleansed by lustration from natural pollution, and which was called "Dies Nominalis." There is no evidence in the works of early Christian writers to show that the Christians had adopted the practice, nor does the New Testament give any authority for it, but many instances are known of cases where new names were given at baptism, though many persons retained names which they had received before. It was usual in early times

that Christian names should be taken from the Bible, or have reference to the Christian religion.

**Names of Reproach.** — From the earliest times the Christians have received nicknames, or names of reproach, from their enemies. The chief of these were [1] *Nazarenes*, a name given them by the Jews, which was adopted afterwards by a sect who kept up the Mosaical ceremonies with the Christian rites. [2] *Galileans*, a term always used by the Emperor Julian when speaking of the Christians. [3] *Atheists*, because they derided the worship of the heathen gods, and worshipped none that could be represented by art. [4] *Greeks and Impostors*. St. Jerome tells us that Christians in the streets were greeted by this epithet. Some say that they were called Greeks because of the proverbial falseness of that nation, and some because the Christian philosophers wore the Greek habit. [5] *Magicians*. The miracles of Christ and of his followers were frequently ascribed to sorcery, and Celsus and others said that He had studied magic in Egypt. Also the endurance shown by the martyrs was attributed to the same cause. [6] *Sibyllists*, so called by Celsus from the use by the Christians of the Sibylline books. [7] *Biothanati*, or self-murderers. [PARABOLANI and DESPERATI.] These names were given to them from their readiness to suffer martyrdom rather than deny their faith. [8] *Sarmentarii* and *Semaxii*, from the faggots [*sarmenta*] with which they were burnt and stakes [*semaxis*] to which they were tied. [9] *Crucidæ*, or cross-worshippers, and ASINARII, or ass worshippers, probably from the lowliness of the Redeemer's earthly state. Scrawled on the walls of Pompeii was found a crucified figure with an ass's head, underneath which was written, "This is the Christian's God." [10] *Plautinians*. They were so called by Celsus as a ridicule upon the poverty and simplicity of most of the early Christians, in which they were supposed to resemble Plautus, who was said, in a time of famine, to work for a baker.

The orthodox Christians often also received names of ridicule from the heretics. Thus the Novatians called them *Cornelians*, because they sided with Cornelius, Bishop of Rome, against Novatianus; and also *Apostatics*, *Capitolins*, and *Synedrians*, because they agreed to receive back penitent Apostates and those who had sacrificed in the Capitol into their communion. The Montanists called them *Psychici*, "carnal," as opposed to themselves, who were spiritual; the Millenarians, *Allegorists*, for looking upon the prophecy of a thousand years as allegorical; the Aetians, *Chronitæ*, because their religion was said to be temporary; the Manichæans, *Simplices*, or idiots; the Apollinarians, *Anthropolatræ*, or man-worshippers; and the Origenists *Philosarcæ*, "lovers of the flesh."

**Nantes,** EDICT OF, issued by Henry IV. of France in 1598, secured to the Huguenots religious toleration so far as freedom of conscience went, but they were allowed their own worship only under certain conditions, and were obliged to observe the festivals and fasts of the Roman Catholic Church. Louis XIV., at the instigation of the Jesuits, revoked the Edict of Nantes in 1685, on the ground that there were no Protestants left in France; notwithstanding which, about a hundred thousand were driven from the country by the fierce persecutions which they underwent. Their ministers were expelled, their schools closed, and dragoons were quartered among them to get rid of them by any means short of murder. [HUGUENOTS.]

**Narthex.**—The antechapel of an ancient Church in which the catechumens and "the hearers," or the second order of penitents, were placed. In some churches an outside corridor or cloister was called the exterior narthex, and was occupied by the "mourners" or those penitents who were in the first stage of their penance.

**Natalis,** ALEXANDER. [NOEL, ALEXANDER.]

**Natatoria** or **Natatorium.**— The ancient name for a baptismal font or baptistery.

**Nativity of the Blessed Virgin.** —One of the black letter days of the Church Calendar, Sept. 8th. The first record of its observance is in 687, when Pope Sergius I. placed the Nativity among the festivals kept in memory of the Blessed Virgin. It was afterwards put into the martyrologies, and into Gregory the Great's Sacramentary. The Greeks and Eastern Christians did not begin to keep it until the twelfth century, but now do so with great solemnity.

**Natural Laws,** or laws of Nature, are simply statements of the orderly condition of things in nature. They state what is found in nature by a sufficient number of competent observers. Thus it has been found that specimens of air in different parts of the world have possessed about the same weight; hence it is inferred that the air everywhere has weight, and this is called a law of nature. Again, Newton observed that bodies fall to to the ground at a certain rate, and from this and many like observations flowed the great law of gravitation, another law of nature; and from this again three others, the three laws of motion. Sometimes the term Law of Nature is applied to the condition which is observed when several simple laws of nature act together; thus Darwin noticed that those species of plants and animals which could live and thrive on the plainest food, which could get their food most easily, and which could withstand the accidents of weather, and of the attacks of their neighbours, with the least

harm, would, in the long run, overpower and exterminate less hardy species, and this, the "survival of the fittest," is sometimes called a law of nature. As an illustration:—it has been found that the common English fly, because it is more thrifty and less dependent on surrounding circumstances, will, in time, exterminate the great blue-bottle of New Zealand. The laws of nature, collectively, are, briefly, then, the fewest and simplest assumptions, which being granted, the whole existing order of nature would result.

The further that scientific research is carried the more exactly is this "reign of law" found to prevail, so that we never look for any deviations from laws of nature: given certain conditions, we know that they will be followed by certain other conditions; the former we call *cause*, the latter, *effect*.

To these laws of nature there are, in Christian doctrine, apparently two great classes of exceptions—*miracles* and the results of *prayer*. Thus we are brought face to face with the questions — Can we believe in miracles, which seem to contradict these laws? Can we believe that prayer will produce any effect, when everything is regulated by law? The Deist, who believes that God created the universe and arranged it once for all, but does not now interfere in its concerns, would say that the Laws of Nature, as we call them, are the expression of God's mind and will, and that hence any interference with them, such as a miracle supposes, is impossible. The world, like a vast and perfect clock, has been wound up once for all, and not the slightest deviation in its working is to be looked for. But how stands the case with those who believe in the beneficent rule of a Personal God, whose tender mercies are over all His works? [The general question of the credibility of miracles will be found discussed in the articles MIRACLES and RESURRECTION.] In considering the relation of miracles to the laws of nature, it should be remembered that sin is always represented as having brought misery and disorder into the fair order of nature, whilst the effect of nearly all the miracles recorded in the Bible was to relieve misery or to restore some degree of order. Again, many miracles were but extensions or intensifications of natural occurrences, *e.g.* some of the "plagues" of Egypt—the flies, the frogs, the locusts—and even our Lord's miracles of healing. We cannot, then, regard them as *contrary* to nature. Perhaps the simplest way of looking at miracles in regard to natural laws, is to compare them with our own ordinary power of modifying the effects of those laws. We cannot violate these, but we can control, or alter the direction of the action of many of them at pleasure; thus, a ball thrown into the air would, by the law of gravitation, fall to the earth, but we can arrest the action of the law by catching the ball in our hands, and, against the same law, we can throw it up into the air again. No law has been "violated;" intelligent will has merely brought other forces into play, which have temporarily suspended the most conspicuous effect of the law of gravity. Much of our life, as animals, is consumed in struggling against and modifying laws of nature, which would, left to themselves, work our death. Thus, we clothe our bodies to prevent that continual radiation of heat which, in winter at least, would be fatal to life. Now, in our case the interference is exactly *known;* but if God should see fit to suspend or counteract laws of nature, though He might employ means or other laws in a similar way, the means being *unknown* to us, what we call miracles would be produced. Such considerations may prevent us from falling into the mistake of looking upon miracles as violent interruptions to the course of nature. But whether God actually has thus modified and controlled the laws of nature is, of course, a different inquiry, and in the present day the question of the reality of miracles practically centres in the greatest of them, the Resurrection of Christ. Accepting this, as the Church does, all the others naturally follow.

Similar remarks will apply in the case of *Prayer*, since answers to many prayers must be of a miraculous nature—special providences, as they are called. If we can so much control and modify the action of natural laws, why is it not possible to God? But the question is, *Will* God thus interfere at our request? Some reply, No. God has foreordained everything; and to suppose that He would make any change because we asked Him, would be to admit that His arrangements were faulty and needed amendment; prayer, therefore, can only be useful to the one who prays by making him dwell on the goodness of God, arousing his faith, etc. It may, however, be replied that although God foresees all things, He has yet given us free-will, and has made us responsible for the use of our wills, so that, in a manner never explained to us, we have the ordering of our lives and conduct largely in our own hands, and that hence there must be room for prayer in the providential arrangements of God. Besides this, the promises that prayer shall be heard and answered are so emphatic and so varied [Matt. vii. 7, 8; Jas. i. 5; 1 John v. 14, 15], that we cannot doubt that God desires us to pray in the full belief that, *under the conditions He lays down*, we shall obtain our requests. [PRAYER.] One condition of rightful prayer is that we should not put any hindrance in the way of its fulfilment; indeed, we ourselves are to further it as far as we can. It follows from this that we cannot expect an answer to our prayer if we are wilfully doing that which would make our desire impossible by a law of nature; for instance, natural laws tell us that a few grains of arsenic

will destroy life: it would then be clearly useless to pray for deliverance from death if we deliberately took what we knew to be a fatal dose of the poison. Again, it would be improper, and probably useless, to pray for protection when amongst the sufferers in an epidemic of cholera, if, knowing and understanding the precautions to be used (*i.e.* the natural laws of the disease), we yet neglected them all when we might have observed them. God expects us to show our faith by using the reason He has given us, and conforming, as far as we know them, to the laws of nature, which are the *general expression* of His will, and therefore to be obeyed.

A very interesting question arises with regard to Natural Law: Have we any reason for supposing that laws of nature rule in the spiritual as well as in the natural world, or do they cease to have effect at the boundary line of Matter and Spirit? From time to time analogies have been traced between natural laws and spiritual laws, but Professor Drummond, in a remarkable book, *Natural Law in the Spiritual World*, takes up the position that spiritual laws are the *same* laws as natural laws; that the spiritual world is arranged on a like principle to the natural world, and that it is under a like governmental scheme. One example of Professor Drummond's method must suffice. Numerous and exact experiments have conclusively proved that *life* can only originate from pre-existing life; that under no conditions can particles of dead matter, whether organised or not, acquire life by themselves. This fact of life only from life is known as the Law of Biogenesis in the natural world. Professor Drummond maintains that the same law holds good in the spiritual world. *Except a man be born again. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit* [John iii. 3, 5, 6]. As in the natural, so in the spiritual world, there is life only from life. The general argument is very interesting, and the analogies suggested are in many points striking, and in some cases seem of real value; but as a whole the contention not only does not seem to be made out, but very weighty reasons have been advanced, both from science and theology, against Professor Drummond's cardinal conclusion.

**Natural Theology.**—The belief concerning the existence and the character of God which we derive from our observation of the phenomena of Nature. Thus Paley, in his work bearing this title, argues for the belief [1] in *design*, *i.e.* in an intelligent Creator; and [2] in the *goodness* of the Creator, judging from the arrangements observable in the Creation for promoting the happiness of the creatures. [God.]

**Nave.**—In modern churches, the central division of the body of the church, as distinguished from the aisles on either side. In ancient churches, the central portion as distinguished from the *narthex* or antechapel at the end, and the *bema* or chancel at the other. It was occupied by those worshippers who were in full communion with the Church, and also by the penitents of the third and fourth grades. In it stood the *ambo*, or reading desk.

**Naylor,** James, was born in Yorkshire. After serving as quartermaster for some time in Colonel Lambert's regiment, he quitted the army and embraced the principles of the Quakers, but became "exalted with strange imaginations." Thus he rode into Bristol in 1656, a man and a woman holding his horse by the reins, and some others following after and singing the Tersanctus. The magistrates of Bristol seized and sent him to the Parliament, who tried and condemned him, as a blasphemer and seducer of the people, to have his tongue bored with a hot iron, to be marked in the forehead with the letter B to signify a blasphemer, then to be carried back to Bristol, where he should make his entry on horseback with his face to the tail, and then to be cast into prison for the remainder of his days. The Quakers disowned him, and condemned his extravagances; but afterwards, on his making a public recantation, he was received again into their society, and having gained his freedom, he publicly preached among them in London and other parts of England until his death in 1660. [Friends.]

**Neal,** Daniel, a Dissenting minister and author, was born in London, Dec. 14th, 1678. He was educated at Merchant Taylors' School, and in 1700 went to Holland, where he studied at Utrecht and Leyden. On his return to England he became assistant to Dr. Singleton, pastor of an Independent congregation in Aldersgate Street, whom he succeeded in 1706. He died at Bath in 1743.

Neal's first work was a *History of New England*, which was very favourably received in America; but the book for which he is known is a *History of the Puritans*, published in 4 vols. 1732–8.

**Neale,** John Mason, D.D., a learned ecclesiastical historian, and one of the best of English hymn writers [*b.* 1818, *d.* 1866.] He was educated at Cambridge, and ordained in 1841; a few years later he was appointed Warden of Sackville College, East Grinstead, and received no further preferment. He belonged to the Ritualist Party in the Church, and this brought him not only under popular dislike, but under the displeasure of the Bishop of Chichester, who for fourteen years would not allow him to officiate in the parish churches of his diocese. But he was a

courageous and very earnest man, and laboured humbly and indefatigably at his desk, as well as in his hospital. The East Grinstead Sisterhood, which took the lead in furnishing nurses to the sick, was founded by him. His greatest work is his *History of the Eastern Church*, a book of wonderful learning and interest, though it is incomplete. The completed portion comprises a very elaborate account of the Liturgies and Ritual of the East, and the History of the Patriarchates of Alexandria and Antioch. Another specialty of Dr. Neale's authorship is his numerous books for children; *Triumphs of the Cross*, *Tales of Christian Heroism*, etc. etc., a collection for the most part of legends of early Christian martyrdoms, all marked by a wonderful charm of style, though the stories, it must be confessed, are to be regarded more as legends than as sound history. His hymns are known far and wide. Probably the best known are those translated from the rhythm of St. Bernard of Morlaix, "Jerusalem the Golden," "Brief life is here our portion," etc. Scarcely less popular are those from Eastern sources, "Art thou weary?" "The day is past and over." In conjunction with the Rev. T. Helmore, Dr. Neale published *The Hymnal Noted*, a systematic translation of the hymns in use in the Roman Church, to which Mr. Helmore supplied the music from ancient sources. The book has been to a great extent superseded by *Hymns Ancient and Modern* and other works which used the best of Dr. Neale's hymns. The writer of this paper has an autograph letter from him, in which he gives a general leave to use any copyright hymns of his on behalf of the Church. A glance at the Table of Hymns and Authors in any collection of the present day will show how greatly we are indebted to him. Other works of his are *The Moral Concordance of St. Antony of Padua* (a collection of texts arranged for sermons, mostly involving a large amount of mystical interpretation), a *History of the Jansenist Church of Holland*, several volumes of sermons, all more or less mystical, and a *Commentary on the Psalms* of the same character. Whatever judgment may be formed of his peculiar opinions, it will always be acknowledged by those who knew him that he was not only a man of remarkable learning, but also one of humility, of unselfishness, and of saintliness.

**Neander,** Johann August Wilhelm, a great ecclesiastical historian, was born at Göttingen in 1789. He was the son of a Jewish pedlar, and bore the name of David Mendel. His mother was a relative of the celebrated philosopher Mendelssohn. David's early youth was spent at Hamburg, to which his mother, having been separated from her husband, had removed. He entered the college, where he soon attracted notice by his industry and talent, and the influence of friends that he made there inclined him towards Christianity. This inclination was greatly strengthened by the perusal of Schleiermacher's *Discourses of Religion*, first published in 1806, and in that year he was baptised by the name of Neander [Gr. "a new man"]. Just before his baptism he wrote an essay on religion, which, though rough and containing some errors, is characteristic of him, and declares his intention of consecrating himself to God. He removed to Halle, where he studied under Schleiermacher, to whom he afterwards acknowledged himself to be indebted, though they differed in some points, Neander being more positive and realistic in his views, and laying more stress upon the doctrine of sin as a free act and on the personality of God. After the French victory at Jena the University of Halle was shut up, and Neander arrived at Göttingen, where he studied under Planck and Heeren. It was here that he determined to become a Church historian. After a short stay in Hamburg he went to Heidelberg, where, in 1811, he took up his residence as a Privat Docent, and wrote a *Curriculum Vitæ* and *De Fidei Gnoseosque Idea secundum Clem. Alex.* On account of his monograph, *The Emperor Julian and his Times*, he was called to the newly-established University of Berlin as Professor of Church History, and worked there in conjunction with Schleiermacher, De Wette, Marheineke, and other famous men. He continued at Berlin lecturing and writing, and produced here his most famous works. Between 1818 and 1826 appeared works of his on the Gnostics, *A Life of St. Chrysostom*, *Memorials of Christian Life in the Early and Middle Ages*, *Tertullian and his Writings*, etc. But these were only preparatory works to his great history, which appeared in five volumes between 1825 and 1845, *Universal History of the Christian Religion and Church*. His *Life of Jesus in its Historical Relations* was written to refute the celebrated work of Strauss.

As a theological teacher Neander was faithful and efficient, and he was complete master of his subject. His theology cannot be called entirely orthodox, especially on the subjects of inspiration, the sanctification of the Lord's Day, and the Holy Trinity; but he was deeply pious and reverent. His merit as a Church historian is that he struck out in an entirely different line to his predecessors. They had belonged to the pragmatic school, who looked on Christianity as a system of doctrine; while he, in his very first work, instead of merely discussing facts, brought out the hidden life of Christianity, realising throughout the presence of its Master and Leader. His idea of Church history is ably put forth in the introduction. "We look upon Christianity not as a system born in the hidden depths of man's nature, but as a power which has come down from heaven, in that heaven which has opened itself to a hostile world—a world which in its

essence, as well as in its origin, is exalted high above all that man can create with his own powers, and which was designed to impart to him new life, and transform him in his innermost nature."

He was also very apt in bringing out the individualities of those of whom he was writing and allowing them to speak for themselves, without mentioning his own feelings or opinions. This, however, sometimes led him into the error of dwelling too much on individual Christians instead of the whole Christian Church, of regarding Christianity as a succession of famous men. Another fault is in his style, which was too diffuse and monotonous, and his ignorance on political and æsthetic matters lessens the value of his discussions on Church government and sacred art. In his anxiety not to be too severe on heretics, he sometimes does injustice to the zealous opponents of sects. But in spite of these defects his work may be fairly called what he said Church history ought to be—"A living witness for the Divine power of Christianity, a school of Christian experience, a voice of edification, instruction, and warning, sounding through all ages, for all who are disposed to hear."

**Necessary Doctrine and Erudition for any Christian Man.**—A book which was published under the sanction of the King and Convocation in 1543. To distinguish it from its predecessor, the *Institution of a Christian Man*, which was commonly called "The Bishop's Book," it received the name of "The King's Book." Henry VIII. took a considerable part in the work of *The Necessary Doctrine*, which is full of traces of Gardiner's influence over him at the time of writing. For instance, the preface, which is probably the King's work, forbade any under the rank of the nobility and gentry to read the English Bible under penalty of a month's imprisonment for each offence.

**Necessitarians** or **Necessarians** [also termed *Fatalists*].—Those who believe that all things happen of necessity, or according to fixed laws. This doctrine of necessity is connected with that most profound mystery, the origin of evil, and hence deep thinkers in all ages have occupied their minds with this question. Necessitarians may be divided into:—[1] Those, like the Materialists and Positivists, who believe that in nature things could not possibly be otherwise than they are, and therefore that even the will of God is not free to alter or control them. [2] Those who hold that man's will is not free to control his actions, but that he chooses according to fixed laws of his Creator. The leading writer among modern Necessitarians was Hobbes, who argued that every act of man's choice is the result of a series of causes, God being the First Cause; and that if we could see the connection of these causes, we should, as God does, see and know that man, in everything, acts of necessity. Another writer of this school was Leibnitz, who grounded his optimist doctrine of Necessity on his theory of the perfection of the universe. Anthony Collins argued in favour of Necessity, on the ground that all our actions are controlled by some force external to ourselves. Locke also held similar opinions. But the two most widely read writers on Necessity were Dr. Priestley [*b.* 1733, *d.* 1804] and Jonathan Edwards [*b.* 1703, *d.* 1758], President of Princeton College, U.S. The former, who was a Materialist, adopted the views of Spinoza, and concluded from them that motives act upon the mind as weights in the scale, and that under certain conditions man will always act in the same way, his mind being as incapable of overcoming the motives or inducements brought to bear upon it, as the scale has of resisting the effects of the weights cast into it. President Edwards wrote two treatises on this subject, entitled *An Enquiry into the Freedom of the Will*, and on *The Doctrine of Original Sin*. He argues that a man may resist a certain amount of opposition to his will, but that his power of resistance is limited, and that under certain conditions the will is powerless to resist. This he calls moral necessity. He argued, too, that God's foreknowledge is inconsistent with an absence of necessity in man's choice. The Unitarians and Rationalists are credited with extensively holding strong views in favour of Necessity.

**Necrology** [Gr. *necros*, "dead," and *logos*, "a discourse"].—A collection of accounts of the lives and deeds of deceased persons, published soon after their death. Also a list of the deceased members or benefactors of any religious community.

**Necromancy** [Gr. *nekros*, "dead," and *manteia*, "divination"].—The art of revealing future events by conversing with the dead. It originated in the East, and amongst the Greeks it was said to have been the invention of Orpheus. Thessaly was the chief place where it was practised, and it was connected there with many horrible rites. A distinct class of people called *Psychagogoi*, "evokers of spirits," made it their profession. Its practice is condemned in the Old Testament, where we have a singular instance of it in the story of the witch of Endor. With the establishment of Christianity by Constantine, necromancy was strictly forbidden. It is still practised by some of the negro tribes in Western Africa. Traces of it are to be found in old Scandinavian and Teutonic poems. In our own days, some persons in the United States, calling themselves *spiritualists*, pretend by table-turning and spirit-rapping to hold converse with the spirit-world.

**Nectarius.**—Successor of Gregory Nazianzen as Patriarch of Constantinople in 381,

and predecessor of St. Chrysostom. He governed the Church with great piety and moderation. Since the Novatian heresies there had been a special penitential priest to receive the confessions of those who had sinned deeply after baptism, but several abuses had stepped in, and Nectarius abolished them.

**Nectarius,** Patriarch of Jerusalem from 1660–72, wrote a preface to Mogila's Confession in 1662, a declaration against Rome, and a Greek treatise against the theses on Papal Supremacy, published in Palestine to convert the Greeks to the Romish Church.

**Neff,** Felix [*b.* 1798, *d.* 1829], was a native of Geneva, who was trained as a soldier till he was converted during the religious revival of his native city, and having been ordained in London, in 1823, went to the Hautes-Alpes, where he preached to the Waldenses, who had greatly degenerated in faith and morals. His life was a very noble and self-sacrificing one, and his labours were much blessed.

**Nelson,** Robert.—One of the large and goodly list of English laymen who have done noble service to the Church by their example and writings. He was born in London, 1656, graduated at Trinity College, Cambridge, and in 1680 was elected a Fellow of the Royal Society. He was intimate with Halley, with whom he travelled in France and Italy. He spent his life chiefly in writing. He refused to take the oaths of allegiance to King William, and remained a Nonjuror till 1709. He died at Kensington, Jan. 16th, 1715, leaving much money for the poor. His chief works are—*Life of Bishop Bull; Practice of True Devotion; Companion for the Festivals and Fasts of the Church of England*, which is still the best book on the subject; *The Life and Writings of William Kettlewell; Letters to Dr. Clarke on the Trinity;* and *The Whole Duty of a Christian.*

**Neology.** [Rationalism.]

**Neonomians** [Gr. *neos*, "new," and *nomos*, "law"].—The name applied to the views of some teachers at the end of the seventeenth century, who asserted that the old Law was entirely abolished, and that Christianity was the new Law which had taken its place. It was one of the many controversies in which charges of Antinomianism were brought on one side and Legalism on the other. The Neonomians, while expressing their belief in Election, added that "the very elect are not personally justified until they receive Christ, but remain condemned; that there is a full offer of pardon and glory upon the terms of the Gospel to all who hear it, and that God thereby requires them to comply with the said terms." The principal teacher to whom the name Neonomian was applied was Daniel Williams [q.v.].



**Neophytes** [Gr. "newly planted"] was a term used in the primitive Church for converts who had been recently baptised. Neophytes could not hold any offices in the Church; but when any enter the Roman Church they sometimes do so under special privileges from the Pope. The name was also given to those who had been newly received amongst the clergy or into any religious order.

**Neo-Platonism.**—A system of philosophy which became prominent in Alexandria about the end of the second century. Ammonius Saccas [*i.e.* the sack-bearer], so-called from his having been in former years a carrier, was at that time the chief teacher of this school. But long before this, Philo Judæus, a contemporary of Christ, had prepared the way, and, by some, is regarded as the first of the Neo-Platonists. The chief aim of this school was to popularise and revive the doctrines of Plato, by showing that all that was true in current systems of philosophy was in harmony with Platonism. At Alexandria every system of philosophy and every religious sect had its representatives; Ammonius Saccas taught that all these were derived from one original and perfect standard of philosophy, which had been delivered to the Egyptians by Hermes, and had been preserved in its purity by Plato. The amalgamation of the mysticism of Egypt with the speculations of Plato formed the basis of Neo-Platonism; and with it were blended many of the doctrines of Aristotle and of the existing philosophies. Ammonius, who had been brought up as a Christian, held that Christ was a great and wise teacher; but that His followers were misled, and had corrupted His teaching by spurious additions, such as the Divinity of Christ and other doctrines.

Christ, he said, would be favourable to Neo-Platonism, for He came to check error, but not to abolish the true standard of philosophy. Hence Neo-Platonism as taught by Ammonius was hostile to, and became the powerful rival of, Christianity. Other prominent teachers in this school were Numenius, a Jew, Longinus, and Plotinus, and a powerful patron was found in Julian the Apostate. Plotinus consolidated Neo-Platonism, and reduced it to a definite system. The Supreme Being, according to this school, was a mystical Trinity, consisting of *unity*, or Primitive Light, the source of all things; *intelligence;* and *soul*, from which emanated all the souls of men and animals. The souls of men were considered to be kept in their bodies as in a prison, and hence self-denial and asceticism were enjoined as a means towards the release of the soul, and its rise above earthly things. The most distinguished pupil of Plotinus was Porphyry; in his time Neo-Platonism became strongly hostile to Christianity. Their last great teacher was Proclus, a man of great learning, who lived about 450. In 519 the

Emperor Justinian arbitrarily closed their school at Alexandria, and dispersed their followers, and by about the middle of the century they had disappeared altogether. But their system has greatly influenced Christianity in all ages. Origen was a pupil of Ammonius Saccas. Clement of Alexandria, and other divines, may be styled Christian Neo-Platonists, in that they, like Ammonius, sought to find out what was true in Platonism, and in every philosophy; and then to show that it was in harmony with the Christian faith. Truth, it was recognised, was not confined to any one sect or system. Thus Clement, in his *Strom.* i. 7, writes: "By philosophy, I mean not Stoic, Platonic, Epicurean, or Peripatetic theories, but all sound teaching of the collective schools, all precepts of virtue that have connection with religious knowledge." At the Reformation, Neo-Platonism flourished for a time, especially in Florence.

**Neot,** St., was an Anglo-Saxon saint of great holiness and learning, who resided first at Glastonbury, and afterwards in Cornwall, on the spot where the present St. Neot's was afterwards erected. It is said that he had a great influence over King Alfred, to whom he was a kinsman. He died on July 31st, about 822.

**Nepotism** [Lat. *nepos*, "a nephew"].—The practice among ecclesiastics of conferring honours, titles, or privileges upon members of their family.

**Neri,** St. Philip, founder of the Oratorians, descended from two of the noblest families in Tuscany, was born at Florence in 1515. When he was eighteen he went to his uncle, who was a merchant living at St. Germans, near Mount Cassino. It was intended that Philip should become his heir, but the youth feared being led away to a love of dissipation, and went to Rome, where he became tutor in the family of Galeotto Gaccia. Here he continued his studies, and his fame for learning and for purity of life became very great. He ate only once a day, and his food was generally bread and water. He was the disciple and intimate friend of St. Charles Borromeo [Borromeo], and under him did many works of charity. In 1548, with the assistance of his confessor Persiano Rosa, he founded the famous Confraternity of the Blessed Trinity in the Church of Our Saviour del Campo for the relief of the poor. In 1551 he was ordained priest, and joined the community of St. Jerome, which had received the name of "The Charity." In 1564 he formed those who had joined him in the care of the hospitals, and who numbered about twenty, into the Congregation of the Oratorians, so called because they assembled for prayers in the oratory or chapel every morning and evening. The society obtained the approbation of Pope Gregory XIII., who gave to them the church of "Our Lady of Vallicella," of which they took possession in 1583. The Oratorians soon spread all over Italy, and were introduced into France in 1631. St. Philip died May 26th, 1595. He was canonised by Pope Gregory X. in 1622.

The Oratorians were established in France in 1611, to the great disgust of the Jesuits. The Order increased, however, until the Revolution, when it went down rapidly; but has been revived of late years. The first congregation in England was established at Birmingham in 1847 by Dr. J. H. (since Cardinal) Newman, and in 1849 F. W. Faber set up another at Brompton. The church which they have since built on that site is one of the most magnificent in London.

**Nero,** Persecution of, took place A.D. 64, in the tenth year of the Emperor's reign. In July of that year a fire broke out in Rome, on the south side of the Palatine Hill, and raged for some days, so that two-thirds of the city was burnt to ashes. Many believed that Nero himself was the cause of the fire, and, though there is no evidence to prove it, it is possible, from the fact of his cruelty of disposition and his desire for increased magnificence in the buildings of Rome. He endeavoured to allay suspicion by kindness to all who suffered from the fire, and laid the blame on the Christians, whom he caused to be persecuted with great violence. Some were torn asunder by wild beasts, others were crucified, and some were covered with pitch or other inflammable material and set up on poles to light the gardens of the Emperor's palace. [Persecutions.]

**Nestorians.**—Followers of Nestorius, who was Bishop of Constantinople from 428 to 431. Formerly a monk of Antioch, who had gained some reputation as a scholar and orator, he was nominated to the See of Constantinople by the Emperor Theodosius, and readily elected by the clergy and people, to put an end to the distractions caused by the claims of two rival Constantinopolitan candidates—Proclus and Philip of Side. He began his episcopal career by showing himself extremely zealous for the extirpation of heresy. After denouncing heretics in no moderate terms in a sermon preached on the day of his installation, he proceeded to active persecution of the Arians and other sects, and prevailed on the Emperor to publish a severe edict against them. But it was not long before Nestorius himself was accused of heretical views concerning the nature of our Lord. Many eminent divines, especially those of the school of Alexandria, in their zeal against Arianism, had been led to insist so strongly upon the Divine nature of the Saviour, as almost to exclude the idea of his human nature; and to assert of him as God that which could strictly only be said of him as man. For example, God was said to have

been born, to have suffered, and died. This tendency was strongly condemned in a sermon preached at Constantinople by Anastasius, a presbyter whom Nestorius had brought with him from Antioch. Anastasius particularly attacked the use of the term *Theotokos* (Bearer, or Mother of God), which had been applied to the Virgin Mary by Athanasius and others, and was then in general use. Nestorius supported these views of Anastasius in numerous sermons, in which, amongst other things, he maintained that it was not allowable to affirm that God was born, or that man may be worshipped; and proposed to replace the word *Theotokos* (which, however, he admitted in a certain sense) by *Christotokos*, *i.e.* Mother of Christ, urging that since both natures were united in Christ, this term would express all the meaning that the older term was meant to convey. These sermons caused a great commotion in Constantinople. Proclus and others vehemently opposed Nestorius, some even going so far as to threaten to throw him into the sea; the Bishop, for his part, retaliated by deposing, banishing, or whipping such of his opponents as were under his authority. The controversy spread, and soon reached Egypt, where a number of monks adopted Nestorian views. Cyril of Alexandria, becoming aware of the dispute, entered the lists as the opponent of Nestorius, and the controversy between the two Bishops, inflamed by the standing rivalry of their Sees, assumed very much the complexion of a personal quarrel. Cyril enlisted the aid of Celestine, Bishop of Rome, and addressed several letters to Nestorius, the most important of which contained twelve anathemas, to which the Bishop of Constantinople was called upon to subscribe. Nestorius answered by sending back twelve counter-anathemas.

At length a General Council was called at Ephesus by the Emperor Theodosius to settle the vexed questions, A.D. 431. John of Antioch and other Eastern bishops were unable to reach Ephesus at the time appointed, owing to the bad state of the roads. Nevertheless, the Anti-Nestorians determined to open the Council, and a session was held under the presidency of Cyril. Nestorius was three times cited to appear, but, with his suffragans, he refused to obey in the absence of the Orientals. After the third citation the question was discussed in his absence, and Nestorius condemned and deposed "in the name of our Lord Jesus Christ whom he hath blasphemed." The Emperor at first refused to ratify this sentence, but extensive bribery brought his Court over to the side of Cyril, and he was at last prevailed upon to confirm the deposition, and consent to the consecration of Maximian, a monk, to the bishopric of Constantinople. Nestorius was banished to his monastery at Antioch, where he remained till 434. Maximian dying in that year, the Nestorian party urged the restoration of their leader, and the disturbance thus caused was so serious, that he was sentenced to be banished for life to the Great Oasis. Here he was taken captive by a wild people called the Blemmyæ, who devastated the Oasis. On being released by these captors, he gave himself up to an officer of the Emperor in Egypt, under whose treatment he died [about A.D. 440].

The followers of Nestorius, being driven from the empire, wandered eastward, and settled in Persia, Ceylon, and on the Malabar and other parts of the coast of India. In the sixth century Nestorianism became the established religion of Persia, and all other forms of Christianity were forbidden. The absence of continuous written history prevents us from knowing accurately the course of the Nestorian Church. That they existed in China in the 8th century is proved by the fact that the Jesuits in the 17th century found there a monument set up by them in 781. In 1258 twenty-five Metropolitans acknowledged the authority of the Nestorian Patriarch of Bagdad. In the primacy of Archbishop Tait, repeated applications having been made by the Nestorian Christians for instruction and help, under isolation and oppression, Dr. Cutts was sent out to report on their condition. They have had, at least, the courage of their faith, however ignorant they may have been. Education has been more than once offered them by other Churches which had a purpose behind—namely, to proselytise them to their own views—a somewhat ungenerous method, and one which they greatly resent. The wisest suggestion which appears to have been made with respect to them is, that means should be afforded of procuring their union with the Eastern Church, as represented by the orthodox Patriarchs. If Eastern Christians could be brought to understand one another better, and to see that their separation is largely owing to misrepresentations and misunderstandings, a great benefit would accrue to Christianity. It would present an unbroken front to the reviving fanaticism of Islam, which threatens even yet to disturb very seriously the course of civilisation. And it would be a blessing to the English Church to be privileged thus to be the peacemaker. A mission to them, set on foot by Archbishop Benson, has sent back a most interesting report, which will be found in the *Guardian* newspaper for Sept. 14th and 28th, 1886 The object of this mission was to exhibit the doctrine and ritual of the Church of England, and its harmony with the Catholic antiquity which they claim, combined with learning in the Scriptures. The mission, as the report shows, was received with the most hearty welcome.

**Newcastle,** BISHOPRIC OF.—This diocese was founded in May, 1882, its first bishop being the Right Rev. Ernest Roland

Wilberforce. It was taken out of the Sees of Durham and Carlisle, and comprises the entire county of Northumberland, the town and county of Berwick-on-Tweed, and part of Cumberland. It has 171 benefices. The officials of the diocese are two archdeacons, the vicar of St. Nicholas Church, Newcastle, and seventeen minor canons. The income of the See is £3,500 a year.

The church of St. Nicholas, which supplies the place of a cathedral, was consecrated by Osmund, Bishop of Salisbury, in 1091. It was burned down in 1216, and there are traces of its first rebuilding; the present structure of the nave, however, dates from 1359, and portions of it were not built till 1474. The style is Decorated and Early Perpendicular. It contains nine side-chapels or chantries. It was restored by Sir Gilbert Scott between 1873 and 1877.

**Newcome,** WILLIAM, Archbishop of Armagh, was born in 1729. He was educated at Abingdon Grammar School, and thence went to Oxford in 1753. In 1765 he became a D.D. and Chaplain to the Earl of Hertford, who was made Lord-Lieutenant of Ireland. In the following year he was made Bishop of Dromore, whence he was successively preferred to Ossory in 1775, Waterford in 1779, and to Armagh in 1795. He died in 1800.

Archbishop Newcome was one of the eminent divines of the liberal school of the eighteenth century. He was an assiduous Biblical student, and wrote many valuable works, as *Harmony of the Gospels*, *Observations on Our Lord's Conduct as a Divine Instructor and on the Excellence of His Moral Character*, *New Versions of the Twelve Minor Prophets and of Ezekiel*, *A Review of the Chief Difficulties in the Gospel History relating to Our Lord's Resurrection*, and *An Historical View of the English Biblical Translations from* 1526–1776. The best of these is the *Harmony of the Gospels*, which contains much useful criticism and valuable information. It led to a controversy with Dr. Priestley on the duration of our Lord's ministry, Bishop Newcome arguing for three years, while Dr. Priestley limited the time to one year.

**New Connexion Baptists.** [BAPTISTS.]

**New Connexion Methodists.** [METHODISTS.]

**New Jerusalem Church.**—A society that was founded by the followers of SWEDENBORG [q.v.], and so called because they hold that their Church is the "New Jerusalem" spoken of in the Apocalypse.

In December, 1783, five persons met together in London in answer to an advertisement for admirers of Swedenborg's writings, and these continued to meet at intervals, and by April, 1787, they had increased their number to thirty, and resolved to form a society. Amongst the first disciples were two clergymen of the Church of England, Thomas Hartley and John Clowes, also two Wesleyan preachers. The following is a copy of the Articles of Faith held by the New Church, not indeed written by Swedenborg, but drawn up at the Annual Conference of Ministers and Laymen.

The Articles of Faith of the New Church, signified by the New Jerusalem in the Revelation, are these:—

"1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love Itself, and Wisdom Itself, or Good Itself and Truth Itself; that He is one, both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man. And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven as Divine Truth, which is the Word, and took upon Him Human nature for the purpose of removing from man the powers of hell, and restoring to order all things in the Spiritual world, and all things in the Church. That He removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of Redemption. That by the same acts, which were His temptations, the last of which was the Passion of the Cross, He united, in His Humanity, Divine truth to Divine good, or Divine wisdom to Divine love, and so returned into His Divinity in which He was from eternity, together with and in His Glorified Humanity; whence He for ever keeps the infernal powers in subjection to Himself. And that all who believe in Him with the understanding, from the heart, and live accordingly, will be saved.

"3. That the Sacred Scripture, or Word of God, is Divine Truth Itself containing a Spiritual sense heretofore unknown, whence it is Divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which Divine Truth is in its fulness, its sanctity, and its power. Thus, that it is accommodated to the apprehension both of angels and men. That the spiritual and natural senses are united by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and Divine idea. And thus, that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil. That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists, with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by His Divine Providence, is to join man to Himself, and Himself to man, that He may be able to give him the felicities of eternal life. And that the laws of permission are also the laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear. Thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence for the greatest possible good.

"5. That man is not life, but only a recipient of life from the Lord, who, as He is Love Itself, and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and

to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and His kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness. And that, unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God Himself.

"7. That man at this day is born into evil of all kinds, or with tendencies towards it. That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums during man's co-operation. That as all men are redeemed, all men are capable of being regenerated, and consequently saved, every one according to his state. And that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell. But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating Him for aid, and beginning a new life. That to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed because they are of God and from God. That these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief that it is from the Lord, operating in him and by him. That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man. And that the Decalogue teaches what evils are sins.

"9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity without faith is not spiritual but natural; and faith without charity is not living but dead; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness. And that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is His alone.

"10. That Baptism and the Holy Supper are sacraments of Divine institution, and are to be permanently observed; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12. That now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of His Holy Word. That it is attended, like His first coming, with the restoration to order of all things in the spiritual world, where the wonderful Divine operation, commonly expected under the name of the Last Judgement, has in consequence been performed; and with the preparing of the way for a New Church on the earth, the first Christian Church having spiritually come to its end of consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels. And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

The general affairs of the New Church are administered by a conference of ministers and laymen. Its principal societies for spreading its doctrines are the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. Its disciples are found now in all parts of Christendom; its first minister in America was ordained in 1798, since which time it has made great progress.

At the present time there are in England about seventy-five societies, twelve of which are in London or its neighbourhood; they are governed by a Conference, which meets annually, and is composed of ministers and representatives of the societies. In America, where there is a still greater number of societies, they have a general convention composed of eleven associations and six societies. They have also societies in Germany, Austria, France, Switzerland, Italy, Norway and Sweden, Australia, and Africa.

**Newton,** Sir Isaac [*b.* at Woolsthorpe, Lincolnshire, 1642: *d.* in London, 1727].—The greatest mathematician England has produced. In spite of feeble health he made great progress in mechanics and mathematics; he entered Trinity College, Cambridge, in 1660, became a Fellow in 1667, and two years later was appointed Lucasian Professor of Mathematics. In 1699 he became Master of the Mint, and continued to hold the office till his death. The wonderful discoveries by which he has gained for himself lasting fame were chiefly made in the earlier part of his life; but it is not with these that we have to do. In religion he was deeply earnest, but displayed a tendency towards Arianism. He was devoted to Bible study, the results of which he published in his *Chronology of Ancient Kingdoms Amended; Observations on the Prophecies of Daniel and the Apocalypse of St. John:* and a *Historical Account of Two Notable Corruptions of Scripture.*

**Newton,** John, one of the leaders of the Evangelical party, well known as the friend of William Cowper, was born in 1725. His mother, who was a Dissenter, had a great wish that her son should be brought up to be a minister, but she died when he was seven years old. This made a great change in

Newton's life, for, though his father and stepmother were kind to him, they had no great love for him. At ten years old he left school, and went on several voyages with his father. He afterwards was for some years at Alicant, and when he was about eighteen a prospect was opened for him in the West Indies, but before starting he went to Kent on business, where he met and fell in love with Mary Catlett, who afterwards became his wife. He stayed there too long, and the ship sailed without him.

Through the teaching of his mother he had been seriously inclined in his youth; but he came across Shaftesbury's *Characteristics*, and the tendency to infidelity which they created in him was increased by an evil companion, and for a few years he lived in vice and profanity. He went to Guinea, where he had intended to make his fortune in the slave trade, but he mismanaged his affairs and fell into great poverty. After two years of misery he wrote home, and a ship was sent out to fetch him. On the way home came the turning-point of his life. There was a storm, the ship was wrecked, and the crew momentarily expected it to sink. Newton was frightened as his past life rose up before him, and made resolutions which he kept, in spite of one relapse when he was again in Africa, but a fever which he had there again convinced him of his sin. During his convalescence he studied the Bible, Divinity, and Latin. On his return to England he was married, early in 1750, to Mary Catlett, whom he had now loved for seven years. He used to say that the thought of her had some influence over him, even at the time of his greatest wickedness, and his married life, which lasted forty years, was very happy.

He would have liked now to give up his seafaring life, but there was no other way of earning a living open to him. It was some years before he decided on entering the ministry. He would have preferred that of the Dissenters, but his wife persuaded him to become a minister of the Church of England, when the Bishop of Lincoln, in 1764, consented to ordain him to the curacy of Olney. He only received £60 a year, so found it very difficult to live; but Mr. Thornton gave him £200 a year to enable him to do more good among the poor. He remained at Olney fifteen years, during which time a new gallery had to be added to the church to provide for the increasing congregation, and the number of communicants became very large. It was here that his friendship with Cowper began.

In 1779 he was opposed by a hostile party in the town, and at the same time the livings of St. Mary Woolnoth and St. Mary Woolchurch were offered him by Mr. Thornton, and he accepted them. There he preached assiduously, generally between three and six sermons a week, and his church was always crowded. He had not a good delivery, but his illustrations were very apt, and his words struck home to his hearers.

He died Dec. 21st, 1807, continuing his work till the end. He wrote a good deal, the chief of his productions being the *Apologia, or Defence of Conformity*, the Memoirs of the Rev. J. Cowper, and of the Rev. Mr. Grimshaw, a collection of his letters entitled *Cardiphonia*, and the *Olney Hymns*, which he composed in conjunction with his friend Cowper.

**Newton,** Thomas, D.D., Dean of St. Paul's and Bishop of Bristol [*b.* at Lichfield, 1704, *d.* 1782]. He was educated at Westminster School and then entered Trinity College, Cambridge, and was ordained priest in 1730. In 1761 he was appointed Bishop of Bristol, and in 1768 Dean of St. Paul's. His life and writings, forming six volumes, passed into two editions. The volumes are thus divided: 1, Life and Parliamentary Speeches; 2 and 3, Dissertations on the Old Testament and on Moral Subjects; 4, Sermons; 5 and 6, Dissertations on the New Testament, and five Charges on—[1] reading the Scriptures, [2] the increase of Popery, [3] the licentiousness of the times, [4] the late attempts against the Church, [5] a dissuasive from schism. He also published in 1749 an edition of Milton's *Paradise Lost* [2 vols.], with critical notes, and a Life of its author.

**New Year,** Celebration of.—It seems to have been the custom of most of the ancient nations to mark the first day of the year with rejoicings, and we find tokens of it among the Chinese, Romans, Jews, Egyptians, etc. In the early days of Christianity the Fathers made a protest against the feastings and revellings that took place among the heathens on that day, and preached severe penitence sermons. When Dec. 25th was recognised as the day of our Lord's Nativity, Jan. 1st, as the eighth day after, became also a festival, the day of Christ's Circumcision, and Dionysius Exiguus dates the years of his era "from the circumcision of the Lord." In many old documents the day goes by the name of "the octave of the Lord." Even when the day first began to be kept as a holy day it was some time before Christians thought of it as the first day of the year; but at last it became a custom for the priests to deliver a New Year's oration, which habit was continued until the Reformation. In some churches it is now the custom to begin a service at 11 P.M. on New Year's Eve, and continuing it till after midnight, while almost all "ring the old year out and the new year in."

**New Zealand.**—The islands which comprise New Zealand were first discovered by a

Dutchman, Abel Janssen Tasman, in 1642, but the first European who landed there was Captain Cook in 1769. He found that the inhabitants were a savage tribe of Maoris. They were cannibals, and there was some hesitation about visiting their island; but in 1809 several of them came to Port Jackson, where they were welcomed by Dr. Marsden, then chaplain to the convicts [MARSDEN, SAMUEL], who, having learnt about the country and people, came to England, and soon returned with a small party, sent by the Church Missionary Society, who landed on the northern island on Dec. 20th, 1814. Marsden's success was slow but real; in 1822 the Rev. H. Williams, and in 1825 the Rev. W Williams, joined the mission. A translation of the New Testament and Prayer Book was made in 1833, and three years after New Zealand was included in the new See of Australia. In 1840, at the request of the chiefs, the islands were put under British rule. An English settlement had already been founded at Wellington, followed by settlements at New Plymouth and Nelson. In 1841 was founded the Bishopric of New Zealand, the first bishop being the noble Bishop Selwyn, whose life is a splendid chapter in missionary history. St. John's College was founded at Auckland, and four archdeaconries were constituted. In 1846 two converts were sent to preach to a warlike tribe, and were martyred. The first native deacon was ordained in 1862, and others soon followed. An insurrection took place in 1862, headed by William Tamihana, a native who declared himself to be the angel Gabriel, and instituted a religion composed of Romanism, Wesleyanism, Mahometanism, and Church doctrines.

There are now seven bishoprics. The colony of Canterbury was founded in 1850, and became a bishopric in 1856. The diocese of Nelson, Wellington, and Waiapu were founded in 1858, those of Christ Church and Dunedin in 1866. It is said that in 1874 in New Zealand there were of the Church of England 172 churches, and an attendance of 19,916; the Presbyterians had 125 churches, with an attendance of 18,541; the Wesleyans 105 chapels, with 12,723 people; Roman Catholics 86 chapels, in attendance 10,967; Baptists, Free Methodists, and Congregationalists, an attendance of about 3,000 each.

The following is a percentage table of the religions of the country according to the church census of 1878 :—

| | | | |
|---|---|---|---|
| Episcopalians | 43·4 | Baptists . . | 2·3 |
| Presbyterians | 23·8 | Congregationalists | 1·4 |
| Roman Catholics . | 14·7 | Lutherans | 1·4 |
| Methodists | 9·4 | Other sects | 3·6 |

**Nicæa,** COUNCIL OF.—This was the first council in which East and West met together, and hence it is the first of the four General Councils of the Church. The peace of the Church had been greatly disturbed by the teaching of Arius and his followers concerning the Divinity of Christ, whereupon the Emperor Constantine, being anxious to see the Church united and at peace, summoned a General Council to meet at Nicæa in Bithynia, in June, 325, to settle the questions at issue. Nicæa was chosen as the place of assembly partly because of its healthy situation and partly on account of its nearness to the seat of government, Nicomedia, twenty miles distant.

The number of bishops who attended the Council has been generally received as 318; and each bishop had two presbyters and other attendants, so that the whole assembly numbered, according to some accounts, over 2,000. As Arianism was of Eastern growth, and unknown in the West, the great majority of the Council were Eastern bishops, only about ten coming from the West. The composition of the assembly was of a very mixed character. There were deputies from Egypt, headed by Alexander, the aged Bishop of Alexandria; in attendance upon him was a young deacon, twenty-five years of age, represented as small and insignificant, but who was none other than the great Athanasius, the champion of the orthodox; from Alexandria also came Arius, the leader of the opposite party. There were also bishops from Syria, including Eustathius of Antioch; Eusebius, the historian, of Cæsarea, who was suspected of being an Arian; one bishop came from Persia, another from Armenia others from Asia Minor, Greece, and Cyprus. Another conspicuous bishop was Eusebius, of Nicomedia, a strong Arian. It was from his hands that the Emperor Constantine, on his deathbed, received the rite of Baptism. Alexander, a presbyter, and Acesius the Novatian, represented Byzantium; and Marcellus, Bishop of Ancyra, was a prominent speaker on the orthodox side; all these came from the East. The West was represented by deputies from France, Calabria, Sicily, and Milan. Rome sent two presbyters, Victor and Vincentius, her Bishop, Sylvester, being too aged to be present. From Carthage came Cæcilian, and from Spain Hosius, Bishop of Cordova, who is represented as holding the chief place in the Council at the Emperor's right hand. The sight of these Fathers of the Church was rendered deeply impressive by the fact that the majority of them bore traces of the severe persecutions through which they had passed. They were truly an army of confessors; and for this reason they were peculiarly qualified to testify what was the true faith of the Church. Many heathen philosophers were attracted to Nicæa, and discussed with the bishops outside the Council.

On the arrival of Constantine, the Council was formally opened; first, an address to the Emperor was recited by Eusebius of Cæsarea, and a thanksgiving to God for the Emperor's victory over Licinius. Constantine

from his throne in the midst of the Council, then addressed the assembled bishops, exhorting them to unity and concord; and then, in order to promote this desirable end, he openly in their presence burnt all the written complaints and accusations that various bishops had laid before him, adding these words: "It is the command of Christ that he who desires to be himself forgiven must first forgive his brother." Coming now to the main purpose for which the Council was assembled, viz. the determining of the faith which had been attacked by Arius, it seems certain that Arius was heard in defence of his opinions, and that he boldly adhered to them; whereupon the assembled bishops raised their hands and closed their ears in horror at such blasphemous words. Arius was expelled, and the Council set themselves to issue the result of their deliberations in the form of a creed, setting forth the true faith. First of all Eusebius of Cæsarea presented a creed which had been long in use in Cæsarea; the Arian bishops, about eighteen or twenty in number, were willing to sign it; but as this creed evaded the very points at issue, a very important phrase was inserted, viz. *homoousion tō patri*—"of one substance with the Father," and other alterations. The creed of Cæsarea was then adopted as the faith or creed of the Council of Nicæa. The Emperor acquiesced in the decisions of the Council, banished Arius and his followers, and ordered all the heretic's writings to be burnt. He further decreed to banish any who refused to subscribe the Nicene Creed. Theonas and Secundus were the only two bishops who persevered in refusing to subscribe to the Creed, and they were banished.

The following anathema was added to the Creed:—

"But those that say 'there was when He was not,' and 'before He was begotten He was not,' and that 'He came into existence from what was not,' or who profess that the Son of God is of a different 'person' or 'substance,' or that He was created, or changeable, or variable, the Catholic and Apostolic Church anathematises them."

Another question was settled by this Council, viz. the date for keeping Easter. The Council decreed by common consent [i] to discard the custom of keeping the Christian Passover on the same day as the Jewish, viz. the 14th of Nisan, and [ii] to keep it on the Sunday that came next after the full moon of the vernal equinox.

The Council, before breaking up, passed twenty canons for the correction of abuses, and for regulating the discipline and government of the Church. Of these twenty Nicene canons, the 1st, 2nd, 3rd, and 17th refer to the morals and behaviour of the clergy; the 17th, forbidding usury; the other three restraining abuses now happily extinct. The 4th, 5th, 6th, 7th, 15th, 16th, and 18th refer to clerical discipline. The 4th is still observed throughout the greater part of Christendom, and orders three bishops at least to be present at the consecration of a bishop. The 5th limits the power of the bishop, by ordering a Synod to meet twice a year, in order to investigate the cases of those excommunicated. The 6th and 7th preserved to the Metropolitans of Alexandria, Antioch, and Cæsarea their ancient privileges. The 15th has been generally disregarded throughout the Church; it forbids the translation or promotion of ecclesiastics from one city to another. The 18th restrains the powers of deacons, who in that age practised a kind of tyranny, which has been imitated by the other orders of the ministry in later times. The 16th forbids bishops to ordain outside their own dioceses. Other canons refer to the cases of those who have "lapsed" in times of persecution, laying down on what conditions such are to be received back into the Church. The last canon, the 20th, directs prayers to be offered up, the people standing.

Another question, of local interest only, was settled, viz. the Melitian schism in the Church in Egypt.

The work of the Council was now completed. The Emperor, in a letter to the Churches throughout the empire, set forth the settlement of the Arian and Paschal controversies; and, having entertained the whole of the bishops present at the Council, dismissed them to their dioceses, exhorting them to prize concord above all things, and begging them to pray for him. The Council, which had commenced probably in June, closed with the banquet on July 25th.

**Nicander,** St., and **Marcian,** St.—Martyrs in the reign of Diocletian. They were soldiers in the Roman army until their conversion to Christianity. Being brought before the Governor Maximus, they were charged with disobedience to their prince and impiety to the gods of the empire. The imperial edict was read, which obliged all to sacrifice to the heathen deities, and they were accordingly required to comply with it immediately. Maximus, however, said he would make the matter as easy as he could, and not insist on any great and solemn sacrifice, but be satisfied with their throwing a little incense into the fire in honour of the gods. They persisted in their refusal to do this, and Daria, the wife of Nicander, urged her husband to remain steadfast in his faith, even begging that she might herself share his martyrdom, and she was consequently imprisoned, but afterwards released. Nicander and Marcian were beheaded, June 17th, about 303. The place of their martyrdom is supposed to be Mœsia, a province of Illyricum; but some say that it was Venafro, in the kingdom of Naples, and that it was in the reign of Domitian.

**Nicene Creed.** [Creed, Nicene.]

**Nicephorus I.,** Emperor of Constantinople, was originally Treasurer and Chancellor. In 802 he took possession of the throne, banishing the Empress Irene to Lesbos, where she died shortly after. He is described as being of a licentious, rapacious, and cruel character. In his relations with the Church he heavily taxed Church property, favoured the Iconoclasts and sects, especially the Paulicians, and prohibited the Bishop of Constantinople from carrying on a correspondence with the Pope of Rome. He was killed A.D. 811, in a war with the Bulgarians.

**Nicephorus II.** [PHOCAS] became Emperor in 963. He published a decree, providing that no bishop should be installed without the consent of the Emperor, and appointed officers to the charge of vacant Sees, with orders to spend a limited amount for ecclesiastical purposes, and to pay the rest into the royal treasury. He was murdered in 969 by John Tzimisces, who succeeded him.

**Nicephorus,** ST.—A martyr of Antioch during the persecution raised by the Emperors Valerian and Gallienus. He was a layman, and was a great friend of one Sapricius, a priest. But discord rose up between them, and for a time they never met. At last Nicephorus attempted a reconciliation, but in vain. The persecution breaking out, Sapricius was seized for his religion, tried, and, after going through great torture, was condemned to be beheaded. Nicephorus, as they were leading the priest to execution, came to him and intreated to be forgiven, but his request was refused by Sapricius. On mounting the scaffold the priest renounced the Christian religion, and thus saved his own life. Nicephorus did what he could to make him persevere, but to no purpose, so declared himself a Christian, and ready to suffer in the apostate's stead, and was martyred on Feb. 9th, 260.

**Nicholas,** ST., Archbishop of Myra, was born in the middle of the third century at Patara, in Lycia, of Christian parents. He entered the Monastery of Sion, near Myra, became Abbot, and was noted for his charity and benevolence. One of the deeds ascribed to him is that of throwing three bags of gold into the house of a poor nobleman who was unable to furnish a dowry for his three daughters, and was tempted to sell them to a life of shame until Nicholas thus delivered them. This constituted him the patron saint of virgins. Soon after his return Nicholas was chosen Archbishop of Myra. He is supposed to have died on Dec. 6th, 342.

The three balls, the attribute of St. Nicholas, are either the three bags of gold before spoken of, or three loaves of bread, an emblem of his charity. The fact that the three balls are the sign of pawnbrokers has a curious origin. The three gold balls were a conspicuous object on the spire of St. Nicholas Church, Lombard Street, and as in the Middle Ages the money-brokers had their head-quarters in this street, it became the fashion for persons who set up as money-lenders to use the three balls of St. Nicholas as their trade mark. Nicholas is also the patron of thieves, because he forced them to return some property they had stolen; of sailors, because he stilled a storm when journeying to the Holy Land; and of children, because he is said to have restored to life three boys who had been murdered, dismembered, and put into a tub of wine. St. Nicholas is one of the most popular of saints, the chief patron of Russia and of Venice, Freiburg, and many other towns, chiefly seaports. There are said to be 372 churches dedicated to him in England.

**Nicolaitanes.**—A heretical sect, holding the doctrines of Antinomianism, and condemned in the Book of Revelations as holding "the doctrine of Balaam to eat things sacrificed unto idols, and to commit fornication." Probably it was these whom St. Paul described as "glorying in their shame, minding earthly things." The Nicolaitanes are thought by some to derive their name from Nicolas the proselyte; others believe that the name is only the Greek form of Balaam, "destroyer of the people," of whom they were supposed to be symbolical. They are spoken of by Irenæus, Tertullian, and Clement of Alexandria as being in existence in the second century; and Epiphanius says that the sect became merged in that of the Gnostics.

**Nicole,** PETER, was born at Chartres in 1625. He was a strong Jansenist, on which account he joined the Port Royalists, and became celebrated as a great preacher. He died in Paris, November, 1695.

Nicole assisted Arnaud in several works, as the *Perpetuity of Faith* and *Logic of Port Royal*. He translated Pascal's *Provincial Letters* into Latin, and wrote notes upon them. His chief original works are *Essais de Morale*, controversial tracts against Calvinism, a treatise of the unity of the Church, and a treatise concerning the Quietists.

**Nicomedes,** ST.—This saint, during the Domitian persecution, attended the Christians while in prison, giving them all the assistance and comfort in his power. He also found means of giving their bodies a decent burial in spite of their persecutors, who would have interred them as public criminals. While burying the body of St. Felicula, he was apprehended and beaten to death. He is commemorated on Sept. 15th.

**Nihilists.**—A sect that maintained that it was impossible for God to become man, inasmuch as God is unchangeable, therefore that Christ was not different after His Incarnation to what He was before. The

Incarnation was a Theophany, and God suffered Himself to *appear* man. This theory, though not so strongly put, was started by Abelard at the beginning of the twelfth century, but greatly developed and brought into notice by Peter Lombard some years later. The sect was strongly opposed by John of Cornwall and Walter St. Victor, and finally condemned by the Lateran Council which met in 1179. In the course of the fourteenth century the name was applied to a German sect of a very short-lived existence, who declared that God, the devil, man, heaven, hell, good, and evil did not exist, only appeared to do so, that everything was nothing, in fact.

**Nimbus** or **Aureole.**—A circular disc surrounding the head of Christ, and of saints and angels, symbolising the light which was supposed to proceed from those filled with the Holy Spirit. It was used in very ancient times by the Egyptians, and the Romans adopted the symbol for the heads of those invested with power. The Christians adopted it in the fifth century, and applied it first to Christ, then to the angels, and finally to the saints. The nimbus round Christ's head was sometimes triangular, symbolising the Trinity.

**Ninian,** St.—The apostle of the Southern Picts, who lived in the fourth century. He was the son of a Cumbrian prince, and resided some time at Rome, where he was instructed in religion and then returned to his native town. He built a stone church, which the Britons, having never before seen a building of stone, named *Candida casa*, or White House, which was afterwards called Withern. Here he fixed his See, dedicating the church to St. Martin. Ninian converted the Cumbrians and Southern Picts as far as the Grampians, and his followers did great good through the whole land. He died Sept. 16th, 432.

**Nitzsch,** Karl Immanuel, one of the most distinguished of modern German theologians, was born at Borna, in Saxony, in 1787. His father was Professor of Theology at Wittenberg, an ardent follower of Kant. The son was also educated at Wittenberg, where his principal theological teacher was Reinhard, one of the last Supernaturalists; but his teaching was soon counteracted by the influence of Schleiermacher and Daub. In 1810 he became Assistant Pastor, and subsequently Parish Minister, at Wittenberg. His opinions soon made themselves felt, and he was considered one of that new school, of which Neander is the head, who endeavoured to reconcile faith and science, not by forced methods, but by showing in their own lives that union of reason and reverence for which they argued in their writings. In 1822 Nitzsch was called to Bonn as Professor of Theology and University Preacher, and laboured there for over twenty years, writing and busying himself in all matters concerning the Prussian Church. He wrote several treatises in favour of the union between the Lutheran and Reformed branches of the Church, and was one of the leaders of the General Synod which met on the subject at Berlin in 1846. In the following year he succeeded Marheineke at Berlin, where he became Professor of Theology, University Preacher, and Upper Consistorial Councillor, and in 1854 Provost of St. Nicolai Church. He died Aug. 21st, 1868.

Nitzsch and Twesten have been considered the principal followers of Schleiermacher's theology, though they differed in some points, as in God's relation to the world, the Divine attributes, etc. He was also one of the founders of the German Evangelical Church Diet, which first met in 1848. His chief work is his *System of Christian Doctrine*, showing the moral bearing of all the articles of faith, and the doctrinal root of all the Christian virtues. He takes his material wholly from the Bible, and in a number of notes refers to later opinions and systems. Another noted work is his *Practical Theology*. In 1835 appeared *A Protestant Answer to Möhler's "Symbolik,"* and he also wrote against Strauss's *Dogmatics*. His other works consist chiefly of sermons, and of various articles which appeared in the theological journals.

**Noailles,** Lewis Anthony de, Cardinal, was born in 1651. He became Doctor of Divinity at Paris in 1676, Bishop of Cahors in 1679 and of Châlons upon the Maine in 1680, and Archbishop of Paris in 1695. He was strongly opposed to the Quietists, writing a treatise entitled *A Pastoral Instruction touching Christian Perfection and the Inward Life, against the Delusions of the Pretended Mystics* in 1697. In 1700 he became Cardinal with the title of St. Mary Minerva. He died on May 4th, 1729.

**Nocturns.**—These were prayers held during the night. In the Roman Church the Psalter is divided into portions consisting each of nine psalms, each of which portions is called a nocturn. Nocturnal prayers are read on the vigils of feasts.

Nocturnal services seem to have been used in the earliest times of Christianity. During the persecutions, services were held in the night to avoid detection, and, when all fear of this was over, the custom was still continued. Nocturnal services became very frequent when cœnobitical or monastic life grew and flourished.

**Noel,** Alexander [*b.* 1639, *d.* 1724].—Ecclesiastical writer of the Gallican Church, and Provincial of the Dominican Order from 1706. He wrote *Select Chapters of Ecclesiastical History*, and an Old Testament history. His Gallicanism gave so much offence that his work was placed on the *Index Expurgatorius* by Pope Innocent XI.; but Noel defended himself with

such spirit that Benedict XIII. removed the censure.

**Noel,** Baptist Wriothesley [*b.* 1799, *d.* 1873], was educated at Cambridge and ordained in the Church of England, becoming Incumbent of St. John's, Bedford Row; but he left the Church and became a Baptist minister. He was the author of *Essay on Christian Baptism, Letters on the Church of Rome, A Selection of Psalms and Hymns*, etc.

**Noetians.**—Followers of Noetus, who founded a sect of Monarchianism. Noetus was a native either of Ephesus or Smyrna. He put forward his theory at Smyrna, and was excommunicated about 230 by a synod before which he was summoned; afterwards he gathered around him numerous followers, and founded a school in which to teach his doctrines. He died shortly afterwards, but his theory was taught by his disciples, chief among whom were Sabellius and Epigonus. The heresy spread and was adopted by many Christians in Rome and elsewhere. [See Patripassians.]

**Nominalists.**—One of the parties into which the Schoolmen were divided in the eleventh century. That *general notions* exist, we all admit, and some sort of classification comes natural to us. Thus we distinguish between trees and horses, we form notions of them which exist no doubt in the mind alone, but we realise that there is a form or idea of them which must have been in the mind of the Creator. The general properties which certain things share alike, and which we abstract in our minds from the particular things that exhibit them, were known by the Schoolmen as *Universals*. Thus we realise ideas in the words "whiteness," "truth," "animal." Then the Schoolmen proceeded to enquire—Are these "universals" real existences? or are they mere modes of intellectual representation that have no real existence except in our thoughts? The Nominalists maintained that genera, species, etc., are all individual objects, and that there is nothing general except names. Thus the name "circle" is applied to everything that is round, and is a general name, but no independent fact or property exists corresponding to the name. Some Nominalists held that the names of the Holy Trinity are the names of Three Individual Substances, and that the Unity of the Trinity is a mere verbal expression. This school of thought is thus directly opposed to the Realists [q.v.].

There were, however, shades and degrees of Nominalism. Thus Roscelin, the Canon of Compiègne, who was compelled to retract his Anti-Trinitarian heresies at the Council of Soissons [Roscelin], was an Ultra-Nominalist, holding that the only realities are individual things which we group together by the aid of mere names. His pupil, Abelard, held the Sabellian doctrine concerning the Trinity. In the fourteenth century William of Occam, an English Franciscan friar and a pupil of Scotus, revived the Nominalist theory in modified form, which was maintained by many eminent men. The controversy subsided at the Reformation.

In more modern times the chief Nominalists have been Hobbes, Hume, and Dugald Stewart.

**Nomination.**—The act of appointing a person to any office; in the Church of England, the act of presenting a clergyman to any ecclesiastical preferment. Sometimes it may be distinguished from a presentation, as the lord of a manor may have the right of nominating a man to some benefice under his patronage, but can only refer him to the ordinary for presentation.

**Nomocanon.**—A Greek name for a collection of canons, with the addition of those civil laws to which they refer. The first collection of this kind was made by John of Antioch, Patriarch of Constantinople, about the year 554, and was divided into fifty titles. Photius of Constantinople made another nomocanon about the year 883, reducing the heads to fourteen. Balsamon wrote a commentary upon it, about 1180, showing what was, and what was not, in use in his time, etc. In 1255 Arsenius, monk of Mount Athos, wrote notes on it showing the conformity of the Imperial laws with the Patriarchal constitutions. The third collection was made by Matthæus Blastares, monk of the Order of St. Basilius, in 1335, and was named the *Syntagma*—that is, a collection of canons and laws relating to each other.

**Non-Communicating Attendance.**—The custom of remaining in church during the Holy Communion without receiving, usual in many Anglican churches at the present day, is the subject of much controversy. In the Roman Catholic Church it is, we need not say, a usual thing, inasmuch as every man is bound to be present at Mass on "days of obligation," but is not bound to communicate, in fact, cannot do so without previous confession. But non-communicating presence in the Church of England, whatever may have been the custom in Reformation times, had quite died out in the beginning of this century, but has been, as we have said, revived in some churches. It is said in defence of it that the Holy Communion, the chief of all Christian acts of worship, had come to be altogether neglected, except by a few; that this service, a preaching of Christ in act, a "shewing forth of the Lord's death," which ought to be made the one characteristic service of the Lord's Day, was turned into a service to be observed by those who professed a higher holiness than the general, not into a worship which all believers in Christ might

rejoice in. To this it was replied that the Lord's Supper is a Communion, a Feast to be partaken of, not a Sacrifice to be adored. It is obvious, then, that the question turns upon the deeper question: Is the Eucharist a sacrifice? This has been discussed elsewhere. We have here to inquire what was the intention of the compilers of the Liturgy. In the Convocation of 1563, the Puritan party proposed a Canon: "That no person abide in the church during the time of the Communion unless he do communicate; that is, they shall depart immediately after the exhortation be ended, and before the confession of the communicants." This was opposed by the Catholic party, and rejected by the Convocation. [See Strypes' *Ann.*, vol. i. p. 340.] In accordance with this, the Convocation of 1604 passed the following Canon [xviii.]. After giving direction for proper reverence in church, it proceeds: "None, either man, woman, or child, of what calling soever, shall be otherwise, at such time, busied in the church, than in quiet attendance, to hear, read, mark, and understand that which is read, preached, or ministered; saying in their due place, audibly with the minister, the Confession, the Lord's Prayer, and the Creed; and making such other answer to the public prayers as are appointed in the Book of Common Prayer; neither shall they disturb the service or sermon by walking or talking, or any other way; nor depart out of the church during the time of service or sermon, without some reasonable or just cause."

There is added another Canon, directing the churchwardens to see that all stay to the end; first, they are to see that all parishioners resort to the parish church on Sundays and holidays, adding, "and there continue the whole time of Divine Service" [Canon xc.], "and if they do not obey, they are to be presented to the ordinary of the place."

It may be considered further that there is apparently no assumption that any person will withdraw during the service; there is no rubric directing a pause for the purpose, but the service goes straight on unbroken. Probably the rubric which directs that intending receivers shall give their names beforehand is intended that the minister may know for how many to prepare.

With regard to the practice of the early Church, Bingham (*Ant.* b. xviii. c. i. s. 6), shows that the Canons of the Council of Nicæa [xi. and xii.] did not only allow, but required attendance without oral communion in certain cases. He remarks, "In all which we may remark, that the word 'communicating' does not always signify partaking of the Eucharist, but communicating in prayers only without the oblation, which is but an imperfect sort of Communion." The Council of Nicæa calls this communicating with the people in prayers only. Of the order of penitents, the *consistentes* were the fourth. They were so called, says Bingham, "from their having liberty [after the other penitents, energumens, and catechumens were dismissed] to stand with the faithful at the altar, and join in the common prayer, and see the oblation offered; but yet they might neither make their own oblation, nor partake of the Eucharist with them."

**Nonconformists.**—This term, as now in use, includes all who absent themselves from the worship of the Established Church of England on the ground of conscience, and in this sense is synonymous with the word Dissenters [q.v.]. But in a stricter sense it is applied to those ministers who were ejected from their livings on their refusal to submit to the Act of Uniformity passed by Charles II. in 1662. The number of these was about 2,000, and their burdens were increased by the passing of the Conventicle Act in 1664, by which they were prohibited from meeting in any number greater than five, in any other manner than was allowed by the Liturgy or practice of the Church of England. This was followed in 1665 by the Five Mile Act [q.v.], and in 1673 by the Test Act [q.v.] This last Act was intended to deprive them of all political power and religious influence. Amongst the ejected clergy were some of the most pious and learned divines of the day, Baxter, Howe, Flavel, Philip Henry, etc. James II. showed a decided disposition at first to crush the Nonconformists, as evidenced in the trial of Baxter, but he afterwards relaxed the laws, hoping to gain toleration for the Roman Catholics, and published his Declaration of liberty of conscience. Soon after the accession of William III. the Toleration Act was passed, which granted to the Nonconformists a partial relief, and in George I.'s reign the laws against them were never enforced. The Bill of 1829 removed parliamentary disabilities, not only from the Nonconformists, but also from the Roman Catholics.

**Nones.** [Canonical Hours.]

**Nonjurors.**—Those clergy of the Church of England, about 400 in number, who refused to take the oath of allegiance to William and Mary at the Revolution of 1688, and were therefore deprived. Among them were the Primate (Archbishop Sancroft), and Bishops Ken, White, Frampton, Lloyd, and Turner. The deprived bishops of course held that their successors were schismatical intruders, and regarded themselves still as real holders of their Sees. Sancroft, feeling himself bound to offer all legal resistance, remained in his palace at Lambeth, in the hope, which many who had taken the required oath shared, that the schism might even yet be avoided, and the Government had some hope that the oath might yet be taken. Though it was prescribed to be taken before August 1st,

1689, the deprivation was not declared for more than a year, and Tillotson was not named as Sancroft's successor till April 23rd, 1691. A process of ejectment against Sancroft was then issued, and the Archbishop having first celebrated the Communion in Lambeth Chapel, removed first to the Temple, then to Freshingfield. Hicks, Dean of Worcester, affixed a protest against his ejectment to the cathedral door. Beveridge, though he had taken the oath, refused to succeed Ken, and Kidder was appointed. Sancroft from his retirement at Freshingfield always spoke of the Nonjurors as the true Church of England, and of the Establishment as apostate and rebellious, and steps were taken for preserving the succession. A list of the Nonjuring Clergy was sent to King James in France, who nominated two as bishops, Hicks and Wagstaffe, who were consecrated "Suffragans of Thetford and Ipswich," by Lloyd, White, and Turner, the deprived bishops of Norwich, Peterborough, and Ely. Sancroft had previously died.

After the death of King William divisions began to appear among the Nonjurors. Some considered that as the oath might lawfully be taken to Queen Anne there was no bar to returning to the Establishment. It was with this object that Henry Dodwell in 1705 wrote his *Case in view considered.* The same view was taken by Robert Nelson. But there was a party headed by Hicks and Jeremy Collier who determined to carry on the separation. On May 29th, 1713, Collier, who had long taken an important place among the Nonjuring divines, was consecrated a bishop, and with him Samuel Hawes, formerly a parish clergyman in the diocese of Lincoln, and Nathaniel Spinckes, who had been a prebendary of Salisbury. The deprived bishops, who were now all dead, had consecrated none after Hicks and Wagstaffe. Wagstaffe also was dead; therefore George Hicks, the only surviving bishop, procured the assistance of two Scotch bishops, Archibald Campbell, who was of the Argyle family, and James Gadderar.* These two bishops were resident in London, and had very much associated themselves with the English Nonjurors. Hicks died Dec. 15th, 1715, and Collier then became the senior bishop and leading man among the Nonjurors. Very soon afterwards, Jan. 25th, 1716, he, Hawes, and Spinckes, consecrated Henry Gandy and Thomas Brett as bishops; but fresh divisions broke out in the little body: some leaned towards the Greek, some to the Roman Church, and others again were rigid in their Anglicanism. In 1717 began the division on "Usages." The principal of these were those connected with the Eucharist, *i.e.* the mixed cup and the other uses of King Edward VI.'s First Book; the others, not so connected, as Trine Immersion at Baptism, were also all found in the book of 1549. These Collier and Brett, with Campbell and Gadderar, the Scotch bishops, wished to see restored. Howes, Spinckes, and Gandy, were for retaining the Anglican book of 1662. Much was written on both sides, and Collier published in 1718 *Offices of Holy Communion, Baptism, Confirmation, and Visitation*, which differed little from those of King Edward. This division also led to a further division, in that the "Non-Usagers" refused to join any longer in negotiations for a union with the Greek Church, which had already been begun, but fell through on the death, Feb. 8th, 1725, of Peter the Great of Russia. The divisions, however, on the Usages outlasted Collier's life. He died, April 26th, 1726, and was buried in St. Pancras Churchyard.

Before his death, fresh bishops had been consecrated by both parties (the Non-Usagers again obtaining the help of Scotch bishops); but afterwards, about 1730, the disputes subsided, and all the bishops joined in communion except one, John Blackburn, consecrated 1712, who still firmly adhered to the Anglican book. He, however, made no attempt to continue his own succession, and died 1741. In "the '45" none of the regular Nonjurors appear to have been involved; but some of the separatists, those who were in favour of the views of Collier and Brett, joined the rebels, and died as traitors. One of the separatists named Campbell desperately endeavoured to carry on the succession of his party. He was the last bishop left, and in defiance of canonical rule he alone consecrated a new bishop. Thus the line went on, the last being consecrated in 1795. One of these bishops, Cartwright, ended his life as a surgeon, practising at Shrewsbury, a legal subject of King George. The last of the bishops, Booth, died in 1805; but a Nonjuring clergyman was living in the West of England in 1815. They lingered there longer than in any part of England. Many of those who would not take the oaths were content to receive the Communion in the National Church as private individuals, and it is said that many purchased Church Prayer Books printed before the Revolution in order that they might ignore the reigning sovereign.

Many historians who differ from the Nonjurors altogether in their view, have yet acknowledged that they rendered important services to the religion and literature of the country. A Latitudinarian spirit came in with the Revolution, and many good men were strongly influenced by it. Against this the Nonjurors made a stand, and preserved the spirituality of the Church, which might

* Gadderar had been consecrated in London, Feb. 24th, 1712, by Hicks himself, with Campbell and another Scotch bishop, John Falconar; this last was also one of Campbell's consecrators on Aug. 24th, 1711, and through him and the other two, who were the deprived bishops of Edinburgh and Dumblane, this line traces itself to Archbishop Sharp's consecration by Bishop Sheldon, of London, Dec. 15th, 1661.

otherwise have sunk into a mere State-establishment. Their example of conscientiousness, sacrificing station, influence, and worldly substance, was a lesson of self-sacrifice such as society is ever the richer for. Some of them wrote valuable books. Hicks, Williams, Law, Nelson, Charles Leslie, Jeremy Collier, are all honoured names in the great roll of English authors.

**Non-Residence.**—The absence of an incumbent from his parish or benefice for any length of time, while a substitute is entrusted with the discharge of his duties. At one time non-residence was very general in England, in consequence of the holding of pluralities; but it was forbidden by statutes passed in 1837-8. Under ordinary circumstances no incumbent may be absent from his benefice more than three months at a time, under penalty of losing part of his income. Exemption from this rule may be granted by the bishop of the diocese in cases of pluralities or peculiars; and severe illness, for at most twenty years, has been held a valid excuse for non-residence.

**Norbert,** St., Archbishop of Magdeburg and founder of the Premonstratensian Order, was born at Xanten, in the Duchy of Cleves, 1080. His father, Heribert, Count of Gennep, was related to the Emperor Henry V., and his mother, Hedwig, was descended from the House of Lorraine. He spent some time at the Court of Frederick, Archbishop of Cologne, and then with the Emperor, Henry IV. He was a Prebendary of the Church of Xanten and Almoner to Henry IV., who offered him the Archbishopric of Cambray; but he refused, fearing that the higher orders would prove a restraint to him, for he gave way to all his passions and led a very dissolute life. This continued till he was thirty years old. One day he was riding, when he was suddenly overtaken by a thunderstorm, and a ball of fire fell at his horse's feet, which, in its terror, threw its rider. Norbert lay unconscious for some time, and on his recovery determined to give up his wicked life, and to work as a priest and missionary. He spent some time in preparation, and in 1118 sold his estate, which he gave to the poor, and resigned his preferments. He set out for Languedoc, where Pope Gelasius II. was at the time, from whom he gained permission to preach wherever he thought proper. He passed through all the northern provinces of France, preaching and imposing severe penances. His eloquence did much, but his example effected more. He fasted all through the year, eating only in the evening, except on Sundays. In 1119 Pope Calixtus II., who had succeeded Gelasius, held a Council at Rheims, at which Norbert was present and obtained a fresh grant. He here became acquainted with Bartholomew, Bishop of Laon, who prevailed upon the saint to accompany him to his diocese, and put him in possession of St. Martin's Church, where he was to reform the regular canons; but his rule was too strict for them, and he resigned his appointment. The Bishop then, knowing that Norbert wished for a solitary life, promised to give him any place he might choose, and it is said that the Virgin Mary appeared to Norbert in a dream, pointed out a lonely valley in the Forest of Courcy, which received the name of Prémontré, and also chose the dress which he was to adopt. Here he retired and formed from the followers who soon gathered round him the Order of the Premonstrants, under the rule of St. Augustine. The order soon spread all over Europe, and in 1117 Norbert was called to Antwerp. The pastor of St. Michael's, in that city, led a dissolute life, which Tanchelm, a heretic, turned to good account by asserting that this was a proof that the institution of the priesthood was an idle fiction, and that the Eucharist was of no service to salvation. He gained 3,000 followers who, even after his death, in 1115, infected the whole country with their tenets. The canons of Antwerp applied for aid to the Bishop of Cambray, who implored St. Norbert to come to their assistance. He brought some of his canons with him, and the clergy of Antwerp settled the church and revenues of St. Michael upon them, which gift was confirmed in 1124. After putting matters in good order he returned to his first settlement, where the Order had increased so much that in 1125 there were ten houses besides the original house at Prémontré. In 1127 as Norbert was travelling through Germany, the Archbishop of Magdeburg died, and the saint was chosen to succeed him and was consecrated, though against his own wishes. He brought about several reforms, restored the revenues of the Church, which had been usurped by the nobles, persuaded the clergy to practise celibacy, etc. It is said that one of the clergy in revenge hired an assassin to murder the Bishop in his confessional on Maundy Thursday, but that Norbert, knowing of the design, ordered the man to be searched, and the weapon was found upon him. After about three years his patience and courage overcame his enemies, and he was allowed to regulate his diocese in peace. He still gave up some time to his Order, and also interested himself in the affairs of the Church. He strongly opposed Peter Leon, the Anti-Pope, who was condemned at the Council of Rheims in 1131.

St. Norbert died June 6th, 1134, and was canonised by Pope Gregory XIII. in 1582. At his death there were 1,200 members of his community.

**North Side.**—The rubric prefaced to the Communion Service directs the minister to begin the Service at the north side of the Lord's Table. It is a matter of controversy whether by this is intended that he shall stand on the north side of the front, still looking

eastwards, or at the north end, looking south. The last legal judgment left the matter to the minister's discretion. [EASTWARD POSITION.]

**Norwich,** SEE OF.—This ancient See of East Anglia has not taken so eminent a place, historically, as some of the others, owing to its retired situation, but it has many features of deep interest. It owes its foundation to Archbishop Honorius, who sent "Felix the Burgundian" to be its first bishop at Dunwich. [DUNWICH.] On the resignation of the fourth bishop of the See, Bisi, Archbishop Theodore established a second See at Elmham for the "North folk;" but the terrible Danish invasion swept the board for many years. In the middle of the tenth century the bishopric of Elmham was restored under Eadulf. In 1075 it was transferred, under Bishop Herfast, to the stately minster of Thetford, then the second town in East Anglia, and possessing ten churches. In 1091 Herbert of Losinga, Abbot of Ramsey, in Huntingdonshire, obtained the See from William Rufus by means which approached very near indeed to simony. Very miserable in conscience afterwards, he made his way to Rome to ask for absolution, in spite of a furious outburst of wrath from the King. The Pope absolved and reinstated him on condition of his founding certain churches. On his return he removed the See in 1094 from Thetford "to the rich and populous Norwich," and began the beautiful cathedral, intended to be a monastic institution on the model of Canterbury. It was dedicated in Sept. 1101, in the name of the Holy Trinity. He built several other churches in his diocese, among them that at Yarmouth, which has now developed into the largest parish church in England. He also established Cluniac monks in the ex-cathedral of Thetford, and preached in Ely Abbey three years before it became a cathedral at the translation of the relics of St. Etheldreda. The cathedral nave was extended to its present length by his successor, whose successor, again, deserves notice as the only bishop in England who had the courage to stand by Becket in his struggle with the King. Glancing down the list of bishops, we note John of Oxford, a time-serving partisan of Henry II.; John de Grey, an unscrupulous tool of King John, but during whose episcopate lived the good Sampson, Abbot of Bury, immortalised by Carlyle in his *Past and Present;* Pandulph, the Legate before whom England was abased by the wicked King John; Walter Calthorp, "the only Bishop of Norwich whose saintly life has been his chief characteristic," such a benefactor to the poor that he even sold his silver spoons to feed them, the builder of the hospital of St. Giles, and beautifier of the cathedral; Bateman, in whose episcopate the awful Black Death destroyed no less than 2,000 incumbents in that one diocese; Nix, under whom Bilney, the Lollard, was burned, and under whom also the suppression of the monasteries began; Thirlby, under whom Kett's rebellion took place; Hopton, under whom nine Protestants were burned at Norwich; Parkhurst and Scambler, two disgraces to their office for their greed of money; Hall, in whose days the Puritan outrages were wrought upon the glorious cathedral; Reynolds, the author of the General Thanksgiving, loved by his people for his unbounded charity during the Great Plague; Bathurst, who lived till the age of ninety, and neglected his diocese shamefully; Stanley, who revived religious feeling when it was almost dead. We ought to mention Dean Prideaux, a good author and vigorous dean, who saw seven bishops of Norwich during his incumbency.

LIST OF THE BISHOPS OF NORWICH AND THETFORD.

| | Accession. |
|---|---|
| Herfast | 1070 |
| William de Beaufeu | 1086 |
| Herbert de Losinga | 1091 |
| Everard | 1121 |
| William de Turbe | 1146 |
| John of Oxford | 1175 |
| John de Gray | 1200 |
| Pandulf Masca | 1222 |
| Thomas Blunville | 1226 |
| William de Raleigh | 1239 |
| Walter Suffield, or Calthorp | 1245 |
| Simon de Wanton, or Walton | 1258 |
| Roger Skirving | 1266 |
| William Middleton | 1278 |
| Ralph Walpole | 1289 |
| John Salmon | 1299 |
| William Ayermin | 1325 |
| Antony Bek | 1337 |
| William Bateman | 1344 |
| Thomas Percy | 1356 |
| Henry Spenser | 1370 |
| Alexander Tottington | 1407 |
| Richard Courtenay | 1413 |
| John Wakering | 1416 |
| William Alnwick | 1426 |
| Thomas Brown | 1436 |
| Walter-le-Hart | 1446 |
| James Goldwell | 1472 |
| Thomas Jane | 1499 |
| Richard Nykke | 1501 |
| William Repps, or Rugg | 1536 |
| Thomas Thirlby | 1550 |
| John Hopton | 1554 |
| John Parkhurst | 1560 |
| Edmund Freke | 1575 |
| Edmund Scambler | 1585 |
| William Redman | 1595 |
| John Jegon | 1603 |
| John Overall | 1618 |
| Samuel Harsnett | 1619 |
| Francis White | 1629 |
| Richard Corbett | 1632 |
| Matthew Wren | 1635 |
| Richard Montagu | 1638 |
| Joseph Hall | 1641 |
| Edward Reynolds | 1661 |
| Antony Sparrow | 1676 |
| William Lloyd | 1685 |
| John Moore | 1691 |
| Charles Trimnell | 1708 |
| Thomas Green | 1721 |
| John Leng | 1723 |
| William Baker | 1727 |
| Robert Butts | 1733 |
| Thomas Gooch | 1738 |
| Samuel Lisle | 1748 |
| Thomas Hayter | 1749 |
| Philip Young | 1761 |
| Lewis Bagot | 1783 |
| George Horne | 1790 |
| Charles Manners Sutton | 1792 |
| Henry Bathurst | 1805 |
| Edward Stanley | 1837 |
| Samuel Hinds | 1849 |
| John Thomas Pelham | 1857 |

**Notaries of Rome,** since called **Protonotaries.**—The office of notaries was instituted by St. Clement during the persecutions of the primitive Church, and seven were appointed to keep an account in writing of the imprisonment and death of the martyrs, each having charge of two wards of the city. St. Fabian appointed seven sub-deacons, whom he entrusted with the duty of seeing that the notaries carried out their work of preserving the records which they made. By this means histories of the martyrdom of St. Andrew, St. Polycarp, and many others were preserved, and the earliest collections of the lives of the saints were derived from these sources.

**Nourry,** NICHOLAS LE, was born at Dieppe in 1647, and eighteen years after became a Benedictine of the Congregation of St. Maur, where he devoted himself to literary work. He came from Rouen to Paris, where he assisted James de Frisches in editing St. Ambrose's works, and he also worked with Bellaise and Duchesne. His most noted work is the *Apparatus ad Bibliothecam Maximam;* criticism of the lives, writings, and opinions of the authors in the *Bibliotheca Patrum* at Lyons. In 1710 he published *Lucius Cæcilius de Mortibus Persecutorum,* which he states is not, as was supposed, the work of Lactantius, and gives his reasons for that opinion. Nourry died at St. Germain-des-Prés in 1724.

**Novalis.**—The name assumed by Friedrich von Hardenberg, who was born at Wiedestedt, in Mansfeld, in 1772. His father and mother belonged to the Herrnhuters. He was educated at Jena, whence he passed to Leipzig and Wittenberg. He assisted his father for a time as auditor of the Saxon Saltworks, but was obliged to give up his post through ill-health, and devoted himself wholly to literature. He became acquainted with Schlegel and with Tieck, the Romantic writer, who wrote a biography of Novalis, and who seems to have had a great influence over him. He died in 1801.

Novalis's best works are his *Spiritual Songs,* which show a beautiful simplicity and pure spirit of devotion. His other works, *Heinrich von Ofterdingen, The Pupils at Sais,* and *Hymns of the Night,* are remarkable for the imagination and enthusiasm which they display.

**Novatian,** the founder of the Novatianist sect in the third century, was a man of learning and eloquence, but of ascetic tendency. Educated as a philosopher, he was baptised on a sick-bed, but omitted after his recovery to present himself to the bishop for the laying-on of hands. Notwithstanding this, and in the face of some opposition, he was ordained priest by Bishop Fabian of Rome, who wished to enlist his talents for the Church, and he acquired great influence at Rome. After the Decian persecution, a dispute arose as to the treatment of the lapsed. Novatian headed a party which maintained that the Church had no power to re-admit apostates, and that, by receiving such into communion, it would forfeit its Christian character. The lapsed, they said, must be left to the mercy of God. At the election of Cornelius, a man of milder views, as Fabian's successor, A.D. 251, Novatian, with his party, seceded from the Church, and three obscure bishops, obtained on false pretences, consecrated him to the See of Rome. Intimation of this consecration was sent to the great Churches, but these refused to acknowledge him, and many of his followers, alarmed at the schism, returned to orthodoxy. Nevertheless, the numbers of the sect increased, and the members swore, at the reception of the Eucharist, that they would never desert him or return to Cornelius. They now assumed the name of *Cathari* [*i.e.* Puritans], and adopted still harsher views. Not only the lapsed, but also those who had been guilty of any of the greater sins after baptism, were excommunicated for life. They declared the Church to have become impure, and its ministrations to be of no effect, and second marriages were forbidden as adulterous. The Novatian sect continued for a considerable time. They were perfectly orthodox as to the fundamental doctrines of Christianity, and suffered, with the Catholics, from the Arians. An attempt was made at the Council of Nicæa to bring them back to the Church, and they were generally unmolested by the Catholics until the time of Nestorius and Cyril of Alexandria.

**Novatus,** sometimes confounded with Novatian, was a priest of Carthage, who became noted for his malpractices and disobedience to authority. In A.D. 249 he was cited to appear before his Bishop, Cyprian, charged with ill-treating his wife, robbing widows and orphans, appropriating the funds of his church, allowing his father to die of starvation, and refusing even to bury him; but the outbreak of the Decian persecution saved him from punishment. After the persecution, Novatus allied himself with Felicissimus, a rich man for whom he had procured deacon's orders, and the two set themselves to oppose Cyprian in every possible way, especially encouraging very lenient views concerning the treatment of the lapsed. Visiting Rome, he joined the opposite party of Novatian, and became as severe towards the lapsed as he had formerly been lax, influenced, it has been hinted, chiefly by his love of opposition to regular authority. After staying at Rome for some time, he returned to Africa and is lost sight of.

**Novices** [Lat. *novitius*].—Those who are in a state of probation before entering a religious society, in order that it may be seen whether they have the necessary qualities and are likely to keep the vows. This period of probation is termed the novitiate. Until it is over no promises are made, and the novice may return to the world if desired.

**Nowell,** ALEXANDER, D.D., an eminent divine of the reign of Queen Elizabeth [*b.* at Read Hall in Lancashire, in 1507 or 1508, *d.* in London, Feb. 13th, 1602]. He was educated near Manchester till he was thirteen, when he entered Brazenose College, Oxford. He became the intimate friend of Foxe, the martyrologist, whose room he shared. In 1536 he was made Bachelor of Arts, in 1543 became Master of Westminster School, and in 1581 Canon of Westminster. Having adopted the Lutheran doctrines, he was obliged to leave England on Queen Mary's accession, and

travelled in Germany till the accession of Queen Elizabeth, when he returned, and was appointed Archdeacon of Middlesex and Canon of Canterbury, and afterwards Dean of St. Paul's. Nowell was chosen by the Convocation of Canterbury in 1563 to preside at the drawing up of the Articles of Religion, and also to write a catechism, which he appears to have developed later into the Church Catechism which has been attributed to him with probability. Another catechism which he wrote in 1571 was directed by Archbishop Parker to be taught as a preventive against heresy; and in fact he was always regarded as holding very orthodox views, and as remarkable for his learning and piety. The catechisms already mentioned, and a few sermons, are his only extant works.

**Nowell,** LAURENCE, brother of the above, entered Brazenose College, 1536. He travelled with his brother in Germany during Queen Mary's reign, and was made Dean of Lichfield on his return. He died in October, 1576. He was an eminent antiquary and Anglo-Saxon scholar, and left an Anglo-Saxon dictionary in MS., which is now in the Bodleian Library. Nowell also made several collections from ancient historical manuscripts.

**Nullatenenses.**—Bishops in title only, holding no dioceses.

**Nunc Dimittis.**—The Latin for the first words of the Song of Simeon, "Lord, now lettest Thou Thy servant depart in peace," which is found in Luke ii. 29–32, and is appointed in the Anglican Church to be read after the second lesson at evensong. It was used in this place even in the early Church, and is found in the Apostolical Constitutions. It occurs in the Latin office for Compline, from which and Vespers the Anglican Evening Service was compiled.

**Nuncio.**—A representative of the Pope who resides permanently at a foreign Court to carry out investigations upon ecclesiastical matters. A nuncio is thus distinguished from a legate *a latere*, whose duties are only temporary. The nuncios had formerly almost unlimited power, and held courts of appeal which were superior in authority to the national ecclesiastical courts. The nuncios were often at variance with the *legati nati* [LEGATES], and a sharp controversy took place in consequence of a nunciature being established at Munich in 1785, though it was swallowed up soon after in the troubles of the French Revolution.

**Nuns** [The word is derived by some from Coptic *nonnos*, "holy," but is probably from Low Latin *nunna*, "mother" (compare Sanskrit *nanna*), a familiar word used by children like *mamma*].—Women who seclude themselves from the world in religious communities, take a vow of chastity, and spend their lives in prayer and good works. Nuns are met with very early in the history of the Church, under the name of *virgines Deo sacratæ*, but they did not at first live together in convents; they remained at home, but were distinguished from the rest of their family by a peculiar dress, and the asceticism of their life. Seclusion began to be practised towards the end of the fourth century, but for some time the nuns still attended their parish church on Sundays and festivals, and were under the guidance of the parish priest. They received their rules from the bishop of the diocese. In the sixth century it became customary to have a church attached to each nunnery, which also had its own priest; by this means was secured absolute seclusion from the world. A mother-superior or abbess was placed at the head of the community.

Nuns of recent order in the Roman Church are generally under the jurisdiction of the bishop of the diocese, those of older foundation under that of regulars. A few are under a superior-general. They are allowed to take boarders to educate but under strict conditions. Their confessors are carefully selected, and in no case is a confessor allowed to hold office in the same establishment for more than three years. Nuns take their meals in one room, but each has her separate cell. There are a vast number of orders, but they are grouped under four principal classes—the followers of the rule of St. Basil (adopted by St. Teresa), of St. Austin (Ursulines and Dominicans), of St. Benedict (Fontevrault, etc.), and St. Francis ("Poor Clares").

**Nuptial Benediction.**—Used by Jews and Christians after the marriage ceremony. It was pronounced by the Jews when the bride was brought home, by the chief of the ten elders, who were obliged by custom to be present. The custom is justified by the passage in the Book of Ruth where ten elders are said to have been present at the wedding of Boaz. In the Christian Churches marriages are consecrated by the benediction of the priest or minister, according to an injunction given by Tertullian in the first century. In early times marriages not followed by this benediction were declared to be illegal.

## O

**Oaths.**—The custom of appealing to God to affirm the truth of statements, with an imprecation of His vengeance or a renunciation of His favour if they prove false, has been common to all nations. The Romans and Greeks used many forms of swearing, with ceremonies. The Jews at first used to swear by God only, but in later times they swore by Jerusalem, the Temple, the Altar, etc., and that it was against this that our Lord warns Christians, and not against swearing at all, appears from the fact that St. Paul calls

God to witness the truth of his affirmations several times. This view was taken by the early Christians, and in several passages in the Fathers and Councils it appears that swearing upon solemn occasions was held lawful. It then became a custom to lay their hands on the Gospels when they swore, and to conclude with "So help me, God, and the contents of this Book," to which in the Roman Church "all the saints" was sometimes added. These oaths were called corporal oaths. Others swore by some particular saint, relics, cross, or altar. In the Middle Ages an oath was frequently called a canonical purgation, to distinguish it from the other modes of declaring innocence, as duels, ordeals, etc. By the Council of Meaux the clergy were forbidden to take corporal oaths, it being held that all ought to trust their word.

**Obeah.**—The negroes of the West Indies practise a species of witchcraft, and the name *Obeah-man*, or *Obeah-woman*, is given to the persons who exercise this power. The derivation of the word is unknown.

**Obedience.**—The performance of the commands of a superior. Ecclesiastically, the word is used in somewhat different senses, but all allied, as [1] the duty which all clergy owe to their immediate superiors in all things consistent with the law of God and the Church. [2] The submission which members of religious orders vow, on profession, to their own superiors and to the rules of the order. [3] A written command by which a superior of a religious order communicates some special order to a subject. [4] The term has also come to be used for a religious following or communion professing obedience to some head: *e.g.* the Roman *obedience* means the Church of Rome.

**Obedience of Christ.**—This is generally divided into *active* and *passive*. His *active* obedience implies what He did; His *passive*, what He suffered. Some divines distinguish between these, but the distinction is somewhat artificial. They refer our pardon to His passive, and our title to glory to His active obedience; but it cannot be clearly shown that there is such a thing as *passive obedience;* since it is clearly taught that our Lord's sufferings were an entirely voluntary obedience to the will of God. The Scriptures tell us much of the obedience of Christ, and show that it was *voluntary* [Ps. xl. 6], *complete* [1 Pet. ii. 22], wrought out in the stead of His people, and acceptable in the sight of God.

**Oberammergau.**—A village situated in the highlands of Bavaria, made famous by the Passion Play which is acted there every ten years. The following traditional account is given of its origin:—A plague broke out in the neighbourhood in 1633, which, in spite of all the efforts of the villagers, was introduced into Ammergau by a peasant, Caspar Schuchle, who had been working at Eschelohe, one of the plague-stricken villages, and wished to visit his family. In a day or two he died, and within a month eighty-four persons had perished. Then the villagers assembled, and vowed that if God would take away the pestilence they would perform the Passion Play every tenth year. From that time no one died of the plague. The play was first performed in 1634, and has been enacted every tenth year since 1680. This is the tradition, but the play is of much older date. They now speak of it as something already well known, and it is only the acting it every tenth year that is new. The oldest text-book of the play bears the date 1662, and refers to a still older book. Since the year 1634 the play has undergone many improvements. Thus Lucifer, Prince of Hell, who, with his retinue, used to play a prominent part, has been banished. Father Ottmar Weiss, of Jesewang, ex-conventual of the Benedictine Monastery at Ettal [*d.* 1843], revised the play, and the improvements were carried on by Anton A. Daisenberg, the former pastor of the village. Up to 1830 the play took place in the churchyard, but since then a theatre has been built for it. This is built entirely of boards, and is partly open to the sky. The auditorium is 118 feet wide and 168 deep. It comprises an area of 20,000 square feet, and is capable of conveniently seating 5,000 to 6,000 persons. Some say the stage resembles those of ancient classical Greek theatres, while others find more resemblance to the mystery theatre of the Middle Ages. There are five distinct places of action for the players:—The proscenium, for the chorus, processions, etc.; the central stage, for the *tableaux vivants* and the usual dramatic scenes; the palace of Pilate, the palace of Annas, and the streets of Jerusalem. The prices of the seats are from one to eight marks.

The great training school for the Passion Play has been the village church, with its ceremonies, processions, music, and song. Thus the dramatic scene of Christ's entry into Jerusalem is a repetition of the Church procession on Palm Sunday, even to the singing of the chorale, "All hail! all hail! O David's Son!" In the school the children are taught to learn by heart and sing passages from the great drama. The selection of the actors takes place there. The more talented are given parts for performance on the stage of the theatre, which remains up during the nine intervening years, though the rest is taken down. During these years minor plays, religious and secular, are acted, especially during the winter. Almost all the principal actors are wood-carvers. Josef Maier, who represented the "Christus" in 1870–71 and in 1880, and who has since died, also Schauer, who took the part in 1860, devoted themselves chiefly to crucifixes. Jacob Hett,

the "Petrus" of 1880, and Lechner, the "Judas," are also skilful carvers.

At five o'clock on the mornings when the play is to take place a cannon is fired to summon the villagers and visitors to attend mass. The performance begins at eight and lasts till five, with an interval of an hour and a half. It consists of eighteen acts, beginning with the entry into Jerusalem and ending with the Ascension. Each act is preceded by one or more *tableaux* taken from the Old Testament, which delineate symbols or prophecies of the scenes from the life of Christ. These types are explained by the chorus of eighteen *schutzgeister*, or guardian angels, headed by a leader called the prologue or choragus. The *schutzgeister* greatly resemble the chorus of the ancient Greek plays. The play was, in 1880, given more than thirty times, from May 17th to Sept. 26th; it always takes place on Sundays and festivals. Though many look upon the play as irreverent, it is acted with so much earnestness and piety that it is evident to all spectators that it is regarded by the people as a religious duty. It would, however, certainly not be so in any other place, as the attempts to introduce it into New York in 1881–82 clearly show.

**Oberlin,** Jean Frederic, Protestant pastor, noted for his holiness and benevolence, was born at Strassburg, Aug. 31st, 1740. He was inclined towards the military profession, but by his father's desire he pursued his studies at Strassburg University, and was ordained in 1760. He was Tutor in the family of M. Ziegenhagen till 1767, when he succeeded M. Stauber as Pastor of Ban-de-la-Roche, or Steinthal, in Alsace, where he laboured for fifty-nine years. This valley, which was almost entirely inhabited by Lutherans, had been laid waste in the Thirty Years' War and again by Louis XIV. The soil was very barren, and the people almost uncivilised and very averse to any improvements, so that when Oberlin first went there his life was frequently in danger. He set to work to improve their condition, both physically and morally, helped them to make a road to Strassburg, to improve their land, and introduced new manufactures, as straw-plaiting, knitting, weaving, etc. He also built new schoolhouses, and is said to have been the founder of infant schools. During the French Revolution his district was left untouched on account of his well-known character, and he was able to give shelter to several proscribed persons. It is said that the population rose under his ministrations from 500 to 5,000. He received the Legion of Honour from Louis XVIII., and a gold medal from the Royal and Central Agricultural Society of Paris. He was the first foreign member of the London Bible Society. He died June 1st, 1826.

**Obituary.**—A book used in the Roman Church in which to write down the names and date of burial of all those for whose souls masses are to be read.

**Oblates.**—A name given to several congregations, so-called because they "offer" themselves to God. The chief societies of Oblates are:—

*Oblates of the Blessed Virgin and St. Ambrose.*—A congregation of secular priests founded by St. Carlo Borromeo at Milan in 1578. There is a house of this Congregation at Bayswater, with branches in several other parts of London.

*Oblates of St. Frances at Rome.*—A community of women established in 1433.

*Oblates of Italy.*—A society of secular priests founded at Turin in 1816.

*Oblates of Mary Immaculate.*—An association of priests founded at Marseilles by Charles de Mazenod, the Bishop, in 1815. Several of their priests are employed in foreign missions. There are eight houses in England.

The name "oblates" was also given during the Middle Ages to secular persons who offered themselves and their property to some monastery, to which they were admitted as a kind of lay brothers. They wore a religious habit, but different from that of the monks.

**Oblations.**—By special usage this word signifies the bread and wine offered upon the altar for consecration at the Holy Eucharist, these being distinguished from the alms of the poor and other devotions of the people in the phrase, "alms and oblations." It was an old custom for all communicants who could afford it to offer bread and wine, and sometimes other things, at the altar; out of which what was required was taken for the Eucharist, and the rest for a common meal. None were permitted to make these offerings but those who were also admissible as communicants; the offerings of the oppressors of the poor, of those living at variance, of idol makers and of abettors of heretics, even though they might be emperors, were sternly rejected. Oil for the lamps and incense—the first-fruits of grapes and corn—milk and honey for the newly baptised, were also offered at the altar, but always under conditions distinguishing them from the oblation of bread and wine.

From the oblation invariably accompanying the celebration of the Communion, the word was frequently used to denote the service of the Eucharist; as, *e.g.* in the phrases—"oblations for the dead," "oblations for martyrs," denoting the celebration of this sacrament at funerals or on the anniversaries of the day of death.

**Occam** or **Ockham,** William of.—One of the great Schoolmen, called *Doctor singularis et invincibilis* [*b.* at Ockham, Surrey, about 1270, *d.* at Munich, April 7th, 1347]. He was educated at Merton College, Oxford, but, having joined the Order of the Franciscans,

went to France to study under Duns Scotus. He afterwards opposed the Realism of his teacher, and formed a sect of Occamists among his followers, holding the doctrine of Nominalism, of which he became the most vigorous and logical advocate. [NOMINALISTS.] He constituted himself defendant of Philippe le Bel of France when the latter was excommunicated by Pope Boniface VIII.; and some years later he attacked Pope John XXII., who had condemned one Berenger Talon for saying that ecclesiastical possessions were unlawful and contrary to the example of Christ and His disciples. For this William of Occam was imprisoned at Avignon, but escaped with one of his companions to the Mediterranean, and thence to Munich, where he spent the remainder of his life. He ranked high among the Schoolmen as a logician, and was engaged throughout his life in continual ecclesiastical controversies. Among his works may be mentioned *Disputatio inter Clericum et Militem*, *Expositio aurea* (containing a summary of his Nominalist views), *Decisiones Octo Questionum de Potestate summi Pontificis* (based on the *Sententiæ* of Peter the Lombard), and many other controversial works.

**Occasional Prayers and Thanksgivings.**—Those which are appointed to be read on special occasions. There were special prayers placed at the end of the mediæval litanies, and also special masses for fine weather, rain, plague, etc.; but those in our Prayer Book are mostly original. The prayers for rain and fine weather were inserted in 1549 at the end of the Communion Service; but, with those for "In the Time of Dearth and Famine," "of War and Tumults," and "of any Common Plague," were placed at the end of the Litany in 1552. All the thanksgivings, with the exception of that for peace at home and the "General Thanksgiving," were written in 1604. These, with the prayers for Parliament and for all conditions of men, were added in 1662, and they were all then placed in their present position.

**Ochino Bernardino.**—An Italian Reformer who was born at Siena in 1487. He became a Franciscan, and afterwards a Capuchin, and was much famed for his preaching, which was very earnest and eloquent. He went to Naples, where he became acquainted with Juan Valdez and Peter Martyr. In 1538 he was elected General of his Order. In 1540 he was accused of heresy, for preaching upon justification without referring to indulgences, etc. He was afterwards summoned to Rome, but escaped to Geneva, where he preached to the Italian Protestants. He was at first strongly Calvinistic, but later adopted Socinian views. In 1547 his liberty was threatened, but he escaped to England, where he remained till the accession of Queen Mary obliged him to leave and go to Zurich. Here he wrote several of his books:—On the Lord's Supper; a catechism on the work of the Messiah and the Trinity, etc., which contained decidedly unorthodox views, and he was banished. He went to Cracow, but in 1564 had to leave on account of the decree banishing all foreigners who were not Catholics from Poland, and he died on the way to Germany. He has been regarded by some as the founder of Anti-Trinitarianism. He wrote a work on marriage which is considered to favour polygamy, against which Beza directed his *Tractatus de Polygamia*.

Among Ochino's other works are six volumes of Italian sermons written when he first went to Geneva; a book published in London on the usurped primacy of the Bishop of Rome; and Italian commentaries on Romans and Galatians.

**Octaves.**—The octave is the eighth day after any principal festival of the Church. The custom of keeping octaves was derived from the Jews, and in former times all the eight days were observed. The special prefaces for Christmas, Easter and Ascension Day are appointed to be read seven days after, and that for Whitsuntide six, as Trinity Sunday falls on the seventh day and has a preface of its own. The first two days of the octaves of Easter and Whitsunday have special services, and it seems from the *Pietas Londinensis*, published in 1714, that in the church of St. Dunstan in the West the Holy Communion was administered daily during the octaves of the three great festivals. All the days of octaves in the Roman Church (there are many more than in the Anglican) are kept most strictly, and, in some cases, no other feasts are allowed to be kept which fall within an octave. In the Anglican Church the octave of the dedication of a church is frequently kept. The octave of Easter Sunday is commonly called LOW SUNDAY [q.v.].

**Odenheimer,** WILLIAM HENRY [*b.* 1817, *d.* 1879], Bishop of New Jersey, U.S., a learned divine of the American Episcopal Church, and one of the most esteemed of its preachers. His sermons have been much read in England as well as in his own country, and he won much love from Churchmen on his visits to the Lambeth Conferences by his sunny and genial manner.

**Odo,** surnamed "the Severe," Archbishop of Canterbury, was born in East Anglia in the ninth century, of Danish parents, who were Pagans. They gave Odo a liberal education, and allowed him to mix with the Christians and be present at their instructions without any fear that he might embrace their religion. His father, on finding that the boy was impressed with the truths of Christianity, forbad him to hold any further intercourse with Christians; but Odo had the courage to rank himself among the catechumens, and, in consequence, was disinherited by his father.

Upon this, he entered the service of a Christian nobleman, named Aldhelm, belonging to the Court of Edward the Elder, who was so struck with Odo's natural gifts that he had him taught Latin and Greek, and when sufficiently instructed in the doctrines of Christianity, he was baptised, and soon after took holy orders, being made a Sub-deacon, an office he filled so well that he received Priest's orders before the age prescribed by the canons. Odo lived at Court and became Confessor to his patron Aldhelm, who took him with him on a journey to Rome, and on his death he remained still at Court, till, in 924, he was promoted by Athelstan, who had succeeded Edward, to the bishopric of Sherborne. It is said that Odo served in a campaign under Edward before taking holy orders, and after his consecration he took the field with Athelstan against the Danes headed by Anlaf, and did good service in gaining the victory. Dean Milman says of him, "In him the conquering Dane and the stern warrior mingled with the imperious Churchman." He was made Archbishop of Canterbury by Edmund, on the death of Wulfhelm, and he upheld the dignity of the primacy as none before him had done, and induced Edmund to make several laws for the security of religion and maintenance of ecclesiastical discipline in his kingdom. During the reign of Edred there was a great dispute between Odo and his clergy concerning the Real Presence of the Body and Blood of Christ in the Eucharist—a doctrine which the Archbishop is said to have confirmed by means of a miracle. It was at the instigation of Odo that Dunstan committed the outrage on the royal authority at the coronation of King Edwy. It is certain that in 958 Odo made Edwy separate from Elgiva, but there is no proof that he was the author of the cruelties afterwards practised on her. Odo died the same year. He did much towards the enlargement and improvement of the old church of St. Augustine at Canterbury.

**Œcolampadius,** JOANNES [a translation of the German name Johann Hausschein].—A native of Germany who united with Zwingli in his work for the Reformation of Switzerland. He was born at Weinsberg, 1482, and died at the end of 1531, at Basel. He was intended for the profession of a lawyer, and studied law at Heidelberg and Bologna. Returning to Heidelberg he took up the study of theology, to perfect himself in which he resigned some advantageous posts which he had held as tutor to the sons of the Elector Palatine and preacher at Weinsberg. In 1515 he was induced by Capito, afterwards the Reformer of Strassburg, to become Preacher at Basel, and here he assisted Erasmus in the composition of his *Annotations on the New Testament*, of which Œcolampadius alone published the second edition. In 1516 he became Preacher of Augsburg, but after a short chaplaincy to Franz von Sickingen he returned to Basel in 1522, and his chief work was carried out between this year and that of his death. He supported Zwingli at the Marburg Conference in the dispute with Luther concerning the Eucharist, having previously published a treatise in 1525 setting forth his opinions in the matter. He was also employed to carry on disputes with Roman Catholics on theology. In preaching at Basel he had denounced the fallacies of many doctrines of the Roman Church, and had thereby made himself hated by Roman Catholics; he also held controversies with the Anabaptists. His chief works were commentaries on the Bible, and treatises *De Ritu Paschali* and *Quod non sit onerosa Christianis Confessio.* His views on the Eucharist were modified in later years. At one time he did not rise above the "memorial" view, but he afterwards emphatically declared the Sacrament a means of grace.

**Œconomi.**—Stewards of church revenues, chosen by the clergy of each diocese out of their own number. Originally the distribution of the income of the Church, both among the clergy and among the poor, was entrusted to the bishop, who commonly associated his archdeacon with him in the work. But, as time went on, not only did the revenues of the Church increase, but also the number of converts, and with them came further demands upon the bishop's time, and more frequent calls for the discharge of the spiritual functions of his office. It was, consequently, deemed convenient to relieve him of the care of diocesan revenue by the appointment of the œconomi.

**Œcumenical Council** [Gr. *oikoumene*, "the world"]. — One gathered from all parts of the Church; as distinguished, therefore, from a diocesan or provincial synod. [COUNCILS.]

**Oehler,** GUSTAV FRIEDRICH.—An eminent German theologian of the orthodox school of Delitzsch [*b.* 1812, *d.* 1872]. A translation of his *Theology of the Old Testament* is published by Messrs. Clark, of Edinburgh, in 2 vols., and is valuable both for its depth of piety and also for its good Hebrew scholarship.

**Oetinger,** FRIEDRICH CHRISTOPHER [*b.* 1702, *d.* 1782].—A German theological writer of the Mystical school. His position in German theology is analogous to that of the Hutchinsonians with respect to the English Deists. He endeavoured to meet the Rationalism and Materialism of his country by philological investigations, by means of which he constructed a system of philosophy which was to unite subject and object, matter and spirit, in the living Christ. Much of his doctrine was derived from Swedenborg. His writings were voluminous and not without effect.

The PIETISTS [q.v.] set a large value upon them on account of the careful spirit of investigation and industry which they display. For though his mind was inclined to everything fanciful and mysterious, yet he was learned, and, moreover, practical and full of good sense; above all, he was earnest and pious, and the people of Berlin recognised in him a genuine desire to give the mysteries of God a bearing on their daily life.

**Offertorium.**—A book containing the offertory sentences sung at Holy Communion.

**Offertory.**—[1] The sentences said by the priest during the Communion while the offerings of the people are being collected. They all speak of the necessity of supporting the Church and relieving the poor. The custom of making oblations at the Communion is Apostolic [1 Cor. xvi. 2], and is referred to by Justin Martyr and Tertullian, thereby proving that it was in use in the second century. The offertory sentences were sung in the choir before the Reformation. Chaucer's Pardoner was especially successful in singing an offertory ("Prologue"), and in Marbecke's Prayer Book with music the offertory sentences are set to varied music. But the rubric as it stands in the Prayer Book directs that the sentences are to be said by the priest. In some churches the attempt is made to combine this old custom with the rubric by the priest first saying the sentence, and being followed by the choir responding it musically. [2] The oblation of bread and wine placed upon the Lord's Table along with the offerings made by the congregation. The rubric of the Prayer Book directs "When there is a Communion the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient." The doctrine of the Roman Church is thus expressed by Bossuet: "The Church does really offer bread and wine, but not absolutely and in themselves; for in the New Covenant no oblation is made of lifeless things: indeed no oblation is made other than Jesus Christ; wherefore the bread and wine are offered that He may make them His Body and Blood" [*Explication des Prières de la Messe*]. All the ancient Liturgies contain an oblation of the bread and wine [see Hammond's *Ancient Liturgies*. Clarendon Press], but the five prayers in the Roman Missal are of recent date. [OBLATIONS.]

**Office.**—The term in its ecclesiastical sense is applied to a devotional form of service not in the Prayer Book. Such as, for example, that used at the consecration of a church.

**Office**, CONGREGATION OF THE HOLY.—That department of the Papal Government which is charged with the government of the INQUISITION [q.v.].

**Officers Ecclesiastical.**—The term sometimes applied to the three orders of ministers in the Anglican Church—bishops, priests, and deacons. And as officers must be under authority, so we are taught that they derive their authority direct from Christ Himself. It is sometimes applied in an inferior sense to those who handle the temporal affairs of the Church—such as churchwardens.

**Oil.**—It is certain that blessing of oil for holy uses is very ancient. St. Cyprian [Epistle 70, edit. Pamel] says that the oil used in the solemn administration of baptism was blessed on the same altar on which the Eucharist was consecrated. St. Basil the Great, in his *Treatise of the Holy Spirit*, c. 27, speaks of the blessing of oil and the baptismal water as a practice established in the Apostolical times; and St. Optatus of Mileois [67 "Of Schism"] observed that the oil consecrated in the church in the name of Christ was for that reason called *chrism*. In the four first centuries, indeed, it appears that this solemnity was not fixed to any particular day; and the Council of Toledo, in the canon already quoted, expressly says the bishops might perform it when they pleased; adding that each particular church in the diocese was to send a deacon or sub-deacon to the bishop for what chrism they were to use at the approaching festival, *i.e.* at the solemn administration of baptism on Easter Eve. But the present practice of the Roman Church is to bless the holy oils once a year, and that on Maundy Thursday. The oils are immediately distributed to the pastors and used till the return of the same day.

The consecration of the holy oils consisted in three solemn consecrations or formal benedictions: the first was that of the *Oil for the Sick*, employed in the sacrament of Extreme Unction: the second, of the *chrism*, used after baptism, in confirmation, at the consecration of altars, churches, and kings; the third, of the *Oil of the Catechumens*, so called because employed on the candidates for baptism before they are brought to the sacred font, which is also used at the coronation of sovereign princes and on other occasions. This has been always looked on as an episcopal function, and the Council of Toledo, in 400, Can. xx., expressly forbids priests to perform this ceremony, as being peculiar to the bishops. [ANOINTING.]

**Olaf,** ST., or **Olaf Haraldsen,** one of the most noted of the early Norwegian kings, was born in 995. He was descended from the ancient royal line, but was educated in exile as a Christian. He was one of the Vikings, and made his name feared throughout the coasts of Norway and Sweden fighting fiercely against Canute. In 1015 he returned home, and, making good his claim, wrested the crown from the hands of Eric and Svend Jarl. He at once turned his attention to evangelising his country, and, gathering together a band of followers, put an end to the rule of the Swedes and Danes in Norway, and became overking. When he had secured the

throne, he sent to England for some missionaries, at whose head was Bishop Grimkil. The measures he took for the conversion of his people were very severe; he made frequent journeys through his kingdom accompanied by the bishop, who on account of the shape of his mitre was called "the horned man," and, summoning the *Things*, as the Swedish Councils were called, he read to them the laws enforcing Christianity, and all who refused to comply were threatened with death, loss of property, or maiming of the body. Hearing that the heathen sacrifices were secretly offered in the Drontheim district, he took a fleet of five vessels and three hundred men and, surprising the offenders in the middle of the night, slew their leader and divided their property among his followers, and then forced them to allow several churches to be built and several clergy to settle among them. Olaf then, accompanied by another bishop, Sigurd, went against a powerful chief named Gudbrand, who hearing of his arrival called together from far and wide the peasantry to resist these encroachments on the national faith. They repaired to Breeden, where Olaf and Sigurd were busy establishing teachers, and a battle was fought in which Gudbrand's son was taken prisoner by Olaf. It was then decided to summon a Thing to decide whether there was any truth in the new teaching, and having by chosen signs proved that Thor was powerless to defend his believers, Gudbrand was forced to acknowledge the Christian God, and forthwith he and all present were baptised; Olaf sent them some clergy, and Gudbrand himself built a church. These scenes were constantly enacted in different parts, and Olaf even extended his care to Greenland, the Orkney Islands, and Iceland. He set a good example to his subjects by his own observance of the ordinances of religion, going every morning to hear matins, and then to the Thing to decide all matters of religion, together with Bishop Grimkil and other learned clergy. But when he met with opposition the means used were sometimes so cruel that many fled to Canute for help. In 1028 the Danish King entered with a large army, most of Olaf's people forsook him, and he fled to Russia, where he was furnished with an army of 4,000 men, with which he returned; but was slain at Stiklesbad on July 29th, 1030. Soon, however, a reaction set in, partly because the people disliked their ruler, Canute's son, and also because it was said that miracles were wrought at the place where Olaf had been buried; so the people assembled in 1031 and the body was buried with great state in the Trondhjem Cathedral. The fame of the miracles reached far and wide, pilgrims came from all parts of Scandinavia, and a book, written in the twelfth century, on his death and miracles, served to increase his fame. He was considered a saint, and though he was not canonised in the usual way, Rome never denied his saintship, and he became the patron saint of Norway. In 1847 the order of Olaf was created by King Oscar I. of Sweden and Norway.

**Old Catholics.**—The Old Catholic movement arose out of the dissatisfaction caused by the decrees of the Vatican Council of 1870. Symptoms of dissatisfaction and a desire for reforms had appeared from time to time within the Church of Rome, but had been sternly repressed by the ruling powers. This dissatisfaction, however, developed into open rebellion when it was sought to enforce submission to the dogma of Papal Infallibility. The opposition to this dogma was specially strong throughout Germany, where over forty University professors, headed by Dr. Döllinger, the learned Professor of Theology at Munich, and Professor Friedrich, issued a joint declaration against it. In April, 1871, Professors Döllinger and Friedrich were excommunicated by the Archbishop of Munich for their refusal to submit. Dr. Döllinger's answer was "As a Christian, as a theologian, as an historian, as a citizen, I cannot accept this doctrine." In September, 1871, the first congress of the Old Catholics was held at Munich, when the decrees were again denounced, and arrangements were made to organise congregations throughout Germany and Switzerland. They took the name of Old Catholics, to signify that they held fast to the Catholic faith as it had been handed down from the earliest Christian times, before it had been corrupted by the new doctrines imposed by the Papal power. At starting, the movement met with enthusiastic support, and its prospects seemed most encouraging. It became necessary to provide an episcopate, and this was obtained from the Old Catholic, or Jansenist Church of Holland. On Aug. 11th, 1873, Dr. Joseph Hubert Reinkens was consecrated by the Bishop of Deventer as the first Old Catholic Bishop for Germany. Dr. Reinkens had been suspended from his Professorship at Nuremburg, and subsequently excommunicated for his opposition to Papal Infallibility. The movement was now organised as an independent branch of the Church. Difficulties of a serious character began to arise when the work of revising the service books was taken in hand. Many were very jealous of any material changes being made, others were anxious for a very thorough revision. The result was that many adherents reverted to the Church of Rome. The chief alterations adopted were—the translation of the Mass into the language of the country, the omission of the Invocation of Saints, and a great reduction in the number of saints' days. In order to strengthen the position of the Old Catholics in their opposition to Rome, Dr. Döllinger arranged Reunion Conferences to be held at Bonn in 1874 and 1875. Divines from Germany, Switzerland,

France, Denmark, Russia, Greece, England, and America attended. Among those who came from England were Dr. Harold Browne, Bishop of Winchester; Canon Liddon, of St. Paul's; and Dean Howson, of Chester. From America came, among others, the Bishop of Pittsburgh, and Dr. Nevin, American Chaplain at Rome. The questions which divided these branches of the Church were discussed, and formulæ of agreement were adopted by the Conference. These formulæ, however, were not received with favour either by the Eastern Church or by the Church of England. Dr. Pusey, in particular, expressed his disapproval of them. The question, however, which caused the greatest trouble to the Old Catholic community was the celibacy of the clergy; great differences of opinion prevailed on the subject. Finally, at a Synod held in 1878 at Bonn, it was decreed that the Old Catholic clergy were free to marry. This was followed immediately by the withdrawal from active co-operation of the greater part of the leaders, including Dr. Döllinger himself. Bishop Reinkens, although he disapproved of the decree, still retained his post as bishop. A great reduction also took place in the number of adherents, several congregations resigning in a body. The Old Catholics in Bavaria cut themselves off from all communion with the Church under the rule of Bishop Reinkens. In the last few years some of the lost ground has been regained, but the numbers on the whole remain very nearly stationary. At the present time there are computed to be about 70,000 in Germany and 80,000 in Switzerland. In Baden greater progress has been made than in other parts of Germany; thus, in 1873 there were 2,286 heads of households who registered themselves as Old Catholics, and in 1884 there were 7,118. In addition to these there are doubtless many adherents who have not ventured to risk persecution from Ultramontanes by openly registering themselves as Old Catholics. The Government, too, is by no means friendly to the community.

In Switzerland the first meeting of Old Catholics was held at Solothurn in 1871; but it was not till 1876 that Dr. Herzog was consecrated as their first Bishop by Bishop Reinkens. At the outset rapid progress was made; but, among other causes, the question of clerical celibacy caused the loss of "thousands," as Bishop Herzog testifies. There was less difficulty, however, in revising the ritual and services of the Church here than in Germany. A yearly synod of clergy and laity has been established, and in the University at Berne an Old Catholic Faculty of Theology was instituted in 1874.

Old Catholicism has established itself in every Roman Catholic country except Belgium, but at present only to a small extent. Thus the movement, although not answering the expectations that were first formed of it, yet has surmounted its early difficulties, and steadily maintains itself.

**Oldcastle,** Sir John, more generally known as Lord Cobham, which title he assumed on his marriage with the daughter and heiress of that nobleman, was born at the close of the reign of Edward III. He was at once an author, wit, warrior, and statesman; and, although little or nothing is known of his early life, is supposed to have been one of the bosom friends and wild companions of "Madcap Harry," afterwards Henry V. Many believe that he is the Falstaff of Shakespeare. Be that as it may, he was very intimate with the young Prince, and, whatever his youthful excesses may have been, like his royal comrade he repented of them in later life.

In 1407, in conjunction with the Duke of Burgundy, he raised the siege of Paris; having received the command as a reward for his services to Henry IV. About this time he met with the writings of Wickliffe, which took a firm hold upon his intellect. We do not know how soon he declared his religious opinions; but after the death of the Earl of Salisbury, the leader of the Lollards, who was killed during a revolt against the King, the vacant place was offered to him as the greatest warrior of the day. He accepted it, and generously threw open his castle of Cowling, in Kent, to this persecuted sect, who made it their base of operations. Henry IV., worn out by a turbulent reign, died without attempting to confront him; but his son, after trying to convert him to no purpose, was so exasperated by his obstinacy that he gave him up to the clergy. The unfortunate nobleman was besieged in his own castle, and dragged off as a prisoner to the Tower. Before long, however, he managed to escape to Wales. Soon news was brought to the King that he had collected together twenty thousand men in St. Giles's Fields, and had formed a plot to destroy the royal family and most of the "spiritual and temporal lords." The report was probably false, for the King merely surprised a handful of men at a prayer meeting. Many of these were destroyed by the royal troops, while the others were tortured until they confessed a plot, and pointed out Cobham as the ringleader. The King, believing it, set 1,000 marks upon his head, and offered remission of taxes to any borough which should betray him.

After escaping detection for four years, which were blackened by the execution of thirty-nine prominent Lollards, Oldcastle himself was at last captured in the year 1317. His old comrade had no mercy for him, and after a mock trial, in which he refused to recant, he was suspended from a gallows by chains, and there burnt by a slow fire kindled beneath him, while a mob of jeering priests surrounded him, to prevent any expressions of

sympathy from the multitude reaching the sufferer, and to embitter his last moments of agony. Such was the end of this great man. With him the hopes of the Lollards were buried, and in after years they were little more than an empty name.

As an author his talents were considerable, his chief work being *Twelve Conclusions Addressed to the Parliament of England.* He was the first author and martyr among the English nobility.

**Olga,** ST.—A saint of the Russian Church held in high honour; she was of humble birth, but married to the Grand Duke of Kieff. She ruled the country well during the minority of her son Swiatoslav. In 955 she visited Constantinople, where she embraced Christianity, and was baptised by the Patriarch Theophilaktes, having for her sponsor the Emperor Porphyrogenitus; she received the name of Helena. On her return to Kieff she endeavoured to convert her son to her new religion, but without success; but her teaching bore fruit later on in the mind of her grandson VLADIMIR [q.v.].

**Olshausen,** HERMANN, one of the most illustrious modern Biblical commentators, was born at Oldeslohe in Holstein in 1796. He studied theology at Kiel and Berlin, became a Privat-Docent at the latter University in 1820, Extraordinary Professor at Königsberg in 1821, and Ordinary Professor in 1827. In 1834 he accepted a call to the Theological Professorship at Erlangen, where he died of consumption in 1839.

Olshausen's *Commentary on the New Testament*, which he left uncompleted, marked a new era in ecclesiastical literature. It is chiefly noted for the way in which he enters into the very heart of his subject, paying careful attention to the grammatical exposition, but at the same time laying open to the reader the hidden meaning of the text, showing its spiritual allusions and far-reaching bearings. The work was completed by his disciple Ebrard, aided by Wiesinger, and was translated into English at Edinburgh for *Clark's Foreign Theological Library.* Olshausen also wrote a tract on the genuineness of the writings of the New Testament, and before publishing his great work, put out two books containing his views as to the right way of writing commentaries.

**Omen** is a word which, in its proper sense, signifies a sign or indication of some future event, especially of an alarming nature. A belief in omens was very general among the Greeks and Romans; the Scandinavians, Germans, Icelanders, and ancient Britons were all imbued with this superstition; indeed, most nations were so. Amongst the Romans in particular, the observation of omens was a religious rite, without which no expedition was undertaken, or contract made. These omens were called *auspices*, from *avis*, "a bird," and *specio*, "to look," because they were based on the observation of the flight or other actions of birds. Priests, called *augurs*, were regularly maintained for these predictions. [DIVINATION.] There are numerous instances in history of events looked on at the time as good or bad omens, not only amongst the Romans, but also in our own and other countries. Archbishop Laud was a believer in omens; in the library of Lambeth Palace is preserved a piece of glass on which Laud wrote with a diamond recording the destruction of a church by lightning, and speaking of it as a sad omen. The Rev. A. M. TOPLADY [q.v.], also a believer, thus writes:—"Though it be true that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortitude, or diminish our confidence in God, still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events, nor is there any superstition in noticing these apparent prognostications, though there may be much superstition in being either too indiscriminately or too deeply swayed by them."

**Onderdonk,** HENRY USTI [*b.* 1789, *d.* 1858].—An American bishop. He was educated as a doctor, but afterwards went into the ministry, became Assistant Bishop of Pennsylvania, and in 1827 succeeded Bishop White in the See. He was the author of *Episcopacy Examined and Re-Examined*, and of some hymns which he contributed to the Hymnbook of the Protestant Episcopal Church of America, of which he was one of the compilers.

**Onkelos.**—The author of the most celebrated of the Targums, or Chaldee translations of the Old Testament. According to the Babylonian Talmud, he was contemporary with Gamaliel, and from the purity of his Chaldee, which greatly resembles that of Ezra and Daniel, may have been a native of Babylon. It was the first work of its kind, and keeps very closely to the original, except in the case of anthropomorphisms or anthropopathies which might appear derogatory to God. This Targum has frequently been published, as in the Antwerp Polyglots, Buxtorf's Hebrew Bible, etc., but a critical edition has never been attempted.

**Oosterzee,** JAN YAKOB VAN.—One of the greatest theologians of his day, of the Dutch Evangelical School. He was born at Rotterdam in 1817. He studied at Utrecht, and became, in 1840, Pastor of Kemmes-Binnendijk, and four years after of Rotterdam. In 1862 he was called to Utrecht University, where he lectured first on theology and homiletics, and afterwards on doctrinal history and the philosophy of religion. He died at Wiesbaden in 1882. Oosterzee's *Life of Christ*, *Christology*, *Theology of the New Testament*, *Dogmatics*, *Year of Salvation*, *Moses*, and *Practical Theology*, have all been translated

into English. He also contributed *St. Luke*, the *Pastoral Epistles*, and *St. James* to Lange's Commentaries.

**Ophites.**—An obscure sect, first heard of in Egypt in the second century. Origen denies that they were Christians, and although they professed to have received their philosophy from James, the brother of our Lord, their views were to the highest degree heretical. Their name [from *ophis*, "a serpent"] was given them on account of the honour they gave to the serpent who tempted Eve, and was therefore the cause, they argued, of the world's gaining a knowledge of good and evil. They maintained that Jesus and Christ were two distinct persons—Jesus, who was born of the Virgin Mary; Christ, the serpent, whose spirit was afterwards caused to descend upon Jesus. Their deity they named Jaldaboath, who, after he had created man, was jealous of his perfection, so gave him a strict command, and then sent the serpent to persuade man to break it. Accounts of them and their extraordinarily profane creed are given in the writings of several early Christian writers, and in the code formed by the Emperor Justinian there are some laws against them. Another name for the sect is Serpentinians.

**Optatus,** St., Bishop of Milevum, lived in the fourth century. He was an African, and was brought up as a heathen, but was converted to Christianity, and became a noted champion of the Church. He was made Bishop of Milevum, in Numidia, and was one of the opposers of the Donatists, writing, about 370, six books against Parmenian, the Donatist Bishop of Carthage, to which Pope Siricius added a seventh in 385. Little is known of the life of St. Optatus, but he is mentioned in terms of high praise by St. Augustine, St. Jerome, and Fulgentius. His book was edited by Du Pin in 1700 with the different readings from several editions, notes, and a life of the author. The saint is supposed to have died subsequently to 384, and is commemorated in the Roman Martyrology on June 4th.

**Optimism.**—This theory, although it exists to a great extent in most books on Christian philosophy, was first designated by the name "optimism" to describe the teaching of Leibnitz in the eighteenth century. Its chief point is that the world as it is, is as good as it possibly can be, seeing that God is a perfect Being, and that therefore His creations must be to a certain extent perfect too. But there are difficulties in the way of this theory. If God wished the world and mankind to be absolutely perfect, why does He not make them so? This is a question which has been eagerly asked age after age, and no answer is forthcoming which settles it. Pope's *Essay on Man* sums up the Optimist theory in that famous line in the first book, "Whatever is is right;" but in the face of the sorrow and sin which we are compelled to witness, we feel that an epigram like Pope's does not settle the question. Epigrams take hold of the memory, but they do not convince. Physical suffering, indeed, can be shown in many cases to result in good, and to conduce to the general welfare of man, but the conscience pronounces sin essentially evil. The Scripture points to a true Optimism when it points to a world to come where there shall be "no more curse," and where God "shall wipe away all tears."

**Option** [from the Lat. *optare*, "to choose"] is the right enabling ecclesiastics to choose certain benefices. Thus, when any of the free prebends fall vacant, the prebendary next in age may, if he likes, take it by option instead of his own. Formerly an archbishop, after confirming a bishop, had the option of appointing an incumbent to the next benefice which fell vacant belonging to the See; which options were only binding on the bishops themselves who granted them, and not on their successors. The law was done away with by Sec. 42 of 3 and 4 Victoria, cap. 113.

**Opus operatum** ["the work wrought"].—A term used to denote the nature of the power of the Sacraments as opposed to *Opus operantis* ["the work of the worker"]. The latter expresses the doctrine of some extreme Protestants, that the Sacraments are used as signs of faith in obedience to our Lord's injunctions, and that they assist the mind in its approach to God, though the power of the work rests with the individual who makes use of the Sacrament. The Roman Catholic Church and the Church of England, on the other hand, hold that the Sacraments are the instruments through which God bestows His grace and power on the recipient, and that through them such grace is always bestowed, so long as there is faith and oneness with God's will. The absence of faith is the only barrier, and only in so far as the recipient has this faith is there the question *Opus operantis*. The term was employed by the Council of Trent, and much used in the Middle Ages in controversy on this point.

**Oracle,** among the heathens, was the answer which the gods were supposed to give to those who consulted them upon any affair of importance. It is also used for the god who was thought to give the answer, and for the place where the answer was given. The origin of oracles is attributed to Egypt, where the principal oracles were those of the Theban Jupiter, Hercules, Minerva, Diana, Apollo, and Mars, and especially of Latona. In Greece, the oldest oracle was that of Zeus, at Dodona, but the most famous was that of Apollo at Delphi; there were many others, but of less repute. The responses of oracles were given in various ways: at Dodona they issued from

the hollow of an oak; at Delphi the priestess gave the answers in hexameter verse; at Ammon, in the desert of Libya, the priests pronounced them. In other places, the answers were given in such ambiguous terms that they admitted of altogether contradictory interpretations; sometimes they came in the form of a letter; and sometimes dice with peculiar characters engraved on them were used to cast lots, and these characters were then deciphered from an explanatory table. Dreams, visions, etc., were also supposed to convey the will of the gods. The Romans, although they believed in oracles, had none very celebrated of their own, but usually consulted those of Greece.

Learned men have been much divided as to the source of these oracles; some suppose that they were the invention of priests, others conceive that there was a supernatural agency employed in the business. There are several circumstances leading to the former hypothesis, such as the gloomy solemnity with which many of them were delivered in subterranean caverns, the numerous and disagreeable ceremonies enjoined, as sleeping in the skins of beasts, and expensive sacrifices, the medium of priests, speaking images, vocal groves, etc., look very much like the contrivances of artful priests to disguise their villany. But, on the other hand, if we may credit the relation of ancient writers, both among heathens and Christians, this hypothesis will hardly account for many of the instances they mention, and since it cannot be proved either impossible or unscriptural, it seems at least possible that God might sometimes permit an intercourse with spirits, overruling, in the end this and every other circumstance to His own glory.

Respecting the cessation of these oracles, there have been a variety of opinions. It has been said that oracles ceased at the moment of the birth of Jesus Christ. History, however, makes mention of several laws published by the Christian Emperors, Theodosius, Gratian, and Valentinian, to punish persons who interrogated oracles, so that it would appear that they existed, and were occasionally consulted, as late as A.D. 358; but about that period they entirely ceased, and for several centuries before they had sunk very low in public esteem. Towards this there can be no doubt that the advancement of Christianity powerfully contributed.

Among the Jews there were several sorts of *real* oracles. God's spoken words face to face with Moses; prophetical dreams, such as that of Joseph; visions, sent to prophets in an ecstacy; and specially the oracle of the Urim and Thummim worn by the high priest, which by an extraordinary brightness made known the will of Jehovah. This manner of inquiring of the Lord was often made use of from Joshua's time to the erection of the Temple at Jerusalem. After that time they usually consulted the prophets, who were frequent in the kingdoms of Judah and Israel. After the death of Malachi they appear only to have expected immediate Divine direction through what was called the Bath Kol, or *Daughter of the Voice*, which was a supernatural manifestation of the will of God, either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony to it. Such was the voice heard at the baptism of Christ [Matt. iii. 17].

The Scripture gives us also examples of profane oracles. Balaam, at the instigation of his own spirit, and urged on by his avarice, suggests to Balak a diabolical expedient of making the Israelites fall into idolatry [Numb. xxiv. 14, xxxi. 16], by which he promises him a considerable advantage, if not victory, over the people of God. Micaiah, the son of Imlah [1 Kings xxii. 20, etc.], says that he saw the Almighty, sitting on His throne, with all the host of heaven round Him, and asking "Who shall tempt Ahab?" etc. Then Satan offers himself to be a lying spirit in the mouth of God's prophets, and God accepts his offer. The dialogue clearly proves two things: [1] That the devil could do nothing by his own power; [2] that with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles.

**Orarium.**—A stole worn in the Eastern Church by priests on both shoulders; by deacons, on the left only.

**Orate, fratres,** ETC. — The opening words of the address said at the beginning of the Canon of the Mass after the "Lavabo." Originally the priest said merely "Orate" or "Orate pro me;" but the other words, "ut meum ac vestrum pariter sacrificium acceptum sit Domino," were added by Remi of Auxerre in 880.

**Oratorio.**—A sacred drama, sung by solo voices and choruses, and accompanied by an orchestra, but differing from the opera in not requiring scenery, stage-costumes, or action. This distinction was not always made in the case of the earliest oratorios, and most of those produced in Italy in the Middle Ages were performed in churches on stages erected for the purpose. The subjects of oratorios have been taken, almost without exception, from the Bible, and probably originated, like the old mystery plays, in an attempt to impress sacred events more strongly on the minds of the people. The first oratorios, in the present sense of the term, were held by Filippo de Neri [*b.* 1515, *d.* 1595], the founder of the Congregation of Oratorians, in the oratory of his church, and hence the name, "oratorio," was given. After his time the oratorio was developed in successive stages by Emilio del Cavaliere, Carissimi, Scarlatti, and Stradella; but the greatest step in its growth was in the

works of Handel [*b.* 1685, *d.* 1759] and Bach [*b.* 1685, *d.* 1750], who changed its form from the Italian to the Anglo-Germanic. The chief difference between the treatment used by these two composers is that Bach's oratorios were still designed for use in churches, while those of Handel were somewhat secularised. With them the oratorio reached its highest standard, though in technical details it has been developed by Schütz and Sebastiani, and still more by Mendelssohn and Haydn.

**Oratories.**—Churches were so called as being houses of prayer, but the name is now applied only to private and domestic chapels in distinction to the parish church.

**Oratory,** PRIESTS OF THE.—There were formerly two religious Orders of this name—one in Italy, the other in France.

The Italian Order was founded by St. Philip Neri, under whose name will be found an account of the Order. [PHILIP NERI, ST.] After Neri's death the congregation continued to increase in Italy, and has produced many eminent writers, as Baronius, Rainaldi, etc. It was introduced into England by Cardinal Newman in 1847. The first house was at Mary Vale, and was transferred to Alcester Street, Birmingham, in 1849. In 1850 a house was opened in London, which was released from obedience to Birmingham in October of that year, and was transferred to Brompton, where a large domed church has been erected. It is said to be the largest religious Order now in England.

The French Order was founded in 1613 upon the model of the preceding by Cardinal Bérald, a native of Champagne, who wished to deepen devotion and to revive the splendour of the ecclesiastical state. He assembled a community of ecclesiastics in the suburb of St. Jacques, and formed the Order, which consisted of two sorts of persons—incorporated and associates. The former governed the houses while the latter gave themselves to the life and manners of ecclesiastics. The fathers of this French Order did not, like those of the Italian Order, distinguish themselves by their researches in ecclesiastical history, but devoted themselves to all branches of training, both secular and sacred. They belonged to the secular clergy and did not keep the canonical hours. They received the name of Fathers of the Oratory because they had no churches in which the sacraments were administered, but only chapels or oratories in which they read prayers and preached. The Order was approved by Pope Paul V. in 1613 under the title of Congregation of the Oratory of our Lord Jesus Christ in France. The founder's favourite work was the institution of seminaries for the training of priests, of which, on his death in 1629, there were six. There were altogether fifty seminaries, colleges, and houses of retreat. At the beginning of the eighteenth century several members of the society were inclined to Jansenism; but in 1746, after a hard struggle, they accepted the Bull Unigenitus. The society was broken up at the Revolution by the Civil Constitution of the Clergy; but the Oratory of the Immaculate Conception, founded in Paris in 1852, adopted the ancient rule. Among famous Oratorians we may mention Lejeune, Malebranche, Thomassin, Massillon, Jean Morin, Le Brun, and Lami.

**Ordeal.**—The old English word [from Anglo-Saxon *or*, "out," and *deal* or *dál*, a "judgment"] for the JUDICIUM DEI [q.v.].

**Orders,** HOLY.—The estates of bishops, priests, and deacons, conferred by the imposition of hands of lawfully ordained bishops, are termed "holy orders." These orders are designated "holy" in distinction to INFERIOR or MINOR ORDERS [q.v.], because of the special grace of God for the work of each several office given by the laying on of hands of the bishop, qualified thereto by virtue of Apostolical succession.

**Orders,** INFERIOR or MINOR.—Offices in the Church, to fill which, men are set apart by solemn commission from the bishop, but which have not the same spiritual character as the offices of bishop, priest, or deacon. They originated in the need of lightening the duties which accumulated upon those higher officers of the Church, and were designed to relieve them of the more secular portion of their services. Their numbers varied according to the requirements of the Church. Among them were the orders of sub-deacons (reckoned by some among the superior orders), acolytes, exorcists, lectors or readers, porters (the above are recognised in the Roman Church now), singers, *fossarii*, who are charged with the care of the dead and the conduct of funerals, *parabolani*, attendants on the sick. They were admitted to their offices without imposition of hands, and were allowed to follow secular occupations as a means of livelihood. In the Anglican Church the vicars choral and the choristers, the sacristan or sexton, and the verger, answer to some of the above. The newly-revived order of lay-readers corresponds to that of the lectors. Judging from the tone of recent discussions, the speedy revival of the subdiaconate in the Church of England at no distant day may be regarded as at least probable.

**Orders,** RELIGIOUS. [MONASTICISM; MENDICANT FRIARS; FRANCISCANS; MILITARY ORDERS, etc.]

**Ordinary** is the name given to one who exercises ordinary or immediate jurisdiction in ecclesiastical affairs. An ordinary performs all his functions in his own right, while lower orders perform them in the right delegated to them from the bishops. The name is given properly only to a

bishop who has original jurisdiction, but in a wider sense it is used for all commissaries of the bishop who have judicial power. Thus, in the 138th Canon of the English Church it is written, "That no bishop or archdeacon, or their vicars or officials, or other *inferior ordinaries*, shall depute or have more apparitors to serve."

**Ordination.** — The act of conferring holy orders. The power to ordain is, in Episcopal Churches, held to be vested in the bishops, as the successors of the Apostles, and the claim of others than bishops to ordain has always been repudiated by the Church. In the ordination of deacons, the bishop lays his hands on the person to be made deacon; in the case of admission to the priesthood, the imposition of hands is the act of the bishop, with the priests present; while the officiating bishop and bishops present are joined in the act of consecration in the case of a bishop. It is an ancient rule that three bishops at least should take part in the consecration of a bishop, but where this number was not obtained, the consecration, though irregular, was held to be valid. In the Anglican Church it is required that the person to be made deacon should be twenty-three years of age, unless there are exceptional reasons for his ordination before that time; that every man to be admitted priest shall be full four-and-twenty years old; and every man to be ordained or consecrated bishop shall be fully thirty years of age. The times for ordination are the four ember seasons, except there be urgent occasion, and then any Sunday or Holy Day. Conforming to the practice of the universal Church, the Church of England requires evidence of the soundness in the faith, of the proficiency in learning, and of the excellence of the moral character, of those who are desirous of receiving ordination.

In the Nonconformist bodies, some contend for the power of ordination as belonging to the people, the exercise of which right by them constitutes a minister, and confers validity on his public ministrations; others suppose it belongs to those who are already in office. The following is an outline of the arguments on both sides.

According to the former opinion, it is argued that the word *ordain* was originally equal to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or *ordained* a preacher for the time. The essence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for mutual assent and agreement are necessary to join together the pastor and people. And this is to be done among themselves: public ordination, so called, is no other than a declaration of *that*. Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ that He *ordained twelve* [Mark iii. 14], that is, He chose them to the office of apostleship, as He Himself explains it [John vi. 70]. Paul and Barnabas are said to *ordain elders in every Church* [Acts xiv. 23], or to choose them; that is, they gave orders and directions to every Church as to the choice of elders over them. The word used in Acts xiv. 23 is translated *chosen* in 2 Cor. viii. 19, where the Apostle speaks of a brother, who was *chosen of the Churches to travel with us*, and is so rendered when ascribed to God [Acts x. 41]. This choice and ordination, in primitive times, was made in two ways—by casting lots and giving votes, signified by stretching out of hands. Matthias was chosen and ordained to be an Apostle in the room of Judas by casting lots; that, being an extraordinary office, required an immediate interposition of God, a lot being neither more nor less than an appeal to His decision of an affair. But ordinary officers, such as elders and pastors of Churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands, as in Acts. xiv. 23.

Some, however, on this side of the question, do not go so far as to say that the essence of ordination lies in the choice of the people, but in the solemn and *public separation* to office by prayer; still, they think that ordination, either by bishops, presbyters, or any superior character, cannot be necessary to make a minister or ordain a pastor in any particular Church; for they argue that Christ would never leave the subsistence of His Churches, or the efficacy of His Word and Sacraments, to depend on the uninterrupted succession of any office or officer, for then it would be impossible after the lapse of centuries for any Church to know whether it had an authentic minister. A whole nation might be corrupted, and every bishop and elder have apostatised from the faith, as it was in England before the Reformation; and to say that the right of ordaining lies in men who are already in office, would drive us to hold the untenable position of *uninterrupted succession*.

On the other side it is said that, though Christians have the liberty of choosing their own pastors, they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of a person to the holy ministry by the authority of Jesus Himself, acting by the medium of *men in office;* and this solemn investing act is necessary to his being lawfully accounted a minister of Christ. The original word [Acts vi. 3] signifies to put one in rule, or to give him authority. How did this power lodge in the people? how happens it that in all the Epistles not a single word is to be found giving *them* any directions about constituting ministers? On the other hand, in the Epistles to Timothy and Titus, who were persons in office, we find

particular instruction given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also [Titus i. 5; 2 Tim. iv. 14]. Besides, it is said, the early Christians evidently viewed this matter in the same light. There is scarcely a single ecclesiastical writer who does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Another question involved here is whether a man can be ordained in any other way than as the pastor of a church. In the Roman and Anglican Churches, a man receiving the imposition of hands is regarded as thereby in possession of certain powers, which he may forthwith exercise, or which may lie latent. But others hold that not to entrust with a church is not to ordain. In favour of the former view it is urged that when our Lord gave his commission [Matt. xxviii. 19], He gave no specific church, and that missionaries and itinerants cannot be ordained to particular spheres, but are ordained for the Church Universal. And by analogy we may hold that Titus and other friends of St. Paul were similarly ordained, to find their work afterwards as God might point it out to them. It should be noted that no bishop could ordain a man without *title*, that is, without knowing distinctly that he was to be appointed to some specific sphere of duty, either as curate of souls, or engaged in education (as fellows of a college), or as missionary.

**Organ** [Gr. *organon*].—The word in the LXX. was used for any kind of instrument, but in the Vulgate it is translated as "pipe." In St. Augustine's time it seems to have nearly approached its present meaning, as he speaks of it as an instrument in which wind was supplied by bellows. The pipes were at first generally ten, which were sounded either from a wind-magazine compressed by the arm, or by bellows whose supply was regulated by water. These were used at entertainments, and not allowed in churches, because it was thought that the soft tones spoilt the singing; but when Michael Rhangabe sent an organ to Charles the Great, it was put in Aix-la-Chapelle Cathedral, and at the end of the ninth century Pope John VIII. begged Bishop Anno of Freesing to send him an organ and some one who could play it. The keys were added in the eleventh century, and pedals in the fifteenth. The organ has never been used among the Greeks. From the time of Charlemagne organs seem to have come more and more into use in the West, though protests were made against them, and the monks were very averse to their use. At the Reformation they were discarded, being considered "the vilest remnants of Popery;" but they were reintroduced at the Council of Basel. They were so disliked by the Puritans in England that at the Restoration there was scarcely one to be found, and foreigners were brought over to play on those which remained.

Concerning the position of the organ in a church, it is noticeable that in ancient times it was placed on the north side of the choir, as it is generally at present. The plan of placing it over the choir screen, which is now far less prevalent than it was half a century ago, seems not to have become general till the Restoration. It is the custom in many churches and cathedrals in Europe for the organ to be silent throughout Passion Week, and during Wednesdays and Fridays in Lent.

**Oriel School.**—This phrase was applied to a religious party at Oxford, of which Archbishop Whately may be regarded as the leader. Other members of it were Davison and Copleston, the Provost of the College; in fact, Principal Tulloch, in an interesting essay on this subject, *Movements of Religious Thought during the Nineteenth Century*, calls Copleston "the original master-mind of the movement." He was succeeded as Provost of Oriel, in 1828, by Dr. Hawkins, who survived until 1883, and maintained the liberal traditions of his predecessor. Soon after its foundation the party was joined by Arnold and Hampden. The school was known as "the *Noetic* men," from being supposed to claim superior mental independence, and the older men of the University regarded them with deep alarm. The recoil from them was one of the main causes of the *Tracts for the Times*, started by Newman, another Fellow of Oriel, who led an opposing school. [Whately; Hampden; Tracts.]

**Oriflamme** [Lat. *auri flamma*, "flame of gold"].—A banner with three points or tails, which had this name given it because it was made of a silken stuff, of a gold and flame colour; the tassels of it were green, and it was carried on the point of a lance. This banner belonged originally to the Abbey of St. Denis, and the bearing of this standard in war was the right of the Earls of Pontoise, or Vexin, who were the protectors of this monastery. Louis le Gros was the first King of France who, in his right of Earl of Vexin, caused the oriflamme to be carried in his armies, in 1124. Its use as the standard of France was continued till the reign of Charles VII., who, after he had ousted the English from Paris, adopted the White Coronet as the chief banner of France. The original oriflamme was lost about 1382; it was kept at St. Denis in times of peace, and consecrated with much ceremony every time it was carried to battle.

**Origen,** surnamed Adamantius, for his unwearied assiduity in writing and teaching,

was born at Alexandria, A.D. 185. He was early instructed in the Holy Scriptures by his father Leonides, whom he often puzzled with perplexing questions, showing that tendency to go beyond the literal meaning, and that taste for fanciful interpretations, which afterwards strongly characterised him. These studies were followed up under Clemens Alexandrinus, and he gained, besides, a wide knowledge of many other subjects, including the opinions of the various heretical sects and philosophical schools. He had some acquaintance with mathematics and physical science, and a knowledge of Hebrew, which was unusual in his time.

When he was seventeen years old his father was martyred, in the persecution under Severus, and Origen's ardour almost led him to share his fate; indeed, his mother could only prevent him from joining his father by hiding his clothes. The death of Leonides left the family in great want, as all his property was confiscated; but they were assisted by a wealthy matron of Alexandria, who received Origen into her house. Here he pursued his studies for a short time until he was able to support himself by teaching grammar. Soon, however, he abandoned this employment, being appointed Catechist by the Bishop of Alexandria, Demetrius. In this capacity he commenced a life of great austerity. He sold his books of profane literature, and lived on the proceeds, spending his days in teaching, and the greater part of his nights in the study of the Scriptures. His zeal sometimes led him to extremes; for example, in interpreting literally Luke ix. 3 and Matt. xix. 12. His fame soon spread widely, and the number of his pupils increased so rapidly that he was obliged to commit the instruction of the newer converts to his friend Heraclas, and devote himself to the teaching of those who were more advanced. Origen did not confine himself to Alexandria. He visited Rome, and at the request of the Governor he went to Arabia to expound Christianity there. During a visit which he made to Palestine, he was allowed by Theoctistus, Bishop of Cæsarea, to expound the Scriptures publicly in the church, though he was then only a layman. This irregular proceeding was objected to by Demetrius, but was defended by Theoctistus, and by Alexander, Bishop of Jerusalem. In the end Origen was recalled to Alexandria. At one time he was sent for by Mammœa, the mother of Alexander Severus, who was then at Antioch with her nephew, the Emperor Heliogabalus, to instruct her in the truths of Christianity; and at another he travelled to Greece to confute certain heresies which had arisen there.

In 228, Origen was ordained priest at Cæsarea by the Bishop Theoctistus. This ordination led to a serious quarrel between Origen and Demetrius. The latter, offended at this interference within his province, and envious, perhaps, of his subordinate's fame, persuaded a Council of African bishops to degrade him from the priesthood, banish him from Alexandria, and excommunicate him, on the ground that some of his doctrines were unorthodox.

Henceforward, Origen resided at Cæsarea, where he carried on his work of teaching and writing. That the feeling against him was not universal is shown by the fact that he was summoned to attend a Council of Arabian bishops, A.D. 238, at which he confuted the heresy of Beryllus, one of these bishops, respecting the Incarnation, and induced its author to return to the Catholic faith.

In the Decian persecution [A.D. 250] Origen suffered severely. He was imprisoned and tortured, but the martyr's crown which he so eagerly desired was denied him. He died in the reign of Gallus, A.D. 254, aged sixty-nine.

Origen's industry was indefatigable. He is said to have written as many as six thousand volumes; but, if this be true, letters and short treatises, are probably reckoned as volumes. His great work, which occupied twenty-eight years, was his *Hexapla*, an arrangement in parallel columns of six different versions of the Old Testament. These were:—[1] the Greek version, made by Aquila, in the reign of Hadrian; [2] that of Theodotion, published in the reign of Commodus; [3] that of Symmachus, published in 202; [4] the Septuagint [LXX.] version; and [5 and 6] two anonymous Greek versions. To these he added the Hebrew text in Hebrew and Greek characters. The first four of these versions formed the *Tetrapla*. These are now, unfortunately, lost. Other writings are:—Commentaries on the greater part of the Bible; *Stromata*, in which the opinions of the ancient philosophers are compared with Christianity; a work against Celsus consisting of eight books; a treatise to Africanus on the *History of Susannah*, defending that book; and an *Exhortation to Martyrdom*, written to his friend Ambrose during the persecution of Maximin, in which the possession of property, wife, and children, is held up as an encouragement, rather than a deterrent, to the martyr, making the merit so much the greater. Origen's character has been the subject of much dispute. The praise which he has received from some is only equalled by the blame which he has received from others. It is only fair to say that his *Treatise de Principiis*, from which the charges against him are chiefly drawn, is only known to us through the translation of Ruffinus, and the original work has been so much altered by the translator and others, as Ruffinus himself confesses, that there is considerable difficulty in arriving at the author's real opinions.

**Original Sin.**—The Ninth Article of the Church of England declares against the

Pelagians that original sin is not a mere following of Adam by a free agent, but is "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." This passage assumes that man was created good and without actual sin, and that this original righteousness was lost by the Fall. But the position taken by modern scientific rationalism comes into collision with this view, for it assumes that man has slowly emerged out of a low physical and moral condition into civilisation, and that the traditions of a golden age are "a poet's dream, a vaunt of empty song."

This much may at once be conceded, that except in the Garden of Eden the Bible gives us no reason to suppose that the earlier inhabitants of the world were more moral or more religious than their successors, and that scientific investigation gives no trace of any but savage peoples. Yet the judgments of God as declared in Scripture are declared on the face of Nature, the soul that sins dies. Races, like individuals, become deteriorated. And thus we are brought to the conclusion that the sins of the fathers really are visited upon the children. But, unlike Nature, the religion of Christ offers hope, because it reveals that the suffering caused by sin is a discipline, that the furnace of affliction separates the dross from the gold, and that the Saviour can put away sin, and will do so in the brighter land whither we are faring. The teaching, not of St. Paul only, but of Christ, distinctly spoke of a new birth in Christ, which shall take away the death which is the heritage of man in his natural state [John iii. 5–8, 36; Rom. vi.]. The latter chapter is throughout the assertion that eternal life is a special gift of God, conferred on those meet to receive it. And this eternal life is the converse of the evil nature which produces what St. Paul calls the works of the flesh. Now, such works—injustice, oppression, lust, sensuality, cruelty—are certainly to be traced back till we find them originating in the promptings of that nature which we have in common with the animal kingdom. To gratify the various desires of the body is the law of the animal, and with this law the spiritual life comes into antagonism. Now the history of Adam and Eve may be poetic in form, but it represents a truth which Nature recognises, namely, that there was a conflict between the lower and the higher nature, in which the higher was defeated. Adam put away from him the supernatural grace which might have saved him, and it is thus with all his posterity. It has been asserted indeed that any interpretation of the Fall as an allegory throws doubt on the descent of mankind from a single pair, and that this is a direct contradiction of 1 Cor. xv. 22. To this it has been replied that inasmuch as the relationship to Christ is a spiritual one, and we are not Christ's sons by natural descent, there is no proof that our relationship to Adam may not have been regarded by the Apostle as spiritual too.

The doctrine of Original Sin explains the Incarnation of the Lord Jesus. There was a gradual evolution of the spiritual nature from its first beginning, far back in the history of the world. It struggled for existence against foes fierce, mighty, and manifold, yet it was marvellously preserved. Evil seemed strongest; yet the good lived and grew. And at length, in the fulness of time, came the Perfect Man, the Example, by following Whom, and in union with Whom, good is attained and evil cast out.

**Origin of Evil.** [Sin.]

**Ormuzd.**—The highest of the Persian gods. His worshippers held that he contained the principles both of good and evil, but this doctrine was afterwards degraded. He was looked upon as the representative of evil, while Ahriman, the "black god," was chosen as the evil god. [Parseeism.]

**Ornaments Rubric.**—The name given to the second rubric preceding the order for Morning and Evening Prayer, which runs thus:—"And here is to be noted that such ornaments of the Church and of the ministers thereof at all times of their ministration shall be retained and be in use as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

This rubric has lately given rise to a great deal of controversy with regard to both points, the ornaments of the Church and the vestments of the priest, but particularly the latter, which we will consider first.

[1] In 1549 the rubric referred to, which was placed at the beginning of the Communion Service, stated that the priest shall wear "a white albe plain, with a vestment or cope," and the assisting priests or deacons "albes with tunicles." At the end of the preface "of ceremonies" it was ordered that "in saying or singing of Mattins and Evensong, Baptising and Burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice," and that graduates shall, in cathedral churches and colleges, use their hoods. "And whensoever the minister shall celebrate the Holy Communion, or execute any other public administration, he shall have upon him, besides his rochette, a surplice or albe, and a cope or vestment." In 1552 it was ordered "that the minister at the time of the Communion, and at all other times in his administration, shall use neither albe, vestment, nor cope; but being archbishop or bishop he shall have and wear a rochette; and being a priest or deacon he shall have and wear a surplice only." On Queen Elizabeth's accession to the throne the rubric ordered that the ornaments should be

"the same as in the second year of King Edward VI., until other order should be taken by the Queen with the advice of her Commissioners." Whether this "other order" was ever issued under these conditions is a much disputed point. There were still many different opinions held by the clergy as to vestments, as may be seen by Archbishop Parker's correspondence with Sir William Cecil, and in 1564 appeared the "advertisements" specifying the public and private apparel of all persons ecclesiastical; but it is a subject of much controversy whether these were issued by the Queen and her Commissioners, or on the responsibility of Parker and other bishops who had drawn them up. The advertisements ordered that in cathedrals and collegiate churches in ministration of the Holy Communion the principal minister shall use a cope, with gospeller and epistoller agreeably; at all other services or prayer, surplices or hoods; and for parish priests "saying public prayer, ministering the Sacraments or other rites of the Church, shall use a comely surplice with sleeves." This was ratified by the Canons of 1604. In 1662 the rubric was cast in its present form; but as vestments, except the surplice and hood, and in some places the cope, had fallen into desuetude since 1564, the word "retain" has led to much dispute. Subsequently the cope fell into disuse, and for many generations the surplice and hood, and the black gown in preaching, were the only vestments. Lately, however, the use of the other vestments has been revived. There have been many suits on the subject, as those of Liddell *v.* Westerton, and Hebbert *v.* Purchas. [For the present law concerning vestments see FOLKESTONE RITUAL CASE.]

[2] Concerning the ornaments of the Church there has been little discussion, except concerning lights on the altar, which some say were forbidden in 1549, and therefore are illegal now. The Canons of 1604, confirming the advertisements of Queen Elizabeth, ordered that the Ten Commandments were to be set up at the east end of the chancel; that the Communion table be decently made and covered with a carpet of silk or other decent stuff; that there was to be a pulpit, and an alms chest, a great Bible and Prayer Book, and that the wine be brought to the Communion table in "a clean and sweet-standing pot or stoop of pewter, if not of purer metal." Dr. Pinnock has given the following list of ornaments of the Church; those in italics being necessary, are to be provided at the cost of the parish, while the others are only optional and of modern introduction :—

1. *Alms Basin.*
2. *Alms Chest.*
3. *Bells* (and bell-ringers).
4. *Bier.*
5. *Books.*
6. Clocks, Chimes.
7. *Communion Plate, &c.*
8. *Communion Table.*
9. *Coverings, Cloths, &c.*
10. Credence Table.
11. Cross.
12. Evergreens, Flowers.
13. *Font.*
14. Images and Pictures.
15. Lectern.
16. Lights.
17. Litany Stool.
18. Monuments.
19. Organ and Organist.
20. *Parish Clerk.*
21. *Pulpit.*
22. *Reading Desk.*
23. Royal Arms.
24. *Scripture Sentences.*
25. Sedilia.
26. *Surplice.*
27. *Table of Degrees.*
28. Ten Commandments.
29. Vestry Furniture, and other goods.



**Orthodoxy** [Gr. *orthos*, "right," and *doxa*, "opinion."]—Inasmuch as no one can arrogate to himself the claim of holding correct opinions on all subjects, it might seem difficult to determine what constitutes orthodoxy. It may be said that those who hold the doctrines of Scripture are orthodox; but as disputes exist as to the interpretation of Scripture this test is hardly sufficient. The Roman Catholic Church holds it heterodox to deny Transubstantiation. Protestants generally would agree to apply it to those who hold the doctrine of the Trinity and the three Creeds.

**O Sapientia.**—The opening words of the first of the seven antiphons formerly sung during the last week in Advent, except on St. Thomas's Day and Christmas Eve. They were appointed in the English Liturgy to be sung before the Magnificat, but were discontinued at the Reformation. The following is a translation :—

"Dec. 16. *O Sapientia.* O Wisdom, which comest out of the mouth of the Most High, reaching from one end to the other, mightily and sweetly ordering all things; come and teach us the way of understanding.

"Dec. 17. *O Adonai.* O Lord and Ruler of the house of Israel, who appearedst to Moses in a flame of fire in the bush, and gavest him the law in Sinai; come and deliver us with an outstretched arm.

"Dec. 18. *O Radix Jesse.* O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, to whom the Gentiles shall seek; come and deliver us now, tarry not.

"Dec. 19. *O Clavis David.* O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth; and shuttest, and no man openeth; come and bring the prisoner out of the prison-house, and him that sitteth in darkness and in the shadow of death.

"Dec. 20. *O Oriens.* O Day-spring, brightness of the Everlasting Light, and Sun of Righteousness; come and enlighten them that sit in darkness and in the shadow of death.

"Dec. 22. *O Rex Gentium.* O King and Desire of all Nations, Thou Cornerstone who hast made both one; come and save man whom Thou formedst from the clay.

"Dec. 23. *O Emmanuel.* O Emmanuel, our King and Lawgiver, Hope of the Gentiles, and their Saviour; come and save us, O Lord our God."

**Osculatory** or **Osculatorium.**—A carving or painting on wood or metal, with a

representation of our Saviour, the Virgin, or one of the saints, used in the ancient Church at the celebration of Mass. It was kissed first by the priest and then by the people, to whom he handed it for the purpose. It was probably a remnant of the old custom among Christians in the early Church of interchanging the kiss of peace at the *agapæ*.

**Osiander,** Andreas.—A German theologian [*b.* 1498, *d.* 1552] who embraced the Reformation doctrines, and became a theological teacher at Königsberg. But his doctrine was largely mixed with mysticism; he asserted the doctrine of Justification by Faith, but explained it to mean the infusion into the soul of the Divine nature of Christ. Christ, he said, could not in His human nature only obtain justification for sinners; nor can man be justified by embracing and applying to himself, through faith, the righteousness and obedience of the Man Christ. It is through the essential and eternal righteousness of Christ, the Son of God, which is united to the human nature through the Incarnation, that mankind obtains complete justification. If man had never fallen, the Incarnation would still have taken place to complete the Divine image in human nature. His passionate inculcation of his opinions led to a very sharp controversy, in which Melanchthon took part against Osiander; but the death of the latter ended it. His son Lukas was Court Preacher at Stuttgart, and author of a paraphrase on the Bible and other theological works.

**Osmund,** St., Bishop of Salisbury from 1078–1099. He completed the cathedral of Old Sarum. He was of Norman origin, and is said to have been related to the Conqueror, in whose train he came to England and was made Earl of Dorset. He compiled the *Consuetudinarium*, or *Liber Ordinalis*, "for the use of Sarum," which is still preserved in Salisbury Cathedral, and remained in use till the Reformation. Many miracles were said to be wrought at his tomb, and at length, in 1456, he was canonised by Calixtus III.

**Osterwald,** Jean Frédéric [*b.* 1663, *d.* 1747], was a pastor in Neuchâtel who wrote many treatises with the object of giving religious life a more practical character; as—*A Treatise concerning the Causes of the Present Corruption of Christians, Grounds and Principles of the Christian Religion, Lectures on the Exercise of the Sacred Ministry*, etc., all of which have been translated into English and other languages.

**Ostiarii.**—One of the minor orders of clergy, their duties resembling those of the vergers of modern times. Their duty was to stand at the door and watch that no heathen came in to disturb the service, and to maintain order in the church. The office is mentioned by Cornelius in his letter to Fabius in the third century. There is still an ostiary in the Roman Church.

**Oswald,** St., Bishop of Worcester and Archbishop of York. He was descended from an illustrious Danish family, who confided his education to his uncle Odo, Archbishop of Canterbury. By him he was made, first, Canon, and then Dean of Winchester; but, finding it impossible to carry out the reforms which were needed amongst his clergy, he gave up his preferment and went to France, where he remained some time in the Benedictine monastery of Fleury, on the Loire. In 961 he returned to England, and on the recommendation of St. Dunstan, who had succeeded Odo, Edgar made him Bishop of Worcester in the room of Dunstan. Oswald is memorable for his reformation of the clergy, and for aiding Dunstan to expel the secular canons, and replace them with monks in several dioceses. He built a monastery at Westbury, to which he used himself to retire when able. A monastery was founded by Ælwin, a relation of King Edgar, at Ramsey, in the fens of Huntingdonshire, and in 972, when it was fit for the reception of monks, twelve were removed thither from Westbury. In 972, on the death of Osketil, Archbishop of York, Oswald was appointed his successor, and at the same time he retained the See of Worcester. He got rid of the secular canons by building a new church in honour of the Virgin, which he placed in the hands of monks, and attended mass himself there, till gradually the other church was deserted, and the last of the ancient clergy took the Benedictine habit and became prior. He is said to have introduced monks into six other churches of his diocese, against the will of the people; but, however this may have been, it is certain that reform in the churches was greatly needed. St. Oswald died at Worcester in 992, and was buried in his cathedral.

**Oswald,** St., King of Northumberland, was the second son of Ethelfrith, and on his father being killed by Rædwald, King of the East Angles in 617, he was obliged to fly for safety with his brothers into Ireland. Here he was converted to Christianity and baptised. His uncle Edwin had usurped the throne, but in 633 he was slain in a battle with Penda, King of the Mercians, and then Eanfrith, Oswald's elder brother, succeeded him; but was slain the next year by the treachery of Cædwalla, King of the ancient Britons. Oswald then marched against Cædwalla and defeated him, and became King of Northumberland. He at once sent to Ireland for missionaries, and procured some monks from the island of St. Columba; Aidan, one of that number, was made Bishop of York in the room of Paulinus, who had retired on King Edwin's death, and the See was removed from York to Lindisfarne. Oswald built a

number of churches and founded several monasteries, and also made his own palace the resort of the poor and afflicted. The Venerable Bede relates much about his charity. Penda meantime strove to bring back idolatry, and appeared at the head of a formidable army in the plain of Maserfield, in Shropshire, where Oswald was killed, on August 5th, 642. The town near the battle-field was called Oswestry in memory of him. Many miracles were said to be wrought at the place of his death, and his memory as a saint was kept on August 5th.

**Otho,** St., Bishop of Bamberg, in Franconia, called the Apostle of Pomerania, was born in Suabia in 1069. He laboured for some time as a teacher in Poland, until Henry IV made him Chaplain to his sister Judith, whom he had married to Boleslaus, Duke of Poland. After the death of the Princess, Otho returned to Germany, where the Emperor made him Chancellor and Minister of State, and in 1102 appointed him to the See of Bamberg. In 1124 Boleslaus persuaded him to go to Pomerania as a missionary, and having obtained Pope Calixtus II.'s permission, he set out and converted many of the people. Having founded many churches, he made his chaplain Adelbert, Bishop of Julin, and returned to Bamberg. In 1127, hearing that Stettin and Julin had renounced their Christianity, he went back to Pomerania, till he was recalled by the Emperor Lothaire to assist at the Council of Mentz in 1131. He died on June 30th, 1139, and was canonised by Clement III. in 1189.

**Ouen,** St., founded the Abbey of Rebai, and became, in 640, Archbishop of Rouen. He wrote a work entitled *Vita Eligii*. [Audoenus.]

**Overall,** John, English divine, was born in 1559, and studied at Trinity College, Cambridge, of which he became Fellow. He was made Master of Catharine Hall, and Regius Professor of Divinity. In 1602 he became Dean of St. Paul's, was appointed Bishop of Lichfield and Coventry in 1614, and was transferred to Norwich in 1618, where he died the next year.

Bishop Overall is noted for his Convocation book, composed when, as Dean of St. Paul's, he sat as Prolocutor of the Lower House of Convocation. It is not known how much is his own work. It contests Papal Supremacy, and strongly asserts the Royal Supremacy over the Church and prerogative in the State. This book received the unanimous assent of the Lower House, but was never passed, on account of the jealousy of King James.

**Overberg,** Bernard, a great German educationalist, was born at Höckel in Osnabrück in 1734, educated at Rhein-on-the-Ems, and then settled at Münster, where he was ordained priest and became Teacher and, in 1809, Director of the Episcopal Seminary. He exercised his duties with the most remarkable success and benefit to his flock, especially excelling in his good influence as a trainer of teachers. Among his books are *Christkatholisches Handbuch*, *Katechismus der Christkatholischen Lehre*, *Haussegen*, etc.

**Owen,** Dr. John [*b.* 1616, *d.* 1683], Puritan divine, honoured both for his personal piety and his high literary attainments. His father was unable to supply him with the means for his maintenance at the University, but a rich uncle did so, and at the early age of twelve John Owen was admitted to Queen's College, Oxford, and at nineteen was Master of Arts. Two years later he was forced to leave his college for resisting the discipline of Archbishop Laud. He was at this time exercised much in his mind by doubts about his spiritual life, and this perplexity continued for nearly five years, causing a deep melancholy. Through hearing accidentally a very simple yet powerful sermon, preached by a stranger (whose name he never found out) on the text, "Why are ye fearful, O ye of little faith?" he found such peace that he had from that time a serenity which never forsook him throughout his life. He became, first, chaplain to a private gentleman; then was offered the living of Fordham, in Essex, which he occupied on the principles of Independency; but after two years the people of Coggleshall, five miles from Fordham, besought him to go to them, which he did. His fame soon spread, and he was ordered to preach before the Parliament on April 29th, 1646. His sermon was a powerful appeal for liberty of conscience. Out of gratitude to the Earl of Warwick, who had given him the living of Coggleshall, he dedicated his book, *Death of Death, in the Death of Christ*, to him in 1643; and it was about this time that he attracted the notice of Cromwell, who heard him preach, and desired his friendship. General Fairfax was besieging Colchester, and he, too, was struck by his eloquent preaching. Cromwell, later on, insisted upon his accompanying him to Ireland, and afterwards to Scotland, where he also remained about six months, then returning to Coggleshall; but in a very short time he was appointed by the House of Commons to the deanery of Christ Church, Oxford, and the following year [1652] he was chosen Vice-Chancellor of that University, which office he held for five years. When in this high position he still retained that moderation and gentle firmness which had so endeared him to his congregation and friends. He showed no favouritism, but was tolerant, hospitable, and generous. He preached every Sunday at St. Mary's, and often at Stadham and other neighbouring places. Probably Oxford never stood higher for learning and religion than under his rule. The book he wrote about this time, *Communion with God*,

corresponded with his daily life. At the Restoration he was deprived of the deanery, and from that time lived privately in London, publishing many books, amongst which was an *Exposition of the 130th Psalm*, and *An Exposition of the Epistle to the Hebrews*, which last was most valuable in refuting the errors of the Socinians. In 1678 he published a very powerful work upon *The Holy Spirit*, which shows his earnest endeavour to answer and refute all erroneous doctrines. His piety and learning won the respect of all, and even the King sent for him and assured him of his favour and respect. He died peacefully at his house at Ealing, having survived all his children.

**Owen,** Robert, Socialist writer [*b.* at Newtown, Montgomeryshire, Wales, 1771; *d.* there, 1858], was the son of poor parents, and by perseverance obtained a post in a cotton manufactory at Manchester, and afterwards at Lanark, where he met with much success. Through his benevolent schemes he largely improved the social condition of the working classes at Lanark, and published his views in 1813 in *A New View of Society; or Essays on the Formation of Human Character*, in which he advocated a modified Communism. With the same idea he started in 1823 for America, to found a colony at New Harmony, Indiana; but his plans failed, and he came back to England. Here he encountered fresh disappointments in the failure of two co-operative societies which he had set on foot; and another attempt in Mexico met with the like result in 1828. His Communistic ideas, which he continued to advocate, had some part in stirring up the Chartists to rebellion. Owen was a freethinker, and while in America he held a discussion with Dr. Alexander Campbell on the evidences of Christianity. In later years he devoted himself to the study of Spiritualism, under the influence of his son, Robert Dale Owen. He wrote some works on Socialism, and *The Revolution in the Mind and Practice of the Human Race.*

**Owen,** Robert Dale. [Spiritualism.]

**Oxford,** Bishopric of.—Founded by Henry VIII. in 1546, who endowed it out of the lands belonging to the dissolved monasteries of Abingdon and Oseney. It was dismembered from the diocese of Lincoln, and had at first the abbey church of Oseney, about half a mile from Oxford, for its cathedral, until Christ church was converted into one. This was the original church of St. Frideswide's Priory. Her history is involved in legend, but her story is told by Philip, the third Prior, by William of Malmesbury, and John of Tynemouth, and is found in Leland's *Collectanea*. About 727 an alderman, named Didan, is said to have ruled over the Mercian city of Oxford; his wife's name was Saffrida, and they had a daughter, Frideswide, who embraced the monastic life, with twelve other maidens; her father, on her mother's death, built a conventual church in honour of St. Mary and All Saints, and made his daughter prioress thereof. St. Frideswide's death took place 735–40, or later. Her priory became a house of secular canons, and her remains were laid beneath the already existing tower until their first translation, under Prior Philip [Feb. 12th, 1180], by the Archbishop of Canterbury to the north choir aisle. Many casualties passed over the site of St. Frideswide's ancient church before her last translation. It was wholly or partly burnt in 1002, when the Danes took refuge in it from the massacre of St. Brice's Day, and then rebuilt and made a dependency of the Monastery of Abingdon. A Norman church must then have taken the place of the Saxon one, and probably the door of the chapter-house may have belonged to this. About 1111 the priory was granted to one Guimond, who re-established the foundation as a convent of regular canons of his own Augustinian Order, in which state it continued till Wolsey's reconstruction. Guimond died in 1141, and his successor, Robert of Cricklade, began the present structure of the church about the middle of the twelfth century, and in 1180 the buildings were far enough advanced for the translation of St. Frideswide from her sepulchre to her shrine.

Wolsey chose this place as the site of the new college he designed to found, and had already done much of the building, when all the works were stopped by his fall in 1529. In 1532 Henry refounded the college, to which he gave his own name; but in 1546 he suppressed it once more, and reconstituted the whole foundation. He then removed the new See of Oxford (erected at Oseney in 1542) to St. Frideswide's, and this last foundation was styled the Cathedral Church of Christ in Oxford, and comprises a dean and canons, with other capitular officers, as well as a large body of students proper to a college. The See was endowed with the revenues of the lands purchased by Wolsey for his college. The bounds of the diocese extend over the whole county of Oxford, Buckinghamshire, and Berkshire, with parts of adjacent counties, and it contains 648 parishes. The value of the Bishopric is £5,000 a year.

List of Bishops of Oxford.

| | Accession. |
|---|---|
| Robert King (Bishop of Oseney in 1542) | 1546 |
| (Vacant for ten years.) | |
| Hugh Curwen | 1567 |
| (Vacant 1568–89.) | |
| John Underhill | 1589 |
| (Vacant 1592–1604.) | |
| John Bridges | 1604 |
| John Howson | 1619 |
| Richard Corbet | 1628 |
| John Bancroft | 1632 |
| Robert Skinner | 1641 |
| William Paul | 1663 |
| Walter Blandford | 1665 |
| Nathaniel Crewe | 1671 |
| Henry Compton | 1674 |
| John Fell | 1676 |
| Samuel Parker | 1686 |
| Timothy Hall | 1688 |
| John Hough | 1690 |
| William Talbot | 1699 |
| John Potter | 1715 |

| | Accession. |
|---|---|
| Thomas Secker | 1737 |
| John Hume . | 1758 |
| Robert Lowth | 1766 |
| John Butler . | 1777 |
| Edward Smallwell | 1788 |
| John Randolph | 1799 |
| Charles Moss | 1807 |
| William Jackson | 1812 |
| Edward Legge | 1816 |
| Charles Lloyd | 1827 |
| Richard Bagot . | 1829 |
| Samuel Wilberforce | 1845 |
| John F. Mackarness | 1870 |

**Oxford,** University of.—Though this University cannot claim the honor of having been founded by King Alfred, yet it is certain that from very early times it was the common resort of students, who lived in citizens' houses, having only meeting houses where they heard lectures from learned men; and as late as 1512 regulations were made for the governance of such students. As their number increased, the number of halls multiplied, and at one time there were more than a hundred. Now only six of them exist, which differ from the colleges only in that they are unincorporated, and have little or no endowments. The collegiate system took its rise at Oxford in the middle of the twelfth century, about the same time that it originated in Cambridge. In 1229 there was a great immigration from Paris into Oxford, and the latter was remoulded on the model of the former, soon to rank above it in intellectual importance. It was at this period, when Oxford was beginning to lose its importance as a national town only second to London—a gathering place of councils and resort of kings—that it began to be the centre of thought for the whole of England, and also the centre of teaching. The earliest charter recognising the University as a single organisation dates from Henry III., but the actual statutes date from 1623. Residence in private lodgings fell into disuse, and by the time of Queen Elizabeth it was compulsory that every student should reside in some college, or hall, at least during the first twelve months. Since 1868 students have been allowed to become members of the University without being members of any college or hall.

Oxford University has many times been the centre of religious changes in England. It was in Oxford that the Wycliffite movement arose. Here the martyrs under Mary were burnt. Methodism arose in Oxford, and in the present century the Tractarian movement centred from this town. There are at present twenty-one colleges in the University and six halls.

The Colleges.

*University College.*—Founded by William of Durham in the early part of the thirteenth century.

*Merton College.*—Founded by Walter de Merton, Lord Chancellor and Bishop of Rochester in 1264.

*Balliol College.*—Founded by Sir John Balliol, father of Balliol, King of Scotland, probably in 1268.

*Exeter College.*—Founded in 1314 by Walter de Stapleton, Bishop of Exeter and Lord High Treasurer.

*Oriel College* was founded by Adam de Brome and Edward II. in 1326.

*Queen's College.*—Founded in 1341 by Robert de Eglesfield, Chaplain to Queen Philippa.

*New College.*—Founded, and for the most part built, by William of Wykeham, the first stone having been laid in 1380.

*Lincoln College.*—Founded in 1427 by Richard Flemyng, Bishop of Lincoln.

*All Souls' College.*—Founded in 1437 by Archbishop Chichele, having been a chantry.

*Magdalen College.*—Founded by William of Waynflete, Bishop of Winchester.

*Brasenose College.*—Founded by Bishop Smith, of Lincoln, and Sir Richard Sutton, of Prestbury, in 1512.

*Corpus Christi College.*—Founded in 1516 by Richard Fox, Bishop of Winchester.

*Christ's Church.*—Founded by Cardinal Wolsey in 1525, and intended to be called Cardinal's College. The foundation was suspended by King Henry VIII., re-established in 1532, and received its present name in 1546.

*Trinity College.*—Originally founded by the Priors of Durham at the end of the thirteenth century. Sir Thomas Pope founded a new college on the ruins of the old one in 1554.

*St. John's College.*—Grafted in 1555 on the previous foundation of Archbishop Chichele by Sir Thomas White, Lord Mayor of London.

*Jesus College.*—Founded in 1571 by Dr. Thomas Price, Treasurer of St. David's.

*Wadham College.*—Founded in 1613 by Nicholas Wadham on the site of a monastery of Augustinian Friars. The work was completed by his widow, Dorothy.

*Pembroke College.*—Founded in 1624 by Thomas Tesdale.

*Worcester College.*—Founded in 1714 by Sir Thomas Cookes, on the site of Gloucester Hall, a Benedictine establishment dating from 1283.

*Hertford College.*—First founded at Hart Hall at the end of the thirteenth century, and was transformed into Hertford College in 1746 by Dr. Newton of Christ Church.

*Keble College* was erected in 1868–70 in memory of the Rev. John Keble.

The Halls.

*New Inn Hall* was built under the name of Trilbek's Inns by William of Wykeham at the end of the fourteenth century, and gained the name of New Inn in 1460. The present building was restored by Dr. Cramer.

*St. Edmund Hall* passed into the possession of Queen's College in 1557, in which it will finally be merged.

*St. Mary Hall,* formerly the parsonage, house of St. Mary's Church, was given, in 1325, by Edward II. to Oriel College, and was established as a separate place of education in

1333. It is now to be completely united to Oriel College.

*Charsley's Hall and Turrell's Hall.*—Private halls founded according to the statute of 1882.

**Oxlee,** John [*b.* 1779, *d.* 1854], Rector of Scrawton, in Yorkshire, and of Molesworth, wrote several books, of which the chief was *The Christian Doctrine of the Trinity and Incarnation.* He is said to have learnt 120 languages without a teacher. He was an original and bold speculator, and ran counter to the ordinary beliefs of the Church in many ways. Thus he published some letters to the Archbishop of Canterbury, ridiculing the doctrine of the personality of the devil. The *Jewish Messenger* pronounced him, next to Buxtorf, the most learned Gentile in Rabbinical lore. He wrote against the conversion of the Jews, on the ground that many assertions of Christian divines were demonstrably groundless, and that nothing could be done with any success until Christians better understood the Jewish principles. On the other hand, he maintained that the Jewish declamations against Christianity were the result of prejudice, which would disappear with mutual understanding. The late Thomas Scott, of Ramsgate, who published a vast number of tracts in favour of freethinking, included among them a long extract from Oxlee's letters to the Archbishop, and appended a biography of him.

**Ozanam,** Antoine Frédéric [*b.* 1813, *d.* 1853].—A Frenchman who endeavoured to write a work which should equal Gibbon's *Decline and Fall of the Roman Empire.* It was to be a history of Christian civilisation, written so as to vindicate Roman Catholicism. He, however, only partially succeeded, writing *Dante and the Catholic Philosophy of the Fifteenth Century*, *History of the Civilisation of the Fifth Century*, etc.

## P

**Pachomius,** St., a famous monk, and the first who prescribed a fixed rule in writing for monks, was born about 292 in Upper Thebais. He was brought up as an idolater, but in his twentieth year left the army into which he had been pressed, and became a catechumen at Thebes. After he had received baptism he joined Palemon, one of the strictest followers of St. Anthony. After they had lived together several years Pachomius had occasion to go to an uninhabited place called Tabenna, on the banks of the Nile. There he is said to have been told by an angel that he should build a monastery, and others add that the angel gave him in writing the rule which he afterwards used. Thus about the year 325 the two hermits established themselves in a small cell which afterwards became the first cœnobium. Palemon died soon after, but his place was filled by Pachomius's eldest brother John, and after his death many others joined, so that in a short time they amounted to about a hundred. The rule by which the monks were to live was proportioned to each man's strength. Their habit was of white linen without sleeves and a hood of the same stuff. Novices were tried with great severity before they were admitted, but when they had once entered they were not allowed to leave the community. None of the monks were allowed to take holy orders, the monastery being served by neighbouring priests. Pachomius himself practised the greatest austerities. He is said not to have lain down for fifteen years, and after his conversion never partook of a proper meal. Besides the care of the whole monastery, he did as much manual labour as any of the other monks. He built six other monasteries in Thebais, and Palladius, who wrote an account of the Egyptian and Palestinian monks in 420, states that the monastery of Tabenna contained no less than fourteen hundred monks. Pachomius's sister having resolved to spend the rest of her days in retirement, a monastery was built for her and her followers on the other side of the Nile, to which he gave a rule. Many miracles are related of him, as speaking the Greek and Latin, which he had never learnt, healing the sick, etc. He died in 348, and is commemorated in the Greek Church on the fifteenth, in the Latin on the fourteenth, of May. His Order is said to have remained in the East till the eleventh century.

**Pacian,** St.—A Spaniard, who, after his conversion to Christianity, was Bishop of Barcelona. He lived in the fourth century, and died about 390. He was contemporary with St. Jerome, who says he was famous for his exemplary life, his elocution, and learning. There are extant of his an *Exhortation to Repentance*, letters against the Novatians, and a treatise on Baptism.

**Pacification,** Edicts of.—The name given to those decrees granted at different times by the French kings during the sixteenth century for the protection of the Protestants. They were none of them of long duration, and the kings' need of the support of both parties caused them to grant concessions to the Protestants, and repeal them immediately afterwards to satisfy the Roman Catholics. The first Edict of Pacification was that granted by Charles IX in 1562—added to by the same King in the following year at Amboise. Another was granted at Lonjumeau in 1568, but it only lasted a few months in consequence of an insurrection of the Huguenots. In 1570, however, he made peace with them again, and this time, with other privileges, granted them the towns of Rochelle, Cognac,

La Charité, and Montauban as places of refuge from persecution. In 1576 Henry III. gave the Protestants full liberty to build churches and hold public services, but the Guises opposed this edict so fiercely that the King was obliged to revoke the edict at Blois towards the end of the same year. In 1577 he renewed the attempt to grant the Protestants some toleration, but was again overruled by the Guises and the league they had formed to maintain the Roman Catholic religion in France. In April, 1598, Henry IV. signed the famous Edict of Nantes, granting the Protestants full toleration, and this edict remained in force till 1685, when it was revoked by Louis XIV.

**Pædobaptists** [from the Greek *pais*, "child," and *baptismos*, "baptism"]. A name given to all those who hold the efficacy of the administration of baptism to infants, and which is used irrespectively of differences on other points.

**Paganism.**—The name applied to the idol-worship of the ancient world. The name is derived from Lat. *pagus*, "a village," and the etymology reminds us that the name was applied to the religion of the villages or country districts, as contrasted with that of the towns and large centres of population. In other words, when the world in its intelligent centres accepted Christianity, the outlying districts remained long attached to the ancient polytheism; hence "villager," a "rustic," became synonymous with "idol-worshipper."* By exactly similar process the word *heathen*, in Anglo-Saxon, "one who dwelt on the heath or open country," also became identified with a believer in the ancient gods.

At the period when Christianity began to extend itself beyond Palestine, the Roman Empire had gathered into itself all the civilised world except India and China, and as we have no historical evidence of the extension of Apostolic labours to China, and little as to the primitive Christianity of India, we may for our present purpose assume the Roman Empire to have been the real battle-field of idolatry and Christianity. Let us, therefore, sketch out in a few words what was the quasi-religious condition of the civilised world, or of that portion of it of which we know anything, at the period when the strife began.

A necessary part of the Roman policy was that of tolerating every form of religion which was found established among the conquered nations under their sway, provided that religion was not inconsistent with those relations between the conquerors and the conquered which were necessary for the maintenance of their power by the former. Hence we find the Jews exercising their religion in the time of our Lord without any restraint, so long as it was not made the pretext for rebellion to Roman authority. And so also in other portions of the Empire, the local idolatries were rarely interfered with; the Druidism of unconquered Britain, for example, continuing to prevail when the land was subdued by the Roman legions, and other local forms of polytheism in other countries being persecuted only when socially or politically troublesome. But with the more intellectual and educated subjects of the Empire, and wherever the influence of Rome itself was much felt, external idolatry had become little more than the recognised public religion of the State, conformity to which was kept up merely on the ground of order and social propriety; the more real and ruling principles of life being found in certain systems of philosophy which had grown up among the Greeks, and had extended their influence over all the higher classes among the Romans. Thus the religion of the civilised world at the time when it stood opposed to Christianity was, partly a system of mere idolatry, the worship of things that were not God; and partly this combined with philosophical principles which were more attractive than mere idolatry could be to educated minds. These philosophical principles were developed out of three systems, which had their origin among the Greeks, who were highly civilised and acute thinkers, at a period when the Romans themselves were in their infancy.

The three systems were the Stoic, the Epicurean, and the Platonist. They will be found under their separate heads. We have here only to inquire how idolatry affected the morals of mankind. A man must be violently prejudiced, if not wilfully blind, who should refuse to see in the teachings of Plato and Socrates a desire after truth and also after virtue which was almost Divine. The whole ethical doctrine of Greek polytheism was beautiful inconception. It inculcated the recognition of mutual rights, and the rendering to each man his due, "honour to whom honour, custom to whom custom, tribute to whom tribute." *Diké*, "justice," was to the Greek a real god. Liberty defending itself against tyranny was courage, courage was the essence of manliness [*andreia*]. Individual right involved social right, the authority of law reposed on the consent of the community, and thus there was interdependence and mutual help. Law was not, as in the great Oriental tyrannies, the power exerted by the strong over the weak, but the free and spontaneous consent of a race of freemen. And to preserve this mutual welfare, consideration, kindness and forgiveness became duties. "When thy neighbour acknowledges his fault," says Hesiod, "restore him to thy friendship."

Yet this system had a deadly worm at its very core. It contemplated man in his relation to his fellow men, but ignored his duty

* The word first appears in a Law of the Emperor Valentinian, A.D. 368.

towards himself and towards God. "Know ye not that your bodies are the temples of the Holy Ghost?" was a question which Christianity taught as a new revelation. A Greek was ruled in his dealings with the commonwealth, but was free to do what he liked as an individual. What was the result? The result was exactly what St. Paul described it in the first chapter of the Romans: licentiousness knew no bounds, for religion had not attempted to check it. Greek indecency, wantonness, dishonesty, lying, became proverbial. "If there is one fact of history more certain than another," says a powerful writer of our own day, "it is this fact, that human nature was reduced to such a state of fetid decay by the rejection of God, that a few more years would have seen the world one gigantic dunghill of corruption and death. Then the great sacrifice took place: God, manifest in the flesh, died upon the cross, an eternal sacrifice to take away sin. A fresh invigorating breeze swept through the putrifying mass of human life. Men faced for the first time the realities of existence with an unflinching faith—by pureness, by knowledge—in a Divine life." [Mr. J. H. Shorthouse.]

When Christianity became the recognised religion of the civilised world, idolatry became a popular belief in contravention of State authority. It had at first tolerated Christianity as it did any other religion. The persecutions that we have in the New Testament are mostly raised by Jews. The rest are excited by men who found that it interfered with their personal gains [Acts xvi. 19; xix. 27]. It was only when Christianity revealed itself as an aggressive system, bound to extirpate the "gods many and lords many" from the world, and hand it over to the one lordship of Christ, that Idolatry took alarm and began to persecute fiercely. It was beaten in the struggle and Christianity triumphed. For a while an analogous state of things was repeated. Paganism was tolerated by Constantine, as Christianity had been by most of the Emperors. The heathen priests were maintained in the enjoyment of their ancient privileges, and he and his immediate successors retained the heathen title which their predecessors had held of Pontifex Maximus ["chief sacrificer."] But popular opinion was against the heathen rites, and the temples were in some cases pulled down and in others allowed to crumble into ruins. Gibbon tells with glee, though at the expense of his hero Julian, how that Emperor, in his zeal to restore Paganism, proclaimed a sacrifice to the gods in populous Antioch. Instead of hecatombs of fat oxen, such as former days had witnessed, one pale and solitary priest appeared bringing a single goose.

At an epoch when toleration was a virtue so little understood, it is no wonder that legislation was often confused, and to our minds indefensible. Governments were called upon to inculcate the faith, and to secure liberty, though to some extent obliged, as a matter of fact, to respect the prejudices of the minority. When Arianism divided the Christian Church into fiercely contending bodies, Paganism lifted its head once more, but in vain, since it had lost its hold upon the intelligent. Theodosius the Great enacted that those who relapsed into Paganism should forfeit all civil rights. For years even this was evaded in the West. It was Justinian who completed the work. In his days the last temple was turned into the celebrated monastery of St. Benedict.

But meanwhile Paganism had left its mark on Christianity. The Church had felt obliged to make concessions to the pagans, to mitigate their opposition and facilitate their conversion. Hence minor observances of paganism were adopted as part of Christian ritual. The commemoration of saints is admitted by Jerome and Augustine to be derived from Pagan custom, and they justify the practice as one which the universal conscience of mankind approves. Neander traces the worship of the Virgin to that of Ceres. The casting of earth upon the dead which we retain in our Burial Service is derived from Paganism. The hanging of votive offerings in Roman Catholic churches is like what was practised in the days of Horace. New Year's gifts and rejoicings, the use of bride-cake, the popular observances of Valentine's Day, are all of Pagan origin. And every day of our lives we have the names of the gods of our fathers on our lips, for after them we call the days of the week.

**Paget,** Francis Edward, *d.* at Elford, near Lichfield, August 4th, 1882, of which parish he had been incumbent for forty-seven years. He graduated at Christ Church, Oxford, 1828. He was one of the most prominent controversialists of his time on the side of the Oxford Tracts, though his writings were not dry or formal treatises on theology. They were mostly tales, written with great humour, and the satire which they contained had great effect upon the average public opinion. Thus in his story *St. Antholin's, or Old Churches and New* [1842], he poured merciless ridicule upon "the cheap and nasty" style in church building, and upon "Brummagem" Gothic which was a good deal coming into use. "Mr. Compo," the professor of this style in the story, became a nickname for cheap architects, and the style became obsolete under Paget's fun. So in *Milford Malvoisin* he launched his arrows against pews in churches, and did very much to further the "free and open" system. In the *Warden of Berkingholt* he became the champion of the poor against oppression of hard landlords, attacked some cruelties in the workhouse system, and satirised the Bible Society. *Luke Sharpe, or Knowledge without Religion*, was a story against non-religious education, and *Lucretia* was a satire against sensation novels. One of

the cleverest is *The Owlet of Owlstone Edge*, a series of gentle satires upon the weaknesses of clergymen's wives. There were several more of these tales, and also some serious works, including some volumes of sermons. His volume *Homeward Bound*, written when he was seventy, is a beautiful forward-looking for himself and those dear to him in the world to come. Mr. Paget suffered not only from long sickness at the end of his life, but from blindness; but to his intimate friends he was still full of epigram and humorous comments on the doings of the world, in which he took a keen interest to the last.

**Pagoda** [supposed to be derived from the Sanscrit *bhagavat*, "sacred," or to be a corruption of *put-gada*, from the Persian *put*, "idol," and *gada*, "house"] is the name for certain Hindoo temples very highly decorated, and also for Chinese buildings of a tower-shape form, which consist of several stories, each story containing a single room. The finest of these is known as the Porcelain Tower of Nanking.

**Pain béni** [Fr. "blessed bread"].—Bread prepared for Sacramental consecration in the Roman and Greek Churches, but not used for that purpose. It is distributed after service on certain days to the non-communicants, as a symbol of their holding spiritual communion, though on this occasion they do not receive the Sacrament.

**Paine,** Thomas, a Deistical writer, was born at Thetford, Norfolk, on Jan. 29th, 1737. His father was a Quaker who had been expelled from the Society for marrying a member of the Church of England. He was a stay-maker, and his son, when only thirteen, was taken from school and apprenticed to the trade, in which, however, he only remained a few years. In 1759 he went to Sandwich, where he became an exciseman, also carrying on the same employment at Lewes. In 1772 he was selected to draw up "the case of the Officers of Excise," in which he showed so much talent that he was introduced to Benjamin Franklin, who came to London in 1774 as a deputy from the colonies of North America to the British Government. On his advice Paine went to America, and settled at Philadelphia, where, in 1775, he became the editor of the *Philadelphia Magazine*. He was made member of the American Philosophical Society, and in 1779 Clerk to the Committee of Foreign Affairs; but was obliged to resign the latter appointment two years after, having divulged some political secret during a controversy with Silas Deane. In 1781 Paine was sent to France with Colonel Lawrence to negotiate a loan, in which he was more than successful, for the French granted a subsidy of six million livres, and became guarantors of ten millions advanced by Holland. On his return he received 3,000 dollars from the Congress, and from New York State the confiscated estate of Frederic Davoe, a royalist, near New Rochelle. In 1787 he came to Europe, first to France, then to England, and in 1791 and 1792 published in England his *Rights of Man*, in answer to Burke's *Thoughts on the French Revolution*. The second part was designated as "a false, scandalous, malicious, and seditious libel," and he was tried before the King's Bench and pronounced guilty, but escaped to France. He was chosen a member of the Convention, but offended the Jacobins by advising that the King should not be executed, but imprisoned during the war and then banished. He was therefore expelled from the Convention in 1793 as a foreigner, and from January till November, 1794, was imprisoned in the Luxembourg. It is said that his door was once marked as a sign that he was to be executed; but it opened outwards, so, when shut, the mark was hidden and he was passed over. He remained in France till August, 1802, when he returned to America, and died on his estate June 8th, 1809. His bones were brought to England by William Cobbett in 1819; but a monument was raised over his empty grave in America in 1839.

Paine's first notable work is *Common Sense*, which appeared in January, 1776. Burke speaks of it as "that celebrated pamphlet which prepared the minds of the people for independence." The *Crisis*, a series of pamphlets, which he published from 1776 to 1783, were also intended to rouse and keep alive the public spirit. His *Age of Reason*, published by his friend Barlow just after his imprisonment, is a violent and ignorant attack on Christianity, which alienated from him his friends both in America and England, exciting feelings of the deepest disgust and abhorrence. It was answered in several works, the most famous being Bishop Watson's *Apology for the Bible in a Series of Letters to Thomas Paine*, which appeared in 1796.

His other works are *Reasons for Wishing to Preserve the Life of Louis Capet*, *The First Principles of Government*, *The Decline and Fall of the English System of Finance*, etc.

**Painting,** Christian.—In the early days of Christianity the primary object of painting was to represent Christ, either alone or as the centre of a picture, and these representations were not left to the imagination of the artist, but were copied from certain likenesses supposed to have been taken during His life upon earth. Tradition ascribed certain paintings of Christ and the Madonna to St. Luke, and the napkin of St. Veronica was preserved, on which was supposed to be depicted the *Vera icon*. These likenesses were copied and recopied for centuries, and departure from the ancient tradition came to be looked upon as nothing less than heresy. Until the twelfth

century there was no art in Christian painting; pictures were painted in order to keep alive the spirit of devotion in the minds of the uneducated, and this object was reached by the most conventional method, made holy to the worshippers by long usage. Figures were represented as stiff and shapeless, and the only change which came over early art was the continual increase in richness of colour. The first dawn of new life began gradually to make itself felt about the twelfth century, when artists first attempted to put animation, beauty, and grace into the forms of their creation; but the work was slow, and was more a trial of skill for their own pleasure than for the sake of art. Guido, of Sienna, and Giunto, of Pisa, are associated with the birth of true Christian art — the Romanesque school; it almost reached its completeness with Giovanni Cimabue, of Florence; and with Giotto di Bondone [*b.* 1276, *d.* 1336] the last fetters of conventionalism were cast off. From this time till the fifteenth century, art continued to flourish, fostered in two schools, the Florentine and the Siennese: the former somewhat severe, resembling the Byzantine school of the early Christians; the latter more graceful and more independent of conventional ideas. The fifteenth century saw a further development, which may be traced to the increase of religious feeling consequent on the rise of the mendicant Orders. It took the form of a nearer approach to nature in form and colour, light and shade—art became more naturalistic, while still keeping the spiritual expression of the old masters. The first of this school was a Dominican monk, Fra Angelico da Fiesole [*b.* 1387, *d.* 1455], who was followed by Masaccio, Fra Lippo Lippi, and Ghirlandajo; and it reached its highest perfection with the sixteenth century, in which Christian art was represented by many great masters, headed by Raffaelle and Leonardo da Vinci and Michel Angelo. With these great masters beauty of form and feature were made equal, but not superior, to spiritual import, and the result was the painting of such pictures as later artists have never been able to equal. They have influenced all Italian painting of later times.

German art, as well as Dutch and French, was far behind the Italian; during the Middle Ages it followed the Gothic style, and it was only about the middle of the fifteenth century that Italian influence began to make itself felt. The Nuremberg and Saxon schools, headed respectively by Albrecht Dürer [*b.* 1471, *d.* 1528] and Lucas Cranach [*b.* 1472, *d.* 1533], each produced a number of good artists, but their individuality was lost in close and inferior imitation of the Italian painters. In opposition to the decline of art in Italy, and consequently in Germany, a school arose in Spain in the seventeenth century which lasted only a short time, but which produced five great painters, of whom Murillo is the greatest. The age which followed, characterised by the irreligion and immorality which preceded the French Revolution, gave a check to religious art from which it has never recovered; and although efforts have been made to revive the greatness of Catholic art, it still stands in a very small proportion to art in general, and is marked by no artist of great distinction.

**Pajon,** Claude, the head of the Pajonists, was born at Remorantin, in Lower Blésois, in 1626. He was educated at Saumur, became minister of Machenoir in 1650, where he remained for sixteen years, and then returned to his university as Professor of Theology. It was here that he promulgated his peculiar views, which made him so famous that he went as minister to Orleans, lived there, and died in September, 1685. His doctrine was that there is no such thing as subjective grace, but that God governs the world through the objective connection of cause and effect. These tenets he preached and gained many followers, till the provincial synods forbade all Pajonists to minister in the church. He left two books, refutations of attacks on the Reformed Church.

**Palamas,** Gregory.—One of the leaders of the Hesychasts [q.v.], who are, therefore, sometimes known as Palamites; he was born in Asia, and brought up in the Court of the Emperor John Cantacuzenus. He was the principal defender of this sect against the Barlaamites and others. In 1349 he was made Archbishop of Thessalonica; but the people refused to admit him, and he retired to the Isle of Lemnos, where he is supposed to have died. He wrote many works, most of which, however, are in manuscript. Amongst those which have been printed are *Prosopopœia*, and two Greek treatises against the Latin Church.

**Palea.**—The superscription affixed to certain canons in the Decretum of Gratian of which the meaning has never been clearly ascertained. By some it is declared to be a shortened form of *Pancopalea*, a disciple of Gratian; others say that it is only appended to the less important canons, which are called *palea*, "chaff;" but this derivation does not hold good, as some of these canons are among the most important. The Paleæ in the oldest manuscripts are few in number, but the name was afterwards given to many more, and they are held to be of equal authority with the authentic canons of Gratian.

**Paleario,** Aonio [*b.* at Seroli in 1500], was educated at Rome, and then proceeded to Siena as teacher. In 1542 he was summoned before the Inquisition on account of the heresy said to be contained in his work *Della Pienezza, Sufficienza, e Satisfactione della Passione di Christo*, but he was acquitted. He became Professor at Lucca in 1546, and nine years afterwards moved on to Milan, where the

charge of heresy was revived against him, and, after suffering two years' imprisonment, he was burnt at Rome in 1570. Besides the work we have mentioned, he wrote *De Immortalitate Animarum*, and *Actio in Pontifices Romanos et eorum Asseclas*.

**Palestine,** Church of.—The history of the Church of the Circumcision, *i.e.* of the Jewish Christians of Palestine, is connected towards the end of the New Testament period with the history of St. James the Less. The end of the Acts shows us St. Paul leaving Jerusalem for the last time; it is the last appearance of the ancient city in Holy Writ. At that time Festus was the Roman Governor. He had redressed some of the evils which his predecessors had caused, but his death was the sign for fresh ill-government. In the interval between his death and the appointment of his successor, the Sadducean High Priest, according to Josephus [and the passage is generally admitted to be genuine], caused St. James to be put to death. The Apostle, despite the prejudice of his countrymen against him as a Nazarene, had won the veneration of the Pharisees for his holiness. They appear to have regarded him as entitled to hold belief in our Saviour as a prophet, but to have asked him to undeceive the people by assuring them that he did not regard Him in the same light that St. Paul did—that he did not, in fact, look on Him as the only door into the sheepfold of God. But St. James declaring that the Son of Man would come in the clouds of heaven to judge the world, they gave him up to his enemies, who threw him from a pinnacle of the Temple and dispatched him with clubs.

After the short government of Albinus came that of Gessius Florus, so intolerably cruel that the Jews regarded it as a punishment for the murder of St. James. They raised a revolt. King Agrippa made a speech to them deprecating it, but on their refusing to hear him he retired to Rome. Vespasian came after a while to conduct the war, was recalled by the confusion at Rome, where he was soon made emperor, and his son Titus carried on the warfare, and finally destroyed Jerusalem. The Christian Church there seems to have fallen into Ebionitism [Ebionites], but its annals become obscure. Simeon was chosen as St. James's successor, apparently because he had some relation to our Lord according to the flesh. Eusebius, who, living in Palestine, would have had access to any written memorials in existence, says there were none, that circumcised men ruled the Church until the time of Hadrian. In his days arose a false Christ, Barcochba, who stirred up the people to a fresh revolt, and after it was put down with terrible bloodshed, the Jews hated the Christians more than ever, as being double-dyed traitors. The Church became altogether separated from the Synagogue, and those who clung to Jewish customs were regarded as separatists. The ancient city was named Ælia Capitolina, the first name being taken from that of the Emperor Ælius Hadrianus; the records indicated that it was dedicated to the Jupiter of the Roman Capitol. The Christians acquiesced, apparently, with exultation in the witness which was borne to the prophecies of Christ. As a Church Jerusalem was then at an end. The ancient name of the city was restored two centuries later. [See Jerusalem, Bishopric of.]

**Palestrina,** Giovanni Pierluigi da, was born at Palestrina, near Rome, in 1524. He studied under Claude Goudimel [q.v.], and in 1551 was appointed Master of the Chapel to Pope Julius III., to whom he dedicated his first work, consisting of four masses for four voices. At the Council of Trent the state of ecclesiastical music was discussed; the Cardinals demanded the abolition of all the secular tunes which had been introduced into the sacred music, while the singers defended them. At length it was agreed that Palestrina should write a mass according to the Cardinals' taste, and he produced three, the third being the famous Mass of Pope Marcellus, which is considered his best work. He died in Rome, Feb. 2nd, 1594. He left behind him numerous compositions, many of them unpublished. [Music.]

**Paley,** William, a celebrated English divine, was born at Peterborough in 1743. During his infancy his father removed to Giggleswick, to become head-master of the Grammar School, and the boy was educated there. When he left for Christ's College, Cambridge, at the age of sixteen, his father said he had by far the cleverest head he had ever met with. In 1763 he graduated as Senior Wrangler, and then taught at Greenwich Academy for three years. In 1765 he gained the prize at Cambridge for a Latin dissertation on *A Comparison between the Stoic and Epicurean Philosophy with respect to the Influence of each on the Morals of a People*, and in the next year he was elected a Fellow and Tutor of his college. He remained there for ten more years, then married, and retired to the livings of Musgrove and Appleby, in Westmoreland, and Dalston, in Cumberland. In 1780 he became Prebendary of Carlisle, and subsequently Archdeacon and Chancellor of the Diocese. It was during this part of his life that he wrote most of his works. In 1794, as a reward for his *Evidences*, the Bishop of London made him a Prebend of St. Pancras, he was promoted to the sub-deanery of Lincoln, became a D.D. of Cambridge, and Rector of Bishop-Wearmouth. He died in 1805. The first of Dr. Paley's important works was *The Principles of Moral and Political Philosophy* [1785], in which he shows himself to be a follower of Locke, and denies the theory of

moral sense. In 1790 appeared the most original of his works, *Horæ Paulinæ*, in which, by comparing St. Paul's Epistles with the Acts of the Apostles, he shows the authenticity of both, and furnishes a testimony on behalf of revealed religion. A third important work was *A View of the Evidences of Christianity*, which appeared in 1794, in writing which he borrowed from the works of Lardner and Bishop Douglas. This book was very popular at the time, and ran through many editions. His last work was *Natural Theology, or Evidences of the Existence and Attributes of the Deity*, which Paley gained partly from Nieuwentyt's *Religious Philosopher*. The *Natural Theology* was, perhaps, the most popular of his works.

Paley stands pre-eminent in English popular theology as the *Utilitarian* divine. With him expediency was the one foundation of all philosophy. The laws of honour, the sense of right and wrong in the mind both of the individual and the nation, were set aside by him in favour of the doctrine that the laws both of God and man appeal to the fear of tangible punishment and the hope of tangible reward. Moral obligation means self-interest stretching through an endless future, and the proclamation of such motives is the revelation of the will of God. And this will must be made known by some authoritative method. What shall the method be? The moral sense being discarded, there remains the proof from miracles. Whoever cannot dispense with the laws of nature has no credentials of a Divine mission to offer. Consequently Paley directs his argument to proving that the evidence for the miracles of the New Testament is sufficient for the conviction of an honest conscience. Hume had declared that a miracle is so improbable in itself that no amount of external evidence is sufficient to make it credible. Paley replied that the evidence adduced in favour of the statements of the Evangelists was overwhelming. This much must be acknowledged, that Paley's style is perfect as regards clearness and directness. But the ignoring of the moral sense was a terrible weakness in his theology, and it may perhaps be regarded as the greatest merit of the philosophy of Coleridge, that he asserted against Paley the power of the conscience, of the internal evidence, and of the direct appeal of God to the soul.

**Palimpsest** [from Greek, *palin*, "again," and *psao*, "I scrape out"].—A manuscript written on vellum from which previous writing has been scratched off. The custom of thus using ancient MSS. was largely increased by the Mahometan conquest of Egypt, which hindered the supply of papyrus to heathen countries, and the result, no doubt, was that many ancient writings were thus destroyed. We have only to do here with those palimpsests which contain portions of the Holy Scriptures. The most celebrated of these is known as the *Codex Ephræmi*. [Codex.] There is a palimpsest of the sixth century, containing part of St. Luke's Gospel, in the British Museum; another of the same date, of St. Matthew, in Trinity College, Dublin; another of the eighth century in the library of the British and Foreign Bible Society. See Cassell's *Bible Cyclopædia*, p. 815, for a fuller account of these and of others.

**Palissy,** Bernard, a noted French Huguenot, was born near Agen in the Department of Lot-et-Garonne about 1510. He was early apprenticed to a potter, and so received little education. As soon as he was old enough he began journeying through France and Germany in order to improve his art. At last, about 1539, he settled at Saintes. His trade diminished greatly, as there was little demand for coloured glass, and the Reformation had much decreased the sale of images, which Palissy had painted. He had, however, seen an enamelled cup while on his travels, and gave himself up for some years to an attempt to discover the process of making the enamel. He worked for sixteen years, laughed at as a visionary by his neighbours, and reproached by his wife, as they were in the deepest poverty; but at last he was rewarded with success. Meanwhile, about 1546, Palissy had become a Huguenot, and through his exertions a Protestant Church was founded at Saintes. Towards the close of Henry II.'s reign, his merits were discovered by the Constable Anna, of Montmorency, who furnished him with the means of building ovens to burn his pottery, and on his being thrown into prison as a heretic in 1562, obtained his pardon through Catharine de Medici. Queen Catharine also protected him, more for her own benefit than for his, during the massacre of St. Bartholomew; he lived in the Tuileries, and was employed in decorating the palace and gardens. However, in 1588 he was arrested and thrown into the Bastille, where he died two years after. It was at this time that his famous answer to the King is said to have been given. Henry had told him that if he would not recant he would be compelled to leave him to his fate. Palissy answered: "Sire, you have several times told me that you pitied me; but it is I that pity you, who have uttered the words 'I am compelled.' That was not spoken like a king. These girls, my companions, and I, who have a portion in the kingdom of heaven, will teach you this royal language, that neither the Guises nor all your people, nor you, will know how to compel a potter to bow the knee to images." Palissy remained in his cell till his death in 1590. He is now acknowledged to have been a sound thinker, and to have been "one of the greatest writers in the French language." A monument was raised to him in Saintes by a Roman Catholic committee in 1868.

**Pall** or **Pallium.**—An ecclesiastical vestment, granted by the Pope to archbishops as bestowing the metropolitan dignity. In its modern form, which may be seen in the arms of the Archbishop of Canterbury, it consists of a strip of white woollen cloth,* about "three fingers broad," thrown across the shoulders, to which are attached two bands of the same material, each embroidered with a red cross—one hanging over the breast and the other down the back. The whole is worn over the episcopal dress, to which it is fastened by three pins of gold. In its original form, however, the pall was not a sacerdotal ornament, but a splendid mantle, forming part of the Imperial robes of State, which it was treasonable for any but the emperor to wear, except by special permission. This permission was sometimes granted as a mark of peculiar distinction to philosophers and men of learning, and afterwards to distinguished ecclesiastics, particularly the bishops of the leading cities. In process of time the Bishops of Rome came to confer the pall upon other bishops of the West, the first who is known to have done this being Symmachus [498–514]. At first, the emperor's consent was necessary in all cases, but soon it was only asked in the case of bishops who were not his subjects, and at last it was dispensed with altogether. All this time the pall was looked upon as an honourable distinction, but not as a badge of authority, and was not yet restricted to metropolitans, much less considered necessary for the exercise of their powers. Gregory the Great, however, bestowed the pall as a sign of office on his "vicars," who were certain prelates invested by him with jurisdiction in cases of appeal; and this precedent was followed by succeeding Popes, who exacted from the recipients an oath of obedience to the Roman See. These "vicars" were generally the archbishops of their respective Churches, and by degrees the pall came to be considered as exclusively the badge of a metropolitan. Accordingly we find that Nicholas I. [858–867], writing to the Bulgarians, pronounces that an archbishop is not empowered to exercise his functions before receiving the pall from the Pope; and John VIII., in the Synod of Ravenna [A.D. 877], decreed that every metropolitan, within three months of his appointment, should send to Rome an application for the pall, accompanied with a summary of his faith. And in the Council of Lateran [A.D. 1215] Innocent III. enacted, by a canon transcribed into the Decretals, that the pall was to be considered as intimating the plenitude of Apostolic power, and that neither the function nor the title of archbishop could be assumed without it.

The granting of palls became a great source of revenue to Rome. Gregory the Great had expressly forbidden the handling of money in the transaction, but his prohibition was soon overlooked, and exorbitant sums were demanded for the palls. Canute of England, on his visit to Rome in 1027, remonstrated with John XVIII. on this point, and succeeded in obtaining from him a promise of an abatement in the case of future archbishops in England.

No archbishop might inherit the badge from his predecessor; when a prelate died, he must be buried in his pall, and his successor must apply to the Pope for another.

There is one instance of an archbishop receiving *two* palls. Lanfranc, Archbishop of Canterbury, applied to Rome [1071] in person for the decoration, and, as a mark of extraordinary favour, was invested by Alexander II., his former pupil, with two palls.

**Palladius,** one of the early Christian Fathers, was born about 368, in Galatia. Little is known of his early life till in his twentieth year he went to Egypt, to learn something of the monks there, and resided among them for some time, and thence to Palestine, where he spent three years in Mount Olivet, and became acquainted with Ruffinus, of whom he was a great admirer. In 400 he was made Bishop of Helenopolis, in Bithynia; but on account of his attachment to St. Chrysostom he became implicated with the Origenists, and was violently hostile to St. Jerome. He is supposed to have been banished, and on his recall to have been made Bishop of Aspona, in Galatia, where he died about 431.

Palladius was the author of a Greek work containing the lives of several Palestinian and Egyptian monks. It is entitled *The Lausaic History*, from Lausus, Governor of Cappadocia, to whom it is dedicated. Another work, *A Dialogue of the Life of St. Chrysostom*, written in 408, is attributed to him, but its authenticity is doubtful.

**Pallavicini,** Sforza, Jesuit and Cardinal, son of the Marquis Alexander Pallavicini, was born at Rome in 1607. He was educated for the bar, and became a learned philosopher and lawyer, but entered the Order of the Jesuits in 1637. He became Professor of Philosophy in the Jesuit College in 1639, of Theology in 1643, was made Cardinal by Pope Alexander VII. in 1659, and died in 1667.

Pallavicini's chief fame is derived from his *History of the Council of Trent*. In 1619, Paolo Sarpi had written an account of the Council, the principles of his book being distinctly in favour of the Reformed opinions, and it was thought necessary to repel its attacks on Romanism. Torenzio Alciati was chosen for the task, but died in 1651, before he had gathered together all the material, and the work was carried out by Pallavicini. The book appeared in two volumes [1656, 1657], and was highly extolled by the Roman Catholics.

* The wool of which this vestment is made is obtained from two lambs which have been blessed by the Pope on St. Agnes' Day [Jan. 21st].

**Palm Cross.**—A stone cross or crucifix mounted on steps, sometimes seen near the entrance of a church [usually on the south]. The name has reference to the custom of decorating it with branches of palm for the procession on Palm Sunday. There are several ancient palm crosses in Cornwall; and Eyam Church, in Derbyshire, has one which is remarkable for the beauty of its sculpture.

**Palm Sunday.**—The day on which is commemorated our Lord's triumphant entry into Jerusalem, five days before His Passion. Throughout a great part of Christendom it is marked by a procession of palms. Some authors affirm that this ceremony is as old as the fourth century, and claim St. Cyril of Jerusalem as alluding to it. It is certain, however, that the ceremony was practised in the fifth century. The services of the Church of England for this day are marked by special second lessons, recording the great event of the day. St. Paul, in the epistle for the day, calls on us to honour the humiliations of Jesus Christ, which were the result of a profound obedience to His Father and an ardent affection for the souls of men; and, by insisting on the glory to which He was raised, the same Apostle exhorts us to practise those virtues.

**Palmer** [Lat. *palmifer*, "a palm-bearer"]. —A name given to that class of pilgrims who had performed the pilgrimage to the Holy Sepulchre, and returned home carrying branches of Oriental palm, in token of their accomplished expedition. On arriving home they offered the palm to the priest to be placed on the altar, and these were frequently used in processions on Palm Sunday. Even after their return they continued their religious pilgrimages in their own country, and thus the word "palmer" was sometimes used for itinerant monks without a fixed residence, professing voluntary poverty, and visiting at times the most remarkable sanctuaries. The dress of the palmers was the same as that of the ordinary pilgrims, namely, a black or grey gabardine, girt with a cincture, from which a shell or scrip was suspended, a broad hat ornamented with scallop shells, and a long staff.

**Palmer,** Edward Henry, an English Orientalist, was born at Cambridge in 1840. He studied at St. John's College, Cambridge, where he took his degree in 1867, and for the next three years made expeditions in Sinai, and became perfectly acquainted with the language and manners of the Bedouins. In 1871 he was made Lord Almoner's Professor of Arabic at Cambridge, and remained in England till the beginning of the Soudan war. He then went out to Egypt to try and dissuade the Bedouins from their attacks on the Suez Canal, but was captured, with two European companions, Captain Gill and Lieutenant Charrington, in the Wady Sudr, Desert of El Tih, and murdered, August 11th, 1882.

His books have proved very serviceable to Orientalists. They are *The Negeb, or South Country of Scripture and the Desert of El Tih; The Desert of the Exodus; History of the Jewish Nation from the Earliest Times; The Quran*, etc.

**Palmer,** Herbert [*b.* at Wingham, Kent, March 29th, 1601; *d.* Aug. 13th, 1647] took his degree at Cambridge, became Fellow of Queen's College; ordained in 1624; Lecturer at St. Alphege, Canterbury, in 1626; University Preacher at Cambridge in 1632, and Vicar of Ashwell, to which he was presented by Archbishop Laud. He was a member of the Westminster Assembly in 1643; Assessor of the same, 1646; Incumbent of the new church at Westminster in 1647; and had in 1644 been appointed Master of Queen's College, Cambridge. Palmer was an eloquent and scholarly preacher, but is chiefly known by his method of catechising and the number of catechisms which he prepared. The best is *An Endeavour to make the Principles of Christian Religion, namely, the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, Plaine and Easie.* He was also Chairman on the Committee of the Catechism, and his own catechism above-mentioned was taken as the basis of the Westminster Catechism. He wrote also *Vindiciæ Sabbathi*, in defence of Sabbath observance; and *Memorials of Godliness and Christianity*, containing the Christian paradoxes, sometimes ascribed to Lord Bacon.

**Palmer,** William [*b.* 1811], a theological writer, brother of Lord Selborne, was the son of an Oxfordshire rector. When yet very young he was elected to a demyship at Magdalen College, where, in 1830, he took his Bachelor's degree as a First Class in *Literæ Humaniores*. He had already gained the Chancellor's prize for Latin verse, and subsequently obtained that for a Latin essay on the subject of the Athenian comedy. He was appointed Tutor of his college, and acted as Examiner in the classical schools. He was one of those who followed Dr. Newman in seceding to Rome, being dissatisfied with the Protestant character of the English Church, and from that time resided chiefly in Italy, living the life of a student, but never taking priest's orders in the Roman Church. He died at Rome on April 5th, 1879.

He wrote many works, as *The Harmony of Anglican Doctrine with that of the Church in the East; A Letter to a Protestant Catholic; An Introduction to Early Christian Symbolism; Egyptian Chronicles, The Patriarch and the Tsar*, etc. *Origines Liturgicæ*, the work of Sir William Palmer, of Worcester College, has often been attributed to his namesake of Magdalen.

**Palmer,** Rev. Sir William [*b.* at the beginning of the present century, *d.* 1885], a prominent supporter of the Oxford movement, graduated at Dublin in 1824, incorporated B.A. at Magdalen Hall in 1828, transferred to Worcester in 1831, Vicar of Monkton-Wyld from 1846-69, and Prebendary of Salisbury from 1849-58. He was also appointed, in 1846, Vicar of Whitchurch-Canonicorum with Chidcock, Marshwood, and Stanton St. Gabriel. He was the author of *Origines Liturgicæ; The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches Vindicated against the Objections of Dr. Wiseman; A Treatise on the Church of Christ; A Compendious Ecclesiastical History*, etc. Not long before his death he republished a very interesting narrative of the origin of the *Tracts for the Times*.

**Pamphilus,** St., was a native of Berytus, in Phœnicia, and descended from one of the most distinguished families in the province. He began his studies in his own country, and finished them in Alexandria, under Pierius, a man of such great learning that he was called a second Origen. From Alexandria, Pamphilus went to Cæsarea, in Palestine, where he was ordained priest, and where his learning and sanctity made him the greatest ornament of that Church. His favourite employment was the study of Holy Scripture; and to promote the improvement of ecclesiastical learning he collected a library at Cæsarea, which contained a great number of useful works. The author to whom St. Pamphilus most directed his attention was Origen, the whole of whose works he copied with his own hand, and St. Jerome, who had them afterwards, valued them very highly. It is said that Eusebius gained most of the material for his Ecclesiastical History from the Cæsarean library. St. Pamphilus also founded a school at Cæsarea, in imitation of that established at Alexandria. In 307, during the Maximinian persecution, Pamphilus was seized by Urbanus, Governor of Palestine, and, after being tortured, was thrown into prison, where he remained for two years, during which he wrote an *Apology for Origen*, in five books, to which Eusebius added a sixth, but the first alone is now extant. Pamphilus and his companions suffered martyrdom on Feb. 16th, 309, but he and some of the others are commemorated on June 1st. Eusebius afterwards took the surname of Pamphili, and wrote an account of the saint's life, which is now lost.

**Panagia** [Gr. *panagia*, "all holy"].—This word, used in the Eastern Church, has two meanings: [1] it is sometimes used to designate the Virgin Mary; and [2] it is a name given to the consecrated bread. The transition seems to have arisen from the Greek custom of placing a piece of the consecrated bread and a cup of wine before the image of the Virgin. Then prayers were offered, incense was burned, and the bread and wine distributed among the faithful.

**Pan-Anglican Synod.** [Lambeth Conference.]

**Pantænus,** St., was born at Sicily in the second century. He applied himself successfully to the study of philosophy, and belonged to the Stoics till he was converted to Christianity. He was the first catechetical teacher at Alexandria, to which post he was presented during the reign of Marcus Aurelius. The Ethiopians having sent to the Bishop for a divine to instruct them, Pantænus was sent by Demetrius [*cir.* 190], and is said to have discovered a Gospel of St. Matthew in Hebrew which had been left there by the Apostle St. Bartholomew. Nothing is known of Pantænus after 203. St. Jerome says that he wrote several commentaries on the Scriptures, but that his lectures were more serviceable to the Church than his writings, which are now lost.

**Pantheon,** at Rome, once a heathen temple dedicated to Jupiter and all the gods. In 608 re-dedicated by Pope Boniface IV. to the Virgin Mary and all the saints. It is also called the Rotunda, from its fine dome, which is very celebrated, and suggested the idea of the domes of modern times.

**Pantheism** [from *pan*, "everything," and *Theis*, "God"].—The belief that God is everything, and everything God. In one form Pantheism may be regarded as a protest against Materialism. Those who regarded the visible world as the sum total of all things, became from the very nature of the case Atheists. Those who recognised that thoughts and feelings are things just as real as things that can be touched, were so far emancipated from the blank hopelessness of the Materialist creed. Pantheism may be regarded as an importation from the Eastern philosophies, the groundwork of which was the belief in an Infinite Eternal Being which clothes itself in a multiplicity of forms, and thus makes up the universe. But the great origin of modern Pantheism must be traced to Germany. The endeavour to construct a basis of belief which should supersede the old traditional supremacy over the conscience claimed by the Church of Rome led to the theories of Spinoza, of Schelling, of Hegel, and upon these theories much of the succeeding Pantheism of modern thought has been founded. The first postulate of the system is, not an objective faith which rules and regenerates the life of man, but religious ideas and thoughts which have to find their assimilation in the facts of the universe, and to make these fit in with arbitrary assumption. The sense of harmony, the æsthetic faculty, requires a religion, and therefore a religion which meets this want must be true. Of course, where free license is thus given to the imagination, it is no wonder that Pantheism takes a thousand forms. "Matter," says one,

"does not exist except as an idea of our minds." "Matter," says another, "is the body of God, and the unseen life, energy, intelligence of the universe are His soul. The two co-exist, and are inseparable." "There is no God beside Me," says the Creator by His prophet Isaiah; but the Pantheist applies this to the Universe, and represents it as saying, "I am God, and there is no other." It is true that the higher expression of Pantheism admits such ideas as God, Revelation, Creation, Providence, as something more than subjective, as expressing realities beyond the mind. But unfortunately when it is sought to fix and define these realities, they vanish like shadows. Thus a very able Unitarian minister, speaking of Gibbon's account of himself sitting in the Coliseum, and suddenly resolving there and then to write his famous book, regards that resolution as parallel to the inspiration of the Hebrew prophets who heard the Word of the Lord speaking to them and sending them a message. But such a comparison is not exalting to the modern writer, it simply drags down the ancient. To deny any real inspiration which comes direct from God, without any modification beyond that caused by the imperfection of the mind to comprehend it, is practically Pantheism. It denies personal intercourse between God and the soul. There may be a veiled Pantheism, too, in the view so often put forth of late, that conceptions of God have varied from age to age according to human circumstances. Thus the Jew conceived of God as a Deliverer when the Exodus from Egypt was new, and as a Legislator when order supervened upon anarchy, and as King when the nation was united, and as Father when Christ had compassion on the multitudes. There is truth, of course, in all this, as there is in the modern conception that He is an all-pervading beneficent Power; but it becomes error if it ignores the fact that God is, and ever has been, all these. The original grounds of faith in a Divine Creator, and Ruler, and King, and Saviour fail, when one aspect only is confessed. The supposed discovery becomes a mere childish game at hide and seek, where the finder and found are identical; fear and gratitude are predicated, but the source from which they spring becomes a shadow.

Unhappily Pantheistic opinion involves moral consequences of a sad character. The sinking of the personal distinction between man and God is followed by the loss of the affections and the conscience, which are the very life of religion. If God is already identified with His creatures, where is the room for obedience to Him, for His supreme law, for prayer which asks for what otherwise it would not receive? Above all, the holiness of God would disappear, as He becomes identified with the struggles and failures of the Creation. "The comparative and relative perfection of His Being," we are told, "is only to be reached by strife within and without, from which the spirit mounts stronger after every conflict." It is impossible to exaggerate the moral danger of assuming, as evil men did of old, that we are delivered to do all the abominations of sin [Jer. vii. 10], that evil in fact is a necessity for the production of virtue, not a moral consequence of liberty, and that the teaching of Holy Scripture is erroneous when it tells us that two possibilities are open to us, life and death, between which man has to choose. Freewill is the very centre of human personality, and without it we lose the distinction between human agency and the agency of God. Deeply instructive is it to watch the progress downward of the denial of this distinction. There is a strife going on, says the modern Pantheist, and its conditions make the world so bad that it is only just endurable, and the progress of civilisation makes things worse, for they increase the consciousness of misery. Such is the Pantheism of Pessimism, identified with the name of Schopenhauer. "I know no theory of the universe," says a celebrated living writer, "which leads me to think that it would not have been better for mankind if they had never been born."

Not only worship must disappear before such a creed, but morality also. Long before men reasoned about theories of life and the ultimate good, light and life were given to the world by the Ten Commandments, and the commentaries upon them in Psalms and Prophets. They were based on the principle that man is subject to a Will higher than his own and distinct from it, the Will of an eternally righteous and unchanging Lord. By this conviction men's lives have been governed and brought into a measure of order and peace. Pantheism sweeps away Lawgiver, King, and Judge. So long as he was believed in, the noblest spirits among men could face the terrible difficulties and problems of life, even with joy, because they believed Him faithful. They were like men with the warm sun over their heads casting light all around them. But the night cometh. Nature fails us all, and when God is denied, men do the deeds of darkness, and learn to praise the dead more than the living. The only refuge from such dreariness and despair is to believe in God even as Abraham did, even as St. Paul did, who knew in whom he believed, the same yesterday, to-day, and for ever.

**Papal Infallibility.** [INFALLIBILITY.]

**Papal Power,** GROWTH OF.—The causes which led to this plain fact of history are just those which would tend to bring about the increase of a power which professed to be spiritual and Christian. But, besides this, the advocates of the Papacy base its claim to supremacy over the whole Christian Church on Scripture, citing Matt. xvi. 18, 19 in proof: "And I say also unto thee, that thou

art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;" and further Luke xxii. 31, 32: "When *thou* art converted, strengthen thy brethren;" and John xxi. 16, 17: "Feed My sheep;" and they point to the high position to which the Popes rose as but the natural fulfilment of these promises and injunctions of our Lord to St. Peter. It may be granted that our Lord's words to St. Peter, taken quite by themselves, would cover, in the person of that Apostle himself, a great deal of what is claimed for the occupant of the Roman See; but there is no evidence in the New Testament that St. Peter took rank above the other Apostles. It is true that he was one of the foremost of their number and did often lead them; but this was due to his energetic and ardent temperament rather than to any special gifts. The promises made to St. Peter are certainly remarkable, but we are compelled to regard them as given to him as representing the brotherhood of the Apostles, or them and their successors, in the government of the Church, or the whole body of the Christian ministry, although it may well be that they were personally addressed to St. Peter because our Lord knew that he would make a prompt and emphatic use of them, that by his instrumentality the Church would be built "on the foundation of the Apostles and Prophets," himself being one of the stones. But the contention of the Romanists is that the promises to St. Peter were not only personal in this sense, but that they were so peculiarly made to him alone that he could hand them on to a successor for perpetual transmission, and that as the Apostle was Bishop of the Roman Church, his powers would naturally descend to the succeeding Bishops of Rome. Here, again, it may be conceded, since there is nothing certainly to contradict the view, and early tradition is in its favour, that St. Peter may have resided for some time in Rome—although chronological difficulties will not allow us to believe that he was there for the traditional twenty-five years—that he may have exercised Apostolic supervision of the Church, perhaps in conjunction with St. Paul, and that both of them, or St. Peter alone, appointed Linus as the first Bishop. All this may be conceded, and yet the facts of history are altogether against the kind of supremacy which has been claimed for the Roman See. We know from certain evidence that the early Bishops of Rome neither made such claims nor enjoyed such prerogatives as the theory of the Papal Supremacy supposes. We know that there was no distinction between them and other bishops, but such as is to be naturally accounted for—naturally, and without any reference to prophecies, or to special endowments from above—by the secular greatness of the city of Rome; for the importance of the city, which was the bishop's seat, was the sole original ground of distinction between one bishop and another. "Wherever a bishop be," says St. Jerome [A.D. 390], "whether at Rome or Eugubium" [Gubbio, in Italy, an insignificant place then as now], "at Constantinople or at Rhegium, at Alexandria or at Thanis, he is of the same worth, and of the same priesthood . . they are all successors of the Apostles." This is exemplified in the case of the three Churches founded by St. Peter, or believed to be so—Rome, Alexandria, Antioch. Now, although the Church of Antioch was founded by St. Peter, and is said to have been the seat of his episcopate before he went to Rome, still it ranked below Alexandria, which appears only to have been founded under his direction by his disciple, St. Mark; the reason being that Alexandria was the second city in the Empire, and the capital of Egypt, whilst Antioch was only the third. In a similar way the Church of Rome ranked first of all because Rome was the first city in the Empire. So too Byzantium, which had been only an ordinary bishopric, when it was made by Constantine the Great the second capital of the Empire with the new name of Constantinople, was raised by the second General Council [A.D. 381] to the rank of a patriarchal See, and placed next to Rome itself, above the Apostolic See of Antioch. This brings us face to face with the fact that the foundation of the Papal power rested on the circumstance that the Pope was Bishop of *Rome*. We are now in a position to trace the growth of this power. Before doing so it may be well to refer to the *Title of Pope*. In the East this term has been vaguely applied to almost any ecclesiastical person. In the West its use was confined at an early period to bishops. In the sixth century it began to be more often used of the Bishop of Rome than of other bishops; in the ninth century this was still further the case; and, finally, its use in addressing any one besides the Bishop of Rome was forbidden by Gregory VII. in the Council of Rome of the year 1073.

We have seen that the foundation-stone of the Papal Supremacy was Rome itself. Rome was what no other city has ever been—the capital of the whole civilised world; it was, moreover, the centre of the civil and military government of the Empire. St. Paul himself felt the greatness of Rome and the importance of witnessing for Christ there [Acts xix. 21, xxiii. 11, xxv. 11, xxviii. 15]. Again, the Roman Church was an *Apostolical* one, the only Western Church which could claim this title at all. St. Paul had lived there long, had written his greatest epistle to it, and had received the crown of martyrdom there. St. Peter, too, may have resided in Rome; very early tradition says that he had been its bishop,

and he had probably been martyred there. To Apostolical Churches belonged a certain degree of reverence, and the Church of Rome could boast of the two great Apostles.

Besides this, in early days, the Roman Church was always *orthodox*. It was not a Church of great literary fame, but it held fast "the faith once delivered to the saints." When heretics came to Rome to further their views, their opinions were rejected by the stern orthodoxy of the Roman Church, and the news of this, spreading over the Christian world, tended to increase the influence of the Bishops of Rome. On such grounds, Irenæus, Bishop of Lyons [180], says that "with this Church the whole Church [*i.e.* the faithful everywhere] must agree—with this Church in which the Apostolical tradition has always been preserved." And in like manner Tertullian, "What a happy Church is that on which the Apostles poured out all their doctrine with their blood. Let us see what she hath learned, what taught." The references of the ancient Fathers to the Roman Church are full of respect and of a desire to set Rome as high as possible; but they speak of it as belonging to the same class with other Apostolic Churches, and rest its glory on its connection with both the Apostles, SS. Peter and Paul, on their having founded it, settled it, and taught it, and not on any promise of our Lord to St. Peter and his successors. Rather later, Cyprian, Bishop of Carthage [248], a man of great abilities and lofty character, was brought into close relations with the Church of Rome. We find that he writes to, and treats, its Bishops on terms of perfect equality. He addresses them as "brother and colleague;" and whilst he holds up the general dignity of the episcopate, he never owns, or even shows, that he was aware of any right in the Bishop of Rome to rule over the whole Church. Even those passages in his writings which speak in an exalted way of St. Peter, and of the Roman Church as founded by him, appear rather to be symbolical, representing St. Peter as the type of Apostleship and the Roman Church as the type of unity, than to imply that he admitted in any way the supremacy of the Roman See as it was afterwards understood.

In the reign of the Emperor Constantine [306] the Bishops of Rome became more important still. Christianity was made the acknowledged religion of the Empire, hence the number of Christians and of the clergy was largely increased; and, besides this, the bishops and clergy were allowed to receive legacies, and thus grew in wealth. It is also probably true that Constantine gave to Bishop Sylvester and his successors his own palace, the Lateran Palace, as the episcopal residence [see "Donation of Constantine" further on]. In his reign, too, was founded the New Rome, Constantinople, and from this time onwards the Old Rome knew comparatively little of her Emperors, whilst her bishops became more and more her most important public personages.

From early times the ecclesiastical had followed the lines of the civil divisions of the Empire, and thus the bishop of the capital city or metropolis of each province—with the title of *metropolitan*—had presided at synods of the bishops and clergy of the province, and had been looked upon, in Church affairs, as the representative of the province generally. Constantine made a new partition of the Empire into *dioceses*, each of which comprised several provinces. In the West the bishop of the chief city of a diocese received the title of primate, and was at the head of all the metropolitans within his limits, but without exercising their privileges. The most eminent of these primates were called *patriarchs* [of Rome, Constantinople, Alexandria, Antioch, and Jerusalem]. The patriarchate of Rome included the seven provinces of Middle and Lower Italy, with Corsica, Sardinia, and Sicily; but in none of these had metropolitans yet been introduced, so that the Bishop of Rome exercised metropolitical functions—the consecration of bishops, the convocation of synods, the ultimate decision of appeals, and many other sorts of authority—throughout the whole patriarchate. This in no small degree tended to exalt the importance of the Roman See. The State acknowledgment of Christianity also gave the bishops of Rome political influence, since their opinions and support were sought after not only by other bishops, but by Emperors who wished to have their support in the religious controversies of the time.

The next great step in the building up of the Papal power dates from the Council of Sardica [343], held at a town of that name in Illyria, and summoned as a General Council of the Church by the Emperors of the East and West. Its object was to heal the divisions in the Church caused by the Arian heresy [Arius]; but as the Westerns gave Athanasius [q.v.] a seat and a voice at it, the Easterns separated themselves and met elsewhere, so that the Council of Sardica had no longer a title to the name "General." Some of the Canons enacted gave a deposed bishop the privilege of appealing to the Bishop of Rome as a referee, not to decide the case himself, but to say whether there ought to be a new trial, in this case allowing him to send Legates [Legate] to sit with the judges. On these canons has been founded the claim to a jurisdiction by the Bishop of Rome over the whole Church; and in the next century more than one Bishop of Rome referred to the Sardican Canons as Canons of the Council of Nicæa, which had been held nearly twenty years earlier, and was recognised as General by the Universal Church. By such means, in course of time, the appellate jurisdiction of the Pope came to be more and more allowed.

But beyond formal appeals, the practice arose of referring to Rome for advice in difficult matters in distant parts of the Church. Thus Siricius, who was Bishop of Rome in 398, answered an application from Himerius, Bishop of Tarragona, in Spain, and his letter is the first genuine piece in the series of what are called *Decretal Letters*, or *Epistles*. At first these epistles were written in the name of Roman synods [*i.e.* bishops and clergy met for consultation], but afterwards they ran in the name of the Pope alone, and their tone gradually rose from one of brotherly advice to one of command.

In order that these views might be furthered, an occupant of the Roman See was wanted of marked ability, and one who was determined to promote the aggrandisement of his office. Such an one was INNOCENT I. [A.D. 402]. He laid it down as a principle that all Churches ought to follow the usages of Rome, but apparently limiting the claim to those of the West—the Churches of Italy, the Gauls, the Spains, of Africa, Sicily, and the islands which lie between—on the plea that they had been founded by emissaries of St. Peter or his successors. This claim over daughter Churches was often cheerfully admitted to a large extent, as, later on, in the case of the Anglo-Saxon Church, which owed its organisation, though only partly its origin, to Roman missionaries, and which was a firm maintainer of the Papal Supremacy in legitimate matters. In like manner, in the Pelagian controversy [PELAGIUS], Innocent said that the Fathers considered that nothing, in remote provinces, should be finally settled unless it came to the knowledge of the Roman See, so that the Roman decision might serve as a rule for all the Churches. The next Bishop, Zosimus, went on to declare the authority of the Apostolic See to be such that no one might dare to question its decisions, and that the successors of St. Peter inherit from him an authority equal to that which our Lord bestowed on the Apostle himself.

The election of Boniface I. [A.D. 418] was opposed by a rival named Eulalius. In consequence of this, the former applied to the Emperor Honorius for aid, and was by him established in his See. This intervention of Honorius, at the request of the Pope himself, appears to have laid the foundation for the influence which Emperors afterwards exercised in the election of the Popes, and indirectly to have added to the power of the latter.

The latter half of the fifth century was a critical one for the power of the Roman See. The Eastern Empire was decaying, the Western Empire was tottering to its fall. Africa had already fallen a prey to the Vandals, and Sicily had suffered severely. Like the Empire, the Church was in evil case, from the many heresies rife within her [MANICHÆANS, PRISCILLIANISTS, PELAGIANS], whilst outside she was assailed by the Arian powers of the barbarians. It was at this juncture that Leo I., or the Great, became Pope. He stands out as the Christian representative of the Imperial dignity and severity of old Rome, and is the true founder of the mediæval Papacy in its uncompromising strength, representing strongly that one side of the developing life of the Church which is especially identified with Rome—authority and unity. St. Leo—for he is a saint of the Church—was a man lofty and severe in life and aims, a theologian, and a man of personal piety. He is the reputed inventor of the Collect form of prayer, and its "Roman brevity and majestic conciseness" are consonant with his character and the style of his writings. Notwithstanding his ambition and love of domination, we may not doubt that, in his exertions for the elevation of the Roman See, he believed himself to be labouring, not for its benefit only, but for the benefit of the whole Church. The man and the times suited one another. Leo boldly declared the pretensions and practices of the Roman Church to be matters of unbroken Apostolical tradition, and thus tried to enforce the usages of Rome on the whole Church. He represented the Sardican Canons as to appeals as Canons of the General Council of Nicæa, or perhaps adopted what was now the usual practice of Rome. The Vandals who conquered the province of Africa were Arians, and the hitherto independent African Church was now glad to submit to Leo's interference as the price of his support. A chance dispute amongst the bishops in Gaul was taken advantage of, when one of the bishops appealed to Rome against his metropolitan—the great and good Hilary of Arles—to lay down the declaration that Rome had always been accustomed to receive appeals from Gaul, and the Emperor Valentinian III. passed a law enforcing this view.

During Leo's pontificate arose the Eutychian controversy [EUTYCHES], which was settled at the General Council of Chalcedon A.D. 451. At this Council the Legates whom Leo sent to represent him sat as presidents of the clergy with Anatolius, Patriarch of Constantinople, and the practical adoption, though only after discussion, of Leo's *tome*, or letter to Flavian [Bishop of Constantinople], treating of the doctrine of our Lord's Incarnation, contributed greatly to raise the general opinion of the authority of the Bishop of Rome.

The claims of the Roman See were maintained during the next century and a half, but they made no great progress until the time of GREGORY I., or the Great [590], a man of great personal piety, as well as an able ruler both in temporal as well as spiritual things. As the Emperor lived at Constantinople, and governed Italy by an Exarch, or lieutenant, at Ravenna, the country was

practically left with very little defence against the Lombards, and Gregory had often to provide for the safety of the people, and to negotiate peace with the enemy. This led to a large increase in the temporal power of the Popes. Again, the Popes had gradually become great landowners. The "Patrimony of St. Peter," as the estates of the Roman See came to be called, were situated, not only in Italy, but in many distant countries. Gregory managed this property by agents, often in minor orders, and through them he communicated with the Churches and the Sovereigns of these various countries, and thus the Roman See gained a footing and influence wherever it possessed estates. From the time of Gregory onwards the authority of the bishops was more and more depressed by the Popes. Persons often only in minor orders were empowered, by a commission from the Pope, to set aside the rule of the bishops, and to deprive them of their rights. Gregory, moreover, brought himself into a closer connection with the Churches and Sovereigns of other countries by appointing certain bishops as his deputies or *vicars*, and as a mark of this commission he sent them the pallium. [PALLIUM.]

English people will always hold Gregory in reverent esteem for sending Augustine as a missionary to Kent.

The next event of considerable importance was the opposition of Pope Gregory II. to Leo III. [717], the Isaurian. This Emperor took strong objection to the worship of images which had sprung up, and by edicts ordered their destruction in all the Churches of the Empire. [ICONOCLAST.] The Emperor was reluctantly obeyed in the East, but the Pope refused to yield, and boldly armed against the enemy; finally, the Imperial fleet was destroyed at the mouth of the Po, and a synod was summoned in which the Iconoclasts were condemned. The Pope pursued his victory no further, but by moderate counsels preserved Italy outwardly to the Empire, whilst at the same time he greatly increased his own power.

In the pontificate of Zacharias [741] we have the first instance wherein the civil duties of a nation, and the rights of a crown, were submitted to the decision of a Pope. Pepin, the Mayor of the Palace under Childeric, the last of the Merovingians, asked Pope Zacharias whether the nation of the Franks should be ruled by the real or nominal holder of power. Zacharias decided in Pepin's favour. The question was merely a point of casuistry, laid before the first religious judge of the Church; but later Popes pretended that Zacharias had exercised a right belonging to his office and had *deposed* Childeric.

In the year 800, Charlemagne, the son of Pepin, was crowned in St. Peter's at Rome by Pope Leo III., with the Imperial title. Rome was grateful to her deliverer from the Lombards, an Emperor was needed, the Pope was the spokesman of the popular will as well as a consecrating priest, and hence Charles the Great was crowned; but on this event was founded the right, claimed afterwards by the Popes, of raising and deposing monarchs at their will.

Later than this, two great forgeries were put forth which greatly helped the Papal claims. [1] The so-called "Donation of Constantine," which was believed to be true from 868 to the middle of the fifteenth century. It professed that Constantine had conferred on Pope Sylvester the right of wearing a golden crown, that he had endowed the Apostolic See with the Lateran Palace (this one thing was probably true), with the city of Rome, and with all the provinces of Italy. And that in consequence of this Constantine had relinquished the ancient capital, and had built a new city for himself—Constantinople. Its pretended date was about 330. The fable was invented to give an ancient right to many things which had become matters of history more or less. [2] "The False Decretals." In the sixth century Dionysius Exiguus collected the Canons from the General, and the most famous Provincial, Councils, and to them he added the "Decretal" letters of the Popes, so that these latter were set forth as having the same weight as the Canons. His collection was generally received as a book of canon law in the West, except in Spain, where Isidore, Bishop of Seville [601—636], made a separate collection. About 840 another Isidore started the False Decretals under cover of the name of the great Isidore. They are skilful forgeries, and profess to be letters and decrees of Bishops of Rome going back to Apostolic days. Their aim is to exalt the hierarchy as a whole, asserting the rights of the clergy as a body against the oppressions of the Emperors; but they carry the Pope's power higher than it had ever been carried before, and since they found their way into the collections of the canon laws, and finally into the code of the Papacy, their influence was very strong, and, indeed, still exists now, although the deception is admitted.

An example of the righteous use of the Papal power, and one which shows why the moral support of the civilised world was given to it, occurred in the Pontificate of Nicolas I. [858]. Lothair II., a vicious and contemptible prince, wished to obtain a divorce from his queen and marry another woman. Nicolas firmly opposed him, even deposing two French Metropolitans and annulling the decisions of a Frankish National Council, because they favoured the divorce. These measures were novel and aggressive, but the rightness of the cause prevented their being questioned. From the eighth century onwards the Popes had granted special privileges to *monastic* bodies [MONK], by which they were exempted from all jurisdiction but that of the

Pope. Later on, especially in the twelfth century, these institutions increased in number, and it is easy to see how, by their means, the Pope's authority grew throughout every country, since they were independent of the bishops, and were often opposed to the parochial clergy. One of the greatest names amongst the Popes is that of HILDEBRAND, Gregory VII. [1048–85]. He was the moving spirit of a party in the Church which desired to emancipate it from all connection with the State, and from the feudal obligations by which it was bound in regard of its possessions. With unswerving steadiness, with thorough conviction, with far-sighted patience, and with a deep, subtle, and even unscrupulous policy, he laboured towards these ends during the reign of several Popes, who were guided by his forcible character, until at last he became Pope himself [1073]. The two objects he put before himself were:—[1] To fix in the College of Cardinals [CARDINAL] the freedom and independence of election of the Popes, and for ever to abolish the right (or, as he considered it, usurpation) of the Emperors and Roman people. [2] To bestow and resume the Western Empire as a fief of the Church, and to extend his temporal dominion over kings and kingdoms of the earth. As Hallam wittily says, he found it convenient to treat the Apostle St. Peter "as a great feudal suzerain" of the kingdoms of the earth. The first of these designs was accomplished, but the second only attained a partial success, although from this time onwards no Pope thought of awaiting the confirmation of the Emperor before he was installed in the throne of St. Peter. Pepin and Charlemagne had bestowed on the Popes grants of territory, with sovereign rights, and now the Countess Matilda, a firm friend of Gregory, made over to the Roman See her territories after her death. The "donation" was disputed, but the Popes realised enough of it to add greatly to their power and wealth.

The *Crusades* [CRUSADES] brought vast advantages to the Papacy in many ways. Urban II., in 1095, offered forgiveness of sins to all faithful Christians who took up arms in this cause. In this movement the Popes found themselves placed at the head of Western Christendom, since they had the control of enterprises in which the most powerful sovereigns were expected to enlist themselves. They likewise extended their sway by claiming the supreme lordship over the territories rescued from the Infidels (the Turks).

Innocent III. [1198], the most powerful of all the Popes, carried the ideas of his predecessors to their furthest limit. Many of his high-handed proceedings directly tended towards social order and the happiness of mankind. No control but that of religion appeared sufficient to restrain the abuses of society. Innocent announced himself as the general arbiter of differences and conservator of the peace throughout Christendom. Thus he compelled the observance of peace between the Kings of Castile and Portugal by the threat of excommunication and interdict. [EXCOMMUNICATION; INTERDICT.] He enjoined the King of Arragon to restore his debased coin. By a general interdict enforced throughout France he compelled Philip Augustus—a powerful prince—to take back his wife whom he had repudiated; and England was not the only country which he converted into a spiritual fief. On the whole, Innocent was the greatest and most successful of the Popes. The times themselves were favourable to his ability and gifts, as well as to his pretensions. A strong, uncompromising power, exercised upon the whole on the side of God and of right, was needed, and Innocent exactly met the want.

The Popes were at the summit of their power during the thirteenth century. "Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." The Emperor Frederick II. had taken the sign of the Cross, by which he bound himself to serve in the Holy War of Palestine; but he considered himself at liberty to fulfil his vow at his own time, and on this account became embroiled with successive Popes. Innocent IV., at a Council at Lyons, 1245, declared him to be deposed, and this, and the proscription of Alexander IV., were the main causes of the ruin of his family. This is the most successful instance of the exercise of the power of deposing kings which history affords.

In 1294 Boniface VIII. became Pope, and endeavoured to carry out Hildebrand's idea of the Papacy, but the real power of the Roman See was beginning to wane. The first successes of the Crusades were being followed by failure and disasters; the Holy Land was being abandoned, and the preaching of a Holy War ceased to rouse men to enthusiasm. The high pretensions of the Canon Law were opposed by the revived study of the Roman civil law, which contained a lofty theory of imperial and secular power. Boniface quarrelled with Philip of France, who would not yield to him, and death only prevented the Pope from publishing a Bull of deposition against the King. Just after his death the Popes settled at Avignon, and came under the control of the sovereigns of France. [PAPAL SCHISM.] Next followed the Councils of Constance and Basel, and afterwards the movement of the Reformation, all tending to limit and cripple the Papal power.

No student of history can fail to see what an important part the Papacy played in the Middle Ages, nor can he fail to admit that, though deformed by many human imperfections, it was yet powerful for good, by opposing to the idea of mere brute force that of an unseen but mightier spiritual power,

which, in a comparatively lawless age, did on the whole defend the innocent and weak and punish the guilty and strong.

But whilst freely admitting this, he can find no foundation either in Holy Scripture or in the page of history for the assertions of a celebrated Bull of Boniface VIII. ["Unam Sanctam"], one sentence from which appears to sum up the Papal claims: "Moreover we declare, affirm, define, and pronounce that it is altogether necessary for salvation that every human creature should be subject to the Roman Pontiff."

**Papal Schism.**—During the seventy years [see preceding article] in which the Popes resided in Avignon they became more or less the servants of the French sovereigns. Gregory XI. became Pope in 1370, and his pontificate was a series of disasters. Italy, deserted by the Popes, was in a deplorable condition: the ecclesiastical estates were oppressed by their governors; they revolted, and leagued themselves with the Florentines and Viscontis to throw off the Papal rule. Gregory therefore determined, urged thereto by the solicitations of St. Catharine of Sienna [q.v.], to return to Rome and reside there, and he was received joyfully on Jan. 17th, 1377; but he found it no easy matter to rule over his neglected subjects, and was meditating a return to Avignon when his death—March 27th, 1378—prevented it. On his death began what is known as the *Great Western Schism.* Italy was not satisfied with the fact of having got her Pope back to Rome; during the long residence at Avignon the Cardinals had come to be all Frenchmen, and thus were completely under the power of the King of France. So when, after the funeral of Gregory, the Conclave met in St. Peter's to elect his successor, they were assailed by a tumultuous populace, demanding with threats that they should have a Roman, or at any rate an Italian, Pontiff. After many fierce discussions between the Cardinals, they were forced to yield to the demands of the people, and they chose Bartolomeo de Prignani, Archbishop of Bari; he took the name of Urban VI., and was crowned in St. John Lateran on Easter Day, April 18th, 1378. All the Cardinals were present, and thus gave a tacit consent to the legality of his election. But it was not long before they repented of their work. Urban proved to be a man of imprudent zeal, imperious, and of a most ungovernable temper. The Cardinals retired to Anagni, whence they communicated with those left at Avignon, and declared that the election of Urban, being compulsory, was illegal, and therefore might be considered as null and void. They then proceeded to elect another Pope, and chose Robert, Cardinal of Geneva, who took the name of Clement VII., and went to reside at Avignon. He was acknowledged Pope by France, Sicily, and the kingdoms of Spain. Urban refused to resign, and was acknowledged Pope by the rest of Europe. Thus there were two Popes and two sets of Cardinals, and endless division and dissension in the Church followed, the Pope and the Anti-Pope excommunicating and anathematising each other. It was agreed to refer the matter to a general council, but then arose the difficulty as to under whose auspices it was to sit. Urban made successful war on Naples, and Clement, who was under its protection, was obliged to fly and seek safety at Avignon. He was not, however, so successful in his war with Charles of Durazzo, who besieged him at Nocera; and, suspecting treachery from some of his Cardinals, Urban summoned them to Nocera on the plea of business, had six of the most learned and of best repute arrested and cast into a fœtid prison, and then put to torture. The Pope, with the help of Raimondello Orsini, escaped from Nocera to Genoa. He died in 1389. Clement VII., his rival, reigned at Avignon in comparative peace and dignity, and on Urban's death he indulged hopes that Christendom would agree in acknowledging him as their legal Pontiff; but these were quickly dissipated, for the Italian Cardinals proceeded to elect as their new Pope, Pietro Tomacelli, a Neapolitan, who took the name of Boniface IX. His pontificate is remarkable for the growth of simony; but he was heavily pressed with debt, and the opposition Papal Court at Avignon was possessed of the Church revenues of France and Spain, which had hitherto belonged to Rome, whilst the progress of Wycliffite doctrines curtailed his income from England. He therefore published a Bull by which he secured to himself the *annates*, or first fruits—equal to a year's revenue—on all vacant bishoprics and abbacies. Clement meantime surrounded himself with thirty-six cardinals, to whom he made grants of benefices before they were void, giving them possession as soon as they should be vacant; this greatly irritated the French clergy, and they appealed to the King to get matters settled between the two Popes. Clement died Sept. 16th, 1394, and the University of Paris adjured the King not to elect a new Pope; but the Cardinals, without awaiting the King's orders, proceeded to elect a Spaniard, Pedro, Cardinal of Luna, under the name of Benedict XIII. He had pledged himself before election to do all in his power to heal the schism; but having got the power he would not relinquish it, and the King of France, having vainly sought to get him to resign, together with Castile, renounced obedience to him, and he was held a prisoner at Avignon, 1398. Boniface was equally obstinate in the matter of any compromise, and remained at Rome, exercising his share of dominion. Matters were thus at the close of the fourteenth century. For five years Benedict XIII. remained a prisoner, when he

escaped by the help of Louis, King of Sicily, and once more France acknowledged him as Pope. Boniface died at Rome, Sept. 29th, 1404, and was succeeded by Cosmato Migliorato, who assumed the title of Innocent VII. His reign was troubled by quarrels of the Guelphs and Ghibellines, and on the success of the latter, under Ladislaus, King of Naples, he retired to Viterbo, but afterwards returned to Rome, only to die in 1406. The Roman Cardinals, before proceeding to elect his successor, took an oath that whoever might be elected Pope should at once renounce the papacy if his rival at Avignon could be made to do likewise. They elected Angelo Corrario, a Venetian by birth, who became Pope under the name of Gregory XII. The rivals now wrote to each other, expressing willingness to meet at Savona and remit the election of one sovereign pontiff to the two bodies of Cardinals; but the conference was evaded, and it became evident that nothing would be gained by the resignation of either of the rivals. The Cardinals then determined to assemble a general council at Pisa, to depose the two reigning Popes, and elect *one* in their room. The Council met on Lady Day, 1409; the Popes were denounced as guilty of perjury and heresy, and, on the 5th of June, the Patriarch of Alexandria read in the Cathedral of Pisa the sentence of their deposition. A harder task than deposing the two rivals now awaited the Cardinals—that of choosing as Pope one who should command universal respect. They elected Peter Philargi, of Candia, of the order of Friar Minors, who took the name of Alexander V There were now three Popes, for neither of the others thought of bowing to the decree of Pisa, and Benedict remained at Perpignan, with the allegiance of Spain, while Gregory went to Naples. Alexander irritated his clergy by a Bull in favour of the friars, by which he gave them power to hear confessions and grant absolution in any part of Christendom. After only ten months of pontificate Alexander V died at Bologna, in 1410, and Balthasar Cossa was chosen Supreme Pontiff, with the name of John XXIII. He made war with Ladislaus, King of Sicily, in which he was worsted, and then made an alliance with the Emperor Sigismund, and agreed to convene a general council once more; the place of meeting chosen was Constance; it met in 1414, and was very largely attended. The Pope was received with every mark of loyalty; his retinue consisted of nine cardinals and about six hundred followers; the council was opened by him in person on November 5th, and adjourned to the 16th. The three principal objects for which this council had been summoned were:—[1] the union of the Church under one acknowledged Pope; [2] the reformation of the clergy in its head and in its members; and [3] the extirpation of erroneous and heretical doctrines. We have in the present article only to deal with the first of these. In spite of John's remonstrances, the Council decided to receive ambassadors from the two Anti-Popes; it was settled also that neither of the three Popes should preside in the council. The cession of John was loudly demanded, as the only means of securing peace to the Church, and his enemies proceeded to lay grievous accusations against him. At length, on March 1st, 1415, he publicly pronounced his abdication, on condition of the other two doing the same. But soon after, some difference arising between him and the Council, he fled to Schaffhausen, thence to Brissac, and so to Fribourg, where the Duke of Austria, who had declared himself his protector, treacherously made him a prisoner in his castle. Two deputies were sent from the Council to cite him to appear at Constance, and on his way there he was seized by the Emperor Sigismund and again imprisoned. Notwithstanding his remonstrances the Council solemnly deposed him, May 29th, 1415, and sentenced him to imprisonment; he was taken first to Heidelberg and afterwards to Mannheim. On July 4th, Gregory, by his proctor, Carlo Malatesta, made his renunciation in open council. Benedict still refused to submit, whereupon the Emperor Sigismund, accompanied by the Archbishop of Tours and thirteen deputies from the Council, went to Perpignan, but could not prevail on him to abdicate; so in 1417 he was deposed, and the Council proceeded to the election of a sole Pope. On Nov. 11th, 1417, they chose Otho Colonna, who took the name of Martin V. Gregory died soon after his cession, and John XXIII., on obtaining his liberty in 1419, acknowledged Martin to be head of the Church, and was in consequence made chief Cardinal, but he died six months after. There was now only the peninsula of Paniscola, in a corner of the kingdom of Arragon, which held out against the rest of Christendom, by the invincible obstinacy of Benedict, who chose to consider himself the only true Pope, till his death in 1424. Before his death he obliged his Cardinals to elect another Pope in his room, who called himself Clement VIII.; but in 1429 the King of Arragon became reconciled to Martin V., and in the same year the pretended Pope made his abdication, and thus brought to an end the Great Western Schism. The Council of Constance had also been occupied with the Hussite War [Bohemia; Huss] and with Wycliffe [q.v.]; it was dissolved in 1418. Martin V. thus remained sole Pope; but he died very suddenly, just before the opening of the Council of Basle, in 1431. On his death the Cardinals erected themselves into a standing council, which was to be superior to the Pope, and they solemnly pledged themselves that whoever should be elected Pontiff should proceed to the reformation of the Roman Court. Their choice then fell on the Cardinal of

Sienna, Gabriel Condolmieri, under the name of Eugenius IV. The Council of Basle held its first sitting July 23rd, 1431, and was presided over by the Cardinal Julian Cæsarini, in place of the Pope, who did not choose to go beyond the Alps; but not liking that the council should be held without his immediate control, he sought to transfer it from Basle to Bologna. This was refused, and the Council set to work to make some salutary Church reforms. The question of the union of the Eastern and Western Churches was coming on, and the Pope, irritated by the defiance of the Council, insisted that it should be removed to some place in Italy. He was then summoned to appear before the Council of Basle; but this he refused, and, having declared their sitting to be illegal, he summoned another to assemble at Ferrara, which was afterwards removed to Florence, where he and his adherents discussed the question of unity with the deputies in opposition to the Council of Basle. [Ferrara, Council of; Florence, Council of.] The Council of Basle now proceeded to denounce Eugenius as a disturber of the peace and unity of the Church, and on May 26th they declared him to be deposed from the pontificate, and absolved all Christians from their oaths of fealty to him, and they chose as their new Pope, Amadeus of Savoy, with the name of Felix V. He was crowned at Basle, June 24th, 1440. Eugenius was, of course, furious, and refused to accept the sentence of deposition, so once more Christendom was divided by a schism, not only between the Pope and the Anti-Pope, but between two rival Councils. It did not, however, last long. Eugenius died in 1447, and was succeeded by Thomas of Sarzana, Cardinal of Bologna, under the title of Nicholas V. He was a learned man, singularly active and conciliatory, and soon became very popular. In 1449 Felix resigned his dignity, with the consent of the Council of Basle, and Nicholas was acknowledged as sole Pontiff. The Council of Basle dispersed in the same year.

**Paphnutius,** St., was born about the year 270 in Egypt, spent the first years of his life under the direction of St. Anthony in the desert, and afterwards became Bishop in the upper Thebaid, but the name of the See is not known. During the Diocletian persecution he lost an eye, and was sent to work in the mines, but returned to his people at the accession of Constantine the Great. He was present at the Council of Nicæa, and opposed the proposal that bishops, priests, deacons, and sub-deacons who had married before their ordination should be separated from their wives. He was also present at the Councils of Tyre and Sardis in 335 and 347. He is supposed to have died about 350.

**Papias.**—Bishop of Hierapolis, in Phrygia [*b.* about A.D. 70, *d.* probably before 160]. Nothing is known of his life or works beyond the accounts of his writings given by Irenæus and Eusebius. Irenæus says of him that he was a disciple of St. John and the companion of Polycarp; but Eusebius questions this. Papias wrote an *Interpretation of the Sayings of the Lord* about 130, all of which has been lost, except some fragments quoted by the Fathers already mentioned. Eusebius also tells of the strange stories of the Apostles and of Christ's life and sayings, told by Papias, and says of him that he was learned and well acquainted with the Scriptures, though in another passage he describes him as too apt to put faith in traditions. Papias seems to have believed that the future millennium was to be the return of Christ in fleshly form to earth, thinking that the words of prophecy were to be taken in a literal sense. He relates in his interpretation of Christ's sayings many things which he declares he had received from unwritten tradition, among which are the last instructions of our Lord to the Apostles.

**Parabolani** [lit. "those who expose themselves"].—One of the minor orders of the clergy, on whom was specially laid the duty of visiting the sick and attending to their wants. They derived their name from bravely exposing their lives to danger when ministering to the sick in cases of infectious illness.

**Paracelsus,** Philippus Aureolus Theophrastus Bombastus, was born at Einsiedeln, near Zurich, in 1493. He received little learning in his youth, but early took to a wandering life, and travelled over all Europe, and several parts of Asia and Africa, everywhere picking up information, and especially studying chemistry. The most valuable acquisition he made was an acquaintance with metallic chemistry, by which he is said to have cured thirteen princes, whose cases had been declared hopeless, before he was 33. He soon became famed, and in 1526, at the recommendation of Æcolampadius, was Professor of Medicine and Natural Philosophy at Basle, whence, however, after two years, he was ejected on the charge of quackery. He again took to a wandering life, and died at Salzburg in 1541.

Paracelsus was a strong Cabalist, and held the doctrines of internal illumination as an emanation from the Deity, the universal harmony of all things, the influence of the stars of the sublunar world, and the vitality of the elements.

**Paraclete.** [Holy Ghost.]

**Paradise,** from a Hebrew word signifying a park, and in the LXX. used for the garden of Eden, in which Adam and Eve were placed. In the later Jewish theology it was adopted as meaning that part of Hades in which the souls of the faithful were placed after death, and in this sense it has been adopted by the Church, following our Lord's

words to the dying thief, "To-day thou shalt be with Me in Paradise." It is also used by St. Paul as meaning heaven, or a part of heaven.

**Paradise** or **Parvis.**—A court of a church or monastery surrounded with cloisters. Also the porch of the church.

**Paranimphs.**—Those who attended the bridegroom and bride on their wedding day. The Jews and Greeks had such persons, and in the Fourth Council of Carthage [398] it was agreed that the bride and bridegroom should be conveyed by their relations or bridemen to receive the priest's blessing. The term "paranimph" was also used by the Faculty of Divinity in Paris at the ceremony of giving the degree of Bachelor of Divinity, for the orator whose duty it was to make a speech in commendation of those admitted to that degree.

**Paraphrase.**—An explanation of some text in clearer terms, to elucidate to the reader the author's meaning. Paraphrases of the Bible were made in very early times, the first being the TARGUM [q.v.], the Chaldaic Paraphrase of the Pentateuch, written by various authors at different times. Paraphrases were also written on the Prophets and the other books of the Old Testament, besides the Pentateuch, though it has been believed by some that the earliest paraphrases were fabulous.

**Paratorium.**—The *prothesis*, or credence table. It was so called because the elements were *prepared* for the Holy Eucharist out of the offerings there received.

**Parclose.**—A screen or railing, either of open work or close, for separating a chapel from the rest of a church, for surrounding a tomb, or for any similar purpose.

**Pardon.**—The act of forgiving an offender or removing the guilt of sin, that the punishment due to it may not be inflicted. Of the nature of pardon, it may be observed that Scripture represents it by various phrases: "a lifting up or taking away," "a blotting out of sin," "an act of grace," etc. The author or cause of pardon is not any creature, angel or man, but God. Ministers are said to remit declaratively but not authoritatively; that is, they preach and declare that there is remission of sins in Christ, but they cannot pretend to absolve men. There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon; human works cannot merit it; nor can water-baptism wash away sin. It is the prerogative of God alone to forgive; the first cause of which is His own sovereign grace and mercy. The meritorious cause is the Blood of Christ. Pardon of sin and justification are considered by some as the same thing, and it must be confessed that there is a close connection; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the Great Day will likewise be justified; yet they have been distinguished thus: [1] An innocent person, when falsely accused and acquitted, is justified but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. [2] Pardon frees from punishment, but does not entitle to everlasting life; but justification does. If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit, therefore they must be what the Scripture declares "the gift of God." After all, however, though these two may be distinguished, yet they cannot be separated; and in *reality* one is not prior to the other; for he that is pardoned by the death of Christ, is at the same time justified by His life.

**Pardons.** [INDULGENCES.]

**Paris,** MATTHEW OF. [MATTHEW PARIS.]

**Parish** [Gr. *paroikia*, "a sojourning"].—The portion of land under the spiritual control of a priest. The name was originally applied to the sojourning of the Jews in Egypt, and was thence transferred to the communities of Christians dwelling among strangers at Rome or elsewhere. The credit of introducing the system into England is generally ascribed to Theodore of Tarsus, Archbishop of Canterbury from 668 to 690, though others think that the parish is simply the old "township" of the early Teutons [see Green's *Hist.*, vol. i. p. 8]. However this may be, Theodore certainly laid the foundation of the ecclesiastical parish, by introducing the principle of patronage which had been laid down in the East by Justinian's laws of 541 and 543, according the rights of patronage to the founders of churches and their heirs. The system of parishes was used after the organisation of the Church in England to denote the territory governed by a bishop, and consisting of several churches or chapels dependent upon the mother church of the diocese. At first the mother churches were distinguished from others by containing baptisteries, in which the Sacrament of baptism was administered at stated times with elaborate ceremonial; the baptismal churches were each in the care of an archpresbyter, who held a position somewhat resembling that now held by a rural dean. In course of time, as the number of baptismal churches increased, presbyters were appointed to the charge of each, and were entitled to receive tithes. We find that land was now divided into districts corresponding to "hundreds" in charge of the

presbyters, and in larger divisions corresponding to our counties, in charge of the bishops. With the increase of population came the necessity for increasing the number of churches and chapels. In Queen Anne's reign an Act was passed for building fifty new churches, to which parishes were to be allotted, in London. And occasionally local Acts were passed for the division of large parishes. But it was not until 1818 that the first Church Building Act was made. That Act provided that a parish might be divided either into distinct parishes, or into districts, or into chapelries. The arrangement was under the control of the CHURCH BUILDING COMMISSIONERS[q.v.]. They were empowered, with the consent of the bishop, to apply to the patron for his consent to the division. The boundaries were to be marked out, and might be altered from time to time by Order in Council. Glebe, tithe, and other endowments might be apportioned with the consent of the bishop and patron. Other Acts were passed in 1831 and in 1846. The latter provided for the making new parishes through the agency of the Ecclesiastical Commissioners, who are empowered to provide for the stipends of the new incumbents by alienating fees and other endowments. In cases where the income of a new parish is below a certain sum, the advowson may be obtained by private trustees on their finding a sufficient sum to raise the permanent income. When a new parish is formed out of an old one, the inhabitants for all ecclesiastical purposes belong to the new parish, and have no right to seats in the old parish church. But they have a right to vote for churchwardens of the mother church.

**Parish Books.**—Documents belonging to a parish, kept by the churchwardens or clerk, in which all matters relating to parish affairs are recorded, as well as notices of services, registers, and church accounts.

**Parish Clerk.**—The lowest officer of the church, of whom there is one in every parish. The clerks were formerly really clergymen in minor orders, who assisted the officiating priests, but are now laymen. Their duties are to lead the responses, be present at all christenings, marriages, and funerals, etc. They are generally appointed by the minister, except in some places where it is a custom for the parishioners or churchwardens to appoint them. After being appointed they are licensed by the ordinary, and are sworn to obey the minister.

**Parker,** JOHN HENRY [*b.* 1806, *d.* 1884].—A learned writer on church architecture, as well as an active controversialist in ecclesiastical questions. He entered into a discussion with Lord Selborne as to the binding character of the ADVERTISEMENTS [q.v.]. His manuals of Gothic architecture are probably the best in the language.

**Parker,** MATTHEW, Archbishop of Canterbury [*b.* at Norwich, 1504; *d.* at Lambeth, 1575]. He studied at Corpus Christi College, Cambridge, of which he was made Fellow in 1527, and afterwards devoted himself for some time to the study of Church history and theology. The result was his declaring himself in 1533, in a sermon preached before the University, to have accepted the Reformed doctrines. He became Chaplain to Anne Boleyn, Master of Corpus Christi College in 1544, and in the following year Vice-Chancellor; on the accession of Edward VI. he was also presented to the Deanery of Lincoln, but lost this and all his other appointments when Mary became Queen. Her death took place within a few hours of that of Reginald Pole, Archbishop of Canterbury, and the new Queen, Elizabeth, nominated Parker as Pole's successor, moved, no doubt, not only by the sense of his moderation between extreme parties, but also by the remembrance of the relation in which he had stood to her mother.

His consecration, which took place on Dec. 17th, 1559, became the subject of a strange fable, known as the NAG'S HEAD CONSECRATION, which was an invention of the Romanists, set forth for the purpose of discrediting his consecration, and thereby invalidating the orders of the Church of England. The story has long since been abundantly refuted, and has been given up by the best authorities among the Romanists; it was as follows:—The Queen issued her warrant, directed to the Bishop of Llandaff; to Dr. Scory, elect of Hereford; Dr. Barlow, elect of Chichester; Dr. Coverdale, elect of Exeter; and to Dr. Hodgkins, Suffragan of Bedford. All these persons met at the Nag's Head Tavern, in Cheapside, where it was usual for the Dean of the Arches, and the civilians, to refresh themselves after the confirmation of a bishop in Bow Church; and there Neale, who was Chaplain to Bonner, peeped through a hole in the door, and saw all the other Bishops importuning Llandaff, who had been dissuaded by Bonner from assisting in this consecration. As he obstinately refused their request, Dr. Scory bid the rest kneel down, and, laying the Bible on each of their shoulders and heads, he pronounced the words, "Take thou authority, etc.," and so they all stood up bishops. The Romanists asserted that the consecration was irregular, both as to the place where it was performed and as to the manner of doing it; they also objected that three out of the four bishops present were only bishops elect, and that the other was a suffragan. The story could not have been invented till after the Queen's reign, for, had it been true, doubtless some of the writers of the time would have noticed it. Bishop Burnet discovered the falsity of the story from an original manuscript attached to Parker's registers, showing that the consecration took place in Lambeth Palace Chapel, on Sunday,

Dec. 17th, 1559, where Dr. Parker came at five o'clock in the morning, in a scarlet gown and hood, attended by the said four bishops, and lighted by four torches, and there, after prayers, Dr. Scory preached, and then the other bishops presented the Archbishop to him, and the mandate for his consecration being read by a doctor of the civil law, and he having taken the oaths of supremacy, according to the form of consecration then lately published, all the four bishops laid their hands on his head and said, "Receive the Holy Ghost," etc. Several other clergy were also present.

The arduous duty fell to him of reconciling the conflicting elements in the Church, a duty which the Queen's capricious nature rendered all the more difficult. Under him the Act of Uniformity was carried into execution, and he wrote the ADVERTISEMENTS [q.v.], regulating the subjects of the clergy's sermons, under Elizabeth's directions. Archbishop Parker did much to promote the study of antiquities by founding the Antiquarian Society, and rescuing from the ruins of the monasteries many valuable records, with which he enriched the libraries of Corpus Christi and other colleges at Oxford. He also published the Chronicles of Matthew Paris, Thomas Walsingham, and others. He was buried in Lambeth Chapel. The Puritans, who declared that by enforcing uniformity he promoted schism in the Church, dragged his bones from the grave, and threw them on a dung-hill. They were replaced in the Chapel after the Restoration, and a small stone covers them, on which is inscribed: *Tandem hic requiescit corpus Mattei Parker, Archi.*

**Parker,** SAMUEL, Bishop of Oxford, was born at Northampton in 1640, and educated at Wadham College, Oxford, whence he removed to Trinity. In 1665 he became a F.R.S., and published *Tentamina, Physico Theologica de Deo*, which so pleased Archbishop Sheldon that he made him one of his Chaplains [1667], and preferred him to the Archdeaconry of Canterbury [1670], and to a prebendal stall in that Cathedral [1672]. In 1686 he was consecrated Bishop of Oxford, and afterwards made President of Magdalen College by James II. He died in March, 1687. It has been asserted that he was a Romanist.

Bishop Parker was a good scholar, and wrote on several subjects. Among his works are *Censure of the Platonic Philosophy*, *The Nature and Extent of Divine Goodness*, *A Defence of Ecclesiastical Polity against Dr. Owen*, *A Vindication of Bishop Bramhall from the Fanatical Charge of Popery*, *The Case of the Church of England Stated*, *Religion and Loyalty*, etc.

**Parker,** THEODORE, American Unitarian [*b.* 1810, *d.* 1860]. He was educated in the Unitarian faith by his parents, who were pious middle-class persons, and they intended him for the ministry of their communion. He worked intensely, graduated at the Divinity School at Harvard with high honours, and became minister of a church at Boston. His Unitarian brethren soon found that he was leaving the conservative line of such men as Channing, and was being moved along in the direction of freethought, and they drew apart from him. This grew to an open breach when, in 1841, he published a sermon in which he treated the Gospel miracles as either myths or exaggerations. The result of the controversy which arose was that he left the Unitarian body with a large following, who established themselves under him as an independent congregation [1845]. His congregations were large, and his influence, from his manifest zeal for philanthropy and social reforms, was very wide. His testimony against slavery had great power in its abolition. He was a prolific writer, and his sermons are devout, earnest, and thoughtful. His works, comprising, besides these and other discourses, reviews, criticisms, and speeches, were published in London in twelve volumes, 1863–1865. He also published a translation of De Wette's *Introduction to the Old Testament*. His health failing, he came to Europe for change, but died at Florence.

Parker's position with respect to the Bible miracles, as indicated in his works, can hardly be said to deny them. "Non-proven" would perhaps express his view: they are improbable, and the evidence insufficient, but cannot be called impossible. The truth of Christ's moral teaching, nay, even His Divinity, in a sense unapproached by any other human personality, were evidenced by the sanctity of His life. Legends gradually grew round the beauty of His figure in the history; these being dropped, a true biography remains. Parker's faith in a personal God who governs the soul and the daily life of man, to whom prayer can be made, and who will answer it, seems not to have wavered. His private papers contain many direct and most earnest petitions to God. The Bible, according to him, is inspired, not in the sense of a revelation, but as calling forth in man the latent inspiration which is in him, and leading him to discern the truth which is given to every man, but which, but for such quickening, lies hidden.

**Parkhurst,** JOHN, Biblical Lexicographer [*b.* 1728, *d.* 1797], born at Catesby Abbey, Northamptonshire, died at Epsom. He took orders in the Church of England, but soon retired on his means, and betook himself to Biblical study. He first published his *Hebrew Lexicon without Points* [1762], and followed it by his Greek Lexicon in 1769. He was a partisan of the Hutchinsonian school, and this largely affected the value of his work. The peculiar opinions of that school led him to attach great value to etymological researches, and his own in the Greek are in the highest degree fanciful. But in spite of their faults, the learning and industry

of Parkhurst, no less than his piety, gave a real value to his books, and the edition revised by the late Hugh J. Rose, and first published in 1829, is a book of enduring worth, though other works have largely superseded it.

**Parochial Boards** have been put forward as one of the needs of Church Reform. One scheme, that of Mr. Albert Grey, as spokesman of the Church Reform Union, was to leave each parish to choose its board—all ratepayers having a vote—which should regulate the hours of service, the ritual, and the choice of hymn-books, all subject to the veto of the Bishop. Another recommendation was that the Board should consist of communicants only. The Committee of the Upper House of Convocation on the subject reported as follows :—

"While we give full weight to the desire that has been expressed for the admission of the faithful laity of the Church, of all classes, to a substantial share in the control of Church affairs, we still feel that we require to be more fully informed as to the extent to which it is deemed to be desirable that the laity should share in the administration of the affairs of the Church. We look for valuable information and assistance in this, as in other matters, from the newly-constituted House of Laymen.

"Meanwhile we recommend the formation of voluntary parochial boards or councils, which, we are all well aware, have been recommended in many dioceses, and have been in operation in many parishes. It is otherwise as regards parochial boards or councils with defined statutory powers. The formation of these we cannot, as at present advised, recommend, until the principles on which they are to be founded shall have been fully considered by the Synods of the Church, and shall have received their general approval.

"It must always be remembered that parochial boards, however constituted, can only properly be regarded as a portion of a still further development of conciliar Church government. But this development can only be brought about by degrees, and by the steady progress of organised growth."

**Parochiale.**—A book of occasional offices for parish priests.

**Parsees.**—Parseeism was the religion of Iran or Persia. Its origin is wrapped in obscurity; even the date of Zoroaster, or Zarathustra, is fixed variously between 500 or 600 B.C. and 1200 B.C. The fundamental doctrines probably were formed 2,000 years B.C., whilst Persians and Hindoos were still one nation, and before the Veda existed, which is generally fixed at 1,500 years B.C. The first historic record is found in the arrow-head inscriptions of about 516 B.C., in which Darius Hystaspes figures as a disciple of the prophet, and ascribes his victories to Ormuzd. At the present time there is but a small congregation of Parsees living in Yezd and Kirmân, the rest have emigrated. There are many points of similarity to be found in the Jews and Parsees: both are monotheists, both are exiles, and both are followers of an ancient sacred law.

The book which contains their creed is called *Avesta*, which comes from the same root as *Veda—vid*, "to know," and thus means "law and revelation." It is sometimes improperly called *Zend-Avesta; zend* means a "commentary" or "glossary," which accompanied each part of the book as a help to the understanding. The Avesta was not the work of only one man or time; some of it is said to date back to between the seventh and fourth centuries before Christ, and some as late as the fourth century after. It is divided into the *Yasna*, which includes five *gâthas*, or hymns, written in a dialect resembling Vedic Sanscrit and probably very ancient; the *Vendîdâd*, which means "given against the demons," and contains the laws; the *Visparad*, meaning "chiefs," a collection of prayers; and other sections with special prayers. The Avestan doctrine came to Persia through Media by the *Magi*—some of that race who were the first Gentiles to worship the infant Saviour. It became the ruling religion of Persia in A.D. 226 under Ardeshîr, the first Sassanide monarch, and it remained so till 642, when the Persian kingdom came to an end. Then many Persians accepted the Koran; yet a small remnant remained, and were the progenitors of the modern community of Indian Parsees. Some went to India, in 716, and settled in the northern part.

Besides being monotheistic, Parseeism is dualistic. It teaches the existence of two principles, always at war with each other—light and darkness, good and evil—under the names of ORMUZD or AHURA-MAZDA, and AHRIMAN. These two were supposed to be living in different parts of the universe with immense space separating them, till, each becoming aware of the existence of the other, a fierce war was waged between them. Ormuzd commenced creating spirits suitable to his purposes against his enemy, and then Ahriman created evil spirits to counteract their influence. Ormuzd next made the stars and planets, and when the earth was finished he placed it between himself and Ahriman; but the latter bored a hole through the earth and placed some of his bad spirits on it. Henceforth the earth became the arena of the struggle between good and evil. Zoroaster was then created by Ormuzd to oppose Ahriman. The struggle is to last for 12,000 years. Each man is to live his allotted time on the earth, there to determine his ultimate happiness; for the Parsee believes in the resurrection of the dead, and in a state of final blessedness. Fifty-seven years before the end of the world—which is to be brought about by collision with a comet—Sôshyans, of the

direct seed of Zoroaster, will appear, and prepare the dead for the new life to begin. Then sinners are to be purified to join the blessed by living three days in molten lead. Ahriman is to vanish for ever.

The Parsees are worshippers of fire; their sacred altar-fire is never allowed to go out, and is fed chiefly with sandal-wood; their domestic fire is also sacred. They never smoke, and are very particular about bodily defilement: contact with a dead body is the greatest source of defilement, and needs special forms of purification. Their corpses are exposed to be the food of vultures on a *dakhma*, or "tower of silence," and then the bones only fall into a pit below; to inter a corpse is punishable by death. The priesthood was formerly confined to one family, but is not now so limited. Their service is divided thus: first, hymns and offering of sacrifices, which consist of small cakes and *homa*, the juice of a plant said to be very effectual against evil spirits; secondly, hymns, and reading of parts of the Vendîdâd; and then of hymns and prayers. The young Parsee becomes a member of the congregation at the age of seven, when, with sundry ceremonies, he or she is invested with a woollen cord, called a *kusti*, or sacred girdle, which is always worn, and implies irrevocable consecration to the faith of Zoroaster. Marriage is looked on as a very sacred tie, and is contracted between persons of the nearest kindred. The Parsees never make converts. They have translated the Vendîdâd into the dialect Gujerati, which, since their settlement in India, has been their mother tongue.

From the seventeenth century the Parsees have been the middle-men in India between English, French, and other European nations and their native customers. In 1881, of 100,000 worshippers of Zoroaster, one half were found to be in Bombay, which largely owes its prosperity to them. They are great promoters of education, and have English taught in all their schools; they have done much towards female enfranchisement. They are extremely charitable, and very loyal to the British Crown.

In 1771 Anquetil Duperron published a French translation of the Avesta, and Professor Max Müller has edited the translation in *The Sacred Books of the East*.

**Parson** [from Lat. *persona*].—The incumbent of a parish church. So called because he represents the church and parish, and in the eye of the law is the chief *person* thereof. In any action touching the same he would be the person to sue or be sued.

**Parsonage.**—Strictly speaking a parish church, with the house and land belonging to it; but generally used to denote the house appointed for the residence of the incumbent, and belonging to the church. The residences of the clergy have gone through many changes, undoubtedly, before attaining their present substantially equal character. In the Middle Ages many churches were served from neighbouring monasteries; in such case the priest walked over each day, entered the chancel by the priest's door, took the vestments, books, vessels, etc., out of the aumbries, and having robed himself in the presence of the congregation, began the service. If the distance was greater, he passed the night in the church, so as to be ready for the morning service. The "parvis," or room over the porch, which is found so often in old churches, was fitted as a priest's chamber. Sometimes he had a lodging in the tower, and occasionally the room which was so used is found in old churches with its fireplace still remaining. In this Parson's Room were generally stored the records of the manorial courts—documents of no small importance, inasmuch as they included evidence of land transfers; the only evidence indeed forthcoming in a simple state of society, when elaborate conveyancing was unknown.

In consequence of the clergy being celibate, and their frequent residence within the walls of the religious houses, very few specimens indeed remain of mediæval parsonages. Those that still exist have been so altered that nothing can be known accurately about their original character. In all cases they were, no doubt, small and lowly. The wealth of the Church was stored in the monasteries. And yet the parson was styled "Sir." In the parish church of Margate are brasses of two priests of the fifteenth century who are styled "Sir Thomas Smyth" and "Sir Thomas Cardyff." That the country priests were poor and lowly appears from Chaucer's account of the Parson in his "Prologue," and in the town we have just named records show that the parson of the parish church held a much lower social position than the "Prior of Salmestone," a religious house within the parish. Some mediæval parsonages in the border counties were constructed with walls suitable for the enclosure of cattle, and intended for them to be driven into on the outbreak of one of the frequent border frays.

For some time after the Reformation the parsonages seem to have been still humble dwellings. The vicious habit of non-residence did not tend to improve them. The pluralist rectors who lived at their canonries or in their fattest parsonages, and left the rest to their poor curates, could not but contribute to the depression of the social condition of the clergy as a body. Lord Macaulay's famous description of the "Levites" of the days of Charles II. is, no doubt, an exaggeration if applied to the whole body. There was no lack of learning as well as of moral worth even in the darkest days, but as a rule it would seem that the resident clergy were of humble rank and manners. Goldsmith's *Vicar of Wakefield* is very popular with us all. And if it be objected to

him on one hand that he is far behind his successors of these days in social condition, it may be said on the other that he is of simpler tastes. Just the same thing may be said of the country gentry or the country shopkeepers. We have all moved on since the days of Dr. Primrose. What may be regarded as still more remarkable is that all through the charming story there is not a hint anywhere of any sort of parochial ministration. The country parsonage has certainly become more of a parish rendezvous since then. Even down to the present century it was considered out of the question that a clergyman of good family should live among his people. The law of the present day requires residence; the incomes of the clergy are more equalised, and a far larger number have a competence. The Ecclesiastical Commissioners have done much to provide residences by making grants from the funds at their disposal for the purpose.

**Parsons,** Rev. [Persons.]

**Partial Indulgence,** in the Roman Church, is the remission of only a part of the punishment due to forgiven sins. An indulgence granted as plenary will, if there be an obstacle to its full effect, be only partially obtained. [Indulgences; Plenary Indulgences.]

**Partibus,** Bishops in.—A title given to bishops holding foreign titles, who have been employed on special duties in England. Sometimes they served monasteries which were exempt from diocesan jurisdiction, sometimes they were consecrated for the help of infirm diocesans. Cnut, and his successors, introduced Danish bishops for their own countrymen. Bishop Stubbs gives a list of not less than sixty-two Irish bishops who acted as suffragans of English dioceses. There are bishops named in the same learned and valuable work as assisting at English consecrations and exercising other functions, of Damascus, of Laodicea, of Corbavia (in Dalmatia), of Sardis, of Scutari, of Nazareth, etc., etc. [Stubbs's *Registrum*, pp. 142–149.] During the great Papal Schism the rival parties had bishops, and some of these occur in the records of episcopal work in England. After the Reformation it became unlawful for any Roman Catholic bishop to hold any English territorial title, and consequently these prelates became "bishops in partibus." Thus Dr. Wiseman, who had charge of London, etc., was known as "Bishop of Melipotamus in partibus infidelium." The event known as the Papal Aggression in 1850 was the reconstitution of England by the Pope into new sees, when Dr. Wiseman was appointed Archbishop of Westminster. The Ecclesiastical Titles Bill was passed, making it penal to use this title, but it has since been repealed, and, therefore, the Roman bishops are no longer called bishops in partibus.

**Particular Baptists.** [Baptists.]

**Pasagians.**—A sect which appeared in Lombardy towards the close of the twelfth century, and which grew out of a mixture of Judaism and Christianity. They continued to observe the whole of the Mosaic Law except the sacrifices, and denied the equality of the Trinity. They were also sometimes called *Circumcisi*. The name "pasagians" is derived either from *passagieri*, "birds of passage," from the wandering life they led; or from *pasagium*, "journey," a word which was often used to designate pilgrimages to the Holy Sepulchre, and more particularly the Crusades.

**Pascal,** Blaise [*b.* 1623, *d.* 1662], born at Clermont, in Auvergne, the son of Stephen Pascal, of an old and distinguished family. His father had four children, of whom only Blaise and two sisters grew to maturity. One sister survived to write her brother's life, the other took the veil in the convent of Port Royal. Their mother dying in 1626, Stephen Pascal gave up his offices in Auvergne and went to live at Paris, where he spent his time in carefully educating his children. It was a time of much fermentation of thought, the time of transition from the old philosophy to the new. Bacon died the same year as young Pascal's mother. His *Novum Organum*, published six years before, was no less than an epoch in the history of science. Mathematics and natural philosophy were cultivated in Italy, England, and France. Stephen Pascal became a geometrician, and cultivated the society of the ablest men in Parisian society; they met in each other's houses, and opened correspondence with other philosophers, and kept abreast of all discoveries which were being made in physics. This was the origin of the Academy of Sciences in 1666.

Young Pascal used to attend these conferences, and to listen eagerly. When only eleven years old he wrote a treatise on sounds, in which he sought to explain why a plate struck with a knife gives forth a sound which a touch of the hand stops. His father feared that this taste might interfere with his study of languages, and decided that mathematics should not form the subject of conversation when his friends came. Blaise was in such grief that his father promised him that after he had learned Greek and Latin he would teach him geometry, telling him generally that it comprised the measurement of bodies, in length, breadth, and thickness, and taught him to make them in a just and precise manner. Meditating on these definitions the boy, by comparing the position of lines, and inventing a nomenclature of his own, for he knew not the names of the figures which he secretly drew on the floor, arrived at many truths enunciated by Euclid. One day his father surprised him just as he had, by his unaided study, arrived at the discovery that the three angles of a triangle are equal to

two right angles. In delight he resolved to throw no more obstacles in his way, and gave him a Euclid, which he very soon mastered, and was recognised as a worthy member of the council of *savans*. By the time he was sixteen he had written a treatise on conic sections, which excited the admiration of the great Des Cartes, and from that time onwards he continued to make astonishing progress.

But about the year 1647, while living at Rouen, whither his father had removed six years before, Pascal began to be deeply moved by religious anxieties. He felt that intellectual pursuits did not satisfy his soul's needs, that without communion with the Infinite the soul cannot find peace. A friend lent him the works of Arnauld [PORT ROYALISTS], and from that time Christianity, which had been little in his thoughts, became an intense reality to him, and he succeeded by his earnestness in converting his father and sisters to his own views and principles. In 1652 his father died; one sister was already married, and the other, Jacqueline, went to Port Royal, and Pascal returned to Paris. For a while he gave himself to his studies, but his health, always feeble, quite broke down, and his physicians forbade him to continue them. The result was that he gave himself to society and amusements, to the grief of his sister Jacqueline, who entreated him to withdraw from the world. So far from acquiescing he was meditating marriage, when a narrow escape from being hurled into the Seine from a runaway carriage was accepted by him as a warning to turn from the world. From that time he sought the close friendship of those who were connected with the Abbey of Port Royal, then at the height of its fame. The publication in 1656, by Arnauld, of two letters in favour of Jansen [JANSENISTS] increased the rage of the Jesuits against him, and they moved for his expulsion from the Sorbonne. While the case was pending Pascal wrote the first of his *Provincial Letters* in his friend's defence. It was so well received that he wrote the rest, eighteen in all. Their popularity was amazing; full of wit and irony, yet of reverence and eloquence, Voltaire said of them, "They are models of eloquence and pleasantry. The best comedies of Molière have not more fun, Bossuet is not more sublime."

This was Pascal's last complete work. He meditated an apologetic treatise on Christianity, but his physical sufferings were so agonising that he was only able to jot down from time to time on separate pieces of paper thoughts which he intended to elaborate. But excruciating headaches, borne with beautiful patience, prevented his going further. From the age of eighteen he had never been a day without suffering, yet he had attained the rank of a first-rate mathematician, and had written his brilliant *Provincial Letters* before he died at the early age of thirty-nine. Seven years after his death his jotted notes were published under the title of *Thoughts*.

**Paschal Controversies** [Gr. *pascha*, "passover"].—These were controversies which arose in the middle of the second century on the question of the proper date for keeping Easter. The term "pascha" was in the first ages of the Church applied to the anniversary of our Saviour's death [cf. 1 Cor. v. 7]. After a time Easter became included in this term, but at length the "pascha," as an ecclesiastical term, was confined to Easter alone, Good Friday being excluded. The Churches in Asia Minor used to celebrate the Paschal Supper, or anniversary of the Crucifixion, on the 14th day of the month of Nisan, the date of the Jewish Passover; and three days later they kept Easter, regardless of what day of the week it fell upon. The practice of Rome, and of the majority of the Churches, was always to keep Easter on the Sunday, and the Paschal Supper on its eve. The former custom—called the "quartodeciman," from its being kept on the fourteenth day—was claimed as derived from St. John and St. Philip; the latter from St. Peter and St. Paul. About the year 158 Polycarp, Bishop of Smyrna, visited Anicetus, Bishop of Rome, and discussed this question with him in a friendly spirit; the result was that it was agreed that a difference of practice was allowable on this point. But about the year 196, Victor, Bishop of Rome, sought to enforce uniformity of practice, by threatening to cut off communion with the Asiatic Churches unless they submitted to the Western custom. His efforts, however, were doomed to failure. Polycrates, Bishop of Ephesus, writing on behalf of the Asiatics, refused to yield to Victor, and when the latter sought to cut off so large a body of people from Christian communion he was opposed by many Western bishops, among others by Irenæus, Bishop of Lyons. In 314 the Council of Arles decreed that Easter should in all places be kept "on one day, and at one time;" but the Council had no jurisdiction in the East, and therefore did not affect the Asiatics. But in the Council of Nicæa the bishops from Asia Minor consented to conform to the Western and more general custom of keeping Easter; and although individual congregations resisted this surrender, yet the controversy was then at an end, and by the sixth century all traces of the Quartodecimans had disappeared.

**Paschal Festival, or Easter,** observed in commemoration of the Resurrection of our Lord, is regarded as the chief among the great festivals of the Church. From primitive times it has been the occasion of great rejoicing. Some ancient writers give to Easter Sunday the name of *Dominica gaudii*, "the Lord's day of joy." Public games and shows were interdicted in order that the

festival might be generally celebrated with rejoicings of a religious character. Easter was the most usual time for the administration of baptism; and while this was administered with peculiar solemnity, the other offices and rites of the Church were celebrated with special manifestations of joyfulness and praise. The general joy was further increased by the custom of releasing from prison all except the worst offenders, and also by the choice made of this season as a suitable one in which to give freedom to slaves, and to do special acts of kindness and liberality to the poor.

**Paschal II.** was the successor in the Papacy of Gregory VII. [1099], and carried on that Pontiff's warfare against the Emperor Henry IV., not with entire success. That Emperor died in 1106, and was succeeded by his son, Henry V., who, though he was pledged to support the Pope, became a fierce opponent. After much struggling Henry was so far victorious that he took Paschal prisoner, forced him to crown him, and to acknowledge the Imperial right of investiture. These concessions so angered the clergy that they demanded the annulling of the oath, but Paschal remained faithful to it. Thereupon several Synods pronounced sentence of excommunication against the Emperor. The latter marched upon Rome, fearing the Pope would give way. Paschal fled from the city, and soon afterwards died [1118].

**Paschasius Radbertus.**—A celebrated divine. His family name was Rathbert, but, following the custom of the time in which he lived, he added a Latin to a barbarian name. He was born at Soissons at the end of the eighth century, and was educated in the monastery of Notre Dame in the same town. He received the tonsure there, but for some reason, which is not very clear, he gave up the religious for the secular life. But this did not last long. Under the influence of Abelard, Abbot of Corbie, he took full vows, and from that time devoted himself to the work of the monastery. He was one of the chief instructors, and spent much time in studying the writings of the early Christian Fathers. In 822, under the direction of Paschasius, a new monastery was founded, of which, on the death of Abelard in 826, he became the Abbot. He now began to write. In 830 he published the *Life of Abelard*, his master and patron, and in the following year wrote a tract, teaching a doctrine which has since become one of the principal articles of faith in the Roman Church—that of Transubstantiation. He maintained [1] that the Eucharist is the true Body and Blood of Christ, [2] that no trace of the substances of bread and wine remain after the consecration, [3] that it is the same flesh that was born of the Virgin Mary. He quoted in this tract passages from the writings of Cyprian, Ambrose, Augustine, Chrysostom, and several others which he considered supported his theory. As was natural, such a startling doctrine was the cause of much and fierce controversy. The most famous of Paschasius's opponents was Frudegard, who is supposed by some writers to have been one of the monks of Corbie. Another monk, Ratram, addressed a long letter to the King, Charles the Bald, on the subject, trying to prove that the two first arguments put forth by Paschasius were sound, but that he was unable to agree with the third. Paschasius's other works were commentaries on the Lamentations of Jeremiah, the 44th Psalm, and on St. Matthew's Gospel.

**Passalorynchites** [from the Greek *passalos*, "a gag," and *rynchos*, "a muzzle"].—A branch of the Montanists [q.v.] who never spoke, and kept their fingers constantly upon their mouths. They grounded their practice on the words of the Psalmist, "Set a watch, O Lord, before my mouth, and keep the door of my lips" [Ps. cxli. 3]. They arose in the second century, and St. Jerome testifies that even in his time he found some of them in Galatia as he travelled to Ancyra.

**Passau,** Treaty of.—This was a famous treaty of pacification with the Protestants, gained for them in 1552 from Charles V., by Maurice, Elector of Saxony. It is considered by the German Protestants as the basis of their religious liberty. By the three first articles it was stipulated that Maurice and the confederates should lay down their arms and should lend their troops to Ferdinand of Hungary to defend him against the Turks, and that the Landgrave of Hesse, who had been treacherously imprisoned, should be set at liberty. In the fourth it was agreed that the Rule of Faith called Interim [q.v.] should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion, until a diet should be assembled to determine amicably the present disputes; and that this religious liberty should continue always, in case that it should be found impossible to come to an uniformity in doctrine and worship. Also that the Imperial Chamber at Spires should be open to the Protestants as well as to the Catholics, and that there should always be a certain number of the Lutheran persuasion at that high court.

**Passing-bell.**—The custom of tolling a bell on the death of a person is a very ancient one. The sound of the bell calls for the prayers of the faithful on behalf of the dying person. The usage is referred to by the Venerable Bede, and is thus directed by Canon 67:—"When any person is *passing* out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty."

**Passionarius.**—An Office-book containing the lections on the sufferings and death of martyrs.

**Passionists,** The, or "Congregation of the Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ." This Order was founded by St. Paul of the Cross, who was born near Genoa in 1694; devoted himself to a religious life, and founded the Order in 1720, with the sanction of Monsignor Gastinara, Bishop of Alexandria. In the following year he went to Rome to obtain the Pope's sanction, and having been detained there some years, during which he was ordained priest, the first monastery of the new Order was established at Monte Argentaro in 1737. The rules of the society were confirmed by Benedict XIV. in 1741, and again by Clement XIV. in 1769. St. Paul died at SS. Giovanno e Paolo, on the Cœlian Hill, in 1775. The Order spread after the founder's death, and first obtained a footing in this country in 1842. There are now five Passionist houses in England, two in Ireland, and one in Scotland. The Order was introduced into the United States in 1852, and they now have six houses there.

The Passionists fast three days in every week, besides Advent and Lent. In addition to the three usual vows they take a fourth: that they will do their utmost to keep alive in the hearts of the faithful the memory of our Lord's Passion. Their dress is black, with the name of Christ printed on the left side, and a small heart suspended from the neck with a white cross upon it.

**Passion Sunday.**—The fifth Sunday in Lent; the second Sunday before Easter. It is so called because the commemoration of our Lord's Passion begins with the Gospel for the day. In the north of England it is frequently called *Carling Sunday*, and celebrated by the eating of parched peas or "carlings." An old rhyme thus refers to the Sundays in Lent and Easter Day:

"Tid, Mid, Misere
*Carling*, Palm, and paste (*i.e.*, pasch) egg day."

The last week in Lent is popularly known as Passion Week. [Holy Week.] From the earliest times it has been observed with greater strictness than the rest of the fast. The whole story of the Passion is read in the lessons for this week. The term seems to have been anciently applied to the *fortnight* before Easter, so that the Passion week began with Passion Sunday instead of with Palm Sunday. The word is used in this larger sense by the Council of Laodicea.

**Pastophoria.**—In the Eastern Church, small buildings attached to churches near the east end, to receive objects connected with the altar; in fact, the same as the sacristy.

**Pastor** [Lat. "a shepherd"].—A term widely applied to members of all orders of the ministry, as "shepherds" of Christ's flock. It was restricted by Archbishop Laud to the episcopal order, and is used in this narrower sense by the Prayer Book in the first Ember prayer, and in the first Collect in the form for the consecration of bishops.

**Pastorale.**—A book of occasional Offices relating to confession and other pastoral duties of clergy of the Church of Rome.

**Pastoral Letter.**—A letter written by a bishop to his diocese.

**Pastoral Staff** or **Crosier.**—A bishop's official emblem. It is a long staff with a hook at the end, like a shepherd's crook, and is the symbol of the bishop's pastoral authority over his flock. It is frequently beautifully decorated with gold and jewels, and sometimes has a small banner or *sudarium* attached to the upper part. It was formerly borne by bishops and abbots. A bishop carried it in his left hand, with the crook turned outwards, to indicate his authority over his diocese; an abbot in his right hand, with the crook turned inwards, to signify his jurisdiction over the members of his house. In the Prayer Book of 1549 the use of the pastoral staff is enjoined as follows:—"Whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have. his *pastoral staff* in his hand, or else borne or holden by his chaplain."

**Pastoral Theology.**—That branch of the science of theology which has reference to the intercourse of the minister with his people. In his study he is to become acquainted with the Scriptures and the doctrines of the Church; in his pastorate he has to apply what he has learned to the varying needs of his flock, in the ministry of the Word and the Sacraments. Such work involves, primarily, visitation of the sick, pastoral converse and guidance, teaching in schools, preparation of candidates for confirmation, communicants' classes, enlisting lay co-operation and guiding it, attention to clubs and other parochial institutions, as well as to parish festivals, and endeavouring to sanctify all by the name of the Lord Jesus.

The discharge of these duties involves questions concerning which difference of opinion is sure to exist. Thus the preface of the Prayer Book requires the minister "being at home, and not being otherwise reasonably hindered," to say the morning and evening prayers in church. Now certainly there can be little doubt that the daily service ought to be said where there is a prospect of its being regularly maintained and fairly attended. Probably few English towns now are without a daily service in one of the churches. But in parishes where the clergyman is single handed, it may fairly be pleaded for him that he is reasonably hindered. When he has once begun he will be unwilling to let it be interrupted on account of indisposition or absence

from home, and thus it threatens to be a strain on his health and a restraint on his needful recreation. The religious teaching in schools claims much attention, but most of all the great increase of population makes pastoral work much heavier than it was three centuries ago. Moreover, in religious families of the upper classes (and the poor cannot find time to leave their daily labour) family prayers have taken the part of the Church service, and these have the advantage of bringing together the whole household.

The following books on Pastoral Theology may be recommended: Blunt's *Duties of the Parish Priest*, Evans's *Bishopric of Souls*, Sandford's *Parochialia*, How's *Pastor in Parochia*, and *A Manual of Pastoral Visitation*.

**Paten, Patena,** or **Discus.**—The plate or vessel on which the consecrated bread of the Eucharist is placed, from which it is distributed to the communicants.

**Paterines.**—The origin of the name is unknown, but some suppose it to come from "pateria," which signifies in the Milanese dialect a popular faction, and that the opponents of the clergy were so called because of their popularity. But the name was also given to a branch of the Manichæans who migrated from Bulgaria to Italy in 1046. They taught that matter was essentially evil, condemned marriages, and set at nought Church authority. They are supposed to be the same as the Perfecti [q.v.]. and are also identified with the Cathari or Puritans who infected Languedoc at the end of the twelfth century.

**Pater Noster.**—The Lord's Prayer. These are the first two words of the Lord's Prayer in Latin.

**Patriarch.**—This title, borrowed from the Jews, was originally given to all bishops. But, by the fifth century, the title had become restricted to the bishops of a few of the most eminent cities of the Empire, who exercised some jurisdiction over the other metropolitans of their district. The term is first used in this confined sense by the ecclesiastical historian Socrates, A.D. 440, and authoritatively by the Council of Chalcedon, A.D. 451. The Bishops of Rome, Alexandria and Antioch, as the heads of Churches of Apostolic foundation, claimed the title in a special sense; but with these were generally associated the Bishops of Constantinople and Jerusalem, the former from the political, and the latter from the religious, importance of his See. The powers of the patriarchs varied in different parts. They presided at the local councils, and claimed the right of consecrating, and sometimes also of nominating, the metropolitans and inferior bishops of their province, and, in fact, exercised the supervision of their district generally.

**Patriarchate.**—The district under the jurisdiction of a patriarch.

**Patrick,** St.—The Apostle of Ireland. According to St. Patrick himself, who mentions the fact in his *Confession*, he was born at Bonavem of Taberniæ, a locality which is probably to be identified with Kilpatrick, in Scotland. Another passage in the *Confession* gives the date as close to the end of the fourth century; but there is some doubt about the genuineness of this, and several writers place the birth some years earlier. His father's name was Calpurnius, and he was a man of good family. His mother's name was Conchessa, who, tradition says, was a niece of St. Martin of Tours. His parents were both Christians, and took great pains with the education of their boy, though at first their efforts seem to have been attended with little result. The country at that time was infested by brigands and robbers, a gang of whom carried off Patrick from his father's ground when only sixteen. He was taken to Ireland and sold as a slave, his master obliging him to spend his whole time, no matter what the weather might be, in tending the cattle on the mountains. After enduring terrible hardships for six months, he succeeded in making his escape. He went directly to the sea in the hopes of getting back to his native land. He found a ship, but was not allowed to go aboard in consequence of having no money. He turned away in despair; but, though heathens, the sailors took pity on him and gave him a free passage. Three days after they landed him in Scotland, but at the extreme north, so that he was obliged to wander about for some time, always in danger of being again taken prisoner. He at last reached home, and was left at peace for a time. Meanwhile he had a dream in which he was told that he had been chosen as God's messenger for the conversion of Ireland. His movements about this time are uncertain, because the different writers of his life do not agree in many particulars. Some say that he travelled a great deal on the Continent before beginning his missionary duties. His own account, however, if we could be sure that the passage is genuine, says that he was ordained in Scotland, and spent many years there in retirement as the best means of preparing himself for his great work. Probably this is quite correct. His parents and friends were greatly opposed to his taking orders, and tried by every means in their power to dissuade him. Some urged that he would thereby expose himself to unnecessary dangers from the heathen, others that, owing to faults committed in his youth, he was unworthy of such a holy office. But he remained true to the vision he had seen, believing that he had a mission to the Irish from God. He found the whole country given up to idolatry, and immediately set himself earnestly to work. He was of a fearless disposition, and used to venture into the most wild districts. At all the places where he stopped to preach, he left behind converts to

carry on the work, returning again afterwards to ordain clergy and establish a Church. His labours were crowned with greater success than he could have expected. He was not, however, entirely free from opposition. His most notable opponent was a Prince of Wales named Corotick. As far as we can make out from the accounts which are extant, Corotick must have invaded Ireland and come upon Patrick engaged on one of his missionary journeys. While Patrick was holding a confirmation, Corotick attacked the congregation, and carried many of them away captive.

Patrick fixed his See in later years at Armagh, which still ranks as the metropolitan See of Ireland, and he established other bishoprics in different parts of the country. He also presided over several councils which met to settle the discipline of the Church. Some of the edicts issued by him still remain to us. He died at Down in Ulster, at what date is uncertain [492 is the generally received one], having baptised the Kings of Dublin and Munster, and converted the whole island, with the exception of a few insignificant parts, to Christianity.

His *Confession*, to which we have already made reference, appears to be unquestionably a genuine document, though there are variations in some of the manuscripts which throw doubt on particular passages. A copy kept at Armagh claims to be transcribed from the original. Much controversy surrounds his teaching. Thus, while the Roman Catholics assert that he was a devoted son of their Church, opposing theologians strenuously deny this. The late Bishop Wordsworth did so, maintaining that St. Patrick knew nothing of Papal authority, of Transubstantiation, or of Worship of the Virgin.

**Patrick,** Symon, author of many excellent works in practical divinity and expository theology, was born at Gainsborough in 1626. He was educated at Queen's College, Cambridge, of which he became a Fellow in 1648. He was ordained by Dr. Hall, the ejected Bishop of Norwich, in 1651, and became successively Vicar of Battersea [1658], Rector of Covent Garden [1662], Prebendary of Westminster Abbey [1672], Dean of Peterborough [1679], Bishop of Chichester [1689], and of Ely [1691]. He died in 1707. The writings which form the foundation of Bishop Patrick's fame are his commentaries, which appeared from 1678–1705. He also wrote *Heart's Ease*, *Parable of the Pilgrim*, *Exposition of the Ten Commandments*, *The Friendly Debate*, *The Christian Sacrifice*, *The Devout Christian*, *The Sacraments*, *The Popish Controversy*, etc. He is considered as one of the Cambridge Latitudinarians, and as inclined to Platonism.

**Patripassians** [from *Pater passus*, "the suffering Father"].—A name given to one class among the Monarchians [q.v.] who, denying the existence of any duality in God, affirmed that the Father, the one primary Principle, must have suffered on the cross. The leader of the party was Praxeas, who came, in the second century, from Asia Minor, the birthplace of Monarchianism, as an antagonist of Montanism. He went to Rome, and induced the Roman Bishop (either Eleutherius or Victor) to excommunicate the Montanists of Asia Minor. He next went to Carthage, where he was opposed by Tertullian, who wrote a treatise against him. The doctrine of Praxeas was one of those infinite shades of distinction which spring from the contests in the early Church on that paramount doctrine of Christianity—the nature of Christ and His relation to the primal and paternal Godhead.

**Patronage.**—The right to present a clergyman to a living; *i.e.* to nominate him to the bishop for the purpose of institution. This right was originally confined to the bishop of the diocese; but in the Council of Orange [A.D. 441] it was enacted that one who built a church might be allowed the presentation to it, and by a law of Justinian [A.D. 541] it was laid down that the founders of churches and their heirs should enjoy the privilege of nominating the incumbents; provided always [1] that a sufficient maintenance were provided for the clerk, [2] that the bishop approved of the nominee. The system soon became general throughout the West. It was introduced into England by Archbishop Theodore [A.D. 668–90]. Abuses, as was natural, gradually crept in. Churches were sometimes built as a profitable speculation, the builder taking the offerings and allowing to the incumbent a fixed income, while he appropriated the surplus to his own use. Occasionally the right of presentation was divided among several heirs, which led to a division of the living into a like number of parts, each held by a separate clerk. Frequently the patron claimed the right of introducing or ejecting a priest without any reference to the bishop; whilst, on the other hand, the bishop sometimes unreasonably refused to institute the patron's nominee. Against such practices, frequent canons and laws were directed; bishops were prohibited from consecrating churches built for profit; the partition of livings was put a stop to; the bishop's consent was made a condition of induction; and bishops were forbidden to withhold that consent except for valid reasons.

Instead of being regarded merely as a trust, patronage came to be considered as a vested right, and therefore as saleable property, which might be sold either with the estate or as a separate property. In England, the perpetual right of presentation is called an "advowson;" if appended to an estate, it is an "advowson appendant;" if a property by

itself, it is an "advowson in gross." Of late the abuses of patronage have been the subject of much discussion, and it is proposed to bring in a Church Patronage Bill, which may cause very great changes. [Reforms of the Church.]

**Patteson,** John Coleridge, D.D. [*b.* in London, April 1st, 1827; murdered Sept. 20th, 1871], Bishop of Melanesia. He was the son of the judge, Sir John Patteson; was educated at Eton, and afterwards studied at Merton College, Oxford, of which he became Fellow in 1850. After holding a curacy in Devonshire for some time, he went, in 1855, to New Zealand, to work under Bishop Selwyn, and he was so successful in missionary work that in 1861 he was consecrated Bishop of Melanesia. He had great talent as a linguist, and succeeded in reducing various languages which as yet had only been spoken into an elementary form of writing. In work he was indefatigable, and in times of sickness would nurse the people himself, while his linguistic talent was of immense help to him in teaching and understanding them. While crossing from one of the islands of his diocese to another his ship was attacked by the natives and himself killed; probably the ship was mistaken for one of the kidnapping ships which had from time to time come to the islands to carry off slaves to Queensland and the Fiji Islands.

**Paul.**—The name of five Popes. Paul I. [757] is noticeable as living at the time of the Lombard invasion, and as having to play a double part between Desiderius the Lombard King and Pepin of France.

Paul II. [1464–71].—A worldly Pontiff, who, instead of withstanding the inroads of the Turks in the Mediterranean, devoted himself to pleasure and luxury, and excommunicated Podiebrad, King of Bohemia, the strongest opponent of the Turk, for keeping faith with the Utraquists.

Paul III. [Alexander Farnese] was appointed Cardinal by the wicked Pope Alexander VI., who held unhallowed relations with his sister. He failed twice before he succeeded in his attempt on the tiara, succeeding Clement VII. in 1534. He was a man of shameless immorality. In his pontificate the Council of Trent began. Paul, who dreaded that the power of the Emperor Charles V. might be employed adversely to himself, secretly encouraged some acts of the Reformers, and was willing to grant the cup to the laity, marriage to the clergy, and to make some other concessions, but lacked the skill needful for such complicated intrigues, and was quite defeated.

Paul IV. [John Caraffa], one of the most determined enemies of the Reformation, succeeded to the popedom in 1555. He had previously been instrumental in establishing the Inquisition in Rome, with a view of stopping the progress of the Reformation in Italy. He was a man of strict life and of determined will, and left his mark upon the whole future history of the Papacy.

Paul V. [Camillo Borghese].—His pontificate [1605–21] is marked by the Molinist controversy, in which he took the part of the Jesuits against the Dominicans. For imprisoning two priests, he laid Venice under an interdict, and endeavoured to excite Spain to make war upon the refractory State. But he entirely failed, and the Venetians defied him successfully, refusing to give up the prisoners. This was the last Papal interdict ever issued. His menaces against the English throne were not more successful, and a work by Mariana, written by his command, in favour of the murder of tyrannical kings, was burned in Paris by the hangman, by order of the French Parliament. To the city of Rome he was a kind and useful ruler.

**Paul** [*b.* about A.D. 230].—The first hermit. In order to avoid the persecutions which the Emperor Decius was carrying on against the Christians, Paul fled into the desert, and hid himself in a cave overshadowed by a palm-tree, and by the side of a spring of water. Here he is said to have lived for ninety years, and to have died at the age of 113. St. Antony visited him towards the close of his life; tradition says that his existence was manifested by a dream to St. Antony, who was miraculously guided to his cell, and was with him till Paul's death. He is supposed to have died on Jan. 10th, but his festival is celebrated on Jan. 15th.

**Paul of Samosata** was a heretic who succeeded Demetrius as Bishop of Antioch in 262. He not only taught heretical doctrines, but also assumed the manners of a Sophist, imitated the pomp of a secular judge, and led an impious and wicked life. A circular was sent round to the various Churches, and in 264 a Council assembled at Antioch, and Paul promised to renounce his erroneous doctrines; but he did not fulfil his promise, and six years after, another Council was held. Paul was deposed, and Domnus, son of his predecessor, Demetrius, was put in his place. Paul refused to obey the sentence, and was allowed to remain in his palace till 272, when the Emperor Aurelian forced him to leave. Paul denied with Sabellius the distinction of the Three Persons of the Trinity; and with Artemon taught that the Holy Ghost had descended into Christ, operated in Him, and then returned to the Father. He also held that there were two distinct Persons in our Saviour, the Word and Christ, who, he said, did not exist before Mary, but was called the Son of God as a reward for His holy works. Paul's followers were called Samosatians, or Paulinists. There were some at the Council

of Nicæa, and even as late as 428; but Theodoret tells us that in 450 they had entirely disappeared.

**Paul the Deacon** [*b.* about 720, *d.* about 800], son of Warnefried, who wrote the history of the Lombards. He was secretary to Desiderius, King of the Lombards, and educated his daughter Adelperga. Having taken orders, he went to the Court of Charlemagne, and remained with him for some years on very intimate terms. He returned in 787 to Monte Casino, in Italy, where he had formerly been secluded, and devoted the rest of his life to writing. He continued his father's *History of the Lombards* down to the death of Luidprand, in 744, and wrote for his pupil, Adelperga, a history of Rome, called *Gesta Episcoporum Mettensium*. He wrote also a *Life of Gregory the Great* and several poems, from one of which, on John the Baptist, the names of the notes in the musical scale were derived by Guido of Arezzo.

**Paula,** St.—A disciple of St. Jerome, a Roman lady who was descended from the families of the Scipios and Gracchi, and was therefore of the noblest and richest family in Rome. She married Toxotius, after whose death she left her children and property, and followed St. Jerome to the Holy Land. She retired to a cave at Bethlehem, founded there a monastery, nunnery, and hospital, and died in 404, after spending her life in voluntary poverty and devotion. She is commemorated by the Roman Catholic Church on Jan. 26th.

**Paulicians.**—A heretical sect which originated about the middle of the seventh century. It is uncertain from whom they derived their name, whether from one Paul of Samosata (the second of the name); from a Paul of Armenia, who was a prominent member of the sect at the beginning of the eighth century; or from the Apostle Paul himself, whose teaching they specially pretended to follow. There has been considerable controversy as to their doctrines, some maintaining that they were the exponents of reformed and Scriptural religion, and others denouncing them as Manichæans. Their opinions, however, as stated by Peter of Sicily and Photius, are decidedly heretical. They believed in two Gods—one, the Creator of this present world, and God of the Old Testament; the other, the Good One, the ruler of the world to come. They received the New Testament only, attaching particular authority to the Epistles of St. Paul and the Gospels of St. Luke and St. John. They rejected the Sacraments, and attacked the use of images and the growing veneration for the Virgin Mary. They considered it allowable to attend catholic churches, and to conceal their true views by equivocation and deceit.

The originator of the sect appears to have been a certain Constantine, a man of Manichæan family, who lived about the year 653 at Mananalis, a village near Samosata. It happened that a copy of the Gospels and Pauline Epistles came into his possession, which he diligently studied. His reading led him to renounce some of the errors of his hereditary belief, but did not prevent him from substituting others, and he produced a system which, though professedly in accordance with the New Testament, was really founded on a Manichæan basis. The new doctrines soon gained converts. Constantine settled at Kibossa, in Armenia, and assumed the name of Silvanus. Here he remained for twenty-seven years, until the year 684, when the Emperor, having heard of the progress of the sect, made an attack upon it. The Emperor's officer, Symeon, captured Constantine and a number of his followers, and ranging the latter in a line, ordered them to stone their leader. All but one refused, but by the hand of that one—his adopted son, Justus—the heresiarch fell. The officer, Symeon, however, struck with their constancy, began to inquire into the Paulician doctrines, with the result that he was converted, and succeeded Constantine as leader of the sect, under the name of Titus. About A.D. 690 the youth Justus became uneasy as to the truth of his religion, and, failing to obtain satisfaction from Symeon, applied to the Bishop of a neighbouring town. The Bishop informed the Emperor, Justinian II., of the tenets of the sect, and the latter exerted himself for its suppression. Justus, Symeon, and many others were burnt, and the remainder dispersed. But Paulicianism was not stamped out. A new leader arose in the person of the Armenian Paul, under whom it soon recovered its strength. But after his death, the sect grew corrupt, and sank lower and lower till about A.D. 801. It was then reformed by the exertions of Sergius, who had lately been converted to Paulicianism, and promoted to the headship under the name of Tychicus.

The disposition of the Emperors towards the sect had varied. Leo the Isaurian and Constantine Copronymus transported many of them to Thrace; Nicephorus granted them toleration; Michael Curopalates and Leo the Armenian fiercely persecuted them. The Empress Theodora [A.D. 844] undertook the suppression of the sect, and under her not less than a hundred thousand were killed in various ways. Amongst these was the father of Carbeas, a captain of the guard. Carbeas was so enraged at his father's death, that he deserted with 5,000 followers to the Saracens, by whom he was given the city of Tephrica and other places. Here he was joined by other Paulicians, and they soon became strong enough to menace the Empire. With the help of the Saracens, Carbeas defeated Michael; the son of the Empress, at Samosata, and this success was followed up by his son-in-law, Chrysocheres, who was able to force the

Emperor Basil to beg for peace [A.D. 867]. But a few years after [A.D. 871] Chrysocheres was defeated and slain by one of Basil's generals, Tephrica was taken and destroyed, and the power of the sect overthrown. Paulicianism, however, was kept alive by those who had been settled in Thrace. From this centre it spread over Europe, and is heard of as late as the eleventh century.

**Paulinus,** Bishop of Nola, born at Bordeaux about 353, of noble parents, from whom he inherited great wealth. He spent his youth in careless enjoyment, was educated by Ausonius, and became Consul of Rome in 379. After his consulship he travelled, and made the acquaintance of St. Martin of Tours, St. Ambrose, and others, under whose influence he first turned his thoughts to religion, and was baptised by Delphinus, Bishop of Bordeaux, in 391. Having determined to devote himself to a religious life, he separated from his wife Therasia, sold his estate and divided his wealth among the poor, and was ordained presbyter at Barcelona in 393. He went to Nola in 394, and in 409, having made himself esteemed and venerated for his piety and asceticism, he was chosen bishop of that place. He died June 22nd, 431. Paulinus left a number of letters which are valuable for the descriptions of social life and the architecture of the time, and some of his poems have also been preserved.

**Paulinus,** St.—Paulinus, the first Archbishop of York, was sent to England by Gregory the Great, together with Mellitus and Justus, to help St. Augustine in converting the people of Kent to Christianity. He had laboured there for over twenty years, when Edwin, King of Northumbria, asked in marriage Ethelburga, daughter of Ethelbert. It was thought dangerous to send her away from home to a country where she would be surrounded by heathens on all sides without having some one by her side to protect her. It was, therefore, decided that Paulinus should accompany her, and he immediately devoted himself to the conversion of those among whom he lived. Before leaving the south he was consecrated Bishop by Justus, who was then Archbishop of Canterbury. He used all the arguments he could to persuade Edwin to become a Christian, but at first without any success. But at the beginning of the year 629 the King called together a meeting of the Witenagemote that all might freely discuss the strange doctrines preached by Paulinus. The result was that Edwin was baptised at York on Easter Day of the same year, and the heathen high priest was by far the most zealous of that assembly in pulling down the temples and images of the idols. From that time Paulinus was most successful in his efforts among the people of the north, and established the Church there on a very firm basis. About the year 630, Pope Honorius sent him a pallium, and constituted the Bishop of York the metropolitan of the north. Edwin was killed in battle in 633, and his widow retired into a nunnery on the sea-coast of Kent. Paulinus would not be separated from her, so resigned the See of York, and soon after, when Rochester fell vacant, was appointed Bishop of that diocese. He died in 644.

**Paulists.**—A name given to "The Congregation of the Missionary Priests of St. Paul the Apostle," founded at New York in 1858 by Isaac Thomas Hecker. The first members of the order had been Redemptorists [q.v.], but requested to be released from their fourfold vows in order to carry on mission-work in America. The head of the Order is Superior-General, but the rules are made by a general council of members, who are bound together by voluntary agreement.

**Paulus,** Heinrich Eberhard Gottlob [*b.* 1761, *d.* 1851].—An eminent rationalistic theologian of Germany. He was born at Leonberg, near Stuttgart, studied at Tübingen, where he graduated in 1784. By the liberality of the Baron de Palm, he travelled in Franconia and Saxony to examine into the state of education, and then went to Göttingen to study Oriental languages, which he afterwards continued in London and Paris. In 1789 he was made Professor of Oriental Languages in the University of Jena. Here he occupied himself in explaining the Old and New Testament in a philological-historical manner, which he published as *A Philological Key to the Psalms* [1791], and *Philological Key to Isaiah* [1793], and his *Critical and Historical Commentary on the New Testament* [1800–4]. In 1793 he had been made Professor of Theology, but in 1803 his health obliged him to leave Jena, and he took the Chair of Theology at Wurzburg; when that Chair was abolished, he led a roving life, going in 1808 to Bamberg, the following year to Nürnberg, and in 1811 to Ausbach. That year he was called to the Chair of Exegesis and Ecclesiastical History at Heidelberg, and here he remained till his death. In 1819 he started a political and historical periodical called *Sophronizon*, in which he wrote essays on passing events of importance. He was a most voluminous writer, and few men have exercised a wider influence on religious opinion in Germany. His teaching was purely rationalistic; his criticisms on the Bible show a profound conviction that everything supernatural in it was either fabulous or to be accounted for by natural causes, and that the only true criticism was to try to prove this. He acknowledged the miraculous feature of Christ's moral character, but His miracles he said only appeared to be miraculous because all the circumstances attending them had not been handed down to us. His rationalistic views did not change with age, they remained as they were in 1790, and he

lived to see them far outstripped by the mythical theory of Strauss. Amongst his many works we may mention his *Reminiscences* [1791–6], *Collection of Wonderful Journeys in the East* [1792–1803], *Life of Jesus as a Basis for a History of Early Christianity* [1828], *Commentary on the Three First Gospels* [1830–3], and *Sketches of the History of my Life on Looking Back for Fifty Years* [1839]. In 1844 he retired from his post with a pension.

**Pax.**—A metal plate, engraved with a crucifix, given to the people to kiss at the celebration of Mass. Owing to the confusion caused by the "kiss of peace," the Pax was introduced about the thirteenth century instead of the mutual salutation.

**Pax vobis** ["Peace be with you"].—The ancient salutation of the minister to the people, the latter answering, "And with thy spirit." The use of the mutual salutation dates from primitive times, and is referred to by St. Chrysostom and St. Augustine. It was used [1] by the bishop on entering the church; [2] by the reader on commencing the lessons; [3] by the preacher before and after his sermon; [4] by the celebrant before consecrating the elements; [5] by the deacon on dismissing the congregation. The third Council of Carthage forbade its use by the reader, and restricted it to the clergy proper. In the Anglican Church the salutation has taken the form of "The Lord be with you."

**Pearce,** Zachary [*b.* in London, 1690; *d.* at Little Ealing, 1774], was educated at Westminster School, and thence went to Cambridge, where he distinguished himself as a classical scholar. He took orders in 1716, and became Chaplain to Lord Chief Justice Parker, through whose interest he was preferred successively to the livings of Stapleford Abbot's, in Essex; St. Bartholomew's, London, and St. Martin's-in-the-Fields. In 1739 Pearce became Dean of Winchester; in 1748, Bishop of Bangor, and in 1756, Bishop of Rochester and Dean of Westminster. He resigned the deanery later in order to devote more time to literary work. His publications were numerous, and included a commentary, with notes, on the four Evangelists and the Acts of the Apostles, together with a new translation of St. Paul's first epistle to the Corinthians, first published in 1777; an edition of Cicero, *De Oratore*, and of Longinus; a review of the text of *Paradise Lost*, and *The Miracles of Jesus Vindicated*. He is buried in Bromley Church, Kent, and was a great benefactor to the college established there for the widows of the clergy. The inscription on his grave, written by himself, is characteristic of the calm self-complacency of his life. It states that "he resigned the Deanery of Westminster, and died in the comfortable hope of (what had been his chief object in life) being promoted to a happier sphere hereafter." Dean Stanley relates that he would have been persuaded into the removal of some of the most interesting tombs in Westminster Abbey, had it not been for the strong remonstrances of Horace Walpole.

**Pearson,** John [*b.* at Snoring, in Norfolk, Feb. 12th, 1612; *d.* at Chester, July 16th, 1686].—One of the most important theologians of the English Church. After being educated at Eton he was admitted to King's College, Cambridge, of which he was made a Fellow, and became Prebendary of Sarum in 1639, and Chaplain to Lord-Keeper Finch in the following year. His reputation for learning and eloquence was so great that he received successively appointments as Incumbent of Torrington; Preacher at St. Clement's, Eastcheap; Rector of St. Christopher's, in London; Prebendary of Ely; Archdeacon of Surrey; Master of Jesus College, Cambridge; and, finally, Bishop of Chester, in 1672. Burnet declared that Pearson was the greatest divine of his age, and Dr. Bentley said of him, that his "very dross is gold." His chief work is his *Exposition of the Creed*, remarkable for the orthodoxy and moderation of its doctrines; the substance of it was first delivered as a series of lectures in St. Clement's, Eastcheap. It is still a standard work of English theology. He also wrote *Vindiciæ Epistolarum S. Ignatii*, which was long considered as the best work on the Ignatian epistles; *Annales Paulini*, and other minor theological works. He was present at the Savoy Conference, and assisted in the final revision of the Prayer Book.

**Peckham,** John, Archbishop of Canterbury in the reign of Edward I. Educated at Oxford and Paris, he travelled to Rome, where he was appointed by the Pope to the post of Auditor of the Rota, which office he held till his promotion to the See of Canterbury, effected by the authority of the Pope. Here he set himself to reform abuses, and attempted to restore primitive discipline. Dr. Jessop gives some interesting proofs of his zeal in the account of his Visitation of the Diocese of Norwich. He died in 1291.

**Peculiar People.**—A sect, chiefly found in Kent, who have created much stir of late years by refusing to use medicine, or to adopt any natural means for recovery from sickness, placing their dependence entirely on prayer. Not long since, in consequence of a death which, according to medical evidence, might have been prevented by treatment, the persons responsible, who defended themselves on the ground here described, were convicted of manslaughter.

**Peculiars.**—Churches exempt from the jurisdiction of the ordinary of the diocese. They are:—[1] royal peculiars, *e.g.* the sovereign's free chapels, under the jurisdiction of the sovereign; [2] archbishop's, bishop's, dean's, chapter's peculiars, etc.; and, formerly, [3] peculiars of monasteries.

**Pederecti** ["feet erect"].—A name of the Eunomians, an Arian sect, followers of Eunomius, a disciple of Arius. Their baptismal rites were remarkable. They baptised by dipping the body as far as the breast, with the head downwards and feet erect. Hence their name.

**Pelagianism.**—Towards the close of the fourth century the heresy of Pelagianism took its rise in the Church of Britain. Pelagius [*b.* about 380, *d.* about 450]—the classic form of his British name of Morgan—was a priest of some learning, much of whose later life was spent at Rome, until that city was taken by Alaric and his Goths, when he went to Carthage for a time, and thence to Jerusalem. The substance of his heresy was the denial of original sin. He believed and taught that none but Adam himself received any damage from his sin; that we are born as holy as Adam was before his fall; and that we can live a holy life by the mere power of our own determination to do so, without the aid of supernatural grace from God. The great St. Augustine [not the English missionary, but the still greater Bishop of Hippo, a town in that part of Africa which is now called Algeria] was the chief opponent of this heresy, which seems only to have reached Britain—though invented by a native of the country—after it had been known for some years in Palestine and Africa. When it did arrive, the orthodox party in the British Church applied to the Church of France—not to the Church of Rome—for some persons of learning and discretion who might come across the Channel and assist in combating the heresy. Germanus and Lupus, Bishops of Auxerre and Troyes, were sent over for the purpose; and a conference was held between them and the Pelagians at St. Albans, in the presence of a great multitude. St. German, by his arguments in the conference, and by the fervid eloquence of his preaching, afterwards brought the greater part of his hearers back to the orthodox side.

**Pelagius,** Popes.—There have been two Popes of this name. The first [555–560] was seriously compromised by taking part in the Monophysite controversy, and supporting the Empress Theodora in her defence of it. He had been the main adviser of his predecessor Vigilius, but on being appointed his successor endeavoured to rid himself of the charge of heresy. But his success was very partial. [See Milman's *Lat. Christ.*, i. 324.]

The second lived in the miserable days of the Lombard invasion. He endeavoured to reconcile the Monophysite strifes, but little heed was paid to him. He was succeeded by Gregory the Great.

**Pelliccia,** Alexius Aurelius [*b.* 1744], was a native of Naples, and appears to have spent all his life there. For many years he was Public Teacher of Ethics and Archæology in the university, and also Liturgical Professor in that congregation of presbyters which was called the "Conferenza." Finding in the discharge of his duties the need of a handy compendium of his subjects, he resolved on writing one for the young ecclesiastics who sat under him, and wrote his *Polity of the Christian Church*—one of the most complete, comprehensive, and candid works ever produced upon ecclesiastical archæology. It is more comprehensive than Bingham's, because the latter only deals with ancient times, whereas Pelliccia devoted himself to the gigantic task of giving the ecclesiastical polity of the ancient, mediæval, and modern Church up to the date of publication, viz. 1777. His work is divided into six books, treating of the Government and Ministers of the Church, of Holy Places, of Oblations and Benedictions, of the Kalendar and Holy Days, of the Judicial Functions of the Church, and of the Offices for Marriages and Funerals. Not the least value of this writer is his conspicuous fairness. His sympathies are with the whole Catholic Church, with the Greek and Anglican as with the Roman; and as he seldom claims for any distinctly Roman usage a greater antiquity than history warrants, the book has long been regarded as an authority by German scholars of all opinions, and has recently been translated into English by the Rev. J. C. Bellett.

**Penance.**—In the primitive Church those who fell into sin after baptism were subjected to rigid discipline. Before they could receive absolution—contrition, confession and satisfaction were necessary. To this end penitents were divided into four classes. The first were the "mourners" [*flentes*], whose station was in the church porch, where they prostrated themselves before the faithful as they went in, begging their prayers on their behalf. When admitted into the second class they were termed the "hearers" [*audientes*], and were permitted to enter the church and hear the lessons and the sermon, but not to join in the prayers of the church. The third stage was reached when the privilege of remaining to join in the prayers offered on their behalf, and to receive the bishop's blessing, was granted. They were then called the "kneelers" [*genuflectentes*], or "prostrators" [*substrati*], and their place in church was in the nave, near the *ambon* or reading-desk. Lastly, they became "co-standers" [*consistentes*], allowed to stand side by side with those who enjoyed the full privileges of Church membership, after the former orders of penitents and the catechumens had been dismissed, to join in the common prayers and to see the oblation offered. Not till they had been released from this fourth stage were they admitted to partake of the Holy Eucharist. The time for passing through the different classes of penitents varied in accordance with the

gravity of the offence committed, sometimes lasting many years.

Several canons, regulating matters of detail, were passed during the fourth century, but no change of importance was introduced till Leo the Great [461–8] allowed penance to be performed in private, stating that confession to God and the priest was sufficient. After a time penitents were frequently sent on pilgrimages, loaded with chains, or metal rings which ate into the flesh; but at his visit to Rome in 855, Alfred the Great obtained from Benedict III. the privilege of exemption for Englishmen from such penances. Towards the end of the seventh century the custom of commutation of penance and vicarious performance sprang up. The rich were allowed to compound for their offences by giving alms towards the relief of the poor, the redemption of slaves, or the performance of masses; while the poor substituted for penance the recitation of Psalms, visiting the sick, or burying the dead. This was the introduction of the principle which afterwards led to the reprehensible sale of "indulgences," or exemptions from penance.

Clergy did not perform public penance, but were degraded; and no one who had undergone public penance could afterwards be admitted to holy orders.

Penance is retained in the Church of Rome, and ranks as a Sacrament. It is not now practised in the Anglican Church, though the preface to the Commination Service says that the restoration of this "godly discipline" "is much to be wished."

**Penitential Books** were drawn up to regulate penance and its commutation. The earliest known was the work of John, Bishop of Constantinople in the time of Gregory the Great. That of Theodore, Archbishop of Canterbury, introduced the system into the Western Church. These books were condemned by the Council of Châlons in 813, but afterwards approved, and even considered essential to the library of a parish priest.

**Penitential Psalms.** — The name given to those Psalms which mourn the guilt of sin and appeal to the pardoning mercy of God. These are seven in number:—vi., xxxii., xxxviii., li., cii., cxxx., and cxliii. These have for many ages been used in the Western Churches in token of special humiliation, and are appointed in our Church for Ash Wednesday. They are said in the Roman Church on Fridays in Lent, after *lauds*, according to an order given by Pius V. There is no order for them in the private recitation of the breviary, but those who do recite them gain an indulgence of fifty days. Cassiodorus gives a mystical reason for the number seven, viz. that sin is remitted by baptism, martyrdom, alms, forgiving or converting others, abundance of charity, and penance.



**Penitentiary.**—A House of Mercy, or home and place of discipline, for females who have given way to sins of impurity.

*History.*—In 1272 Bernard, of Marseilles, induced several who were leading impure lives to give up their evil ways, and to live together under rule, calling themselves Penitents of St. Mary Magdalene.

1492.—Tifferen converted many prostitutes, and formed the order of Penitents of St. Mary Magdalene at Paris. [Penitents, Orders of.]

1641.—Eudes induced some ladies to give themselves to the work of reclaiming the fallen, and from these the Penitentiaries of the Good Shepherd were formed.

1758.—The Magdalen Hospital in London was founded.

1807.—The London Female Penitentiary.

1849.—Clewer House of Mercy.

1851.—The Church Penitentiary Association was formed by Bishop Armstrong. This has now houses in connection with it containing 1,100 penitents.

1854.—The London Diocesan Penitentiary, Highgate, was founded by Bishop Blomfield.

*How Supported.*—By voluntary contributions and by the work of the penitents, with the exception of the Magdalen Hospital, Streatham, which has an endowment of £3,500 per annum. Contributions are gladly received at any of the Penitentiaries.

*How Managed.*—By a council, warden or chaplain, and self-devoted women, *i.e.* women not receiving a stipend: the bishop of the diocese being Visitor. In the Magdalen Hospital the matrons are paid. As the great object is to bring the women to penitence, and to build them up in the Christian faith, a warden or chaplain is appointed to superintend the religious instruction, and to conduct the chapel services. A chapel is necessary in every Penitentiary.

*Admission.*—By application to the warden or lady-in-charge. The penitent before admission must be free from infectious or contagious disease, and likely to earn her living after her course of training.

*Training.*—The penitents are generally detained two years. In some cases a longer period is necessary. At first, owing to weak health and idle habits contracted, they can do very little work; but gradually, according to conduct and health, they are taught needlework, laundry-work, and housework. One object being to form regular habits in the girls, everything is done according to a fixed time-table. On entering, the girl is supplied with clothes belonging to the Penitentiary, the colour of the dress worn varying according to the progress made in the house. When ready for service or other employment a suitable outfit is provided. The girls, after leaving, can always find a friend in the warden or in the ladies at the Penitentiary. It is found that on an average 74 per cent.

of those who finish their course of training are permanently reclaimed.

**Penitentiary Priests** were early established in some of the Churches of the East for the purpose of hearing the confessions of the lapsed and giving them instruction. The office was abolished by Nectorius of Constantinople in A.D. 391. Though not established in the Western Church in early times, it was introduced in the twelfth century, and a canon of the Lateran Council, A.D. 1215, enjoins the appointment of a penitentiary in every diocese.

**Penitents.** [PENANCE.]

**Penitents,** ORDERS OF.—A name applied to certain fraternities in Italy and elsewhere who profess to do public penance at certain times in the year, and are distinguished from other religious brotherhoods by the shape and colour of their dress. The White Penitents, the most ancient order of this class, were instituted about 1260 by a friar of Perugia, who proclaimed that the wrath of God was about to fall upon the city, and could only be appeased by a general repentance. His auditors clothed themselves in sackcloth and went round the city in procession, chastising themselves with whips to expiate their sins. The Order of Black Penitents was instituted in 1488 by some Florentines for the purpose of tending criminals during imprisonment and before their death, and giving them decent burial, and also of burying all who were found dead in the streets. There are other orders of penitents distinguished by different colours, though in rules they follow one or other of the orders already mentioned.

The name has also been given to orders established for penitent women, as:—

*Penitents of St. Magdalen.*—An order established in 1272 by Bernard, a citizen of Marseilles. [See PENITENTIARIES.]

*Penitents of St. Magdalen, Congregation of,* at Paris, owed its origin to the preaching of a Franciscan, about 1492. Charles VIII. gave a palace for the use of this order, but it was removed to St. George's Chapel in 1572. It was originally established for the purpose of rescuing the fallen, but afterwards became simply a nunnery.

*Penitents of the Name of Jesus.*—A congregation of women at Seville, founded in 1550. It is divided into three parts—one for nuns, another for novices, and a third for those who are under correction.

*Penitents of Orvieto.*—An order of nuns instituted by Antonio Simoncelli, and erected in 1662 into a monastery for the reception of those who had led a sinful life, and wished to devote themselves to the service of God.

**Penn,** WILLIAM [*b.* in London, Oct. 14th, 1644; *d.* at Ruscombe, Berkshire, July 30th, 1718], son of Sir William Penn, the Admiral; a celebrated Quaker. He went to Christ Church, Oxford, and was there converted to Quakerism by the preaching of Thomas Loe, which took such a hold upon his mind that he and some fellow-students were accustomed to hold prayer-meetings together, and attempted to prevent the wearing of surplices in the University by tearing them away from the students. For this they were expelled, and Penn was sent by his father, in 1662, to France, and studied at Paris and Saumur, whence he proceeded to Turin for a short time. He returned to England in 1664, and became a student at Lincoln's Inn; but was despatched to Ireland two years later to manage his father's estates in the county of Cork. His Quakerish tendencies were here strongly developed, and he quarrelled with his father because the latter desired him to take off his hat in the presence of royalty, which Penn persistently refused to do. In 1668 he published *The Sandy Foundation Shaken,* in which he attacked the doctrine of the Trinity as usually received, and of the mediation of Christ, and for which he was imprisoned in the Tower. He was released through the intervention of the Duke of York; but was again arrested in 1670 for breach of the Conventicle Act, and sent to Newgate for six months. His father had died leaving him a large annuity, with which he visited Holland and Germany in the cause of Quakerism, and afterwards obtained a grant from the Crown of land in America on which to found a Quaker settlement. He and his friends started in August, 1682, and the colony of Pennsylvania, on the Delaware, was founded, of which they immediately set to work to build the capital, Philadelphia. The form of government, which had been framed in England, was accepted by the freemen of the province, and a bond of friendship established with the natives, which was in no way broken for more than seventy years. The colony seemed in a fair way of prosperity, and during the two years after it was established about fifty ships arrived, bringing English, Dutch, and German emigrants. Penn returned to England in 1684, and after the death of Charles II., became very intimate with James II., insomuch that he was suspected of Romish tendencies, and on several occasions arrested; after the Revolution he was accused of complicity in a plot to restore the late King, and forced to live in retirement. He made a second expedition to Pennsylvania with the intention of changing the proprietary governments to regal ones, but abandoned the design and returned to England, much encumbered with debt; he spent his last years at Ruscombe.

**Pennaforte,** RAYMOND DE, Chaplain to Gregory IX., was born at Barcelona at the end of the twelfth century, being descended from the kings of Arragon. He studied at Barcelona and Bologna, and entered the

Dominican Order, of which, in 1238, he was made General; but resigned the office afterwards in order to become a missionary to the Moors and Jews. He became Confessor to Pope Gregory in 1230, at whose orders he drew up the sixth collection of Decretals. He also wrote *Summa Casuum Penitentiæ*, which was printed at Rome in 1603. He died in 1275, and was canonised by Pope Clement VIII.

**Pennefather,** Rev. W. [Mildmay.]

**Penry,** John [*b.* at Cefnbrith, in Brecknockshire, Wales, in 1559].—He was educated as a Roman Catholic, but during the years which he spent at Cambridge, and subsequently at Oxford, he adopted Puritan views, and took the degree of M.A. At Oxford he was ordained priest, but got himself into trouble with the bishops in consequence of the somewhat unorthodox nature of his opinions, and the dissatisfaction was increased by a plea which he published for the preaching of the Gospel in Wales. In 1588 he published various tracts, and in the same year appeared the first book written by "Martin Marprelate." [Marprelate Controversy.] The author was supposed to be Penry himself, but it is probable that he was only the publisher, and that the author was Henry Barlowe; but so much suspicion attached to him that, in 1589, he fled to Scotland, and did not return for three years. Meanwhile he had become a Separatist, and as this caused him to be regarded as dangerous to the Church, he was arrested and imprisoned in March, 1593. He was tried on a charge of treason, and though there was no evidence forthcoming to prove that he was the author of the "Martin Marprelate" book, passages in his diary were so distorted as to look like proofs, and he was hanged at St. Thomas-a-Watering, London, May 29th, 1593.

**Pentecost.**—Among ancient Christian writers the term signifies sometimes the whole time between the Easter and the Whitsun Festivals, and sometimes the latter festival alone. The whole period of fifty days, being kept in honour and memory of the Saviour's Resurrection, was a time of more than ordinary joy, and it was a custom of very general observance to worship standing, instead of kneeling, during the whole of this space, to mark its joyful character. At a later period the Fast of the *Rogation Days* was introduced, modifying the ancient custom in the Church of excluding fasting from this season. [Whitsuntide.]

**Pentecostals.**—Oblations made to a cathedral, at Whitsuntide, by the inhabitants of the diocese.

**Perambulation of Parishes,** or **Beating the Bounds,** is a custom, still surviving in some parts of England, of making a formal progress round the boundary of the parish during Rogation week. [Rogation.] The practice is derived from the annual processions at this season, originated by Mamertus, Bishop of Vienne [A.D. 460], for the purpose of imploring God's blessing on the freshly-sown seed. At the Reformation all religious processions were abolished except these, an injunction of Queen Elizabeth providing "that the parishioners shall, once in a year, at the time accustomed, with the curate and the substantial men of the parish, walke about the parishes, as they were accustomed, and at their return to the church make their common prayers." No service was, however, appointed, but it was enjoined that "the curate . at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of Psalm civ., *Benedic anima mea.* At which time also the same minister shall inculcate this and such like sentences :—*Cursed be he that translateth the bounds and doles of his neighbour*, or such other order of prayer as shall be hereafter appointed."

**Perfect.**—A term applied in the early Church to those who had received full instruction in the Christian religion, and were admitted to a participation in the Holy Eucharist. Converts were called "imperfect"; catechumens of some standing became "more perfect"; and at the end of their probation were admitted into the number of the "perfect."

**Perfecti** or **Boni Homines.**—This was a name given to several monastic orders, both in England and on the Continent. Thus an order founded in the eleventh century, at Vincennes, transferred in 1584 to the Minims; several Portuguese houses who sent missionaries to India and Asia Minor, and an English order of the thirteenth century, all bore this name. In the thirteenth century the stricter Catharists assumed the name of Perfecti. They held the Manichæan doctrines, and resembled the Paterines [q.v.]. A Council was held at Lombez, in southern France, in 1165, to condemn the Perfecti.

**Perfectionists.** — Those who believe that it is possible to attain to actual perfection in this life. There are four classes of Perfectionists:—[1] The Roman Catholics, who teach that a man may, by obedience, become free from all mortal sin, though still subject to fall into venial sin; and even this tendency may be done away through the special favour of God. [2] The Wesleyan Arminians, who teach *Christian perfection*, namely, the fulfilment of the Law by faith and love, through the grace of God, though the infirmity of the body prevents it from being absolute in the eyes of men. [3] Many Quakers, who say that in souls justified by God "the body of death and sin comes to be

crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the Evil One, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect." Yet this theory does not preclude the possibility of attaining to a higher degree of perfection, nor of falling away from a state of grace. [4] The Oberlin school of theology, who say that perfection is to be reached by a life of implicit obedience, which effectually prevents the possibility of sin, since virtue and sin cannot exist in the same soul at the same time. The Calvinists and Lutherans absolutely reject the theory of Perfectionism.

The name "Perfectionist" has also been given to a modern sect established in North America by John Humphrey Noyes, in 1845. Noyes was an independent preacher in New Haven, who gave out that he discovered from St. Paul's Epistles that all Christian religions were wrong, so started a new Church. There are now three settlements of this sect, the largest at Oneida Creek, where he first preached, and two smaller ones at Brooklyn and Wallingford. The views of this sect are, that all men are wholly good or wholly evil, and that all actions are wholly righteous or wholly wicked. They hold that they themselves are sinless, and are reconciled to God, that man and woman are entirely equal, and that all goods are common. As they are "perfect," and can commit no sin, no positive religion is needful for them, and their church has been described as "a chapel, a theatre, a concert-room, a casino, a working-place, all in one, being supplied with benches, lounging chairs, work-tables, a reading desk, a stage, a gallery, and a pianoforte." The system of "free love," or "complex marriages," has been established, which has led to an abolition of monogamy and the marriage bond. The sect is also known as the "Bible Communists" and "Free Lovers," and is in many points similar to the PRINCEITES [q.v.].

**Pericopæ.**—Portions of the New Testament appointed to be read in the ancient Christian Church on Sundays and festivals. Some say that the selection was made as early as Apostolic times, while others fix the time as the fourth century, and some even as late as the eighth century. The custom corresponds with the Jewish *Parashas* and *Haphtarahs*. The *Parashas* were fifty-four sections, into which the Law was divided, so that the whole of it should be read during the year. Fifty-four was the greatest number of Sabbaths possible in a year, and when there were a smaller number two portions were read together. The *Haphtarahs* were fifty-four sections chosen from the Prophets, and read in like manner. This is still continued amongst the modern Jews, but the portions of the Prophets now read generally omit the prophecies regarding the Messiah.

The method of selection of the lessons in the Church of England will be found under the head LECTIONARY [q.v.].

In the Roman missal each mass has two Scripture lessons, which are mostly taken from the Vulgate Version.

The Greek Church has special Epistles and Gospels for every week-day as well as every Sunday and Saint's Day.

In the Armenian Church, Scripture reading takes a very important place; from Easter to Pentecost they have three services a day, and portions from the Old and New Testament specially selected for each service.

**Peristerion.**—A dove of gold or silver, suspended over the altar or in the baptistery, of some ancient churches. Later a custom arose of keeping the reserved sacrament in these doves.

**Perjury.**—The taking an oath in order to tell or confirm a falsehood. This was considered a very heinous crime, both by the heathens and Jews, and among Christians is to be looked upon with great abhorrence, as it is treating God with irreverence, denying, or, at least, ignoring His omniscience, profaning His name, and violating truth.

**Perpetua,** ST.—One of five catechumens who were seized at Carthage in the third century during the persecution of Severus. She had three young men (Revocatus, Saturninus, and Secundulus) and one woman (Felicitas) as fellow-sufferers. She was offered liberty if she would give up her faith, and to refuse was doubly hard in that she was the mother of an infant whom she would be obliged to leave to the mercy of her enemies. Her mother was a Christian, her father still a heathen, and he used to come to the prison day after day to urge her to recant. While they were in prison, the priest was, at first, allowed to come and see them, and took the opportunity of baptising them there. A few days after Perpetua was thrown into a dark dungeon, but was allowed to have her baby with her, which she declared turned the dungeon into a palace. When her father heard that the trial was coming on, he made one more attempt to persuade her to save her life, but to no purpose, and sentence of death was pronounced. Her child had been taken to her father's house, and the day before her death she sent a message that she wished to see it once more, but he would not grant her request. The authorities had decided that the five prisoners should be torn to pieces on an approaching festival. It was the custom in Carthage at that time to dress their victims, the men as priests of Saturn, the women as priestesses of Ceres, before they were thrown to the wild beasts. But these five protested so earnestly against such an insult that the officers yielded, and

Perpetua, having been tossed by a bull several times, was led into the centre of the arena, and there despatched by the sword of a gladiator, she herself guiding his aim. A festival in her memory has been kept since the days of Gregory the Great on Mar. 7th. The "Acts of St. Perpetua," said to have been written for the most part by herself, are still extant.

**Perpetual Curate.**—The curates called *perpetual* are the ministers appointed to take charge of a parish where there is no spiritual rector or vicar, but where the tithes belong to a lay rector or impropriator, who is bound to provide a curate, canonically instituted and inducted. The curates by this means become so far *vicars* that they cannot be removed at the pleasure of the appropriator, nor without the revocation of their licence by the ordinary. An Act passed by the instrumentality of Bishop Wilberforce provided that perpetual curates should henceforward receive the title of "vicar," and hence the name has now almost disappeared.

**Perrone,** Giovanni, D.D. [*b.* at Chieri, Piedmont, 1794; *d.* at Rome, Aug. 29th, 1876]. He studied and took his degree at Turin, and went to Rome, where he entered the Society of Jesus, by which he was sent to Orvieto in 1816 as Professor of Theology. He was appointed in 1823 to the same post at the Roman College, which he held for fifty years, except when in charge of the College of Ferrara, from 1830 to 1833, and Rector of the College of Rome, from 1853 to 1856. In the controversy concerning the Immaculate Conception he took a leading part, before the Bull *Ineffabilis Deus* was issued in 1854; and he also took the side of the Ultramontanists at the Vatican Council of 1869. The great influence which his learning and powers of rhetoric had in the Roman Church was largely increased by his being a member of most of the Papal congregations on doctrine and discipline. From 1848 to 1850 Perrone visited England with some of his pupils. He published his system of dogmatic theology in two books—[1] *Prælectiones Theologicæ quas in Collegio Romano Societatis Jesu dabebat*, and [2] *Prælectiones Theologicæ in Compendium redactæ* — from which the present system has been for the most part adopted. Another of his leading works is *De Immaculato B. V. Mariæ conceptu: an dogmatico decreto definiri possit.*

**Perronet,** Edward, son of an English clergyman, a preacher first under Wesley, then an Independent, author of some hymns, among which "All hail the power of Jesu's name" still holds a place in popular esteem. He died in 1792.

**Persecutions.**—The causes of persecution in religious history are manifold and complicated. The Lord Jesus Christ was persecuted by the Pharisees because He exposed their hypocrisy, and by the Jews in general because He ran counter to their prejudices. These causes produced a like treatment of His Apostles; and the ignorance of the heathens was another cause of persecution: the Christians were confounded by them with the rebellious Jews, and indiscriminately persecuted. Thus the historian Suetonius says that Christ excited the Jews to frequent tumults. Furthermore, Gentile superstition came to the increase of persecution: the heathens could not endure a sect which aimed at the destruction of the worship of their gods. The Jews frequently escaped rough treatment simply because, though they practised their own rites, they let those of the heathens alone. But this was exactly what the Christians would not do. They boldly called on men "to turn from their vanities and serve the true God alone." Thus it was that they were called "Atheists," as enemies of the gods. And so all calumnies among them were believed by the superstitious: they burned Rome, made nightly conspiracies, ate human flesh, worshipped an ass's head, committed adultery, incest, infanticide. The base heresies of the Nicolaitanes, Carpocratians, and others, sometimes gave colour to the slanders. But another cause, which influenced some of the best and wisest of the Emperors, was found in political ideas. The Gentile religion was interwoven with the State; and men like Trajan, who conscientiously believed it their duty to uphold existing institutions, regarded Christianity as a hostile, and therefore a dangerous, principle. Its professors were denounced as the enemies of kings, of laws, and of the human race.

The persecutions in the New Testament were [1] about Stephen, [2] by Herod Agrippa (Acts xii.), [3] those stirred up by the Jews against St. Paul, [4] those raised by heathens who saw that their gains were endangered (Acts xvi. and xx.).

In Ecclesiastical History there are commonly reckoned ten persecutions. They are the following; notices of each will be found under their several names:—

| Persecution of:— | Date. | Chief Sufferers. |
|---|---|---|
| 1.—Nero | 64–68 | St. Peter and St. Paul |
| 2.—Domitian | 95–96 | Consul Flavius Clemens (St. John sent to Patmos) |
| 3.—Trajan. | 105–117 | Symeon of Jerusalem; Ignatius of Antioch |
| 4.—Marcus Aurelius | 166–180 | Justin Martyr; Polycarp |
| 5.—Septimius | 202–211 | Perpetua and Felicitas |
| 6.—Maximian | 235–238 | |
| 7.—Decius. | 250–253 | Fabian of Rome; Alexander of Jerusalem |
| 8.—Valerian | 257–260 | Xystus of Rome; Cyprian of Carthage |
| 9.—Aurelian | 275 | Execution of Edict prevented by death of Emperor |
| 10.—Diocletian | 303–305 | Anthimus of Nicomedia; St. Alban |

The accession of Constantine the Great, the first Christian Emperor, put an end to the persecutions of Christianity by the Empire. Would that no more needed to be added to this article. But Christian history has to record that persecution has been used as a weapon age after age for enforcing obedience to that form of religion which is strongest. The Arian controversy, which began the reign of Constantine, was the signal for persecution, now by the Arians, now by their opponents. "Toleration," it has been well said, "was the last Christian virtue to be learned." It was argued that as error of opinion leads to disorganisation of society, to moral evils, and (in early opinion) to everlasting perdition, such error must be put down like any other offence against the well-being of the commonwealth. The barbarous nations who broke into the Roman Empire and destroyed it were frequently persecutors. Thus the Vandals, both in their heathen days, and also after they had embraced the Arian faith, desolated the Church, and persecuted those who remained faithful to the ancient creed to death. The English, on arriving as heathens in this country, persecuted the Christian Britons, destroyed their churches, and drove them into the mountains. The cruelties of the Mahometans when they began their career of conquest were terrible and remorseless. "The Koran or the sword" was their sole alternative to all who fell into their power. During the Middle Ages all movements in the direction of freethought were regarded by the dominant religion as warfare against the Kingdom of God. The persecutions of the Waldenses and Albigenses, and the establishment of the Inquisition, are described in their places, as are also the Hussite wars, the persecutions of the Lollards, and the fires of Smithfield in the reign of Queen Mary. On the accession of Elizabeth the tables were turned, and the spirit of persecution was directed against the Roman Catholics, who were proceeded against as traitors to the State, and fined and imprisoned for not attending the established worship. Cases also occurred occasionally of the infliction of death for heresy, a penalty inflicted by Elizabeth upon both Baptists and INDEPENDENTS [q.v.]. There were those who left England for America in order to secure "freedom to worship God;" but even these in turn became persecutors both of those who preferred Episcopacy to Independency, and also of the Quakers. The same spirit showed itself on both sides in England in the days of the Commonwealth and of the Stuarts; and the history of the Scottish Covenanters is a touching narrative of persecutions bravely endured. The Act of Toleration may be said to have put an end to persecution as a legalised instrument in England, but the spirit will hardly be eliminated from mankind, except as human nature itself is altered by the influence of the Gospel of Christ.

**Perseverance.**—Continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance and progression in a state of grace. This doctrine caused a considerable dispute between the Arminians and Calvinists, and the arguments of the Calvinists in its favour were as follows:—That the perfections of God, His love, faithfulness, wisdom, and power, are such that He would not be likely to condemn His people to everlasting perdition. That since Christ has united His people to Himself and died for them, and lives to make intercession for them, their falling would make His work vain, and is accordingly derogatory to the Divine glory. That man is upheld, not by his own power, but by the power of the Holy Spirit, which enlightens and confirms him, and enables him to persevere. In answer to these arguments the Arminians brought forward the denunciations in Scripture against apostles, and the prophecy that some would eventually fall from grace, and said that the doctrine precludes the use of means, and gives encouragement to presumption and false security.

**Persia,** RELIGION OF.—The religion of Persia, until it fell into the hands of the Arabs in 651, has been described in the article PARSEES [q.v.]. Then the greater part of the population embraced Mohammedanism: Persia developed that special branch of Islamism which is mystical, and is seen under the form of DERVISHES [q.v.]. Their founder, Meolana, was born at the beginning of the fourteenth century; there are now thirty-six dervish sects spread in the surrounding countries. It is a most powerful sect, both in the Ottoman and Persian empires. The Sultan is never deemed as fully invested with the imperial power till he has received the sword from the successor of Meolana Jelalu-d-hin, and at the present time the Caliphate seems to be within its grasp.

Persia has been the scene of many missions: Nestorian and Roman Catholic missions, which have left little trace behind them; in the middle of the last century a Moravian mission, which was unsuccessful; and in this century more successful efforts are being carried on by means of the Church Missionary Society.

**Persons** or **Parsons,** ROBERT, an English Jesuit, was born at Nether Stowey, near Bridgewater, in Somersetshire, in 1546. He studied at Oxford, but, having become a Roman Catholic, went to Rome in 1574, where in the next year he entered the Society of the Jesuits. In 1580 he came to England with Campian; but when the latter was arrested, in 1583, Persons returned to Rome, though he still continued to manage the English mission. In 1587 he was made the first Rector of the English College at Rome, and in the next year went to Spain to make preparations for the furtherance

of the Jesuits in England in case the Armada should succeed. He founded several schools for the training of English priests, and aided the secular clergy. He died at Rome in 1610. He is said to have been indefatigable, wily, of a hot temper and rough behaviour. He wrote many books, of which we may mention—*A Christian Directory Guiding Men to Eternal Salvation; A Conference about the next Succession to the Crown of England*, which appeared in two parts—the first for the chastising of kings, etc., and the second to prove the right of the Infanta of Spain; and *A Treatise of the Three Conversions of the English from Paganism to Christian Religion*, published under the name of N. D., *i.e.* Nicholas Doleman.

**Pestalozzi,** Johann Heinrich [*b.* at Zurich, Jan. 12th, 1745; *d.* at Brugg, Aargau, 1827].—A great educationalist. His father was a physician, but died soon after his son's birth, and after various experiments, Pestalozzi applied himself to farming, with the intention of improving the condition of his farm people by education. His schemes failed, and after fifteen years he became deeply involved in debt, having been unsuccessful in his business. To pay off the debt he wrote a novel, *Leinhardt und Gertrud*, which soon became popular, and for which he received a gold medal from the Agricultural Society of Bern. Other novels followed, and he started a periodical, the *Swiss Journal for the People*. He made other attempts for the education of the poor, and founded a school for orphan children, in what had formerly been an Ursuline convent in Unterwalden. He suffered from a want of books and efficient teachers, and in less than a year the convent was turned into a hospital for Austrian soldiers. A school at Burgdorf was more successful, but that also failed after a time. For this school he wrote *How Gertrude Teaches her Children*, a work which has become very celebrated. In 1804 he was invited by the inhabitants of Yverdun to open an educational institute there. This institution soon gained a world-wide reputation, and pupils came to it from Germany, Russia, and America, and carried back his method to their own countries.

Mr. R. H. Quick says, in his *Essays on Educational Reformers* [page 177]: "The life of the Pestalozzian institutions had been the love which the old man had infused into all the members, teachers as well as children; but this life was wanting at Yverdun. The establishment was much too large to be carried on successfully without more method and discipline than Pestalozzi, remarkable, as he himself says, for his 'unrivalled incapacity to govern,' was master of . Pestalozzi was mad with enthusiasm to improve elementary education, especially for the poor, throughout Europe. His zeal led him to announce his schemes and methods before he had given them a fair trial; hence, many foolish things came abroad as Pestalozzianism, and hindered the reception of principles and practices which better deserved the name. His highly active imagination led him to see and describe as actually existing whatever he hoped sooner or later to realise. The enemies of change made the most of his mistakes, and his institution came to a speedy and unhonoured close. When the old man died at the age of eighty, he had seen the apparent failure of all his toils. He had not, however, failed in reality. It has been said of him that his true function was to educate ideas, not children, and when, twenty years later, the centenary of his birth was celebrated by schoolmasters, not only in his native country, but throughout Germany, it was found that Pestalozzian ideas had been sown, and were bearing fruit, over the greater part of Europe."

Pestalozzi himself says, in his *Letters on Early Education*: "Why have I insisted so strongly on attention to early physical and intellectual education? Because I consider these as merely leading to a higher aim, to qualify the human being for the free and full use of all the faculties implanted by the Creator, and to direct all these faculties towards the perfection of the whole being of man, that he may be enabled to act in his peculiar station as an instrument of that All-wise and Almighty Power that has called him into life."

Pestalozzi adopted the system of teaching from objects, and proceeding from the concrete to the abstract; he introduced graduation in writing, and strove to educate rather than instruct children. He believed in the system of mutual instruction, and set the elder children to teach the younger. His system is much used in the present Kindergarten schools.

**Petavius** or **Petau,** Dionysius.—A Roman Catholic theologian [*b.* at Orleans, 1583; *d.* at Paris, 1652]; he early became a member of the Order of Jesuits, and lectured on rhetoric at Rheims and La Fléche. In 1621 he was appointed Professor of Theology at Paris, and became well known as a scholar and critic; he published *De Doctrina Temporum*, in 1627, a valuable book on chronology. In consideration of this work, Philip IV. invited him to Madrid as Professor of History, and at the same time Pope Urban VIII. invited him to Rome. Petavius declined both offers, and spent the remaining years of his life at the Jesuits' College of Clermont, in Paris, where he wrote his *Rationarium Temporum*, *De Photino Heretico*, and *De Theologicis Dogmatibus*. This last was his most famous work, but he left it unfinished.

**Peter,** Festivals of.—There were formerly four festivals of St. Peter kept:—[1] June 29th, the day on which SS. Peter and

Paul are supposed to have been martyred at Rome, the former by crucifixion with his head downwards, the latter by beheading. This is the oldest of the feasts of the Apostles, having been observed since the fourth century. [2] Feb. 22nd, the festival of St. Peter's Chair at Antioch. Though there is no account in the Bible of the foundation of the church at Antioch, it is generally believed to have been the work of St. Peter, who established his episcopal chair first in this place. [3] Jan. 18th, St. Peter's Chair at Rome. Celebrated in honour of St. Peter's fixing his episcopal work there after seven years at Antioch. [4] August 1st, St. Peter's Chains, or St. Peter ad Vincula, the day on which the Roman Catholics honour his chains, and commemorate his miraculous deliverance from the hands of Herod Agrippa. The 1st of August was probably the day on which the church on the Esquiline Hill was dedicated to St. Peter in Chains. It was built by Eudoxia, wife of Valentine III., about the middle of the fifth century.

**Peter Lombard.** [LOMBARD.]

**Peter Martyr.** [MARTYR.]

**Peter of Lampsachus,** ST.—A Christian martyr who was seized by order of the Emperor Decius in 249, at Lampsachus, a city on the Hellespont. The Pro-Consul Optimus tried to persuade him to offer sacrifice to Venus, promising that by so doing he should save his life. Peter refused, and Optimus ordered that he should be broken to pieces on a wheel. It was done slowly, and although he was in the most horrible tortures, the martyr's courage was undaunted. A few days after, three of his companions were brought before Optimus, and the same alternative was offered them—apostasy or death—and they all chose the latter. But one of them, Nicomachus, whilst he was on the rack, cried out that he was ready to sacrifice to the gods. He was immediately released and given full liberty. A few moments after, however, he fell down dead. The other two, Andrew and Paul, were given another chance of saving their lives, but remained firm. The Governor thought that he would be able in time to persuade them to sacrifice as he wished, and was willing to put off sentence of death, but the mob was so fierce against them, and so eager for their blood, that Optimus was afraid to delay. He handed them over to the infuriated populace, by whom they were stoned to death.

**Peter the Hermit** was born at Amiens in the middle of the eleventh century. He went to Jerusalem in 1093, and, seeing the deplorable condition of the Christians, on his return to Europe preached the first crusade, persuading most of the princes of Europe to join him. He was made the head of the enterprise, and had about 40,000 foot, besides cavalry, under him; but the people were too enthusiastic to wait for a regular army. They landed in Constantinople in 1096, and went thence to Bithynia, where they were defeated, and but 3,000 returned to Constantinople. He was present at the siege of Jerusalem in 1099, and was left Vicar-General there for a time; but afterwards returned to France, and died in 1115 in the monastery of Neu Montier in Liége.

**Peterborough,** BISHOPRIC OF.—It was not till the reign of Henry VIII. that Peterborough had a bishop of its own; it had possessed a most important Benedictine Abbey, and at the dissolution, the last Abbot, John Chambers, became its first Bishop. It had hitherto formed part of the great See of Mercia. It is said that the abbey was spared when it was surrendered, on account of its being the burial place of Catharine of Arragon. The present cathedral is the third minster that has been erected on the same spot. The first was built in the seventh century (commenced about 655) by Peada, the son of Penda, who died before its completion; this was the first monastic establishment of central England. Its site was the little village of Medeshamstead, called afterwards, from the patron saint of the abbey, Burgh St. Peter. On the completion of the building, it was hallowed in the names of St. Peter, St. Paul, and St. Andrew by Deusdedit, Archbishop of Canterbury, and other prelates, in the presence of Wulfere, who had succeeded his brother Peada. Saxulf was its first abbot. This abbey was entirely destroyed in 870 by the Danes, under Hubba, in the time of the seventh abbot, Hedda, who was killed in the attack with all his monks, said to number upwards of eighty. About a century later King Edgar, with Athelwold, bishop of Winchester, as architect, commenced the building of the second church; this structure suffered much from another Danish attack in the eleventh century, and in 1116 was accidentally destroyed by fire. Two years later the present structure was commenced, which took in all nearly one hundred and twenty years to complete, and was then consecrated in 1237 by the Bishops of Lincoln and Exeter, The choir had been ready for service in 1143, and was built by Abbot Martin de Bec; the east transept was built by Abbot William de Waterville [1155–1177], the nave by Abbot Benedict [1177–1193], who also built part of the west transept. The original fabric remains, with additions, but no great alterations. At the time of the consecration much that we now see had not been erected, viz. the bell tower, the western spires, the new building at the east (often erroneously called the Lady Chapel), built in the fifteenth and sixteenth centuries by Abbots Ashton and Kirton, and the lantern tower. With the exception of Norwich Cathedral, Peterborough is the grandest

Norman church left in England. The great feature of the building is the west front: the date of its erection is not on record, but as it is in the best style of Early English, it was probably completed not long before the consecration of 1237. There was a chapel dedicated to St. Thomas-à-Becket, rich in his relics, brought hither from Canterbury by Abbot Benedict, who was a monk of Christ Church at the time of the murder. On not a few occasions has the Sovereign been entertained at the abbey at a great cost; Stephen, Henry III., and Edward I., and their queens, Edward II., Edward III., and the Black Prince, were all among its royal visitors. Catharine of Arragon was buried in the north choir aisle, in 1536, and Mary, Queen of Scots, in the south choir isle, in 1587, but her remains were removed to Westminster in 1613. In what is called the "new building" is preserved a very curious coped stone monument, having on each side six carved figures in monastic dress: it is said to have been erected by Godric, Abbot of Crowland, as a memorial of Abbot Hedda and his monks. In 1882 the condition of the lantern tower was discovered to be highly dangerous, and it was found that no expedients for patching up and trying to preserve the tower in its existing state would be of any avail, so that it became necessary to reconstruct the whole of it. The work of taking down the tower commenced on April 5th, 1883, under the direction of Mr. J. L. Pearson; then it was found that the piers which support the lantern must also be rebuilt. In the excavations made, remnants of the Saxon foundations of the first minster were met with, and also stones which had formed part of the original Norman tower. The "chief cornerstone," as it was called, was laid on May 7th, 1884, with masonic honours, by Lord Carnarvon as Pro-Grand Master, in the name of the Prince of Wales as Grand Master, of the Freemasons. The work of rebuilding is still progressing.

The income of the See is £4,500. There is an assistant bishop, a dean, three archdeacons, four canons, three minor canons, and twenty-four honorary canons. The diocese comprises the entire counties of Leicester, Northampton, and Rutland, with portions of counties adjacent, and contains 571 benefices.

List of Bishops of Peterborough.

| | Accession. | | Accession. |
|---|---|---|---|
| John Chamber | 1541 | White Kennett | 1718 |
| David Poole | 1557 | Robert Clavering. | 1729 |
| Edmund Scambler | 1560 | John Thomas | 1747 |
| Richard Howland | 1585 | Richard Terrick | 1757 |
| Thomas Dove | 1601 | Robert Lambe | 1764 |
| William Piers | 1630 | John Hinchcliffe. | 1769 |
| Augustine Lindsell | 1633 | Spencer Madan | 1794 |
| Francis Dee. | 1634 | John Parsons | 1813 |
| John Towers | 1639 | Herbert Marsh | 1819 |
| Benjamin Laney | 1660 | George Davys | 1839 |
| Joseph Henshaw | 1663 | Francis Jeune | 1865 |
| William Lloyd | 1679 | William Connor Magee | 1868 |
| Thomas White | 1685 | | |
| Rich. Cumberland | 1691 | | |

**Peters,** Hugh [*b.* 1599; hanged, 1660]. —An English Nonconformist, who, having preached in Holland and America, returned to England in 1641, joined the Puritan party, and was hanged at the Restoration as a regicide. He wrote in prison *A Dying Father's Last Legacy to an Only Child.*

**Peter's Pence.**—The tax paid annually to the See of Rome by England and other countries, and supposed to have been originated either by Offa, King of Mercia, or by Ina of Wessex, for the support of a college in Rome for the education of English clergy. The tax was at first fixed at a penny, to be paid by every family; but was afterwards demanded only from those possessed of a certain fixed income; it was collected upon the feast of St. Peter ad Vincula. Much dissatisfaction was caused by the exaction of payments by the bishops, who were deputed to collect the money, and laws were passed laying a heavy penalty not only on those who refused to pay, but on the bishops in case they should neglect to deliver up the money given into their charge. The custom of collecting Peter's Pence became general in Poland, and was introduced into Prussia and Scandinavia, though the Papal Legates could never succeed in getting it paid regularly; and Gregory VII. tried to exact it from France and Spain, but without success. In England it seems to have been paid more or less regularly till the reign of Henry VIII., but for some time before it had only been regarded as a charity, and was not enforced from the people.

**Petrobrusians.** — Followers of the heretic Peter of Bruys, who was burnt at St. Gilles about A.D. 1125. The only authorities from which any knowledge of the sect can be gained are a passage in Abelard, and a book by Peter the Venerable, *Adversus Petrobrusianos Hæreticos.* Peter de Bruys appears to have been an ecclesiastic holding some benefice in the south of France, where he first began to publish his heresy, and gained many followers among the Cathari at Arles and elsewhere; afterwards he preached with great success at Narbonne and Toulouse, but was eventually seized and condemned to death. He professed the desire to restore Christianity to its original purity, and accepted the Gospels, to which he would only grant a literal interpretation; the Epistles he partly rejected, and only granted to them a derivative authority. He would not allow infant baptism; declared that the Church being invisible, no buildings are necessary as places of worship, for the Church exists only in the hearts of the people; denied not only the Real Presence in the Eucharist but also that any sacramental character is attached to it, and regarded it simply as a historical incident in Christ's life. He objected to elaborate ritual of any kind, to prayers for the dead,

and to music as a part of Divine Worship; and he abhorred the adoration of the cross, as being the instrument of our Lord's torture. After his death the sect continued to flourish for some time, but finally became merged in that of the Henricians.

**Pew,** READING. [DESK.]

**Pews,** or enclosed seats in church, were not known till after the Reformation, and until the seventeenth century were only used by the patron of the church. The earliest pew for the congregation remaining, whose age is determined by the appearance of a date, is in the north aisle of Geddington St. Mary, Northamptonshire, and bears the date 1602. From this time they became more universal, till the episcopate of Wren, Bishop of Hereford, when they fell into disfavour. In his Visitation he says: "Are all the seats and pews so ordered that they which are in them may kneel down in time of prayer, and have their faces up to the holy table? Are there any close pews in your church? Are any pews so loftily made that they do any way hinder the prospect of the church or chancel, so that they which be in them are hidden from the face of the congregation?" With regard to the last point, it has been stated that high pews were first built by the Puritans, so that they might be able unseen to disobey the rubrics, particularly those enforcing bowing at the name of Jesus, and standing at the Gloria Patri.

The following are the laws concerning the holding of pews:—

No person has a legal right to occupy, in the parish church, any pew or seat exclusively without the permission of the churchwardens, except by prescription or by FACULTY [q.v.].

By immemorial use and by reparation [when repairs have been needed] a prescriptive right to a pew may be established as appurtenant to a particular house within the parish; and if a house to which a pew is so legally appurtenant be let, the occupier is entitled to the use of the pew.

But if it can be shown that the pew was not always connected with that particular house, or that it has at any time been repaired by the churchwardens at the cost of the parish, the prescription cannot be established.

A legal claim to a seat or pew, as an inheritance derived from the original holder, or as appurtenant to land, exclusively of a house or residence, cannot be established.

The distribution of pews and seats, which are not held either by faculty or by prescription, rests with the ordinary; the churchwardens are his officers, and they are to allot them to the parishioners according to their reasonable discretion, taking care to afford suitable accommodation to as many as possible. When a parishioner has been placed in a seat or pew by the churchwardens, or has been suffered for some time to occupy it, he is said to have a *possessory* right in it, which he may maintain against a stranger, but he is liable, when occasion shall require, to be displaced by the churchwardens, who, if more church accommodation be required, may make a different distribution of the pews or seats, so as to supply the deficiency; but if they do so capriciously, and without just ground, the ordinary will interfere. In these arrangements, therefore, it may be useful that the advice of the minister should be taken; but he has no legal power to interfere.

The erection of a pew or seat by any individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest therein; such interest can be obtained only by a faculty.

Churchwardens must not permit pews or seats to be altered in size, height, or form, etc., at the mere pleasure of individuals.

In a parish church a pew or seat cannot legally be let or sold by any person unless by Act of Parliament: and if a pew or seat be appurtenant to a house, it can only pass with the house to which it is appurtenant. As a general rule, a person not being an occupying landowner in the parish cannot retain to his own use, or acquire a right to, a seat in the body of the church, or in the public aisles or galleries.

**Philadelphian Society** [Gr. *philadelphia*, "brotherly love"].—A sect founded in 1695 by an aged Englishwoman named Jane Lead. She embraced, it is said, the same views as Madame Bourignon. [BOURIGNONISTS.] She was a widow of good family, from Norfolk, and had devoted a great deal of time to the study of the works of Jacob Behmen. [BEHMEN, JACOB.] She wrote many books of a mystical character; one of them is called *The Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made known experimentally to the Author.* She was of opinion that all dissensions among Christians would cease, and the Kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and happiness, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by His divine impulse and suggestions. She declared that this desirable event would come to pass, and that she had a Divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered in one visible, universal Church or Kingdom before the dissolution of the earth. Thus she asserted that her Philadelphian Society was the true Kingdom of Christ, in which alone the Divine Spirit resided and reigned. She died in 1704

at the age of 81. She was greatly assisted in forming her society by Dr. Pordage, one of the Nonjurors, who had afterwards taken to medicine, and who was a great spirit-seer. The Philadelphians helped to spread the doctrines of mystical piety shown in the writings of WILLIAM LAW [q.v.].

**Philip,** LANDGRAVE OF HESSE, called "The Magnanimous" [*b.* at Marburg, Nov. 1504; *d.* 1567]. His father, William, died in 1510, and he was declared of age in 1518. In 1521 he attended the Diet of Worms, and though he had not yet proclaimed himself of any particular religion, he advocated the expediency of giving Luther a safe-conduct, and treated him with kindness. In 1525 he declared himself on the side of the Reformers, and took part in the controversy against the Roman Catholics. He formed the project of bringing about an alliance between the Protestants of Germany and Switzerland, and with this view he convened the Marburg Conference in 1529, to effect, if possible, a reconciliation between Luther and Zwingli. His plans failed, and he was suspected by the Lutherans of sympathy with the Zwinglians. He left Augsburg in 1530, and succeeded in forming the Smalcaldian League. His work prospered, and it seemed as if he might be able to advance the Reformation greatly by his influence and unwearying energy; but this influence was almost forfeited by a marriage with Margarethe von der Saal while his wife was yet living, to which, however, his wife and the great Reformers gave their consent. The matter was kept a profound secret for some time, but when made public the Landgrave found that his authority was lost, and after the Smalcaldian war [1546–7] he was imprisoned by the Emperor Charles V. for five years, through the treachery of his son-in-law, Maurice of Saxony, his people not having sufficient sympathy with him to attempt his release. He was compelled to retract most of his opinions, and helped to reconcile Protestants and Roman Catholics at Naumburg and Worms.

**Philip Neri,** ST. [NERI, PHILIP.]

**Philip,** ST., AND ST. JAMES'S DAY.—This festival is kept on May 1st. St. Philip was martyred at Hierapolis, in Phrygia, by crucifixion, or, according to another tradition, by being hanged to a pillar. St. James, "the Lord's brother," is also surnamed "the Less," to distinguish him from the brother of John, probably from being less in stature or younger in years than his namesake; and "the Just," according to Hegesippus, on account "of his exceeding righteousness." He was hurled from a pinnacle of the temple, and his brains beaten out with a fuller's club [A.D. 62]. No reason is known for coupling these two names, but they are associated in the Sacramentary of Gregory and in the Lectionary of St. Jerome, as in the English Prayer Book.

**Philippists.**—Followers of Philip Melanchthon, and distinguished as endeavouring, but without success, to bring about a union between Protestant bodies, especially Lutherans and Calvinists.

**Phillimore,** SIR ROBERT JOSEPH, BART. [*b.* at Whitehall, Nov. 5th, 1810; *d.* at Henley-on-Thames, Feb. 4th, 1885]. Having taken his degree at Christ Church, Oxford, he became an advocate at Doctor's Commons in 1839, and was called to the Bar in 1841; became Chancellor of the dioceses of Oxford, Salisbury, and Chichester, and Commissary of the Chapters of St. Paul's and Westminster; Judge of the Cinque Ports and Admiralty Advocate, 1855; Queen's Advocate-General, 1862; Dean of Arches, and Judge of the High Court of Admiralty, 1867; Master of the Faculties, 1871; and Justice in the Probate and Admiralty Division of the High Court of Justice, 1875. He early became noted for his success as an advocate in ecclesiastical cases, and took part in all the prominent cases of ecclesiastical litigation which have had so marked an influence on modern Church history, notably that of Archdeacon Denison [1857]; "Poole v. the Bishop of London" [1859]; and the case of *Essays and Reviews* [1862]. His chief works as a legal author are *Ecclesiastical Law of the Church of England* and *Commentaries on International Law*, both of which hold a foremost place among law-books. The second gained for him a membership in the Institute of France.

**Phillpotts,** HENRY, D.D., Bishop of Exeter [*b.* 1778, *d.* 1869], was born at Bridgewater, and was the son of a wholesale brickmaker. He received his education at the College School, Gloucester, and at Corpus Christi, Oxford. In 1795 he was elected a Fellow of Magdalen. On his marriage, in 1804, he gave up his Fellowship, and in 1806 became Chaplain to Dr. Shute Barrington, Bishop of Durham. He first distinguished himself in theological controversy by publishing a defence of an episcopal charge delivered by Dr. Barrington, whose remarks had been attacked by the Roman Catholic historian, Dr. Lingard. Three years afterwards he was made Prebendary of Durham, and held the cure of one of the largest parishes in that city for ten years, when he was preferred to the rich rectory of Stanhope. In 1821 he took his D.D., and in 1825 he entered into controversy with Mr. Charles Butler, the author of *The Book of the Roman Catholic Church*. Dr. Phillpotts published his answer in an octavo volume, entitled *Letters to Charles Butler, Esq., on the Theological Parts of his Book of the Roman Catholic Church, with Remarks on Certain Works of Dr. Milner and Dr.*

*Lingard, and on some Parts of the Evidence of Dr. Doyle before the Committee of the Houses of Parliament.* In the ensuing year Dr. Phillpotts followed up the controversy by the publication of *A Supplemental Letter to Charles Butler, Esq., on some Parts of the Evidence given by the Irish Roman Catholic Bishops, particularly Dr. Doyle, before the Committee of the Two Houses of Parliament in the Session of 1825; and also on Certain Passages in Dr. Doyle's Essay on the Catholic Claims.* In the year 1827, when the question of Roman Catholic Emancipation occupied so much public attention, Dr. Phillpotts published two *Letters to Mr. Canning*, in which he insisted, as he had done before in a *Letter to Earl Grey*, that the claims of the Catholics to political enfranchisement ought not to be conceded "without adequate securities for the Church of England." In 1828 he accepted the Deanery of Chester, and in 1830 became Bishop of Exeter. As the income of the See was only £2,700, he endeavoured to get permission to keep the rectory of Stanhope, worth £5,000 a year, in conjunction with the bishopric. This the Government refused, but suffered him to enjoy his Durham prebend, worth not much less, until his death. In Parliament, from 1830 to 1841, he was a bitter antagonist of the Whig Ministry. He was a most determined opponent of the Reform Bill, Irish Church Reform, National Education, the Ecclesiastical Commission, and the New Poor Law. He was a zealous maintainer of what he believed to be the rights, doctrines, and duties of the Church, and in his zeal involved himself in manifold litigations with both the clergy and laity of Devonshire. The most notable case was that of his refusal to institute the Rev. G. C. Gorham, on the ground of his imperfect belief in the doctrine of baptismal regeneration. [Gorham Case.] The case was decided against him, and he ever after that time refrained from any conspicuous action in the politics of the Church. He was a courageous defender of "sisterhoods" at a time when they were highly unpopular, and took the part of Miss Sellon at Devonport when a fierce outcry was raised against her. He died at Bishopstowe, near Torquay, in his 92nd year. A fortnight before his death he had tendered his resignation of the See, but he died before the legal arrangements were completed.

**Philo.**—A Jew of Alexandria [*b.* probably a few years B.C., *d.* during the reign of the Emperor Claudius]. Of his life nothing is known beyond what can be gathered from his writings. He was of noble family, of the sect of the Pharisees, and was well acquainted with the Old Testament Scriptures, as appears from his numerous writings. About 39 or 40 A.D. Philo was appointed to the head of an embassy sent by the Jews of Alexandria to the Emperor Caligula to petition him for redress from the injustice of the Imperial Governor Publius Avilius Flaccus. The manner in which the ambassadors were treated induced Philo to write his book *Contra Flaccum.* At different times he visited Jerusalem and other parts of Palestine; and it is said that he made another journey to Rome in the reign of Claudius, but the story is surrounded by legends and is probably not true. The works of Philo are divided into three parts: the first containing *Cosmopoetica*, the second *Historica*, and the third *Juridica seu Legalia.* The influence of Philo's writings upon both Jewish, and through that upon Christian, theology and thought, has been profound. He had practically mastered all the learning of his time, and his object was to show that the Divine revelation as given to the Jews was consistent with the highest philosophy known to the ancients, and especially with that of Plato. From the bold anthropomorphism of the Jewish Scriptures he argued the absolute necessity of a symbolic or allegorical meaning, which required study and systematic interpretation—a doctrine carried to still greater lengths in modern days by Swedenborg [q.v.]. This allegorical doctrine is carried much further in the first division of his works than in the last; but he does not deny also the literal sense, which is, as it were, the vehicle of the spiritual.

In Philo's system of Theistic philosophy God is the one ideally good and perfect Being, as with Plato [q.v.]. As such He is incomprehensible and inscrutable, but as Creator He manifests Himself to man, and is then the "Beginning, the Name, the Word;" and this manifestation is as natural to Him as burning is to great heat. On the other hand exists a formless chaos, which God has determined to fashion into a universe; but to bring such different existences into relation, an intermediary is required. This is found in the Logos [q.v.] or Word, and in still lower intelligent existences. The Logos is at different times represented as a High Priest, the Image of God, His Shadow, the instrument of Creation, the first-born Son, the Archangel, and so on; and Philo also identifies him with the Lord, or Angel of the Covenant, who so often appeared to the Patriarchs.

In the Book of Wisdom we probably see a slightly earlier form of Philo's doctrine engrafted upon Judaism, Wisdom being, in this book, personified much in the same real sense as the Logos of Philo. By the heathen philosophers the system of thought out of which Philo's grew was corrupted into Gnosticism. On the other hand, its relation to, and influence upon, Christian theology can be clearly traced in St. John's phraseology concerning the Logos or Word, and the teaching of the Epistle to the Hebrews, which also gives striking examples of the allegorical method of interpretation Philo so largely adopted, and which

so profoundly influenced ORIGEN [q.v.] and other Christian Fathers. But as Farrar well points out, while Philo's conception, splendid as it is, is vague, and only floats in the air, the difference between it and that of the Apostles "is as wide as that between the living and the dead." "The four words of St. John, '*The Word became flesh*,' created an epoch," and tell us more, and give us a more definite conception, than all which Philo and Plato wrote, though it was given to them, not only to see through a glass darkly much of the truth, but also to prepare the way for the coming of its kingdom.

**Phonascus** [Gr. *phōnaskeō*, "to practise the voice"].—In the ancient church, a precentor, or leader of the choir.

**Photinus,** Bishop of Sirmium [*b.* at Ancyra], and a pupil of Marcellus. He held that our Lord began to be Christ only when the Holy Ghost descended upon Him at His baptism. This doctrine was condemned by the Synod of Antioch in 344, and by that of Milan in 345. In 351 a Synod, which was assembled at Sirmium to consider his writings, condemned them; Photinus offered to defend them in opposition to Basil of Ancyra, and finally, on his persisting in holding and publishing heretical doctrines, he was deposed from his See. It is not certain how long his party held together, but they are mentioned as being in existence in 381. None of his writings have survived.

**Photius.**—Patriarch of Constantinople [*b.* at the beginning of the ninth century, *d.* 891], the son of noble and rich parents, and of great reputation as a statesman. Although he was a layman, he was appointed to the Patriarchate in opposition to Ignatius, who had been nominated by the Empress Theodora during the minority of her son Michael III. The patron of Photius was Bardas, the uncle of Michael III., who persuaded Gregory of Syracuse to promote him, within six days, through the orders of monk, lector, subdeacon, deacon, and presbyter, to the position of patriarch. Ignatius was banished to Terebintha, but secured the support of many influential clergy, and wrote to the Pope demanding to be reinstated as patriarch. The supporters of Photius gained the victory, and he himself took the opportunity to create a breach between the Eastern and Western Churches, and, after calling together a synod in 867, he excommunicated the Pope. Shortly afterwards Michael III. was assassinated, and his successor recalled Ignatius, and caused Photius to be deposed, treated with ignominy, and imprisoned. He was released after a few years, returned to Constantinople, where he became reconciled to Ignatius, and became Patriarch on the death of the latter in 878. The Pope refused to recognise his claims, and he was regarded with dislike by the people; finally he was suspected of robbery and intrigue, and banished in 886 by the Emperor Leo to Armenia, where he remained until his death. Of his numerous works, by far the most valuable is the *Bibliotheca*, containing the names and short accounts of 248 authors, many of whom are unknown except from this work.

**Piarists.**—The Fathers of the Pious Schools, an institution founded by Joseph Calasanctius at the end of the sixteenth century, sanctioned as a congregation by Pope Paul V. in 1617 (and therefore sometimes called Paulinians), and formed into an order by Gregory XV. in 1621. The object was at first to give poor children a religious education, and instruct them in reading and writing only; but afterwards a good modern education, including Latin, Greek, and philosophy, was given. They experienced some trouble from the jealousy of the Jesuits, but in 1870 numbered 2,000 religious. They have never entered Great Britain or France, but are chiefly confined to Italy, Spain, and Austro-Hungary. In the latter country there are said to be 20,000 children under their care.

**Picards.**—The name of a sect who, according to Sylvius and Varillas, carried the principles of the ADAMITES [q.v.] to the extravagance of going without clothes. It sprang up in the beginning of the fifteenth century, and took its name from Picard, a Fleming, who set it on foot. He travelled from Flanders into Germany, where it is said he deceived a great many people by his impostures. The Jesuit Balbinus, however, in his account brings no such charges, which many believe to have been mere calumnies charged against him on account of his denunciation of the Church of Rome; and Schlecta, secretary to King Ladislas of Bohemia, in his letters to Erasmus, gives an account from which it would appear the Picards were merely a division of the Vaudois or Waldenses. Picard settled at Tabor, near the river Lüschnitz, in Bohemia; was attacked by Zisca, and he and all his followers were killed, with the exception of two, who were saved that they might give an account of their opinions.

**Pie.**—The *Ordinale* or Pie was a table of directions for finding the services for the day in the old Office books, a process of some complexity. It is referred to in the preface to the Prayer Book "Concerning the Service of the Church" as follows:—

"The number and hardness of the rules called the *Pie*, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter that many times there was more business to find out what should be read, than to read it when it was found out."

The name "Pie" or "Pica" was in general use about the fifteenth century. Two derivations are proposed: [1] From the initial

letter [pi] of the Greek word *pinax*, "a table or index." [2] From the Latin *pica*, "a magpie," so called from its *pied* or particoloured appearance, alluding to the employment of different coloured letters. [Cf. the phrase "the *Pied* Piper of Hamelin."] The printer's technical term "pie," applied to type in a state of confusion, is supposed to have been borrowed from the name of this index.

**Pietists.**—A party in the Lutheran Church formed first about the middle of the seventeenth century at Leipzig by Spener. He considered that the Bible was neglected in the studies ordered for young men at the University, and organised lectures and meetings for its more careful study. His preaching at Strassburg, Frankfort, and Dresden had great effect, and he insisted on a holy life in both teachers and taught. For this purpose, he formed schools called *Collegia Pietatis*, where men and women met together for prayer and instruction, and thence carried their influence throughout the land. The scheme was treated with some contempt, and those who took it up were nicknamed Pietists, on account of their alleged excessive piety as regards outward behaviour. The movement certainly did a great deal of good to society, instilling a purity of devotion in home life whose effects were lasting; and to it were due the foundation of German and Danish missions to the heathen. Amongst Spener's disciples were FRANCKE [q.v.], Thomasius, the Professor of Leipzig and Halle, and Bengel, the great commentator. Their teaching gained ground at Leipzig, but some of the more extreme Pietists so irritated the old school of theologians by their denunciation of the mere doctrinalism of many ministers in the Church, that at last the Docents were obliged to leave Leipzig. Frederick William I. of Brandenburg established the University of Halle in 1694, and through Spener's influence his friends found a refuge there, and it became the home of Pietistic professors, who first prelected on Scripture and founded the great exegetical literature of Germany. Afterwards they came into collision with the University of Wittenberg. Little more is heard of the party in the history of the Church till the beginning of the present century, when it was at the height of its power. It was entirely the result of the new wave of Evangelical teaching which passed all through Europe about the same time—waking men's consciences, making them dissatisfied with the rationalistic creed which had been considered sufficient the century before, and counterbalancing the refined indifference to religion which we find in the works of Goethe and some of his contemporaries. The work was to a great extent carried on by a publication called the *Evangelical Church Journal*. The views held by the members of this party were decidedly narrow. As a groundwork they took the teaching of either Luther or Calvin, but further proceeded to say, that those only who also held these views could hope to be saved; and it was in consequence of this that several famous and learned divines, Neander amongst others, refused to join their ranks. It was not to be expected that the various members in all parts of Germany [for it was in that country that Pietism was principally developed] would think exactly alike. One province wanted the work carried on in one way and another in another; and the consequence was that various communities were formed. The most famous of these was that which established itself at Kornthal, near Würtemberg. It was not in the least schismatic, taking the Augsburg Confession as its basis, but it made several minor alterations in the Lutheran Liturgy, and claimed absolute right to settle its own affairs independently of the ordinary ecclesiastical jurisdiction of Würtemberg. The community is still in a flourishing condition, the church well attended, and the agricultural department a pattern to the surrounding country. Some of the schools, too, are so famous that many boys from America and England are sent there for their education. The population at the present time is about 1,000.

**Pilgrimage.**—A religious discipline, which consists in making a journey to some place in order to adore the relics of a saint, or to visit the scene of some event in sacred history. Pilgrimages were first made about the fourth century, and speedily came into use as an effectual means of penance, the most celebrated places of devotion being Jerusalem, Rome, Tours and Compostella. The custom of going on pilgrimages reached its height about the eleventh and twelfth centuries, when it was followed by all classes of society, from kings to peasants. The Church granted indulgences and special privileges to those who visited certain places of devotion, and some made it their calling in life to travel from one shrine to another. At some places, as at Loretto, and in our own days at Lourdes, it was said that the Virgin Mary had appeared and ordained that they should be consecrated to her service; while at others relics of saints were said to exist which had wonderful powers for the healing or sanctification of those who visited them. In almost every country pilgrimages have been common. In England, the shrine of Thomas-à-Becket was the chief resort of the pious; in Scotland, St. Andrew's; in Ireland, various places. The practice has been discontinued among the Protestants, but is still in favour in Roman Catholic countries, and innumerable shrines are held sacred, and visited for the expiation of sins or the healing of infirmities. Pilgrimages are not confined to Roman Catholics; they are common among Mahometans,

Hindus, and Jews, and are connected with all kinds of superstitions.

**Pilgrimage of Grace.** [GRACE, PILGRIMAGE OF.]

**Pilgrim Fathers.**—The name usually given to those Nonconformist Puritans who first emigrated to New England. They had first fled from persecution in England to Holland, where small communities of Protestant Dissenters began to form about 1586; but a further impulse was given to the movement in 1608, when JOHN ROBINSON and a small company of Independents, in spite of attempts to prevent their even leaving the country, also emigrated to Holland. There, however, their situation was forlorn in the extreme: the language and manners around them were strange, and they had to find subsistence under such disadvantages that—in the words of one of them—"poverty came upon them like an armed man from whom they could not fly." Removing to Leyden, and congregating together, they did better; but they hungered for their own language, and English laws and nationality. All the lands of North America had been granted to two great companies, known as the London and the Western; and about 1617 negotiations were opened with the London Company for power to form a distinct plantation of their own distant from any other. Both the King and the Bishops made great difficulties about religion, to meet which the Puritans agreed to seven Articles assenting to the Confession of the Church of England and to the Royal supremacy; and in 1617 their patent was granted. They chartered the *Speedwell* of 60 tons from Delft Haven, and the *Mayflower* of 180 tons from the Thames; and on July 22nd, 1620, as many as the small vessel could accommodate—only a small minority—left Delft Haven under the care of William Brewster, JOHN ROBINSON [q.v.] remaining behind to take charge of the remainder, till they could follow. They left, after a solemn leave-taking and religious service, for Southampton, where the *Mayflower* joined them, and they set sail; but twice had to put back for repairs to the small vessel—it was subsequently proved owing to misrepresentations of the captain. Finally the *Mayflower* alone left England, on Sept. 6th, 1620, and reached Cape Cod on Nov. 9th. There they bound themselves into a body politic, and sent a boat on an exploring expedition; and, finally, on Dec. 17th, 1620, they landed on Plymouth Rock, to found the colony of New England, again solemnly committing themselves to God in prayer.

Their chief leaders at that time were William Brewster, Elder of the Church; John Bradford, so often Governor of the colony; Edward Winslow, and Miles Standish, the military commander. The heaven was cloudy, the cold severe, the rain and snow pitiless; and for several months their privations were extreme. For years they were threatened alternately by starvation and extermination by the savages; but how they triumphed over these obstacles constitutes largely the early history of the United States, and need not be recounted here.

On June 24th, 1629, another colony in unison with Plymouth was founded, under John Endicott, at Salem, Massachusetts. This colony included Francis Higginson, a Puritan who had been driven from the Anglican ministry for his opinions, and many like-minded, who desired to retain what they considered true in their historic Church. Higginson had said on deck to his people, as the English cliffs receded from view: "We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions in it." But it soon appeared that the more rigid Puritans had no real conception of the toleration they claimed, and ere long all the prominent Anglican Puritans were violently seized and sent back to England. How this spirit grew is also, unfortunately, matter of history, and the rigidness of the persecution was rather increased than otherwise by the attempt to make the Church synonymous with the State, so that no man could have even rights of citizenship unless he were a communicant. The Book of Common Prayer became a "sinful violation of the worship of God," and the keeping even of Christmas Day was visited by a fine, as also was attendance at an Episcopal Church. Quakers were persecuted even to the death. Roger Williams was banished for no other crime than preaching full liberty of conscience, and the doors of Baptist meetings were nailed up. The simple fact is that none of the religious bodies—only a few rare spirits here and there—understood as yet religious toleration; and the history and deeds of the Pilgrim Fathers form a striking and somewhat grim proof of this. Much of their civil and religious system also failed. Their civil laws were copied closely from those of Moses; and the rebellion of human spirits against overstrictness produced at length a state of morals beneath the surface, which Cotton Mather vividly delineates. They also professed hyper-Calvinism almost without exception, a system which the human heart is never long able to bear without protest [*see* ELECTION], and thus, as at Geneva, so in America, many of the direct descendants of the Pilgrim Fathers are now Unitarians. But we may also study with profit, and even reverence, their better side—their simplicity, their love to the truth as they saw it, their earnestness, their manly independence; and, remembering these, need not wonder at the part they played in the history of the world.

**Pineda,** JOHN.—A Jesuit of noble birth, born at Seville about the middle of the

sixteenth century. He was a good linguist, and wrote commentaries on various parts of the Bible, and some theological works. Died Jan. 27th, 1637.

**Pinelli,** Dominic [*b.* at Genoa, 1541; *d.* 1611], Cardinal, son of Paris Pinelli and Benedicta Spinola. He was educated as a lawyer, and his remarkable talents and learning brought him under the notice of Pope Pius V., who employed him in business at the Court. Pope Gregory XIII., successor to Pius V., had also a great regard for Pinelli, and promoted him to be Auditor of the Rota, Clerk of his Chapel, Chamberlain of the Church, and Cardinal. He also sent him as Legate to Roumania, which was in a state of disturbance, and which Pinelli succeeded in quieting. The Pope afterwards put him in command of the fleet, and intrusted him with the completion of the seventh book of Decretals. Pinelli wrote a tract concerning the Pope's authority, and an account of the lives of St. Francis and other saints.

**Pinson,** Francis, a lawyer [*b.* at Bourges, 1612, *d.* at Paris, 1691]. Most of his works deal with ecclesiastical law, the prerogative of the sovereign in disposing of ecclesiastical benefices, etc.

**Pisa,** Councils of.—The first Council of Pisa was summoned in 1409 to endeavour to restore the unity of the Church; it was unsuccessful, for instead of getting rid of the two contending Popes, Gregory XII. and Benedict III., it added a third to their number in the person of Alexander V. [Papal Schism.]

The second Council of Pisa was of little importance. It was summoned in 1511, in the time of Pope Julius II., ostensibly for the reformation of the Church. It arose out of a quarrel between the Pope and Louis XII. of France because the former refused to renew the League of Cambrai. The Council was composed chiefly of French clergy, and after a few sessions they removed to Milan, where they cited the Pope to appear, and on his refusal gave sentence of his suspension. Julius meantime held a Council of Italians in the Lateran, who excommunicated the members of the Council of Pisa. Louis soon after losing all his Italian conquests, had to submit, and the Council was at an end.

**Piscina.**—A small drain, or sink, near the altar in a church, generally placed in a niche in the wall, to receive and carry off the water in which the priest washed his hands, and also that used for rinsing the chalice.

**Pistoia,** Synod of.—A Council was held at Pistoia, in the north-east of Tuscany, in 1782, to consider some articles prepared by Leopold, the Grand Duke, who wished to introduce certain Jansenist changes in the discipline of the Tuscan Church. There were present 234 priests. Ricci, Bishop of Pistoia, was a great ally of Leopold, and the Jansenist doctrines of grace were approved of, principles of a spiritual democracy were asserted, and decrees were passed condemning devotion to the Sacred Heart, missions, use of Latin in the Mass, etc., and ordering the destruction of altars and images. This led to a revolt of the people, Ricci had to resign his See in 1787, and seven years later Pope Pius VII. published a Bull, *Auctorem fidei*, condemning the Pistoian decrees, and Ricci had to recant.

**Pits,** John, was born at Alton, Hants, towards the close of the sixteeenth century, and educated at Winchester, whence he was admitted to New College, Oxford. He became a Roman Catholic, and went to study at Douay, and afterwards at Rheims, where he was ordained priest. He retired into Lorraine, and was for some time confessor to the Duchess of Cleve, daughter of the Duke of Lorraine. Pits died in 1616. He was the author of treatises *De Beatitudine*, *De Peregrinatione*, *De Illustribus Angliæ Scriptoribus*.

**Pius.**—There have been nine Popes bearing this name. [Popes.] Of these, the most important were the following:—

Pius II. [Æneas Silvio Piccolomini] held the dignity from 1458 to 1464. He took his title of Pius in order to conjoin it with his former name Æneas. The Renaissance was in full swing, and Pius, following the foolish fashion, claimed for himself descent from Virgil's hero. It was much more serious that this fashion had extended itself in Italy to a revival of sheer heathenism, and Pius was not the only Pontiff whose religion was one of negations and infidelity. He was a man of shameful life, lecherous in youth, avaricious and grasping in old age.

Pius IV., whose name before was Giovanni Angelo Medici, was born on Easter Day, 1499, in Milan. He studied law, and in 1527 became Protonotary to the Curia under Clement VII. At the same time he gained the favour of the Cardinal Farnese, who, having been raised to the Popedom under the name of Paul III., made use of him in several embassies, conferred on him many benefices, and created him Cardinal on April 8th, 1549. Julius III. made him Legate of the army against the Duke of Parma. Paul IV was, however, hostile to him; so he withdrew from Rome to his native town of Milan. On Paul's death he was recalled, and raised to the Papal Chair, being crowned on Jan. 6th, 1560. He is chiefly noted as having reopened the Council of Trent, Jan. 18th, 1562, and in spite of great difficulties it closed on Dec. 3rd, 1563. [Trent, Council of.] The well-known creed called the Creed of Pius IV., or the Tridentine Creed, was issued as an embodiment of all the doctrines defined in that Council. He died on Dec. 9th, 1565, having occupied the Chair nearly six years.

Pius V., whose name had been Michael Christeri, was born at Bosco, in the Duchy of Milan, on Jan. 17th, 1504. He entered the Dominican Order, of which he became Professor, Preacher, and Superior, and afterwards was made Bishop of Satri and Cardinal by Paul IV. He was made Inquisitor-General of Lombardy, and was very zealous in repressing the Reformation. He became Bishop of Mondovi, and was chosen successor to Pius IV., Jan. 8th, 1566. He immediately set himself to regulate his house, to reform the clergy, and to enforce the decrees of the Council of Trent. Under his government the Inquisition exercised great severity. He aided Charles IX. of France in his war against the Protestants with an army of 4,400 foot and 700 horse. He excommunicated Queen Elizabeth, absolving her subjects from their allegiance. He also joined arms with the King of Spain, and took part in the Battle of Lepanto, Oct. 7th, 1871. He died May 1st, 1572, having been Pope for six years.

Pius VI. became Pope in 1775. The early days of his pontificate were embittered by the struggles between the Jesuits and the States of Europe. The Emperor Joseph II. made several enactments striking at their power: thus, in 1781, he dissolved all connection between the religious orders and their generals outside his dominions; in 1784 he levied a tax on pilgrimages; in 1785 ordered the removal of side altars in churches, and in 1786 that the Mass should be said in the vernacular. But the Belgian revolution compelled him to see to the stability of his throne, and his ecclesiastical legislation came to nought. He died in 1790, but the Pope's troubles were renewed with the outbreak of the French Revolution. The Pope fought in vain against the oath demanded of the priests by the Revolutionary Government, and he had to submit to terms from Bonaparte. Nor was this all: riots broke out in Rome, the Pope's army was subjugated, and he was sent as a prisoner to Dijon, where he died in 1799.

Pius VII. succeeded him, and was able to establish a Concordat with France, and went, though unwillingly, to Paris to crown Napoleon. But their relations became more and more strained, and at length Napoleon made him a prisoner at the Vatican and carried him to Fontainebleau. He was forced to sign a Concordat renouncing his temporal power; but afterwards repudiated it, and Napoleon had to acquiesce. He returned to Rome in 1814, and the strength which he had gained was proved by his being able to re-establish the Jesuits. [Jesuits.]

Pius IX. [*b.* 1792, *d.* 1878] was born at Sinigaglia, May 13th, 1792. His name was Giovanni Maria Mastaï-Ferretti, and his family of Lombard extraction. He received his education at the Ecclesiastical College of Volterra, which he quitted in 1810. Five years later he entered the Guardia Nobile of the Vatican; but he soon chose the ecclesiastical profession, was ordained, and for several years was chaplain to some hospitals in Rome, and enjoyed the good-will of Pius VII., though filling no post at his Court. In 1823 he went out in the suite of Monsignor Muzzi, Apostolic Vicar in Chili, and travelled over a considerable part of South America. On his return Leo XII. made him Prelate in his household, gave him a canonry in Santa Maria di Via Lata, and named him President of St. Michael's Hospital in Via Grande. In 1827 he was created Archbishop of Spoleto, and in 1832 transferred to the See of Imola. In the interval Leo XII. had died [1829], and had been followed by Pius VIII., after whose death, in 1831, Gregory XVI. came to the throne. Those were years of great political commotion throughout Europe, and specially in Italy and the Roman States, where the successors of Pius VII. had departed from the mild and wise rule introduced at his restoration by Cardinal Consalvi, and had aggravated their temporal misrule by the reckless exercise of spiritual tyranny. The accession of Gregory was the signal for an insurrectionary outbreak in Central Italy, and Mastaï-Ferretti, in his diocese of Spoleto, had to stand the brunt of the movement, and had no little trouble in assuaging the violent passions which raged around him; but his reputation as a man of liberal and benevolent opinions greatly aided him. His removal from the archbishopric of Spoleto to the bishopric of Imola was probably owing to the displeasure of Gregory at Mastaï-Ferretti's humane and enlightened views of a Pontifical Government. At Imola he remained true to his liberal views, and shone as a reformer of abuses, encouraging a more extensive knowledge in his diocesan seminary; he founded an Academia Biblica, somewhat on the plan of the Protestant Bible Societies, aiming at the diffusion of Hebrew history and the discussion of Scriptural subjects. He enjoyed a great popularity in his diocese, where he was called "the good Bishop." He was sent on a mission to Naples, and while there the cholera broke out, and he disposed of his plate and furniture in order to bestow their proceeds on the sufferers. He was made a Cardinal in 1840, assuming the title of St. Peter and St. Marcellinus, and continued to reside in his diocese till 1846, when Gregory XVI. died. The Conclave to elect his successor met on June 14th, and the two parties of the Sacred College had each their favourite candidate; those who wished for moderation choosing the Bishop of Imola, while those who clung to the old system put forward the Secretary of State, Cardinal Lambruschini. Mastaï-Ferretti was elected by thirty-six out of the fifty voters present, and was crowned on

June 21st, 1846, with the title of Pius IX. The first act of his pontificate was to release from their prison all the political offenders placed there by his predecessors, it is said to the number of 2,000; he recalled all exiles and restored them to their civil rights on the sole condition of their signing a declaration of allegiance. This act was received with acclamation, and created a perfect frenzy in the Catholic world throughout Europe. Austria and France, however, were greatly displeased at the Pope's measures of reform. In the great struggle of 1848 he refused to fight against Austria in defence of his Italian subjects, and on a rising of the populace in Rome he saw no way of safety except in flight, in which he was assisted by the Bavarian minister, Count Spaur, who conveyed him safely over the frontier, Nov. 24th, 1848. He took refuge at Gaëta, under the protection of Naples, and went thence to Portici, and it was not till April, 1850, that he returned to Rome. Pius IX. was now an altered man; he seemed to repent of his short whim of patriotism and liberalism, and he gave up all personal rule and allowed himself to be guided entirely by the unscrupulous Cardinal Antonelli, who had shared his exile, and whom he made his Secretary of State. The Pope felt that his political career on the throne had been a failure; but he still clung to the fond conceit that his pontificate was destined to eclipse the glory of his most renowned predecessors. So now he turned to the Church that attention which before his flight he had almost exclusively bestowed on the State. He summoned Jesuit theologians to his side, reconstituted their scattered order, and canonised saints, lavished indulgences, countenanced miracles, attempted and enforced conversions, marked out new dioceses in Protestant communities, and at last ventured on subtle polemic discussions and daring definitions of new dogmas. Thus, he proclaimed the dogma of the Immaculate Conception, Dec. 8th, 1854, and the doctrine of Papal Infallibility, July, 1870. By degrees his dominions were wrested from him, and on Sept. 20th, 1870, Rome itself, and with it ended the temporal power of Pius IX. The Vatican alone was left him, and to that palace and its garden he confined himself year after year. From thence he filled the world with his grievances by means of endless encyclical letters, freely printed in Italian and other newspapers. He lived to the age of eighty-six, dying Feb. 7th, 1878. His pontificate lasted thirty-six years, the longest on record.

**Placet** [*placetum regium, regium exequatur, litteræ pareatis*].—A confirmation of Church law, Papal bulls, or briefs, formerly required to be given by the State before such law could be put into execution. This was made compulsory in England by the Statute of Præmunire, 1393, which "vindicated the right of the Church of England to prohibit the admission or the execution of all Papal bulls or briefs within the realm." In the Roman Catholic Church it is no longer in force as regards matters of doctrine, ritual, or the Sacraments; in other matters it is simply limited to an appeal to the Pope, made by the bishops if any constitution appears to them to be unfitted for enforcement in their diocese. The Pope denies the right of the State to interfere in ecclesiastical matters, and all who attempt to prevent the carrying out of a Papal decree are under a penalty of excommunication; but, nevertheless, concessions are occasionally made in order to prevent disturbance.

**Plain Song.** [Music.]

**Platina,** Bartholomæus [*b.* in Cremona, 1421; *d.* at Rome, 1481]. He was the son of poor parents of the name of Sacchi, and the name of Platina refers to the place Platina, or Piadena, where he was born. He went to Rome, where his talents brought him under the notice of Pope Pius II., who appointed him Apostolical Abbreviator; and Sixtus IV. afterwards made him Assistant Librarian at the Vatican. He wrote *Opus in Vitas Summorum Pontificum*, published at Venice in 1479, which gives an account of the lives of the Popes from Eugenius IV. to the death of Paul II. He died of the plague at Rome. He wrote a history of the city of Mantua and other works.

**Plato,** the greatest writer of heathen philosophy, was born at Athens B.C. 429. Of the details of his early life little is known. He was well educated, and devoted the early years of his life to writing poetry; but at the age of twenty became acquainted with Socrates [q.v.], and in consequence gave up poetry, and devoted the rest of his long life to the study of philosophy. It is related by the biographer of the Greek philosophers, that once upon a time Socrates dreamed that he found an unfledged cygnet on his knee. In a few moments it became winged, and flew away, uttering sweet sounds. Next day Plato came, and Socrates felt his dream fulfilled. From that time Plato becomes so identified with his master that his individuality is almost lost. Some of the writings attributed to him are certainly spurious, though some fragments of them may be genuine, giving us some information respecting his travels in Sicily. The form which Plato chose to express his philosophy, that of the dialogue, was not an invention intended to present his truth in attractive form. It was because he was desirous from his heart to elucidate truth, and to give all sides full consideration. Many doubts and objections expressed are frivolous, but they are such as suggest themselves to many minds, and, therefore, have to be met. "The dialogues of Plato," says an English

philosopher, "are literally an *education* explaining to us how we are to deal with our own minds, how far we are to humour them, how far we are to resist them; how they are to entertain the glimpses of light which sometimes fall upon them; how they are to make their way through the complications and darkness in which they so often feel themselves lost. Nowhere but in the sacred oracles do we find an author so cognisant of our own perplexities, so little anxious to hide them from us; nay, so anxious to awaken us to the consciousness of them, in order that we may be delivered from them. Herein lies the art of Plato. Most consummate art it is we admit; superior in the depth of insight which must have led to it, and in the influence which it exerts, to that which is displayed in almost any human composition. Still, it is not art, in the sense commonly given to that word; it has no independent purpose of pleasing. It does not work underground, leaving the ordinary man to feel its effects simply, and the thoughtful man to judge of its character by its effects. On the contrary, it anxiously draws your attention to its own methods and contrivances: that you should enter into them, and understand all the springs and valves that are at work, is as much the writer's ambition as that you should accept any one of the final results. Indeed, he does not acknowledge the result as yours, till in the region of your own inner being you have gone through the processes which lead to them." [Maurice's *Moral and Metaphysical Philosophy*. "Ancient," p. 129.]

The fundamental principle of Plato's doctrine is probably that which was known to the Schoolmen as that of UNIVERSALS [q.v.], *i.e.* the assertion that there is a constant character which repeats itself in every sample of any natural kind, an invariable attribute, which makes that object what it is, whilst individual members of that class have variable accidents. The essential attribute he called the *idea*—that was the ultimate reality. No object that comes before us in the physical world completely fulfils our idea. I have an idea of a man, but no one man fulfils the whole idea when I hear the word "man." But so far as the thing coalesces with the thought, the abiding essence is present. And these ideals rise in rank, the lower rise into the higher, even until they reach One Supreme, in whom all ideas and all thoughts are centred. Dr. Martineau in his masterly and exhaustive examination of the Platonic philosophy thus discriminates its main principles:—"[1] The proper end of man is not pleasure or the contentment of the sensitive nature, but a *good* which may run counter to this, and the chief elements of which are truth, beauty, right. These are to be sought on their own account as having intrinsic and ultimate worth. [2] This *good*, though including the just regulation of the active principles of conduct, does not terminate here, but takes in also the right direction of the rational powers. [3] The good which supplies the proper human aim is not merely subjective and dependent on the constitution of the human faculties; it has an objective reality, which would remain though we were not. Ere anything perishable arose, it was. It existed separately, and justifies, therefore, its assumption of the name *God*. [4] This highest good exists in us and out of us. Its various types, embodied in the visible universe, are also indigenous treasures of the human mind, which has pre-existed as well as they, and been familiar with them in an earlier state. Whatever is good is evolved from us by appeal to memory; virtue is learning, and learning is remembrance. [5] It follows from this that our relation to God as the Divine ground and source of the universe is a relation of *likeness*, arising from identity of essence—of the little to the great, the mixed and disguised to the pure and clear, the partial copy to the perfect original." [*Types of Ethical Theory*, vol. i. pp. 84–86.] The learned author shows in a very grand passage which follows where the Platonic idea fell short of the Christian.

Platonism has been made by Providence one of the most powerful handmaids of Christianity. It underlies the grand philosophy of the apocryphal books of "Ecclesiasticus" and the "Wisdom of Solomon," writings of Alexandrian Jews who had drunk deep of the Platonic writings. PHILO's teaching concerning the LOGOS was derived from the same source, and St. John was inspired to show how far he was right, and how the ideals had been fulfilled in the Incarnate Word. The Alexandrian divinity was Platonic [NEO-PLATONISTS; CLEMENT OF ALEXANDRIA], and some of the greatest of English philosophers have drawn their doctrines from the same fountains. [COLERIDGE. See next article.]

**Platonists,** CAMBRIDGE.—In the seventeenth century a number of graduates, fellows, tutors, and masters of colleges in the Cambridge University, most of them from Emmanuel College, revived the study of Plato and his philosophy, and therefore were called the Cambridge Platonists. They were chiefly of Puritan origin and sympathies, but their great aim was to sink all minor differences and endeavour to find a basis of broad Catholic Christian views, in which charity should be the living principle. They were true and devoted Churchmen and believed all the Christian doctrines, yet looked on them from a Platonic point of view, endeavouring to assimilate the doctrines of Plato, and to apply to them the distinctive Christian doctrines. The four chief Platonists were Benjamin Whichcote, John Smith, Henry More, and Ralph Cudworth, accounts of whom will be found under their several names.

Among the minor members were Simon Patrick, John Worthington, while some members of Oxford University, as Joseph Glanvil and John Wilkins, were also so closely connected with the Cambridge Platonists that they are counted as belonging to the same school of thought.

**Plenary Indulgence** is the remission of all the temporal punishment due to sin. [INDULGENCES.] Plenary indulgences are granted in England at the eight great festivals of the Roman Church, and are sometimes granted by the Pope to the whole Church on solemn occasions, such as a jubilee. They may also be gained by the recitation of certain prayers, or by the performance of good works prescribed by the Church, provided that the person desirous of gaining them be in a state of grace, and penitent for the sins committed. It is also believed that plenary indulgences can be granted to the dead for the remission of the pains of purgatory. Plenary indulgences have been granted largely to confraternities, to the use of certain crucifixes and rosaries, and to pilgrimages to the chief churches at Rome or elsewhere.

**Pliny the Younger**—so called to distinguish him from his uncle, the celebrated naturalist, whose adopted son he was, and who perished in the great eruption of Vesuvius—was a disciple of Quintilian, and appears to have been, though a heathen, an amiable and just, as well as an able and learned man. He was the friend and favourite of the Emperor Trajan, and while Consul, he delivered in the Senate a panegyric on his patron, which is still extant. In A.D. 103 he was sent as Governor to Bithynia, and there found a state of things which alarmed him. The progress of Christianity had been such that the heathen temples were almost deserted, and the sellers of victims for sacrifice could find no purchasers for their wares; people of both sexes, of all ages and ranks, had adopted the "foreign superstition." And this was not confined to the cities—it had spread to villages and rural districts.

There was then, probably, no definite enactment directed against the Christians; but, nevertheless, they were generally treated as offenders. Their refusal to worship the image of the Emperor, or to sacrifice to idols for his safety, and, more than all, their nocturnal meetings, caused them to be suspected of disaffection towards the Government. Besides this, it was popularly reported and believed that they practised abominable and revolting rites at their secret meetings: for instance, that they were in the habit of killing new-born infants, tearing them in pieces, and drinking their blood. These fictions, though they may not have been believed by Pliny, could not but heighten the feelings of suspicion and dislike with which the Christians were regarded. Accordingly, Pliny never doubted that it was his duty to punish Christians, but he was uncertain as to the amount of punishment and the mode of trial. To satisfy his mind he addressed to the Emperor a letter [Ep. 96, book x.], which is famous as containing a testimony to the piety and good general character of the Christians, a testimony which is peculiarly valuable as coming from an enemy, and one who had thoroughly investigated the subject.

In this Epistle he makes particular inquiries on three main points: [1] whether young and old should receive the same punishment; [2] whether those who recanted should be pardoned; and [3] whether the very fact of being a Christian was in itself an offence, although no other crime could be brought home to the person charged. He then goes on to describe what had hitherto been his own method of procedure: First, he asked the accused if they acknowledged themselves Christians. Next, if they did not deny the accusation, he repeated the question, with a threat of death for refusing to renounce their opinions. Then, if they still adhered to their profession, he ordered them to be led away to execution, "never doubting that stubbornness and inflexible obstinacy ought to be punished." He states that he had examined several against whom anonymous charges had been preferred, but these all abjured Christianity, invoked the gods, offered supplications with wine and frankincense to the image of the Emperor, and reviled the name of Christ, "with none of which things," he says, "can they who are really Christians be induced to comply." Some of these persons, however, confessed that they had once been Christians, but had long recanted, some as long as twenty years before. From them he gathered the following particulars concerning the superstition:—Its adherents were in the habit of meeting together on a fixed day before it was light, singing hymns to Christ as a God, and binding themselves with an oath to abstain from thefts and adulteries. Then they separated, and met again to eat bread, which last practice, however, was given up when he published the Emperor's edict forbidding secret assemblies.

This account was confirmed in every particular by two maid-servants, whom he had examined by torture.

Trajan, in answer, assured Pliny that he approved of the measures he had taken. He instructed him that search was not to be made for Christians; but those who were brought before him were to be executed unless they recanted. If they recanted they were to be forgiven. He added that anonymous accusations were to be disregarded.

These letters are included amongst Pliny's *Epistles*, a collection of his correspondence in ten books. Their genuineness has been questioned, but there is no foundation for the doubt.

**Pluralities Act.**—By the statutes 1 and 2 Vict., cap. 106, and 13 and 14 Vict., cap. 98, it is now illegal for a clergyman to hold more than one benefice and one cathedral preferment at the same time. In 1885 was passed the PLURALITIES AMENDMENT ACT.

The chief provisions of this Act are as follows:—

[1] The definition of "ecclesiastical duties," which are stated to include not only the regular and due performance of Divine Service on Sundays and Holy Days, but also all such duties as any clergyman holding a benefice is bound to perform, the performance of which is solemnly promised by every clergyman of the Church of England at the time of his ordination, and shall have been required of him by the bishop.

[2] A commission to consider any complaints for inadequate performance of the "ecclesiastical duties" of any benefice is for the future to consist of four members—one the archdeacon or rural dean; one a canon residentiary, prebendary, or honorary canon elected by the dean and chapter for three years; one a beneficed clergyman of the archdeaconry wherein the benefice is situated, elected by the beneficed clergy of such archdeaconry to serve for three years; one a layman in the commission of the peace for the county nominated by chairman of quarter sessions or lord lieutenant.

To such commission the incumbent complained of may add another commissioner, being either an incumbent of the diocese or a magistrate.

Another point in the Act is that the bishop may assign to any curate or curates, under certain circumstances, a sum not exceeding seventy pounds beyond that allowed now to curates in the care of non-resident incumbents, provided that such stipend or stipends shall not exceed the whole net annual income of the benefice.

Another provision enables the bishop to assign a stipend of not exceeding £200 to a curate during vacancy of a benefice.

Another gives power under special circumstances to the bishop to require an incumbent, even though resident, to nominate a curate to serve with him in the duties of the cure.

But it is provided that any clergyman may take and hold together, under due legal sanction, any two benefices, the churches of which are within four miles of one another by the nearest road, and the annual value of one of which does not exceed two hundred pounds.

**Plymouth Brethren.** — The name generally given, but not acknowledged by them (who call themselves simply "Brethren"), to a sect now divided into several, which sprang into existence without any precise date between the years 1826 and 1830; which has spread considerably in England, America, and the Continent, and which presents in its history, and not least in its errors and mistakes, points of considerable interest. Strange as it may appear in a body now become almost a byword for sectarian bitterness, the movement took its rise in a sincere desire after more Christian union amongst different denominations, informal meetings being held at private houses for united study of the Scriptures, and mutual edification on grounds common to all. This took place at first chiefly in Ireland, especially in Dublin, where the Anglican Church itself, as natural from local circumstances, possessed at that time a marked ultra-Protestant character. A little later it appeared, to some taking part in these meetings [nearly all of whom practically held Zwinglian views concerning the Lord's Supper], that there was "nothing in Scripture" to hinder those thus meeting together from celebrating the Lord's Supper amongst themselves; and this began to be done, one of the most prominent in these proceedings being Mr. Anthony Norris Groves, a gentleman who afterwards gave up a dentist's practice worth £3,000 a year to go out as a missionary to Bagdad. About the year 1830 the movement was joined by the Rev. J. N. Darby, born in 1800, and a graduate of Trinity College, Dublin, who up to 1827 had been a curate in the Church of England and Ireland, but who had left that body from conscientious motives. Darby's strong character and considerable gifts in the exposition of Scripture gave him almost at once a commanding influence, and from the date of his accession the movement spread rapidly, especially at Plymouth, where he was joined by the Rev. Benjamin Wills Newton, another Anglican clergyman of great popularity, and the Rev. James L. Harris. Another early accession was the well-known Dr. Samuel Prideaux Tregelles.

Meeting at first on a footing of perfect equality as above stated, the body adopted, almost as a matter of course, the views of FRIENDS [q.v.] in regard to ministry, except that they have never allowed women to exercise ministerial gifts. They also adopted the practice, almost from the first, of a weekly observance of the Lord's Supper. At this observance one of the elder brethren recites St. Paul's account of the institution, in the manner usual among Dissenting bodies, and offers prayer and thanks before partaking of each of the elements. These are passed round from hand to hand, the bread being unseparated and a piece broken off by each in turn, as in their opinion a fitter symbol of the "One Bread" of which all partake. Their public ministry consists largely of exposition of the Scriptures, and there is usually considerable singing [without instrumental aid] and prayer in their meetings. Their theology is almost universally of a strong Calvinistic type, with in many places a considerable leaning to Antinomianism, and the majority of the

communities hold Baptist views, and administer that Sacrament by immersion, though Mr. Darby himself and some of his followers advocated and practised infant baptism. As a rule Brethren are strong believers in what is known as the "literal and verbal" inspiration of the Scriptures, and accordingly study its letter with assiduity, and possess a large amount of Scripture knowledge of a certain kind, but with a strong tendency to mystical interpretation. The majority of them have generally held millenarian views respecting the second Advent of Christ.

As Methodists have their "class meetings" and Moravians their "love-feasts," so Brethren still maintain very commonly what they call "reading-meetings." Some of these are held in a public room; but ordinarily a more limited circle meet for tea at the house of one of their number, after which prayer is offered, and a portion of Scripture being read verse by verse, a general conversation takes place upon each verse, under the practical but informal presidency of one or more of the most experienced members present.

For eight or ten years Brethrenism spread rapidly: but from a very early period Darby's peculiar temperament led him to insist upon the duty of "coming out from among the sects," a view of Christian conduct which was foreign to the original intention, but was later formulated in a pamphlet entitled, *Separation from Evil God's Principle of Unity*. It was not perceived that, since the very "sects" themselves never professedly drew off from one another, but on many occasions sought to show and to profess their essential unity, to act thus was not only to establish a new sect, but to make it the most sectarian of any.* Brethren themselves, however, remained apparently united till about 1845, when Darby returned to England after some years' absence on the Continent, and at once accused Newton at Plymouth of taking too prominent a part in the meetings, and thus reviving "clericalism." On this ground Darby set up a rival meeting to that under Newton's influence, and two years later formally excommunicated Newton and his adherents on the ground of heretical doctrine. This was not without some foundation; for Newton, led away by the literal application to Christ (according to methods of interpretation common amongst Brethren) of every passage in the Messianic Psalms, had undoubtedly taught that our Lord (though taking the position with and on behalf of man, and entirely in grace) commenced his human life under the dissatisfaction of His Father, from which He had to work His way up, by His perfect obedience, to a position of acceptance. There can, however, be no doubt that Darby's own proceedings were embittered by the personal rivalry which had sprung up two years before; and this was shown more clearly the following year, when Darby demanded that a large meeting, held at "Bethesda" chapel in Bristol, should agree in excommunicating, *ipso facto*, all coming from Newton's meeting at Plymouth, failing which he excommunicated them also. The Bristol Brethren were then presided over by Mr. George Müller, educated as a missionary to the Jews, and the Rev. Henry Craik, born and educated in Scotland as a Baptist minister, both of whom possessed great influence, and who held that it was sufficient to examine into any alleged heresies as actually held by each individual, whenever he sought fellowship with them. There were now a Newtonian party, a Darbyite party (called "exclusives"), and a neutral party. There was another secession many years later under a former clergyman named Cluff, who adopted Perfectionist views; and, only in 1881, the year before his death, Darby was forsaken by Mr. William Kelly, one of his most earnest fellow-workers and partisans up to then through the whole of his stormy history. Before this, however, there had been numerous secessions and sub-divisions of smaller magnitude, so that in a city like Bath there were at one time no less than five, if not six, distinct sects of "Brethren." Most of these divisions have taken place concerning mysterious points as to the nature or work of Christ, and in their results have been unparalleled for the bitter feelings evoked. A case came to the knowledge of the present writer in which husband and wife, taking different sides on such questions, had refused to speak or hold any intercourse for years, even refusing to sit down to eat in company; and such results amongst old and dear friends have been counted by scores. It is remarkable that Darby himself, towards the close of his life, taught, in print, doctrine which is absolutely undistinguishable from that for which he had excommunicated Newton many years before, being led to it in exactly the same way, and being left by some of his old adherents on that account; but to the last he spoke and wrote of his own exclusive communion as "the Church of God on earth," and as the *sole* true representative of that mystical body. The majority of other Brethren, however, have not carried their pretensions, extreme as they are, to such a length as this.

The feeling of resentment cherished toward Plymouth Brethren by most other denominations may be partly accounted for by the facts above stated, but not entirely. A more active cause for it consists in the fact that the body has in the main always directed its propagandist efforts far less towards the large residuum which unhappily lies outside of all Churches, than to those professing Christianity in Churches already existing.

* Brethren receive at the Lord's Table in their own meetings members of other denominations regarded as orthodox, but refuse to partake of the Lord's Supper in any other churches.

Some of them have gone so far as to openly avow that their mission is "to the awakened in the Churches," and such efforts as they do make in mission work or city evangelisation are as a rule singularly unsuccessful. It is this which has brought upon them the common reproach of being "sheep-stealers rather than shepherds." Their want (in general) of evangelistic success, may possibly be due to the fact that public opinion amongst Brethren requires in every "gospel address" a complete statement of what is considered the whole plan and conditions of salvation, embodied in certain customary phrases, which naturally, by frequent repetition, lose their power over the hearts of men.

The movement, and the history of the body, are of peculiar interest in several respects. It was remarkable, to begin with, for the number of clergymen who took part in it, and who still adhere to it from time to time; and by some strange law of sympathy which it is difficult to understand, it seems also to have peculiar attractions for officers of the army and members of the aristocracy. It is also remarkable for reviving, in the nineteenth century, those passionate and bitter dissensions respecting mysterious points in the nature, work, or consciousness of the Saviour, which were so conspicuous a feature in the post-Apostolic age, showing a feverish intellectual activity in the same direction: nearly all their bitter divisions can be traced to this, and the remainder are due to those personal rivalries which also stand out so plainly in the earlier centuries of Christianity. It is remarkable that a movement begun in effort after more Christian communion, should have ended in such a different manner; and it is peculiarly suggestive to compare its history with that of the FRIENDS [q.v.] The latter, who adopted many of the same peculiar views, and who began amid the antagonism of all around them, provoked by their violent aggressiveness, have now settled down into one of the most popular and unobtrusive of denominations; whilst the Brethren, commencing their career in apparently the most sociable and kindly manner, have developed in the manner above shown. How far Mr. Darby's strong personality, exerting its influence for over fifty years, during the whole life of the movement up to 1882, brought about such results, it is yet too early to consider; but one lesson which does stand out most prominently is the utter insufficiency of the strongest "literal" views as to the inspiration of the Scriptures to prevent the most hopeless divergence. It will also have been noticed, that while the fullest "liberty of ministry" is claimed and practised, very many of those really prominent in the movement were either actual members of, or had received special training for, the regular ministry in other Churches.

It will be supposed from the above that practice as well as doctrine differs amongst Plymouth Brethren to a considerable extent, and also that there must be another side to such a dark picture. The diligent study of Scripture, though not always on wise methods, and the earnest Christian lives of the majority, are worthy of emulation by other denominations. They support (their own) foreign missions largely in proportion to their numbers, and very generally maintain their own poor. Some meetings recognise no paid ministry at all, while others do recognise some as having given themselves entirely to the service of the Church, and such are supported by the congregations; but always by voluntary contributions, usually dropped anonymously into boxes at the doors. Expenses of their meeting-houses are met in the same way. Some large congregations, such as those in connection with "Bethesda" at Bristol (now grown into three or four large meetings), might in practice be almost described as ordinary Baptist Churches "with an open ministry and weekly communion," and have very friendly relations with the other Churches around them; but this is the exception.

It is impossible to give the numbers of Brethren, because many of them object to make any returns; indeed, a distinct majority of individual members even object to give a vote, or take any part in civic affairs, though this is no part of the system. Their numbers are, however, unquestionably extending, and in all large cities several large meetings are generally to be found. In London, estimates vary between 15,000 and 25,000 in Church-fellowship, and in Bristol there are about 1,500, not including non-members or children in the same families. On the Continent they are strongest in French Switzerland, but have meetings and missions in all the European countries.

The literature of Brethrenism is very voluminous. Mr. Darby's own works have been published in 32 vols., and their doctrinal tracts and controversial or expository pamphlets can only be numbered by hundreds, the greater part of which, however, have passed into oblivion.

**Pneumatomachi** [Gr. *pneuma*, "spirit," and *machos*, "an enemy"].—A name given generally to all who denied the Personality or Divinity of the Holy Spirit, and particularly to the MACEDONIANS [q.v.]. See also SEMI-ARIANS.

**Pocock,** EDWARD, D.D., a famous Orientalist [*b.* 1604, *d.* 1691], was born, educated, and died at Oxford. In 1630 he went to Aleppo, where he made a collection of Oriental manuscripts and coins at the request of Archbishop Laud; he continued his researches for two years in Constantinople. In 1636 he became Professor of Arabic at Oxford, and in 1643 Rector of Childrey, in Berkshire; in 1648

Canon of Christ Church. He was famed for his knowledge of Oriental languages, and for his valuable collection of antiquities, and wrote numerous works, antiquarian as well as theological. Among the latter are various commentaries on books of the Old Testament, and he translated the English Liturgy into Arabic.

**Pœnitentiale.**—A manual for priests, relating to the subjects of confession and penance.

**Poggio Bracciolini** [*b.* 1380, *d.* 1459] was secretary to no less than eight Popes, holding his office for nearly half a century. He was appointed by Boniface IX., and held office during the great schism, attending Pope John XXIII. to the Council of Constance. He is honourably known to posterity as the visitor to monasteries and the discoverer of several important MSS., some of them works up to that time supposed to be lost. He witnessed the martyrdom of Jerome of Prague, and wrote a vivid account to his life-long friend Bruni, in which he expressed his pity and admiration of the martyr so strongly that Bruni wrote back to warn him to suppress his feelings, lest he should share a like fate. After the Council was dissolved he went to England, whether in disgust at the corruption of the Papal Court (as some assert) is unknown, but he was the guest of Cardinal Beaufort. In some of his letters he gives amusing accounts of English life and character, not flattering to us. He soon returned to Italy, and resumed his duties, but sat somewhat loose to them, spending much time at Florence, and continuing his quest for MSS. He wrote some essays and disquisitions against the vices of the clergy, and especially of the monks, but his own writings are much disfigured by licentiousness. After fifty years' service he finally retired from the Court, and wrote the history of Florence. There he died, and was buried with great honours in the church of Santa Croce. His varied life, his high position, the services which he rendered to literature, and his own works, made him one of the most remarkable literary men of the fifteenth century.

**Points,** Hebrew.—The Hebrew points which stand for vowels have led to great controversies. It was generally believed that they were added by Ezra to the Chaldee alphabet, till Elias Levita, a German Jew, contradicted this opinion about the sixteenth century. He was upheld by Louis Cappel, a French Protestant and Hebrew Professor at Saumur [*d.* 1658], who in *Arcanum Punctationes Revelatum*, and *Diatriba de Veris et Antiquis Hebræorum Literis* maintained the comparatively recent introduction of the Hebrew points. He was opposed by the Buxtorfs, father and son, the former of whom [*d.* 1629] wrote *Concordantiæ Bibliorum Hebraicæ et Chaldaicæ*, and the latter [*d.* 1664], *De Litterarum Hebraicarum genuina Antiquitate*, and *De Punctorum Origine*, etc. In later times Dr. Humphrey Prideaux [*d.* 1724] wrote on this subject, and endorsed Cappel's opinion that the vowel points were invented by the Masorites shortly after Ezra's time, but were not received in the public schools till after the composing of the Talmud.

**Pole,** Reginald, Cardinal and Archbishop of Canterbury [*b.* in Sussex, March, 1500; *d.* at Lambeth, Nov. 18th, 1558, within a few hours of the death of Queen Mary]. He was nearly related to royalty through his mother, Margaret, Countess of Salisbury, the niece of Edward IV., and was educated at the King's expense at Corpus Christi College, Oxford, and afterwards in Italy, where he remained from 1520 to 1523. Though not ordained until many years later, Pole held several ecclesiastical appointments, whence he derived a large income; but in 1535 he lost them through the publication of a book called *De Unitate Ecclesiæ*, in which he expressed his disapproval of the project for the King's divorce from Catharine of Arragon. Soon afterwards he started for Rome, whence Pope Paul III., having made him a Cardinal, sent him to assist in the scheme which was being formed in the Netherlands to dethrone King Henry. The plot failed, and Pole received other commissions in Spain and elsewhere; but he was generally looked upon with suspicion as a traitor, and his mother and brothers were put to death by Henry VIII., in 1541, on the charge of being concerned in his treason. He returned to England in 1554, on the accession of Queen Mary, was made Archbishop of Canterbury, received back England to Papal allegiance in a solemn ceremonial held in Old Palace Yard, and devoted himself to the task of restoring the Pope's authority in England. How far he is to be held responsible for the persecutions which blackened Mary's unhappy reign is a disputed question. Mr. Froude is convinced that he was the mainspring of the cruelties. Archbishop Parker called him *Carnifex et flagellum Ecclesiæ Anglicanæ*, "the hangman and scourge of the English Church." He was, nevertheless, believed by many to be secretly attached to Lutheranism, especially to the doctrine of Justification by Faith, and the book *Del Benefizio di Gesu Christi Confesos* has been attributed to him. He had actually received the majority of votes for the Popedom on the death of Pope Paul III. in 1549, but was debarred from the honour on the charge of holding heretical opinions. He was summoned in 1557 to answer to the charge before the Inquisition, but he died before the appointed date of the trial, and was proclaimed by the tribunal after his death a heretic. His personal character was irreproachable, but Froude says that he was enormously vain,

and that the system in which he had been brought up had destroyed in him the human instincts—the genial emotions by which theological theories stand especially in need to be corrected. [*Hist.*, vi. p. 100.] Pole is buried in the east end of Canterbury Cathedral, in the plainest tomb there. He is the last Archbishop buried in the Cathedral.

**Polity** [Gr. *politeia*, "citizenship"], in an ecclesiastical sense, means the theory of a government as a visible body. The great work which may be said to have shaped the course of the Church of England was Hooker's *Ecclesiastical Polity*.

**Pollok,** Robert.—A Scottish minister and poet [*b.* at Muirhouse, Renfrewshire, 1799; *d.* at Southampton, Sept. 15th, 1827]. He studied at Glasgow, and received his licence to preach in the United Secession Church in 1827, but preached only once. His poem, the *Course of Time*, published in 1827, had great popularity, and he wrote numerous stories, of which the best known is *Tales of the Covenanters*. All his works were published anonymously.

**Polycarp,** Bishop of Smyrna, was a pupil of St. John, and by some is thought to be the angel of Smyrna on whose account St. John received a message in the Book of Revelation. Soon after his accession, Marcus Aurelius ordered a persecution throughout his empire. The Christians bore their sufferings so bravely that they are described by a writer of that time in the following words:—"At the time of their torment they seemed absent, as it were, from the body, or rather that the Lord, being present with them, conversed familiarly with them; thus they were supported by the grace of Christ." The mob were so angry at this fortitude that they determined to have Polycarp as one of their victims. He was warned of the arrival of the officers, so had time to take refuge in a neighbour's house, and from thence retired to a small village on the outskirts of Smyrna. He might have stayed there safely for some time, but the officers bribed one of his slaves to reveal the bishop's hiding-place. When they came to take him he behaved towards them with great kindness, setting refreshments before them with his own hand. He asked leave to have a quiet hour for prayer, and then expressed himself ready to go with them. On the way back to Smyrna the soldiers tried to tempt him to recant, urging that there could be no harm in saying the words "Lord Cæsar," or in offering sacrifice, and yet by such trivial matters he might save his life. He did not answer them at first, and when absolutely compelled to speak he only said, "I will not follow your advice." He was given another chance by the Proconsul while the soldiers were preparing the stake at which he was to be burnt alive. The Proconsul said, "Swear by the fortunes of Cæsar: curse Christ, and I will set thee free." But Polycarp quietly answered, "Eighty and six years have I served Christ; how, then, can I curse Him, my King and my Saviour?" The herald was ordered to proclaim that Polycarp had admitted that he was a Christian, and then the fire was kindled. Soon after his death one of his followers, Irenæus, wrote an account of his life and death, and some of his congregation met together to settle how they should commemorate the memory of one to whom they all owed so much. They agreed that they would solemnly keep the day of his martyrdom every year, which they called his "birthday." This is probably the origin of keeping Saints' Days.

**Polygamy.**—Though the law of Moses did not forbid polygamy, the spirit of the Jewish religion was clearly and unmistakeably against the practice, and before the time of Christ monogamy had come to be regarded as God's appointment to man. When Christianity was first preached in the world, however, polygamy was in practice among heathens, and, as we shall presently see, there is good reason for assuming that it was not made a bar to admission to Christianity any more than was the holding of slaves, and that it was the *spirit* of Christianity, and not enactments, which finally drove it out of the Church.

In the last century a London clergyman (no other than the author of the popular hymn, "Lo, He comes in clouds descending"), observing with sad eyes the prevalence of immorality and the wide extent of female dishonour, wrote a work entitled *Thelyphthora*, in which he maintained that cases of seduction should necessitate marriage, and thus, that polygamy should be legalised in the interest of morality. This singular book is now only remembered as having called forth an indignant satire of Cowper against it. Few nowadays would believe that such a doctrine could obtain in a Christian country. But another question has arisen of a very serious character. Polygamy is in use among the Mohammedans and in heathen countries; and it is a difficult and much debated question what attitude ought to be taken by the Christian Church with respect to converts from heathenism who have a plurality of wives. Bishop Colenso, before publishing his works on the sacred narrative which made his name so prominent in theological controversy, had boldly expressed his conviction that a Caffre or Zulu who embraced the Gospel ought not to be compelled to put away his wives before being admitted to baptism. And ever since then, the question has been a moot point among those who are engaged in missionary work. At the Wakefield Church Congress held in October, 1886, the subject was somewhat fully discussed, and by giving an abstract of the arguments used there, we shall

be enabled to see what is the prevailing opinion in the Anglican Church at the present time. The Bishop of Exeter, Dr. Bickersteth, read the first paper. He first, by a careful induction of passages from the Old Testament, proved what we have already stated, that it became more and more apparent to the Jewish mind that polygamy was opposed to the original institution of marriage and to the Divine Will. He quoted among other passages Ps. cxxviii. 3; Prov. v. 15–18; Eccl. ix. 9; Mal. ii. 14, 15; Mark x. 5–9; 1 Cor. vii. 3; Eph. v. 25–32.

"Bearing these Scriptures in mind," he went on, "we may confidently say that Christianity, as it prevails, will assuredly in time abolish polygamy, as it abolishes all other social evils. But the question which now presses for a definite answer in so many of our mission fields is not whether a Christian convert from among the heathens or Moslems may after his baptism take to himself more wives than one, because the practice is legal among his heathen or Mohammedan fellow-countrymen. This we should all refuse him, as contrary to the law of Christ and his baptismal vow. But the question is, ought a man who has married more wives than one in the days of his heathen or Mohammedan darkness to be refused Christian baptism if he will not put away all wives but one? And ought the second, or third, or fourth wife of such a man to be refused baptism if she will not leave her husband?" The Bishop then quoted General Gordon, as saying that he could convert all Africa with ease if a continuance of polygamy to such an extent might be allowed. Then, having said that missionaries in general appear to refuse baptism to those converts who decline to put away all wives but one, he proceeds to ask, "If, then, the man determines to be baptised at any cost, the terrible question must arise, which wife must he retain, and what is to become of those he rejects? Suppose a not improbable case. A man has three wives, the first old and childless, the second the mother of all his children, the third the last married and the best beloved. And yet this is the sore necessity to which some would reduce the catechumen who desires baptism." Henry Venn has answered, that as the first marriage only is legal the first wife must be kept, and the others repudiated as unlawful connections. "But," says the Bishop, "does this hold good? In the case supposed, the convert would have no choice. But surely the second marriage is as much a marriage, according to the laws of the country in which the matrimonial contract was made, as the first marriage and the first wife. When Jacob had married Leah and Rachel, would he have been right to put away the mother of Joseph on the plea that the first marriage was the only true marriage? I trow not. In saying this, I do not justify polygamy, but there are contracts, legal according to the laws of the country where those contracts are made, though mingled with human infirmity, and in themselves harmful to the contractor, which, when once ratified, honesty and honour, fidelity to God and man, forbid him to violate. Such contracts the legal marriage of a polygamist before his conversion appear to be. And he that 'sweareth to his neighbour, and disappointeth him not, though it be to his own hindrance,' is among those who the inspired Psalmist assures us shall never fall."

The Bishop then refers to 1 Tim. iii. 2, 12; Tit. i. 6, where it is ruled that the bishop must be "the husband of one wife"—a passage which the earliest commentators were unanimous in interpreting as forbidding a simultaneous polygamist to hold the pastoral office, and as implying thereby that converts who had married more wives than one were not compelled to put them away; yea, that such divorces would have been doing wrong, producing bad consequences in domestic life, and increasing the opposition of the civil powers to Christianity. And the Bishop comes to the resolution, "I would admit a polygamist to baptism, but if a baptised convert took to himself more wives than one I think he ought to be excommunicated. This discipline faithfully observed in the case of a conversion of a tribe or nation to Christianity, would stamp out polygamy in a single generation." We have only given the main points of an elaborate and exhaustive paper. The Bishop of Zululand thought, on the other hand, that polygamists should not be baptised. If Christianity was in the end to abolish polygamy by its own inherent force, that force must not be allowed to become less by any means of ours. The heathen marriage contract was not a contract he could at present recognise. The Rev. J. Johnson, a native missionary of West Africa, took the same view. "The question was whether they would be laying too great a burden upon a convert in requiring him to give up all his wives but one before he was baptised. But if polygamy was degrading to manhood, and injurious to man's moral character, and if baptism was a matter of inward grace and consecration to God, then, in his opinion, they had no right to admit a polygamist into the Christian Church. The Rev. J. A. Faithfull, who concluded the meeting, said he hoped that nobody would entertain the idea that the Bishop of Exeter, or any other churchman, wished to restore polygamy. The question was simply a practical one. Some persons were not quite clear that Holy Scripture explicitly forbade a polygamist to be baptised, and they question whether they would have a right to withhold baptism from a polygamist convert without calling upon him to put away all his wives but one. They felt that under certain circumstances such

a putting away might be itself an immoral act."

It is clear that so burning a question needs solution, and it is believed that at the next meeting of the Pan-Anglican Synod, this will be one of the questions in which some authoritative sentence will be put forth.

**Polyglot** [Gr. *polys*, "many," and *glotta*, "a tongue"].—The name given to two or more versions of the Bible arranged side by side. The polyglots seem to have existed from very early ages. The ancient editions of the New Testament which appeared in the first ten centuries, and which contain the Greek and vernacular languages, are sometimes wrongly termed polyglot. The name is also sometimes used for the Hexapla of Origen, which contains the Hebrew text and six Greek versions. The Polyglots, properly so called, are the four greater and the many lesser polyglots. The four greater are the Complutensian, the Antwerp, the Parisian, and the London.

The *Complutensian Polyglot* [so called because it was printed at Alcala da Henares, the Latin name of which is Complutum] was prepared at the cost of Cardinal Ximenes by famous Spanish scholars between the years 1502 and 1517, but was not published till 1520. It is in six volumes, of which the first four contain the Old Testament, the fifth the New, and the sixth Hebrew and Chaldee grammars and lexicons. It gives six different texts: the Hebrew, the Chaldee, Onkelos's Targum, the Septuagint, the Vulgate, and the Greek New Testament. There are also literal Latin translations of the Chaldee and Septuagint Greek versions.

The *Antwerp Polyglot* was published there between 1569 and 1572 by the famous printer Christophe Plantin, at the cost of King Philip II. of Spain, under the direction of Benedict Arias Montanus. It is in eight volumes, and contains, besides what is in the Complutensian Version, the Chaldee Paraphrase upon the other books of the Old Testament, with the Latin interpretation of the Syriac. The eighth volume, which has the Hebrew and Greek texts with the Latin version of Pagninus, altered in a few instances by Arias, has been often reprinted. This polyglot is not of very much value, as it depends very much on the Complutensian, and the alterations are made from some editions published in Paris by Robert Stephens [*d.* 1559].

The *Paris Polyglot*, the largest of the polyglots, was published in Paris in 1645 at the expense and under the superintendence of Guy Michel le Jay. It is in ten large folio volumes, and contains, besides the versions in the Antwerp Polyglot, Syriac and Arabic versions, arranged by some Maronites from Rome, the Samaritan Pentateuch, and another Samaritan version, each with a literal Latin translation. It contains many defects, and has little critical value.

The *London Polyglot* was published in 1654–7 in London in six volumes. It was edited by Brian Walton, afterwards Bishop of Chester. There are two sets of copies—the Republican [1657], those dedicated to Oliver Cromwell, and the Loyal [1660], which were dedicated to Charles II. on his accession. The work engaged all the most learned men in England for many years. It contains Hebrew, Samaritan, Greek, Arabic, Chaldee, Ethiopic, Syriac, Persic, and Latin versions, all but the Vulgate being accompanied with literal Latin translations. The sixth volume contains various readings and critical remarks. The *Prolegomena* by Walton discusses Bible texts and versions. This work was followed in 1669 by the *Lexicon Heptaglotton* of Edmund Castell, containing lexicons of all the languages of the polyglot except the Latin and Greek.

The chief of the lesser polyglots are [1] the *Heidelberg*, in 3 vols. [1586], containing Hebrew, Greek, and Latin texts; [2] the *Hamburg*, compiled by David Wolder, in 6 vols. [1596], in Hebrew, Greek, Latin, and German; [3] the *Nüremberg*, edited by Elias Hutter [1599], in Hebrew, Chaldee, Greek, Latin, German, and French; [4] the *Leipzig*, edited by Reineccius, the New Testament in Syriac, Greek, Latin, German, and Roman [1713], and the Old Testament in Hebrew, Greek, Latin, and German [1750–1]; [5] *Bagster's*, the most valuable of the modern collections of versions [1831], which contains Latin, Greek, Samaritan, the Septuagint, Hebrew, German, Italian, Spanish, French, and English, to which Syrian is added in the New Testament; [6] *Bielefeld's* Hand Polyglot [1845–54], containing in the Old Testament Hebrew, Greek, Latin, and Luther's German version, and in the New, Greek, Latin, and Luther's German, and in the fourth column, sometimes the chief differences between this and other German versions, sometimes the English authorised version; [7] the *Hexaglot* Bible, edited in London by R. de Levante [1871–5], containing the Greek and Hebrew texts, with Septuagint, Syriac, Latin, English, French, and German versions.

**Polytheism,** as the word implies, is the belief in and worship of *many* gods—whether one god is considered supreme or not—as distinguished from the worship of the one true God only. Although there is reason to believe that heathen religions were anciently monotheistic, they certainly became polytheistic, and are so now. We infer from the history in Genesis and Joshua xxiv. 2 that, although the family of Abraham in Ur worshipped the one true God, they likewise believed in and worshipped other false gods as lesser deities. "Every form of Polytheism has sprung from Nature-worship. Man looked round on the

powers of Nature and gave names to them—the sun, the moon, the stars, the wind. In time he assigned sex to them, and then various attributes, until they were completely personified. Thus, in Persia the blazing sun was adored as Ormuzd; in the bleak north the Norsemen called on Odin, the stormy; in Gaul and Britain pillars were raised to the sun, altars to the moon." "At first, man was conscious only of physical inferiority, and thus his gods were his superiors in brute force alone; when his intellect grew, he felt how unequal it was to grasp the laws of Nature, and then the gods were treated as his superiors in wisdom and understanding. At last his moral consciousness awakened, and with it a consciousness of sin; then he raised his gods to an altitude of moral holiness and purity which he himself despaired to reach" [S. Baring-Gould]. Polytheism can lead its followers no further; here it leaves them without help, and its utter failure, even as a moral restraint, was felt by the best minds of the civilised world when Christ appeared.

**Pomps** [lit. "processions"].—The phrase "pomps of the devil" included anciently all heathen spectacles, public games, etc. A definition is thus given by Chrysostom: "The pomps of Satan are the theatre and games of the circus, together with the observation of days, and presages and omens."

**Pontifex** or **Pontiff.**—An order of heathen priests at Rome. Four pontifices, chosen from the patricians, were created by Numa; in A.U.C. 454 four more, chosen from the plebeians, were added. Sylla further increased the number to fifteen, and it afterwards became indefinite. The Pontifex Maximus was the head of the College of Pontiffs, and was a person of considerable power. The office of Pontifex Maximus was assumed by the Emperor Augustus, and was held by his successors, including the Christian emperors, till Gratian [A.D. 367–383]. The term "pontiff," as applied to Christian bishops, is borrowed from this source.

**Pontificale.**—A book of rites which can only be performed by a bishop [pontiff]; *e.g.* the coronation of kings, the ordination of priests and deacons, and confirmation.

**Poole,** MATTHEW, a Nonconformist writer, was born at York in 1624, and educated at Emmanuel College, Cambridge. He became Presbyterian minister of St. Michael-le-Quernes, London, in 1648; but lost his living in 1662 for his Nonconformity. He devoted himself to Biblical studies and writing, and died at Amsterdam in 1679.

His chief works are *Synopsis Bibliorum Criticorum*, published in 1669, which has gone through many editions; *The Blasphemer slain by the Sword of the Spirit*, directed against John Biddle, the Socinian [1654]; *A Model for the Maintaining of Students of Choice Abilities in the University*, and two works against Romanism, *The Nullity of the Roman Faith* and *Dialogues between a Popish Priest and an English Protestant.* He left uncompleted *English Annotations on the Holy Bible*, which were finished by his friends, published in 1685, and passed through many editions.

**Poor Clares.**—An Order of St. Francis, called the Povere Donne or Clarisses, which was founded by St. Clare of Assisi, who entered the Portiuncula in 1212. She was joined by her sister, St. Agnes, and they were given the church of St. Damian. They followed the rule of St. Benedict till 1224, when St. Francis drew up a written order, which was approved by Pope Innocent IV. in 1246. St. Clare died in 1253. In 1264 Cardinal Cajetan, with the approval of Urban IV., drew up a fresh rule; some of the nuns preferred that of St. Francis, which caused a division into the "Urbanists" and the "Clarisses." The first monastery of Franciscan nuns of Minoresses was founded in 1293, outside Aldgate, and has given its name to the "Minories." There were formerly a great number in France, but many disappeared at the Revolution, and but five or six remain. The greatest number are in Austria. There are five convents in England and six in Ireland.

**Poor,** THE.—Although Christianity greatly developed the care of the richer classes for the poor, yet a provision for their maintenance existed among the primitive nations, and was adopted as a matter of State policy. Among the Athenians, those who were maimed in battle, and the orphans of those who were slain, were maintained by the State. There were also in Greece institutions called *eranos*, somewhat on the plan of our friendly societies. In the early days of Rome the Agrarian and Licinian laws provided against the unfair distribution of property amongst her citizens. Later, when Christianity began to bear upon the barbarous custom of parents exposing the children whom they had no means to support, the Church took them under her wing, and provided for them by the erection of orphanages. Constantine, in 315–21, made laws concerning the support of these abandoned little ones, and the Council of Nice in 325 ordered the foundation of foundling hospitals. Justinian [529–534], again, made laws regarding them, and founded houses of mercy for their reception, and thus Christian charity strove to alleviate the great evil which the law was powerless to eradicate. There is mention of an orphan asylum in Trèves as early as the fifth century, and another at Milan in 787, besides several others in the eighth century in different parts of Europe, some founded by individuals and others by royal authority. Several are spoken of in Italy in the fourteenth

century. The first hospital in Rome was founded at the end of the fourth century. Legacies to religious houses were permitted in 321.

The feudal system of the Middle Ages provided for the labouring classes, who looked to their feudal lords for maintenance, and the *villeins* of Saxon England received a portion of land from their lord for the support of themselves and their families. The Church of Rome, through her abbeys and monasteries, became the great almoner of the world, and to the present day the charities of the city of Rome are administered through the Church.

In England from early times there were severe laws for the suppression of vagrancy, and the householder was compelled to provide for his labourers. In the reign of Richard II. the first law was made for the provision of the impotent poor; Henry VIII. ordered each parish to collect alms in a general fund for this purpose. His suppression of the monasteries had been a cruel wrong to the poor, for the aged and infirm unquestionably had been relieved largely by the religious houses. It was in Queen Elizabeth's reign, in the year 1601, that the enactments concerning provision for the poor took somewhat of the shape of our present poor-law. It was decreed that every inhabitant of every parish should be taxed for the relief of the poor, and that three or four householders from every parish, together with the churchwardens, should be made overseers of the poor, to give relief to the aged, work to the able-bodied, and to apprentice the orphan children. In the reign of George I. the workhouse system was introduced, and indoor relief was given to the poor in their own houses; guardians were appointed to watch over the pauper children and guard them from neglect. In 1782 an Act, called Gilbert's Act, introduced workhouse unions, and at the close of the eighteenth century there was a great relaxation in the treatment of the poor. The system of out-door relief in country districts became in time a great source of evil, as owing to the allowance made on marriage and on the birth of each child, there were parishes in which every labourer was a pauper. Commissioners were appointed to inquire into the matter, and they recommended [1] the cessation of out-door relief; [2] a central authority to control the administration; [3] unions for the better management of workhouses, and the classification of their inmates; [4] a complete and clear system of accounts. A Bill for carrying out these suggestions was passed in 1834. Paid relieving-officers were appointed to dispense relief under the direction of an unpaid Board of Guardians. In three years the operation of this Bill reduced the expenditure by one-third. In 1848 the Commissioners were exchanged for a public board, with a President who holds office as one of the ministers of the Crown. It has been impossible to withdraw out-door relief in the case of the sick and aged, but it is no longer given to the able-bodied as a supplement to low wages. Fifty-four public auditors examine the expenditure, and one or more district medical officers are attached to each union to attend on the sick poor.

Scotland and Ireland have similar, though separate, legislations as regards the poor. In Scotland out-door relief is the rule. In Ireland, where there was no poor-law till 1838, relief is administered almost entirely in the workhouse.

Christianity has been greatly instrumental in the reduction of pauperism. Mr. C. L. Brace thus writes in *Gesta Christi*, p. 403:—"It is almost a common-place to say that all the varied and blessed institutions of charity throughout Christendom, all the asylums, hospitals, and reformatories, the provisions for the lame, blind, and deaf, for the idiot and insane, for the sick of every possible disease, for the widow and orphan and homeless, for the aged and infirm, are only blossoms and fruit of the life and teachings and death of the great Benefactor." And again [p. 417]:—"The Christian, other things being equal, is less likely to be very poor, and a pauper he cannot easily be—that is, he cannot have that spirit of dependence, idleness, and dishonesty, which are the essentials of pauperism. It is not claimed that religion alone in future ages can remove pauperism from the world, but the Christian belief will tend to a more just distribution of property; it will promote temperance and good morals; it will stimulate co-operation between labourers, and between labour and capital; it will encourage many forms of insurance, and above all elevate and train the character, so that the human being, though unfortunate, cannot be degraded, and thus, under the influence of Christ on the world, the labouring classes will be less likely to fall into extreme poverty, and, if they do, will be more readily assisted, or will not sink morally."

**Popes.**—This word is derived from the Latin *papa*, a childish or endearing word for father. In the days of the early Church it was undoubtedly applied to all the clergy, as it is in the Greek Church to this day. In the Western Church it was soon restricted to bishops, and then to those only who held important Sees, such as Alexandria, Carthage, and Rome. It was Gregory VII. who first ordained that the Bishop of Rome, and he only, could bear the title. We have already fully entered into the history of the growth of the Papal power. [Papal Power.] The following is a list of the Popes, taken from Milner's *End of Controversy*, a standard Roman Catholic work. Notices of the principal Popes will be found under their respective names. The references in brackets opposite some names are reminders of events which occurred during their pontificates. The first names are traditional.

| | A.D. | |
|---|---|---|
| St. Peter [about] | 33 | [The exact date of some of the earliest Popes is uncertain.] |
| St. Linus | 68 | |
| St. Cletus | 78 | |
| St. Clement I. | 91 | |
| St. Evaristus | 100 | |
| St. Alexander I. | 109 | |
| St. Sixtus I. | 119 | |
| St. Telesphorus | 127 | |
| St. Hyginus | 139 | |
| St. Pius I. | 142 | |
| St. Anicetus | 157 | |
| St. Soter | 168 | |
| St. Eleutherius | 177 | |
| St. Victor I. | 193 | [Quarto Decimans.] |
| St. Zephyrinus | 202 | |
| St. Calixtus I. | 219 | Dispute with Cyprian. |
| St. Urban I. | 223 | |
| St. Pontian | 230 | |
| St. Antherus | 235 | |
| St. Fabian | 236 | |
| St. Cornelius | 251 | |
| St. Lucius I. | 252 | |
| St. Stephen I. | 253 | |
| St. Sixtus II. | 257 | |
| St. Dionysius | 259 | |
| St. Felix I. | 269 | |
| St. Eutychian | 275 | |
| St. Caius | 283 | |
| St. Marcellinus | 296 | |
| St. Marcellus I. | 308 | |
| St. Eusebius | 310 | |
| St. Melchiades | 311 | |
| St. Silvester I. | 314 | Conversion of the Emperor Constantine. Christianity became the established religion. Council of Nicea, 318. |
| St. Mark | 336 | |
| St. Julius I. | 337 | |
| Liberius | 352 | |
| Felix II. | 355 | Not considered a true Pope, being elected during the exile of Liberius. |
| St. Damasus I. | 366 | [Jerome, Monasticism.] |
| St. Siricius | 384 | |
| St. Anastasius I. | 398 | |
| St. Innocent I. | 402 | Siege of Rome by Alaric. The Bishop of Rome became very powerful. |
| St. Zozimus | 417 | |
| St. Boniface I. | 418 | |
| St. Celestine I. | 422 | |
| St. Sixtus III. | 432 | |
| St. Leo I. [the Great] | 440 | |
| St. Hilary | 461 | |
| St. Simplicius | 468 | Fall of the Western Empire. |
| St. Felix III. | 483 | |
| St. Gelasius I. | 492 | |
| St. Anastasius II. | 496 | |
| St. Symmachus | 498 | Conversion of the Teutonic races in progress. |
| St. Hormisdas | 514 | |
| St. John I. | 523 | |
| St. Felix IV. | 526 | |
| Boniface II. | 530 | |
| John II. | 533 | |
| St. Agapetus I. | 535 | |
| St. Silverius | 536 | |
| Vigilius | 537 | |
| Pelagius I. | 555 | |
| John III. | 560 | |
| Benedict I. | 574 | |
| Pelagius II. | 578 | |
| St. Gregory I. [Great] | 590 | [Augustine.] |
| Sabinian | 604 | |
| Boniface III. | 607 | |
| St. Boniface IV. | 608 | |
| St. Deusdedit | 614 | |
| Boniface V. | 617 | |
| Honorius I. | 625 | Condemned as a heretic for Monotheism. [Mahometanism.] |
| Severinus | 640 | |
| John IV. | 640 | |
| Theodore I. | 642 | |
| St. Martin I. | 649 | |
| St. Eugenius I. | 654 | |
| St. Vitalian | 657 | |
| Adeodatus | 672 | |
| Domnus I. | 676 | |
| St. Agatho | 678 | |
| St. Leo II. | 682 | |
| St. Benedict II. | 684 | |
| John V. | 685 | |
| Conon | 686 | |
| St. Sergius I. | 687 | |
| John VI. | 701 | |
| John VII. | 705 | |
| Sisinnius | 708 | |
| Constantine | 708 | |
| Gregory II. | 715 | [Iconoclasm.] |
| St. Gregory III. | 731 | |
| St. Zacharius | 741 | |
| Stephen II. | 752 | He died before consecration, and for that reason his name is omitted in some lists of the Popes. |
| Stephen III. | 752 | [Charles the Great.] |
| St. Paul I. | 757 | |
| Stephen IV. | 768 | |
| Adrian I. | 772 | |
| St. Leo III. | 795 | |
| Stephen V. | 816 | |
| St. Paschal I. | 817 | |
| Eugenius II. | 824 | |
| Valentine | 827 | |
| Gregory IV. | 827 | |
| Sergius II. | 844 | |
| St. Leo IV. | 847 | |
| Benedict III. | 855 | |
| St. Nicholas I. [the Great] | 858 | |
| Adrian II. | 867 | |
| John VIII. | 872 | Severance of Greek and Latin Christianity. |
| Marinus or Martin II. | 882 | |
| Adrian III. | 884 | |
| Stephen VI. | 885 | |
| Formosus | 891 | |
| Boniface VI. | 896 | Election has been considered irregular. |
| Stephen VII. | 896 | |
| Romanus | 897 | |
| Theodore II. | 898 | |
| John IX. | 898 | |
| Benedict IV. | 900 | |
| Leo V. | 903 | |
| Christopher | 903 | |
| Sergius III. | 904 | |
| Anastasius III. | 911 | |
| Laudus | 913 | |
| John X. | 914 | |
| Leo VI. | 928 | |
| Stephen VIII. | 929 | |
| John XI. | 931 | |
| Leo VII. | 936 | |
| Stephen IX. | 939 | |
| Martin III. | 942 | |
| Agapetus II. | 946 | |
| John XII. | 956 | |
| Leo VIII. | 963 | Election considered irregular. |
| Benedict V. | 964 | |
| John XIII. | 965 | |
| Benedict VI. | 972 | |
| Domnus II. | 974 | |
| Benedict VII. | 975 | |
| John XIV. | 983 | |
| John XV. | 985 | |
| John XVI. | 986 | Election considered irregular. |
| Gregory V. | 996 | |
| Silvester II. | 999 | |
| John XVII. | 1003 | |
| John XVIII. | 1003 | |

| | A.D. | |
|---|---|---|
| Sergius IV. | 1009 | Milner says: "This age is generally considered as the least enlightened by piety and literature of the whole number. Its greatest disgrace, however, arose from the misconduct of several of the above mentioned Pontiffs, which obstructed the freedom of canonical election; yet in this list of names there are ten or twelve which do honour to the Papal calendar." |
| Benedict VIII. | 1012 | |
| John XIX. | 1024 | |
| Benedict IX. | 1033 | |
| Gregory VI. | 1044 | |
| Clement II. | 1046 | |
| Damasus II. | 1048 | |
| St. Leo IX. | 1049 | |
| Victor II. | 1055 | |
| Stephen X. | 1057 | |
| Nicholas II. | 1058 | |
| Alexander II. | 1061 | |
| St. Gregory VII. | 1073 | End of the dark ages of the Papacy. [CRUSADES. GREGORY.] |
| Victor III. | 1086 | |
| Urban II. | 1088 | |
| Paschal II. | 1099 | |
| Gelasius II. | 1118 | |
| Calixtus II. | 1119 | |
| Honorius II. | 1124 | |
| Innocent II. | 1130 | [BERNARD. SCHOOLMEN. ARNOLD OF BRESCIA.] |
| Celestine II. | 1143 | |
| Lucius II. | 1144 | |
| Eugenius III. | 1145 | |
| Anastasius IV. | 1153 | |
| Adrian IV. | 1154 | Contest with the German Emperor, Frederick Barbarossa. |
| Alexander III. | 1159 | [BECKET.] |
| Lucius III. | 1181 | |
| Urban III. | 1185 | |
| Gregory VIII. | 1187 | |
| Clement III. | 1187 | |
| Celestine III. | 1191 | |
| Innocent III. | 1198 | Papal claims at their height. [FRANCISCANS, DOMINICANS, ALBIGENSES.] |
| Honorius III. | 1216 | |
| Gregory IX. | 1227 | Contest with Frederick II. |
| Celestine IV. | 1241 | |
| Innocent IV. | 1243 | |
| Alexander IV. | 1256 | [FLAGELLANTS.] |
| Urban IV. | 1261 | |
| Clement IV. | 1265 | |
| Gregory X. | 1271 | |
| Innocent V. | 1276 | |
| Adrian V. | 1276 | |
| John XXI. | 1276 | |
| Nicholas III. | 1277 | |
| Martin IV. | 1281 | |
| Honorius IV. | 1285 | |
| Nicholas IV. | 1288 | |
| St. Celestine V. | 1292 | [JACOPONE DA TODI.] |
| Boniface VIII. | 1294 | Contest with Philip IV. of France. [MORTMAIN.] |
| St. Benedict XI. | 1303 | |
| Clement V. | 1305 | Beginning of Papal residence at Avignon. |
| John XXII. | 1316 | |
| Benedict XII. | 1334 | |
| Clement VI. | 1342 | |
| Innocent VI. | 1352 | |
| Urban V. | 1362 | |
| Gregory XI. | 1370 | |
| Urban VI. | 1378 | [PAPAL SCHISM.] |
| Boniface IX. | 1389 | |
| Innocent VII. | 1404 | |
| Gregory XII. | 1406 | |
| Alexander V. | 1409 | |
| John XXIII. | 1410 | [CONSTANCE, COUNCIL OF. HUSS.] |
| Martin V. | 1417 | |
| Eugenius IV. | 1431 | [BASLE, FLORENCE, COUNCILS OF.] |
| Nicholas V. | 1447 | |
| Calixtus III. | 1455 | |
| Pius II. | 1458 | |
| Paul II. | 1468 | |
| Sixtus IV. | 1471 | |
| Innocent VIII. | 1484 | |
| Alexander VI. | 1492 | |
| Pius III. | 1503 | |
| Julius II. | 1503 | |
| Leo X. | 1513 | [LUTHER. REFORMATION.] |
| Adrian VI. | 1522 | |
| Clement VII. | 1523 | [AUGSBURG, CONFESSION OF.] |
| Paul III. | 1534 | [THEATINES. TRENT. JESUITS.] |
| Julius III. | 1550 | |
| Marcellus II. | 1555 | |
| Paul IV. | 1555 | |
| Pius IV. | 1559 | [CARLO BORROMEO.] |
| St. Pius V. | 1566 | |
| Gregory XIII. | 1572 | Bartholomew massacre. |
| Sixtus V. | 1585 | |
| Urban VII. | 1590 | |
| Gregory XIV. | 1590 | |
| Innocent IX. | 1591 | |
| Clement VIII. | 1592 | |
| Leo XI. | 1605 | |
| Paul V. | 1605 | [JANSENISTS.] |
| Gregory XV. | 1621 | |
| Urban VIII. | 1623 | |
| Innocent X. | 1644 | |
| Alexander VII. | 1655 | |
| Clement IX. | 1667 | |
| Clement X. | 1670 | |
| Innocent XI. | 1676 | Revocation of the Edict of Nantes. |
| Alexander VIII. | 1689 | |
| Innocent XII. | 1691 | |
| Clement XI. | 1700 | |
| Innocent XIII. | 1721 | |
| Benedict XIII. | 1726 | |
| Clement XII. | 1730 | |
| Benedict XIV. | 1740 | |
| Clement XIII. | 1758 | |
| Clement XIV. | 1769 | Opposes the Jesuits. |
| Pius VI. | 1775 | Outbreak of the French Revolution. Pope submits to Napoleon, and dies in exile. |
| Pius VII. | 1800 | Taken prisoner to France. Restoration of the Jesuits. |
| Leo XII. | 1823 | |
| Pius VIII. | 1829 | |
| Gregory XVI. | 1831 | |
| Pius IX. | 1848 | Unity of Italy effected. [VATICAN COUNCIL.] |
| Leo XIII. | 1878 | |

**Porphyry** [233–304] was a native of Syria. His original name was Melech [Heb. for "king"], and his preceptor, Longinus, afterwards named him Porphyrius [*i.e.* "empurpled"], because purple was the royal colour. He was for a while a pupil of Origen, then of Longinus, then of Plotinus. He wrote fifteen books against Christianity, which were unhappily destroyed a century later by order of Theodosius the Emperor. We say unhappily, because it is impossible but that, if we had them, they would furnish much information on doubtful points respecting the early Church. His life of Pythagorus is extant, and some other books, one of which was

discovered by Cardinal Mai at Milan, and published by him.

**Porteus,** Beilby, D.D. [*b.* at York, 1731, *d.* 1809].—An English prelate. He was educated at a small school in his native city, went as a sizar to Queen's College, Cambridge, where in due course he became a Fellow. In 1757 he was ordained. He first became known as a writer by obtaining the prize for the Seatonian poem. Archbishop Secker made him his chaplain, and gave him first a small living near Sevenoaks, then Hinxton in the same county. In 1767 he became Rector of Lambeth, and soon after was made Chaplain to George III. and Master of the hospital of St. Cross at Winchester. In 1776 he was appointed to succeed Bishop Markham at Chester, and on the death of Bishop Lowth in 1788 he was translated to London, which See he occupied till his death. He published some lectures on St. Matthew, delivered on the Fridays in Lent at St. James's, Piccadilly, and these in their day were highly popular. He was also the editor of Archbishop Secker's works, to which he prefixed a biography. But he is best remembered now by his philanthropic deeds, by which he ameliorated the condition of the poor clergy of his dioceses. The Porteus library in the Bishop of London's palace at Fulham is another memorial of his munificence.

**Portiforium.** — A name applied in England to the breviary. Also a name for the Pie [q.v.].

**Port Royalists.**—Port Royal was the name of a Cistercian nunnery near Versailles, afterwards removed to Paris, and which became very famous in the seventeenth century. It was founded in 1204 by Mathilde de Garlande, as a work of piety to propitiate Divine favour, and insure the return of her husband, Matthieu de Marli, from the Crusades. It was built by the same architect as Amiens Cathedral, and was erected to receive twelve ladies. Not long afterwards it was licensed by the Pope to receive those persons who, without becoming nuns, wished to retire from the world. Pope Honorius III. granted to it special privileges, allowing the celebration of Mass within its walls, even though the country around were under an interdict. In the fifteenth and sixteenth centuries the discipline of the convent was greatly relaxed, and the appointment of being its Abbess was much coveted. In 1602 M. Marion, the Advocate-General of Henry IV., procured this position from the King for his granddaughter, Jaqueline Marie Angélique Arnauld, then only eleven years old, while her younger sister, Agnes, aged only five, was made Abbess of St. Cyr. Jaqueline took the name of Mère Angélique. Many members of the Arnauld family joined the nunnery, and, until the final dispersion of the sisterhood, the posterity of the Arnaulds ceased not to rule the house. In 1608 Mère Angélique determined on a complete reformation in her community, and established a most austere system of discipline. She was roused to this by the preaching of a Capuchin friar. After a time the General of the Order sent Angélique to carry out some reforms in the Monastery of Maubisson; but she again returned to the valley of Chevreuse, her own nunnery, taking with her many of the nuns from Maubisson. In 1633 the community removed to the Faubourg St. Jacques, Paris, and one of the most important consequences of this change was the connection of Du Vergier de Hauranne, Abbot of St. Cyran, with the society. He was an adherent of Cornelius Jansen, and he occupies a place in ecclesiastical history as the founder of Jansenism in France. [Jansenism.] The old establishment of Port Royal des Champs was used for a lay community of men, and numbered amongst its members some of the most brilliant scholars of the time, who established a school, and prepared educational books for the instruction of their pupils. Pascal, Nicole, Arnauld, Le Maître, De Séricourt, De Saci, etc., looked up to St. Cyran as to a father for guidance in their studies as well as their lives. He was the author of the Port Royal Grammars of Greek, Latin, and Italian. The prosperity of the establishment drew down the jealousy of Richelieu, and he caused St. Cyran to be imprisoned in Vincennes, in 1638, on account of some of his writings, and here he remained a captive till after the death of the Cardinal. In 1643 Antony Arnauld published his book, *De la Fréquente Communion*, which was a decided attack on the Jesuits, and thus commenced the seventy years' religious war which ended in the destruction of Port Royal. Arnauld was cited by the Pope and Cardinal Mazarin to appear at Rome, but he refused, and went into voluntary retirement for twenty-five years at Port Royal des Champs. The Sisters, who now lived in Paris, having planned an ineffectual scheme of devoting themselves to the perpetual adoration of the Holy Eucharist, St. Cyran, who from his prison was still their guide, directed their energies to the more useful project of teaching children of their own sex. Angélique and most of her associates then returned to the quiet of their country establishment, and the recluses moved to a farm near, called Les Granges, where some of them were employed in making a translation of the Fathers. St. Cyran appointed Antoine Singlin as general confessor to both nuns and recluses. Their tranquillity did not, however, last long. The wars of the Fronde came to disturb them; most of the nuns returned to Paris; and the recluses, who numbered three hundred, defended themselves at Les Granges. Mère Angélique remained and took care of the ruined peasants.

But Port Royal had become an abomination to the antagonists of Arnauld. His doctrines were a reproof to the Jesuits, and Father Coruet framed the "Five Propositions" concerning the mystery of Divine grace which were said to be contained in Jansen's book *Augustinus*. Arnauld denied that such teaching was to be found in the book, but the Parisian doctors appointed to examine the matter declared that they were, and they were condemned as heretical by Innocent X. in a Papal Bull. [JANSENISTS.] The Queen-Mother, Anne of Austria, urged by Mazarin, decreed the fall of Port Royal and Les Granges; but it was hindered for a time by the so-called miracle performed on Mademoiselle Perrier, the niece of Pascal, by means of a thorn said to be preserved from the Saviour's crown: this relic was exposed at Port Royal in Lent, 1656, and the young lady, who was suffering with a fearful malady in the eye, on touching the sore with the thorn was instantaneously cured. This miracle seemed a special mark of Divine favour to the monastery, and Anne of Austria feared to carry out her plan, and so once more the school was spared. The story of the Holy Thorn is upheld by Arnauld, Le Maître, and Pascal; the last embodied it in his *Provincial Letters*, and it will be found in English in *Memoirs of Port Royal*, by Madame von Schimmelpenninck. But the brief respite came to an end with the death of Mazarin and the assumption of power by Louis XIV. in person, in 1660. Louis was a friend of the Jesuits and a hater of Port Royal and Jansenism. He at once consigned Singlin to the Bastile, and decreed that all at Port Royal and Les Granges alike should sign the formulary condemning the Five Propositions. This they refused to do, so their schools were dispersed, and the recluses were banished from their valley. Mère Angélique, now quite old, quitted Port Royal des Champs and went to Paris, where she found her monastery guarded by soldiers as a prison, and here she and many of her nuns died. Sœur Flavie, one of the remaining ones, proved a traitor to her society: she abjured her Jansenist heresies, as she called them, in the hope of being made Abbess, and she procured from the Archbishop of Paris the imprisonment of many of her Order, and a renewed command to subscribe to the Five Propositions. This was again refused. Instead of Sœur Flavie, another sister became Abbess, who procured a separation of the Paris community from that at Versailles. Those sisters who had been imprisoned were sent back to Port Royal des Champs, and deprived of the Sacraments of the Church. Yet once more the dissolution of the nunnery was delayed by the intervention of Anne of Bourbon, Duchesse de Longueville, and sister of the great Condé. She, after a life of dissipation, entered the ranks of the ladies of Port Royal in Paris, and addressed herself to Pope Clement IX. on behalf of the persecuted Order. He made terms of peace with them, and once more allowed Arnauld and his associates to recruit their monastery, open their schools, and receive back the scattered recluses. But the doom of the stronghold of Jansenism was fixed. Cardinal de Noailles, one of its bitterest enemies, had become Archbishop of Paris, and he persuaded Clement XI., in 1707, to issue the Bull, *Vineam Domini*, requiring the nuns of Port Royal to subscribe it; this they declined to do, except with certain restrictions, and their fate was sealed. De Noailles obtained an order for the suppression of the convent, and the nuns were finally dispersed in 1709 by armed police, and left to die without priestly absolution or Christian burial. Not content with this, a royal order, in 1710, caused the demolition of the monastery and the church; and nothing now remains of this once celebrated place but the ruins of a Gothic arch.

**Positivism.**—Positivism consists essentially of a Philosophy and a Polity, and to these may be added a Religion. It was originated by Auguste Comte [*b.* 1797, *d.* 1857], who set forth his ideas in some fifteen volumes. The books are rather verbose, and the difficulties connected with his system are met with the easy assurance, or "thereforeism," so often found in French philosophical and theological writers.

The name "Positivism" was chosen by Comte as implying *reality* and *usefulness* as well as *certainty* and *precision*, since he teaches that we have nothing whatever to do with anything which cannot be *positively* demonstrated. The existence of God, and the belief in a future state, are thus practically excluded from his system.

*Positivism as a Philosophy.*—"Each branch of our knowledge," says Comte, "passes successively through three different theoretical conditions—the theological or fictitious (or supernatural), the metaphysical or abstract, and the scientific or positive." These conditions are radically opposed to one another, and hence entire freedom from theological belief is necessary before the positive state can be perfectly attained. "In the theological state, the human mind, seeking the essential nature of beings, the first and final causes (the origin and purpose) of all effects—in short, absolute knowledge—supposes all phenomena to be produced by the immediate action of supernatural beings . . . The theological system arrived at the highest perfection of which it is capable when it substituted the providential action of a single Being for the varied operations of the numerous divinities which had been before imagined." In other words, it began with Polytheism and advanced to Monotheism.

"In the metaphysical state, which is only a modification of the first, the mind supposes,

instead of supernatural beings, abstract forces, veritable entities (that is, personified abstractions) inherent in all beings, and capable of producing all phenomena. What is called the explanation of phenomena is, in this stage, a mere reference of each to its proper entity . . In the last stage of the metaphysical system, men substitute one great entity (Nature) as the cause of all phenomena instead of the multitude of entities at first supposed."

"In the final, the positive, state the mind has given over the vain search after absolute notions, the origin and destination of the universe and the causes of phenomena, and applies itself to their laws; that is, their invariable relations of succession and resemblance. Reasoning and observation, duly combined, are the means of this knowledge. What is now understood, when we speak of an explanation of facts, is simply the establishment of a connection between single phenomena and some general facts, the number of which continually diminish with the progress of science. . . The ultimate perfection of the positive system would be (if such perfection could be hoped for) to represent all phenomena as particular aspects of a single general fact, such as gravitation, for instance. . . The point of departure of the individual and of the race being the same, the phases of the mind of a man correspond to the epochs of the mind of the race. Each of us is aware . . . that he was a theologian in his childhood, a metaphysician in his youth, and a natural philosopher in his manhood." [Comte's *Positive Philosophy*, translated by H. Martineau.]

"The principle of theology is to explain everything by supernatural *wills*. That principle can never be set aside until we acknowledge the search for *causes* to be beyond our reach, and limit ourselves to the knowledge of *laws*." "The true positive spirit consists . . in a word, in studying the *how*, instead of the *why*," of phenomena. [*General View of Positivism*, translated by H. Bridges.]

The ultimate aim and end of all knowledge is, according to Comte, the progressive well-being of Humanity; hence he places Sociology at the head of all the sciences,—that to which they lead up. The pursuit of a science into regions where it has no practical bearings, direct or indirect, he condemns as useless, and a departure from positive principles, whilst he brands the speculations themselves as "metaphysical," as a mere return to an exploded philosophical system.

Comte arranges the sciences in six primary divisions, according to the increasing complexity of their phenomena. Mathematics, being the most simple, comes first; and then follow astronomy, physics, chemistry, biology, and sociology. Each passes through the three stages, theological, metaphysical, positive, before the one succeeding it. Sociology has not yet become positive, as theological and metaphysical modes of thought still retard its progress. Comte has also constructed a philosophy of history as set forth in his connected view of universal history. He argues that human activity passes successively through the stages of offensive warfare, defensive warfare, and industry. The respective connection of these states with the preponderance of the theological, the metaphysical, or the positive spirit leads at once to a complete explanation of history. It reproduces in a systematic form the division of history into ancient, mediæval, and modern.

The *subjective principle* of Positivism is the subordination of the intellect to the heart, the *objective basis* is the external order of the world as revealed by science. The function of the *intellect* is to discover the laws, or order of the external world—"the immutable necessity of the external world"—and thus to serve the *feelings* by controlling them, with the ultimate purpose of regulating *action*. Hence thoughts must be systematised before feelings, feelings before actions, though it is quite certain that feeling and activity have much more to do with any practical step that we take than reason. In other words, reason, though subordinate to affection, which in the positive system is the preponderating element, is needed to direct and control it. Reason thus deals with the external order of the world—the laws of the various sciences, including the laws of sociology—but only as the handmaid of the affections.

When, next, Positivism is regarded as a *polity*, its weakness becomes apparent. The Positivist motto is "love, order, progress," but the means for carrying out such noble ideas are Utopian, and no sufficient basis for any one of the three is laid down. In regenerating society Comte looks for help to three sources—to philosophers as supplying the *intellectual* element, to the working-classes as supplying the *active* element, and to women as bringing the element of *feeling*. With this third element we may be confident that our intellectual and practical faculties will be kept in due subordination to universal love. Politics are to be subordinated to morals. To the Positivist, the object of morals is to make our sympathetic instincts preponderate as far as possible over the selfish instincts; social feelings over personal feelings. Between personal feelings, or self-love, and social feelings come the home, or domestic affections, and hence these are to be cultivated as a step towards the development of social feelings, since the latter constitute the first principle of morality. To live for others is the highest happiness. Self-love, in the Positive system, is regarded as the great infirmity of our nature. The object of education, which is to be strictly regulated, is to develop the social feelings to the highest

degree. But even then the spiritual power (composed of philosophers, etc.), which is to be rigidly separated from the temporal or political power, must prolong the influence it has already exercised in education so as to recall individuals, or even nations, to the principles which they have forgotten, and this power will act through public opinion. If the spiritual power awards its praise and blame justly, public opinion will lend it the most irresistible support. As a help in the work of moral education is the Positive system of commemoration; for example, the yearly celebration on suitable days of those whom Comte regards as the three greatest of our predecessors—Cæsar, St. Paul, and Charlemagne. Positivism banishes the idea of *rights* and allows only of *duties;* there is no right of property, but only the duty attending its possession. Supposing that the proprietor takes a becoming, that is, a Positivist, view of his duty, he will be allowed to administer his property for the public benefit, otherwise he will be glad to give up possession. Spiritual rewards and punishments will preponderate over temporal ones; but moral influence would not be sufficient alone to secure order. To carry out the vast work of social regeneration, Comte proposes that a "Positive Occidental Committee" should be formed from the philosophers, working men, and women of the five Western European nations. This committee would bring forward measures for the formation of an Occidental navy, an international coinage, school, flag, etc.

A Positivist may be able to trace, in all this, the foundations of a regenerated society, but to the "theologian" in his darkness there seems no adequate motive for a *love* which is to surpass the Gospel standard, "Thou shalt love thy neighbour as thyself," no guarantee for order, no hope of the promised progress.

*Positivism as a Religion.*—Positive Religion, or the *Religion of Humanity*, as Comte calls it, is a curious invention. Having dismissed, as mere fables, the belief in God and the instinctive longing for immortality, some central point was wanted towards which Feeling, Reason, and Activity could alike converge, and this was found in the great conception of Humanity—the abstract idea of mankind in the past, the present, and the future. It is the peculiar characteristic of Humanity, or the Great Being, who is here set forth, to be compounded of separable elements; mutual love knits together its various parts; and "towards Humanity, who is for us the only true Great Being, in the conscious elements of whom she is composed, we shall henceforth direct every aspect of our life, individual or collective. Our thoughts will be devoted to the knowledge of Humanity, our affections to her love, our actions to her service." [*General View.*] "By Humanity, the conception of God will be entirely superseded." This differs from Pantheism, since the Great Being of Positivism submits to the laws of the external world instead of originating them. [PANTHEISM.] This idea is to be illustrated by the organisation of festivals at regular intervals setting forth the various aspects of Humanity: the Nation, the Town, the Domestic Relations, Polytheism, Monotheism, etc., will have their festival days; in fact, there is to be a "Positivist Calendar." On the last day of the year there is to be a commemoration of the dead and of their services.

Throughout his system, Comte assigns to Woman a peculiar and exalted position. He seems to find the answer to Solomon's question, "Who can find a virtuous woman?" in the great majority of women. Woman's mission is, he says, in one word, Love; they are charged with the education of Sympathy, the source of human unity. As mothers and wives it is their office to conduct the moral education of Humanity. In return for these benefits women are to enjoy immunity from out-door and other toilsome labour, and besides they are to be the objects of Worship, publicly and privately, as the first permanent step towards the Worship of Humanity. Man will, in the days when Positivism prevails, kneel to Woman, and to Woman alone; the source of his reverential feelings being a clear appreciation of benefits received, and a spirit of deep thankfulness for them. To her, as the concrete form of the abstract idea of Humanity, Prayer—*i.e.* the outpouring of men's nobler feelings—is to be addressed daily. If a suitable living object of devotion does not present itself, a dead wife or mother may be selected, or even some historical personage, so long as she once really lived. For women themselves, however, Comte does not consider himself competent to suggest an object of devotion.

We have seen that *love* is said to be the principle of Positivism; it is to amount to an abnegation of self; the motto on the Positive flag is to be "Vivre pour altrui," *Live for Others;* and the great moral principle itself Comte called *Altruism:* hence "to love Humanity may be truly said to constitute the whole duty of man." And then, after having "lived as far as it is possible for others, both in public and private, and having given a charm and sacredness to our temporary life, we shall at last be for ever incorporated with the Supreme Being [Humanity], of whose life all noble natures are necessarily partakers." [*General View*—condensed.]

If we look for the sources of this novel religion, we are not much assisted by Comte's own life. He seems to have been an eccentric genius, with one of those bitter despotic tempers which led him to quarrel with every one! He was separated from his wife, and lived on intimate terms with a married woman, Clotilde de Vaux, notwithstanding the strict morality of his system. We must rather

turn for an explanation to what he calls "Catholicism," by which he means sometimes Christianity, sometimes modern Romanism; and then we cannot but be struck with the singular *imitation* of Christianity and the Christian Church which Positivism presents. Thus, for the Positive principle of *love*, "live for others," we have the Gospel grace of love as "the fulfilling of the Law," and "Thou shalt love thy neighbour as thyself," with the Christian rule of self-denial. For the abstract idea of Humanity, we have the Incarnate Son of God, the Second Adam, and the Church of many members, His Mystical Body. For the worship of woman, extended to women generally in imitation of Mediæval Chivalry, and perhaps not without reference to the goddess of Reason of the French Revolution, we have the Romanist cultus of the Virgin. The Madonnas of art had likewise their influence, for the Positivist flag has for its device a young woman with a child in her arms. For the festivals and commemorations we have the Christian Seasons and the roll of Saints. The leading principle and the form of the Religion of Humanity are thus obviously borrowed from Catholic Christianity.

Positivism is not on the increase, in this country, at any rate. It numbers amongst its adherents some men of high ability and many of good moral character. But a system that asserts that there is no sense of, or feeling after, a God in our nature, which does not acknowledge a sense of sin or guilt as we understand it, nor an instinctive longing for, or expectation of, immortality in man, gives us little ground for hope that the exalted love and the strict morality which it professes would bear fruit in practice if it were freed from the pressure of surrounding Christian opinion. It seems, by its negations, rather to be the philosophy of those who are absorbed in the sense of life, and to whom this world is the whole of existence. Taking Positivism at its own estimate, it would appear to be easier to live as a consistent Christian than as a moderately good Positivist; and certainly the promise of eternal life is more attractive than, at the best, the possibility of an idle commemoration after incorporation into the Supreme Being of Humanity.

**Post-Communion.**—The part of the Communion Service following the reception, beginning with the Lord's Prayer.

**Postils.**—Sermons or homilies. They followed the reading of the Gospel, whence the name [*post illa—i.e. evangelica*].

**Postures.**—The bodily attitudes assumed in the various parts of Divine Worship. Reason, Scripture, and universal consent testify that all postures are not equally appropriate in that worship and in its different departments. Kneeling and prostration seem peculiarly expressive of penitent humility; bowing, of deep veneration; standing, of joy and thanksgiving. Thus, as a general rule, the Church enjoins kneeling in confession and prayer; standing in praise, the reciting of the Creed, and in the exhortations of the liturgy; and allows sitting during the reading of Scripture and the delivery of sermons. In Scotland, however, they sit, and in Germany sit or stand, during the prayers.

**Potamo,** Bishop of Heraclea, was imprisoned for his faith in the Maximinian persecution. He was present at the Nicene Council, and was strongly opposed to the Arians. He also accompanied St. Athanasius to the Council of Tyre [335]. When the Arian Bishop Gregory seized the See of Alexandria in 342, Potamo was so tortured that he died.

**Potter,** Christopher, D.D. [*b.* 1591, *d.* 1646], Dean of Worcester from 1635 till his death. He wrote, *Want of Charity justly charged on all such Romanists as dare affirm that Protestancy destroys Salvation*, which was an answer to Edward Knot's *Charity Mistaken*, who retaliated in *Mercy and Truth, or Charity maintained by Catholics.*

**Potter,** John, Archbishop of Canterbury, son of a linendraper of Wakefield [*b.* 1674, *d.* 1747]. He was educated at Oxford, and when only twenty-three years old published his book on *Greek Antiquities*, which until recent times has been a standard work, though it is now quite superseded. Next year he took Holy Orders, and from that time his studies were exclusively professional. Archbishop Tenison made him his Chaplain, and gave him the living of Great Mongeham in Kent. He was also Chaplain to Queen Anne, and Regius Professor of Divinity at Oxford. He became Archbishop in 1737.

**Power of the Keys.** [Keys, Power of.]

**Præmunire** [corrupted from *præmoneri*].—A term used in a writ passed in the reign of Edward III. Its primary object was to curtail the Pope's authority, and accordingly it ordained that no one, and particularly no clergyman, should appeal to the Pope against the authority of the sovereign, or on matters belonging to his jurisdiction. It also declared that the Pope had no right to dispose of ecclesiastical preferments in England. This writ became the Statute of Præmunire in the reign of Richard II., and the penalty for the offence was fixed at imprisonment for life, confiscation of lands and goods, and forfeiture of the king's protection. Since that time the name has been applied to other statutes, all relating to the king's authority, but differing as to the offences forbidden.

**Pragmatic Sanction.**—A name applied to ordinances relating to the affairs of

Church or State, more particularly those authorised by the Kings of France. An ordinance of this nature, issued in 1268, directed that cathedral churches should have the right of electing their own prelates; that simony and the selling of benefices should be abolished; that no money should be exacted for the Court of Rome but with the consent of the sovereign; and that the liberties granted to ecclesiastics by former kings should be respected. The most famous Pragmatic Sanction was one granted by Charles VII. in 1438, and confirmed by the Parliament of Paris in the following year. Its object was to restore the primitive custom of the election of prelates by the people instead of by the king, and it also regulated the matter of excommunication, appeals, and judgments, abolished expectative graces, and limited the number of cardinals. This sanction gave rise to numerous controversies, and it was finally revoked by Francis I. in 1516.

**Praxeas.**—A heretic, of whom nothing is known except that at the end of the second century he came to Rome from Asia [where he had suffered imprisonment], and taught the errors of Montanus. Thence he went to Africa, where he was convinced of his errors, and wrote a recantation, but soon relapsed into heresy. Praxeas was the first of the Monarchians who maintained the Catholic faith that Christ is Son and Man. By denying the distinct personality of the Son and of the Holy Ghost he inferred that the Father was Incarnate and suffered, and therefore is reckoned with the Patripassians; but he denied that he belonged to that sect, saying that the Father only sympathised with the Son and did not suffer in Him. The heresies of Praxeas are very similar to those of Noëtius. They soon died out.

**Prayer.**—In its wider meaning, and as used very often in Holy Scripture, prayer includes not only petition to God for ourselves and for others, but also confession of sin, thanksgiving for mercies received, and also the praise and adoration of God for His greatness and glory, to which last the term "worship" is properly applied. These various aspects of prayer are abundantly illustrated in the Psalms, the great book of inspired public and private devotion. Thus, in the compass of one Psalm we sometimes find two or more of these elements of prayer joined together, and this may remind us that the hard line we often draw between prayer and praise is an artificial one. In our Collects, and, indeed, in the prayers of the Western Church generally, petition predominates over worship or adoration; but in the longer and more rhetorical prayers of the Eastern Church adoration holds an important place.

We read of prayer ages before God directly enjoined it, and in such a way that we can only believe the idea of prayer to be intuitive. Man naturally turns to God in prayer. The Psalmist was but uttering a universal truth when he said, "O Thou that hearest prayer, unto Thee shall all flesh come" [Ps. lxv. 2]. Nor is this idea of prayer confined to those who know one God. In various ways heathens appeal to their gods; they hardly enter upon any event in their lives without first of all approaching, in some form of prayer, the powers they think able to help them. This is matter of history, as well as of observation by missionaries now. We find prayer made to God throughout Holy Scripture, from beginning to end, accepted by Him, and answered by Him. Here and there, as in the Psalms, there are declarations as to the kind of prayer to which God will hearken, until at last, in the New Testament, Christ was plainly set forth as the medium through whom it is to be offered, and the Holy Spirit was made known as co-operating with the human spirit in its utterance. Christians pray as members of Christ; God hears and answers our prayers only because we are members of His beloved Son. The *duty* of prayer is inculcated, not only by the example of the Old Testament saints, but also directly by our Lord and his Apostles [Matt. vi. 5–13, xviii. 19, 20; Luke xviii. 1–14; John xiv. 13, 14; xvi. 24; Rom. viii. 26; 1 Cor. xiv. 15; Ephes. vi. 18, 19; Philipp. iv. 6; 1 Thess. v. 17; Jas. i. 5, v. 13–18].

Remembering, then, the manysidedness of prayer, some points connected with it in its aspects of petition for ourselves, or of intercession for others, require examination. We must first clearly recognise that God puts prayer before us as necessary if we would gain our ends. There is a signal instance of this, and of the store which God sets by His people's prayers, when our Lord bade His disciples "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest" [Matt. ix. 38]. The disciples were bidden to ask God to do His own work, and thus to co-operate with Him in His labour of love. But this is only a sample of all prayer. God is ever seeking the salvation and well-being of His creatures, and yet He requires them to ask Him for those very things of which He knows they stand in the direst need. How there can be a place for petition when God foresees everything, is the mystery of prayer; but there is likewise the mystery of our free-will, and the one is the necessary complement of the other. If we are free to rule or misrule our lives and conduct, our very nature leads us to prayer in our perplexities and distresses. If we are free to wander, we must appeal to a guide. This may be an intellectual difficulty, but it is one involved in the mystery of God, and in the mystery of our own being.

In the present day, other difficulties have

been raised as to prayer and its efficacy. [1] It has been said that prayer is merely a superstitious custom, handed on from generation to generation in civilised countries; that it is a human invention altogether. But, unlike other superstitions, which have crumbled away in the light of truth and of modern discovery, prayer still holds its ground. In spite of all that is alleged as to its uselessness, men of the acutest intellect, as well as uncultured men, still pray, and still believe in the power of prayer. Besides this, we cannot pass over the fact already mentioned, that prayer is an intuitive idea with man, and is not due to education—that it fulfils a universal need of human nature. [2] It is said that prayer is unreasonable, because request is made for things contrary to the immutable laws of Nature. It is needful to state this objection to prayer plainly. The laws of nature are merely statements of the orderly condition of things in nature, a summary of what has been found by competent observers. The order is so perfect that we do not look for any deviation from it. And in the spiritual world, as far as we know it, we have every reason to believe that law likewise reigns, or, to speak more correctly, that the most perfect order prevails. Thus we must believe that every thought of our hearts is the result of some previous combination of ideas, either existing there already or introduced from without. Thoughts do not come into our minds by chance. Such being what we understand by law, we can suppose that prayer may be answered, or apparently answered, in two ways. Thus, fine weather may be prayed for, and many natural laws acting together may bring it about in the ordinary course of things, to all appearance as a direct answer to the prayer; or, on the other hand, natural causes not sufficing to cause fine weather, God may see fit to bring about the result prayed for by suspending or controlling some of the laws of nature. It is to the latter of these answers to prayer that objection is made. Again, prayer may be made for some spiritual blessing, and the blessing may come, either from ordinary causes, *i.e.* as a result of the religious circumstances in which God has placed us, or He may put a fresh thought into our minds, or change the intensity of some feelings already there, and thus bring the blessing prayed for. It is the latter case to which objection is made. Objectors regard those answers to prayer for temporal or spiritual blessings which come in the ordinary course of natural laws as the only possible ones; they look upon them as mere coincidences, and they wholly deny the possibility of answers of the latter kind, because they are contrary to unchangeable laws—in short, because they are miraculous, and miracles are incredible. [The question of the credibility of miracles is discussed in the articles MIRACLES and RESURRECTION, and reference may also be made to the article on NATURAL LAW.] But there is also a class of theologians who are disposed to deny that miraculous answers to prayer are vouchsafed; one of them has recently expressed his opinion as follows:—"To the best of my understanding, we do well and reasonably to ask God—just as we do for a daily sufficiency in the Lord's Prayer—to bless and preserve the fruits of the earth, leaving the immediate process to the *ordinary* workings of His all-wise law; and then, after doing *our duty* in the matter, to trust that, in spite of appearances, He, 'in perfect wisdom, perfect love, is working for the best.' In all troubles, temporal or spiritual, we do well to put them up before God and ask for His guidance to do *our duty* towards mitigating or relieving them, and to take to heart the many moral lessons they inculcate. This prayer, with the understanding, I deem to be our reasonable service to the Almighty; while, according to our light and knowledge of God's world-wide and salutary law of '*reaping what we sow*,' I deem it unreasonable to ask Him to contravene this law for our special or national possible benefit." This writer would think it unreasonable to be asked to pray against the inundations of the Thames in Lambeth, and would consider the Thames Embankment authorities the proper source of help. True, he would say, the seasons lately have been unfavourable for agriculture: the remedy for this is to alter our system, rents, etc. And he goes on, "Why I strike against *special* petitions to the Almighty to intervene directly in certain things when they become painful, is because we practically thereby charge God with directly and specially sending such visitations, when, as a fact, we are but reaping what we or others have culpably or ignorantly sown. . . I do not say that God *cannot* so administer His law, moral and physical, as to give and withhold what we ask. I simply say that, to the best of our understanding, acquired from revelation and experience, God *will* not work signs and wonders that we may believe." Now, as nearly the whole of our needs and adversities can be traced to the culpable or ignorant sowing of ourselves or others, prayer, according to this view, should be limited to petitions for patience and for guidance as to how we can best help ourselves. Unquestionably these are right objects of prayer, since all real prayer is always accompanied by work on our part; but it is impossible to accept them as the whole, or even the most important, matters of prayer, without ignoring what is told us in Holy Scripture. Prayer is there represented to us as the remedy for our sins and their effects, and the only conditions placed upon our petitions are, that they must be according to God's will, and the outcome of

a sincere and obedient heart. These conditions being fulfilled, the promise is that God will grant us our requests whatever they may be. [A reference to the texts already named will make this clear.] To deny this would be equivalent to denying the efficacy of prayer altogether, except as a moral agent affecting ourselves only as a kind of religious exercise; for it must be remembered that even if we only believe that God will give us patience and guide us as to how we should help ourselves, we yet admit —though we may not avow it—the efficacy of prayer, since patience and guidance are themselves, if specially granted, miraculous gifts of God.

For the sake of plainness, it may be added that: [1] No distinction can be made between prayer for temporal and spiritual blessings; both alike are put before us as proper objects of prayer in Scripture, and both the one and the other are promised in answer to it. [2] When prayer seems to be specially answered, we can rarely say how much is due to the operation of natural laws, how much to some modification of those laws; we know not where ordinary law, so to speak, ends, and where miracle begins. [3] Taking the history of the Apostolic Church for our guide, although we are encouraged to make known all our requests, freely, to God, we are not, generally speaking, led to expect such an answer to our prayers as would involve an obvious miracle—*e.g.* the raising of the dead, the floating of a hopelessly-sinking ship in mid-ocean—but we must believe that He does really and directly answer prayer, as well in our temporal as our spiritual concerns, though we know it not. By a logical necessity we are compelled to take one side or the other; there is no middle course. Prayer, in the Scripture sense of the word, is and can be, or it is not and cannot be, *answered.* [INTERCESSION; LORD'S PRAYER.]

**Prayer-days.**—The name given to the days of the week selected in the American Episcopal Church for the holding of morning or evening service, as it is not the custom there to hold daily services.

**Prayers for the Dead.** [DEAD, PRAYERS FOR.]

**Preaching.**—This function was at first performed by all grades of the Christian hierarchy, and sometimes even by laymen. Origen, when visiting the Holy Land in A.D. 215, was desired by the Bishops of Cæsarea and Jerusalem to preach in their churches, though he was not then ordained, and they defended themselves from the charge of irregularity by producing precedents showing that it had been sometimes permitted to laymen to preach in the presence, and with the sanction, of a bishop. Later, preaching was restricted to bishops and priests; but deacons, about the fourth century, regained the right. The history of preaching in the ancient Christian Church is one of the most interesting branches of ecclesiastical annals. Basil of Cæsarea, St. John Chrysostom, Gregory Nazianzen, were among the most famous preachers of the Greek Church. In the Latin, Jerome and Augustine were probably the greatest. Such records as we have of the great preachers of ancient times show that they differed much in pulpit action, but the greater part seem to have used very moderate and sober gesture. They delivered their sermons extempore, while there were notaries who took down what they said. Probably an hour was about the usual length. Sermons were generally both uttered and heard standing, the preacher preceding his sermon with "Peace be with you," to which the assembly responded "Amen," and later, "And with thy Spirit." The Middle Ages produced great preachers like Bernard, Bonaventura, Anselm; but the development of the Scholastic philosophy was not favourable to the development of homiletical power. The Mendicant or Preaching Friars wrought a revolution in this matter by the vigour and homely common-sense with which they replaced the subtleties of their predecessors. The greatest preacher of mediæval times—the most like, it has been said, of all Christian preachers to the ancient prophets—was Savonarola. But, unfortunately, the ignorance of the clergy, and the neglect into which the study of the Scriptures had fallen, became a fatal drawback; and it was the first great work of the Reformation to restore preaching to its place of dignity as a means of grace. The avidity of the common people to read Scripture and hear it expounded was wonderful, and the result was that the "unpreaching prelates," whose pulpits, as Latimer expressed it, had been "bells without clappers" for many long years, were obliged to set up regular preaching again. The same variation which marked the early preachers characterised the great homilists of the Reformation. Thus, it was said, the preaching of Knox was like a thunderstorm; Calvin resembled a whole day's set rain, Beza was a shower of the softest dew. Latimer, in a coarse frieze gown, trudged afoot, and instructed the people in rustic style; while the courtly Ridley, in satin and fur, taught the same principles in his cathedral.

Since the Reformation the Roman Church has produced no famous preachers in England; but Bourdaloue, Massillon, and Bossuet, in France, were probably never surpassed. The English preachers of the same period have won themselves a deathless name: Jeremy Taylor, South, Baxter, Owen, Calamy, Wesley, and Whitefield, in the eighteenth century, roused England from the torpor into which she had fallen.

It is difficult to weigh accurately the

estimate in which popular preaching is held at the present time. On the one hand it is certainly the fact that never probably were preachers who drew larger audiences than some in all denominations who could be mentioned at the present day. On the other it must be confessed that one hears "the sermon" often mentioned contemptuously, and the wish expressed that it might be omitted. The most powerful of living statesmen has expressed his conviction that the preaching power of the Church of England was never so great as it is at the present moment. But it is unpleasant to read advertisements in the Clerical newspapers of "manuscript sermons" at a cheap rate, which imitate handwriting so well that they cannot be detected in the gallery! This we may be sure of, that if preachers will take pains and have the ability to make their sermons worth hearing, they will not lack hearers, simply for the reason that the spirit of inquiry is abroad eager and keen. The writer of these lines has had a large experience of poor as well as rich audiences; and no one knows better, that the average agricultural labourer is one of the ablest of critics, knows a good sermon, and knows a bad one; no man better. A very clever essay by Mr. Mahaffy [Macmillan, 1882] thus analyses the causes of the decay of modern preaching:—

I. *Historical Causes:*
- Loss of novelty.
- Increase of education.
- Quietness of modern life.

II. *Social Causes:*
- Need of social uniformity.*
- Absence of debate.
- Friendly life of the clergy.

III. and IV. *Personal Causes:*
- Want of ability.
- Want of piety.
- Want of general culture.
- Want of special training in rhetoric and in theology.

V *Defective Types:*
- The logical extreme.
- The emotional extreme.
- The orthodox extreme.
- The heterodox extreme.
- Excessive sameness.
- Excessive variety.

And this is followed by an able and striking chapter suggesting remedies.

The Church of England Liturgy, so far as the rubric goes, has made but scant provisions for preaching. The only place where a sermon is provided for in the Prayer Book is in the Communion Service. Preaching, therefore, it has been said, is an essential part of that service, while it is merely an adjunct to Evening Prayer. The rubric giving directions for the sermon allows, as a substitute, "one of the homilies already set forth, or hereafter to be set forth, by authority." But as we have shown, practically the Church has recognised the great value of this ordinance, and there are few churches probably where there are not at least two sermons a week. Queries on this point are always found in Bishops' Visitation returns.

**Preaching Crosses.** — Crosses set up in the highway or places of public resort, at which the friars and others were accustomed to preach. St. Paul's Cross was one of the most remarkable; it was there that Latimer preached some of his famous sermons.

**Preaching Friars.** [Dominicans.]

**Pre-Adamites.**—A name given to the supposed inhabitants of the earth before the creation of Adam; also to those who believe that such persons existed. The Pre-Adamite theory was first propounded in 1655, in a book by Isaac de la Peyrere, otherwise called Pererius, a native of Bordeaux, and in the service of the Prince of Condé. He says that

* The preacher is required, on fixed and very frequent occasions, however indisposed or empty he may feel as regards teaching, to ascend a narrow pulpit, where he has no power of movement or action. Indeed, all action more violent than that of speaking very loud, or thumping the cushion, is prohibited, and even these symptoms of energy have come to be considered excessive and ill-bred. He is obliged to find a text of Scripture from which to draw his lessons, even though there be none exactly appropriate and though he be forced to employ many quibbles and subtleties to graft on his discourse to the text. He is not to speak too loud or too low; he must not be too long or too short; if the former, he offends the worldly and idle, who only come to church from habit, and desire to escape as soon as may be convenient; if the latter, he annoys the serious and respectable people, who think that such brevity reflects on the importance of his subject. If he employs anecdotes and descends to particulars, in order to give colour to his sermon, he is thought familiar; if he keeps to dogma only, he is thought dry. In fact, every sort of departure from a fixed *norma*, a fixed way of speaking, a fixed way of thinking, is resented by some section of the congregation. Above all, to be amusing is a great crime. The shadow of Puritanism still hangs over our churches, and if, a generation ago, all ornament in churches was thought to savour of worldliness, or of all false doctrine, so all levity, as it is called, is considered as excluded by the solemnity of the subject. And yet men pleading for life and death, for great issues of poverty and wealth, for great party struggles which involve the weal and woe of millions, do not disdain to attract and to divert their audience by an appeal to that peculiarly human quality, the faculty of laughter. There is no orator in the world, speaking on the subject nearest to his heart, and most vital to those he addresses, who avoids this great help to persuasion, except the preacher. To him, while wit is wholly inadmissible, even humour is only allowed in the form of bitterness and sarcasm—the very forms which are really most unsuitable to his sacred office. There is, moreover, a large section of Christians, who will not tolerate any variety of subject, who think that the preacher has but one message to bring, and *that* so paramount in importance, that every moment not devoted to it is lost or wasted, and they require him to repeat this message every Sunday of his life."

on the sixth day God created men and women in all parts of the earth; and that long afterwards he made Adam and Eve to be His own peculiar people, the ancestors of the Jewish race. Moses intended to write the history of the Jews, and therefore says little of the first creation of man, or of his history; for the events recorded in Genesis are only those connected with the Jews, and have no reference to the other races living on the earth. As the Law was given to the Jews only, and not to the Gentiles, so no sin could be imputed to the latter, according to St. Paul; the only evil, therefore, which the author of the book recognises is natural evil. To prove his theory, Peyrere had recourse to the fabulous antiquities of the Chaldeans, Egyptians, and Chinese, and to the opinions of some Rabbins, who imagined there had been another world in existence before that described by Moses. He was apprehended by the Inquisition in Flanders, but released through the intercession of the Prince of Condé, and retracted his opinions. Modern scientific discoveries, in the opinion of some, have afforded grounds for the revival of the Pre-Adamite theory. [Evolution; Man.]

**Prebend** [Lat. *præbenda*, "an allowance"] was originally the portion of food allotted to each monk at the table where they were all accustomed to assemble. In course of time the Church revenues were divided among the monks and clergy, according to the station of each; but the term continued to be used to denote the fixed income which the division gave. The prebends were either *præbendæ capitulares* or *præbendæ domicellares*, the former being those held by a regular member of the chapter, and the latter, by a junior. They were of four degrees—*majores*, *mediæ*, *minores*, or *semi-præbendæ*. The holder of a prebend is called a prebendary, and receives a fixed income in return for certain services.

**Precentor.**—The leader of the choir and musical director; usually in cathedrals and collegiate churches. The precentor may be either a clerk or a layman. In Scottish churches, where there is no organ, there is nearly always a precentor to lead the singing.

**Preces.**—Prayers said by the priest and people alternately, as distinguished from *orationes*, recited by the priest alone. In the old Offices, the preces were said daily at Prime and Compline, and also at Lauds and Vespers on week-days. The versicles and responses following the Creed and Lord's Prayer in our Prayer Book are a selection from these preces, and hence are sometimes called by that name.

**Pre-Communion.** [Ante-Communion.]

**Preconisation** [Lat. *præconisare* = *præconari*, "to announce publicly"].—The notice given by the Pope, signifying his approbation of the appointment of any person to a high ecclesiastical dignity. The notice is sent to the Cardinal-Protector of the nation to which belongs the candidate submitted for approval, and a Bull of Preconisation is given to the latter, and also posted up at the doors of the church. The term is also used to denote a public proclamation in meetings of Convocation.

**Predestination.**—A word used to denote the eternal purpose of God, whereby He has preordained whatever comes to pass. The Seventeenth Article of the Church of England declares that "predestination to life is the everlasting purpose of God," etc. But this doctrine has been the occasion of considerable disputes and controversies among divines. If, say they, God has foreordained some men to *election*, the converse must be true that He has foreordained some men to *reprobation*. It is impossible to reconcile the doctrine of reprobation with our ideas of the justice and goodness of God, as it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless. This doctrine had its origin in the attempts to define the relations between the human and the Divine will. It began with the discussions of Pelagius and St. Augustine. Pelagius held that a choice of salvation lay in man's will; Augustine, that at the Fall, man lost all freedom of choice, and was deprived of the exercise of his free will. [Free-will.] But the first advocate of extreme Predestinarianism was Gottschalk, a monk of the ninth century, who was condemned at a Council of Mainz for heresy, and died during his imprisonment at the Monastery of Hautvilliers. Other Predestinarians came forward from time to time during the Middle Ages, but the doctrine reached its fullest development with the teaching of Calvin [q.v.]. The doctrine of Predestination has been moderated within the present century, and in very few cases is the belief in double Predestination retained.

**Preface to the Prayer Book.**—The original preface [1549] was the Article now headed "Concerning the Service of the Church," and was almost entirely drawn from the reformed Breviary of Cardinal Quignon, published in 1535. The present one was prefixed in 1661, and was probably drawn up by Bishop Sanderson of Lincoln.

**Prefaces,** Proper.—The special forms to precede the hymn Ter-Sanctus in the Holy Communion. Such prefaces are found in most ancient Liturgies, and have been variously styled *Prefaces*, *Illations*, *Contestations*, and *Prayers of the Triumphal Hymn*. In the early English Church there was probably one for every day which had a Collect; but the number was afterwards reduced to ten, of which the Reformers retained five, viz.: for Christmas Day, Ascension Day, Easter Day, Whitsunday, and Trinity Sunday. That for Ascension Day was probably written by

Gregory the Great; those for Easter and Trinity Sundays are from the Sacramentary of Gelasius; while those for Christmas and Whitsunday were composed in 1549.

**Prelacy.**—The office or dignity of a prelate or bishop.

**Prelate.**—This term, which is now limited to the highest of the three orders of the ministry, was formerly applied to all clerics who bore rule over other clerics, or who were highly esteemed in the Church. So Archbishop Secker says, "Parish priests are *Prælati;*" and Latimer, "A *Prelate* is that man, whosoever he is, that has a flock to be taught by him."

**Premonstrants.** [Norbert, St.]

**Pre-sanctified.**—In the Roman Church it is customary to have no consecration on Good Friday, a portion of the bread consecrated on Maundy Thursday being reserved for the following day. In the Greek Church this principle is extended to every day of Lent, except Saturdays, Sundays, the Feast of the Annunciation, and Maundy Thursday. For the days on which the *pre-sanctified* or pre-consecrated elements are used, a special service, omitting the Act of Consecration, is appointed, called the Mass of the Pre-sanctified. The idea underlying this practice is that the Holy Eucharist, being essentially a feast, is unsuitable for fast days. The use of the Pre-sanctified was enjoined by the Council of Trullo [A.D. 680] on every day in Lent except the Sabbath Day, the Lord's Day, and the Annunciation. The Council of Laodicea had previously forbidden consecration during Lent, except upon the Sabbath Day and the Lord's Day.

**Presbyter, Presbyterians.** — The Greek word *presbuteros*, "senior" or "elder," is frequently used in the Greek translation of the Old Testament to signify a ruler or governor—one chosen not for his age, but for his merits and wisdom. In the Christian Church a presbyter or elder is one who is set apart to a certain office and authorised to discharge the several duties of that office and station in which he is placed. The office of the presbyter consisted in feeding the flock of God, and exhorting and convincing the gainsayers by sound doctrine, baptising, and celebrating the Eucharist, and leading the public prayers of the congregation. The body of Christians who call themselves Presbyterians hold that all the powers and rights of the Christian ministry, including ordination, are held and exercised by the single order of presbyters; that there is no order in the Church as established by Christ and His Apostles superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery, a permanent officer. This is the point of controversy between the Presbyterians and Episcopalians. They maintain their position against the Episcopalians by the following Scriptural arguments. They observe, that the Apostles planted churches by ordaining bishops and deacons in every city; that the ministers who in one verse are called *bishops*, are in the next, perhaps, called *presbyters;* that we nowhere read in the New Testament of bishops, presbyters, and deacons in any one church, and that therefore we must of necessity conclude "bishop" and "presbyter" to be two names for the same office. They take the passage 1 Pet. v. 2–3, and say it is evident that the presbyters not only fed the flock of God, but governed it with episcopal powers, and that Peter himself as a church officer was nothing more than a presbyter or elder. In Heb. xiii. 7–17 and 1 Thess. v. 12 the bishops are spoken of as discharging various offices which it would be impossible for any man to perform for more than one congregation, for if they were to be such as all the people were to *know*, *esteem*, and *love*, they could not have been diocesan bishops, whom ordinarily the hundredth part of their flock never hear nor see. Again, in James v. 14, the *elders* whom the Apostle James desires the sick to call for were the highest permanent order of ministers; it is evident that those elders cannot have been diocesan bishops, otherwise the sick would have been often without the reach of the remedy proposed for them. From Acts xx. 17, etc., where St. Paul sends from Miletus to Ephesus to call the elders of the Church, the Presbyterians argue that there was in the city of Ephesus a plurality of pastors of equal authority without any superior pastor or bishop over them, for the Apostle directs his discourse to them all in common, and gives them equal power over the whole flock. They argue, therefore, that Paul left in the Church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first Bishop of Ephesus, was present when this settlement was made [Acts xx. 5]; and had he been their bishop, it is not to be supposed that the Apostle would have devolved the whole episcopal power upon the presbyters before his face; for if ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese and his presbyters' duty to him, it would have been when St. Paul was taking his final leave of them. That Timothy resided at Ephesus, and was by the Apostle invested with authority to ordain and rebuke presbyters, are facts about which both parties are agreed. What, then, was his office in that city? To this the

Presbyterian replies that his power was that of an *evangelist*, 2 Tim. iv. 5, and not of a fixed prelate. It will thus be seen that they identify the office of bishop with that of presbyter, and hold the presbyterate to be the highest permanent office in the Church, every faithful pastor of a flock being successor to the Apostles in everything in which they were to have any successors.

The modern Presbyterian theory of Church government dates from the Reformation. Luther earnestly taught that *all* Christians are priests unto God. Even had he been desirous of preserving an Episcopal form of government, the course which the Reformation took on the Continent, so different from that in England, would have prevented him. It was, however, Calvin, with that genius for organisation which so remarkably characterised him, who established the Presbyterian form of government. He incorporated his ideas with that of the State control, and so arranged that the Council of State in consultation with the people, should choose the presbyters, each of whom was to have his allotted work, and the assembly of whom together in Consistory were to deal with all cases of ecclesiastical discipline. There were *ministers* who were to preach and teach, and the *elders* who ruled the Church. Both, however, were recognised as holding spiritual office. His idea was adopted in the Reformed Church of France, and also in Scotland [SCOTLAND, CHURCH OF], where there are now three main bodies of Presbyterians, viz.: the Established Church, the Free Church, and the United Presbyterians. In England Presbyterianism was started in 1572 at Wandsworth, when a presbytery was opened with its "Book of Order." In the struggles between the House of Stuart and the House of Commons, Presbyterianism represented the side of the latter, and the downfall of Charles I. was the signal for the abolition of the Episcopal Church on June 29th, 1647. The famous WESTMINSTER ASSEMBLY, and its Catechism, which we have noticed in its place, represents the zenith of Presbyterianism in England. But in a very few years it was displaced by Independency under Cromwell. The result was that Presbyterianism became altogether weakened as a power in England, and on the Restoration, the non-Episcopal ministers, most of them Presbyterians, were ejected from their livings. Even in Scotland, Presbyterianism was downtrodden until the Revolution. In England, where it had not gained the affection of the people, most of the congregations, in reaction from Calvinism, became Unitarian. Nevertheless, Presbyterianism upon the old Puritan lines has been revived in the present century in England. In 1836 two Presbyteries were opened in union with the Church of Scotland, two more were added in 1839. On the Scottish disruption, in 1843, the English Presbyteries severed this connection, and joined the English congregations of the "United Church." In 1876 they were all united under the title of the "Presbyterian Church of England." In the census of 1881, 275 congregations were returned, of which seventy-five are in London. One of its noblest works is the China Mission.

In Ireland, Presbyterianism is the largest denomination in the province of Ulster, where there is a large population of Scottish blood. In America the first Presbytery met at Philadelphia in 1705. After many divisions and offshoots a reunion was established in 1870, when a great General Assembly met again at Philadelphia. It was then found that the Presbyterian Church contained no less than 4,238 ministers, with 446,561 members. In 1882 the ministers were 5,143, the Church members 592,128. The Presbyterian Church, therefore, of the United States is at present a very flourishing body.

**Presbyterii Corona** ["the crown, or circle, of the presbytery"].—An allusion to the fact that the seats of the presbyters in ancient churches were frequently arranged in a semicircle, with the bishop's throne in the centre.

**Presbytery** [from the Greek word *presbuterion*, a word which is used twice in the Greek translation of the New Testament for "sanhedrin" (Acts xxii. 5, Luke xxii. 66)]. In the early Christian Church it signified the assembly of all the clergy of the diocese, both presbyters and deacons, as may be seen from the writings of St. Cyprian, Pope Siricius, St. Ignatius, etc. The word is often used in Scotland to designate the presbyter's house.

**Presence, REAL.** [LORD'S SUPPER.]

**Presentation** is the offering of a clerk by the patron to the ordinary for institution into a benefice. It is sometimes confounded with nomination, which, however, signifies the offering of a clerk to the patron that he may be presented. After presentation the bishop may, if the clerk presented show want of learning, or if he has been convicted of perjury or other great crime, refuse to institute him. If a presentation is not made to the bishop within six months after the living is vacant, it lapses to the bishop; after another six months, to the archbishop, and from him to the Crown.

**Presentation of Christ in the Temple.** [PURIFICATION, FEAST OF.]

**Prester John,** or **John the Presbyter.**—A king whom tradition declared to be reigning in the Indies, or Tartary, during the twelfth century. It is now doubted whether he really existed, and the legends concerning him are vague and contradictory. It was reported that a Christian king was reigning somewhere beyond Persia who had gained brilliant victories over the Mohammedans, and who was a priest as well as a king. In the thirteenth century messengers were sent

to seek the Presbyter John, or his kingdom; they returned saying that a Nestorian king of that name had existed some time before, but was now dead. It is now generally believed that the name was not John, but Jorkhan, or Coirkhan; that he ruled in some district of Central Asia, and was converted to Christianity from Buddhism.

**Price Lectures.**—A series of lectures delivered annually in Lent at Boston, according to the will of William Price [*d.* 1770]. The preacher receives £16, and after each lecture there is to be an offertory for the poor, to which the churchwardens must contribute 5s.

**Prideaux,** Humphrey, D.D. [*b.* at Padstow, Cornwall, 1648; *d.* at Norwich, 1724], was descended from an ancient Cornish family, and was educated at Liskeard, Bodmin, and Westminster, and Christ Church, Oxford. While at Oxford Prideaux published an edition of *Lucius Florus*, and a commentary on the inscriptions of the Arundel Marbles. He was presented in 1679 to the rectory of St. Clement's, Oxford, and to the Hebrew lectureship at Christ Church in the same year; became Archdeacon of Suffolk in 1688; in 1781 he was made Prebendary of Norwich, and in the next year Rector of Bladen with Woodstock, near Oxford. This he exchanged later for the living of Saham, in Norfolk. He became Vicar of Trowse, near Norwich, in 1696, and Dean of Norwich in 1702. During his residence at Saham, Prideaux entered into a contest against the Roman Catholics, and wrote in favour of the validity of the orders of the Church of England. He afterwards did his best to preserve the Church of England from the plans of James II. He published a *Life of Mahomet* in 1697; *Directions to Churchwardens* in 1707; a work upon *Tythes* in 1710; and *The Connection of the History of the Old and New Testaments*, 1715–1717. At his death Dr. Prideaux left a large collection of Oriental books to the library of Clare Hall, Cambridge.

His *Life of Mahomet* is a most violent production, taking the lowest view of the prophet's character, and accusing him of being a rank impostor. The *Connection* is a very learned and valuable work, which is still read, and has never been superseded.

**Priest** [a contraction of the Latin *presbyter*, which is derived from the Greek *presbuteros*, "elder"].—The Greek and Latin words, *hiereus* and *sacerdos*, which we translate "priest," are derived from words which signify "holy," and so a priest's functions are of a holy or sacred character. But in the Jewish Church it signified one set apart for the performance of sacrifice, and it has often been said that there can be no official priest in the Christian Church but Christ, as He alone can offer a sacrifice to God. Against this is quoted, "Ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," *i.e.* of prayer, praises, and thanksgiving, etc. [1 Pet. ii. 5]. This passage, however, manifestly applies to the whole body of the faithful. In Episcopal language, the word "priest" designates the second order in the Christian ministry. The use of the word in the Prayer Book was objected to at the Savoy Conference in 1662 by the Presbyterians, who requested that "as the word 'minister,' and not 'priest' or 'curate,' is used in the absolution, and in divers other places, it may throughout the whole book be so used instead of these two words." To which the Episcopal commissioners replied that "it is not reasonable the word 'minister' should be only used in the Liturgy. For since some parts of the Liturgy may be performed by a deacon, and others, such as absolution and consecration, by none under the order of a priest, it is fit that some such word as 'priest' should be used for those offices, and not 'minister,' which signifies, at large, every one that ministers in that holy office of what order soever he be." The Church of England in her "Office of Institution" witnesses to the existence of "sacerdotal functions:" these are the offering of sacrifice, of praise, and thanksgiving in the Eucharist; "the declaring and pronouncing the absolution and remission of sins;" the blessing of the people in God's name.

**Priestley,** Joseph, an eminent Unitarian writer, the son of Jonas Priestley, a cloth-dresser at Birstal Fieldhead, near Leeds, was born at Fieldhead on March 13th, 1733. His mother dying when he was six, he was adopted by his aunt, who put him to a free grammar school, where he learnt Latin and Greek, and during his vacation taught himself Hebrew, Chaldee, etc. He was intended for the ministry, but was for a time obliged to give up study on account of ill-health, and was engaged in mercantile pursuits. However, in 1752, becoming stronger, he entered a Dissenting academy at Daventry. His father and aunt were Calvinists, but Priestley had many discussions on the subject, and was himself inclined to Arminianism, though he declares he then "by no means rejected the doctrine of the Trinity or of the Atonement."

On quitting the academy in 1755 he became minister at Needham Market, in Suffolk, went thence to Nantwich in Cheshire in 1758, and in 1761 was Professor of Languages and Belles-Lettres at the Dissenting academy of Warrington. He became very famous for his scientific works, and was made a member of the Royal Society and a Doctor of Laws by the University of Edinburgh. In 1767 he became minister at Millhill, near Leeds, and in 1773 librarian and literary companion to Lord Shelburn, on leaving whom he preached to a congregation at Birmingham. While

here he wrote a reply to Burke, *Reflections on the French Revolution*, for which he was made a citizen of the French Republic. This so angered his fellow-citizens that a mob broke into his house and destroyed all its contents. In 1791 he removed to Hackney, but did not remain long, being very unpopular on account of his opinions. He sailed for America in 1794, and died at Northumberland in Pennsylvania, Feb. 6th, 1804.

Dr. Priestley is mostly noted for his discoveries in chemistry, etc.; but he also wrote many theological works, as *The Scripture Doctrine of Remission, which shows that the Death of Christ is no proper Sacrifice nor Satisfaction for Sin*, *Letters to a Philosophical Unbeliever*, and other works containing criticisms of Hume's doctrines. This led to his being called in England an atheist, to refute which he wrote *Disquisition Relating to Matter and Spirit*, in which he argues that our hopes of resurrection must rest solely on the truth of the Christian revelation, and have no foundation in science; *History of the Early Opinions concerning Jesus Christ*, which led to a controversy between him and Dr. Horsley, Priestley maintaining the doctrines of Necessity, Materialism, and Unitarianism.

**Primate.**—A title formerly given to all metropolitans in the Western Church, but afterwards confined to those of the more important cities, or those who gained the title by request from the See of Rome. The Primate of the West corresponded to the Patriarch of the East. He was authorised to hold ecclesiastical synods, to confirm bishops, and to perform the most honourable functions in the Church, such as the consecration of the sovereign. These privileges were first granted by Rome to the bishops of Thessalonica. In Roman Catholic countries the title has become little more than a name, as the Pope has resumed the rights granted to primates. Such nominal primates are the Archbishop of Toledo, of Spain; Bourges and Lyons, of France; Pisa, of Italy, and others. The Archbishop of York is primate of England, and the Archbishop of Canterbury primate of all England; the Archbishops of Armagh and Dublin primates of Ireland; and St. Andrew's, of Scotland.

**Prime.** [Canonical Hours.]

**Primer** or **Prymer.**—A manual of private devotion and elementary religious instruction. The Primer, in its earliest form, containing the Creed, Lord's Prayer, and Ten Commandments, was probably in use in Anglo-Saxon times. In course of time prayers and offices were added, and it seems clear that for two centuries, at least, before the Reformation "The Primer" was the book of devotion authorised by the Church of England for the use of the laity. It was usually in English, but sometimes partly Latin and partly English. The following is a table of the contents of one of a date about 1400:—

Matins and the Hours of Our Lady.
Evensong and Compline.
The vii. penitential Psalms [vi., xxxii., xxxviii., li., cii., cxxx., cxliii.].
The xv. Psalms [Songs of Degrees. Psalms cxx.—cxxxiv.].
The Litany.
Placebo [the Vespers for the dead, beginning *Placebo Domino*].
Dirge [the Office for the Dead, beginning with the anthem *Dirige in conspectu tuo viam meam*, Psalm v. 8].
The Psalms of commendation [Psalm cxix.]
Pater Noster.
Ave Maria.
Creed.
The Ten Commandments.
The Seven Deadly Sins.

In the reign of Henry VIII. several books of devotion were published under this title, but lacking authority. Such was *Marshall's Primer*, published in 1530, which omitted the Litany, on account of the invocations of saints contained therein. The Litany was inserted in a second edition [1535], but a warning against the invocations was added. In 1539, Hilsey, afterwards Bishop of Rochester, published another, "at the commandment of the right honourable Lord Thomas Crumwell." Hilsey's Primer contains "the bidding of the beads," on which our "bidding prayer" [See Canon LV.] is founded, and retains the prayers for the dead, but omits most of the invocations of saints from the Litany.

In 1545, Henry VIII. authorised the issue of what is called *King Henry's Primer*, "set forth by the King's Majesty and his clergy, to be taught, learned, and read; and none other to be used throughout all his dominions." It contained:—

The Kalendar.
The King's Highness' Injunction.
The Prayer of Our Lord.
The Salutation of the Angel.
The Creed or Articles of the Faith.
The Ten Commandments.
Certain Graces.
The Canonical Hours.
The seven Psalms.
The Litany.
The Dirge.
The Commendations.
The Psalms of the Passion [xxii., lxix., lxxxviii., ii., and liii.]
The Passion of Our Lord.
Certain godly prayers for sundry purposes.

This was several times reprinted and revised by the Bishops. The edition of 1549 omitted the remaining invocations of saints from the Litany; that of 1551 expunged the "Hail Mary" and other passages. To the editions of 1552 and 1559 the Catechism, as far as the end of the Lord's Prayer, was added. In 1560 a Latin version of the *Primer*, called the *Horarium*, was issued.

**Princeites.**—Followers of Henry James Prince, an Evangelical clergyman [*b.* 1811], who established the sect about 1840, declaring

that the Holy Ghost, in his own person, had established it by a new dispensation to supersede that of Christ. Prince studied at Lampeter College, where he organised a small body of students, under the name of the "Lampeter Brethren," to meet together for prayer and the study of the Scriptures, especially the Song of Solomon. He next became curate at a village near Bridgewater, where he converted the rector and some other persons to a belief in his mission, and created such an uproar that his licence was withdrawn, and he removed to a curacy in Suffolk, with the same result. In 1842 the Lampeter Brethren met together at Swansea to discuss their plan of action; Prince, as "the Holy Ghost personified," was acknowledged as their leader, and a temporary community, called the "Agapemone, or Abode of Love," was established at Weymouth. A great number of rich ladies joined the sect, and Prince became possessed of great wealth, with which he enlarged the institution at Weymouth, and he and his friends settled there to live in luxury. Adopting the principles of the American Perfectionists, the Princeites declared there was no need for prayer, and abandoned themselves to enjoyment, without seeking to gain fresh converts. As in other similar cases, there have been very gross scandals in relation to Prince's moral conduct, the more revolting as connected with certain blasphemous pretensions which can only be barely alluded to here.

**Prior.**—The superior of certain convents of monks, second only in rank to the abbot, and holding a position very similar to our deans. The use of the word in this sense seems only to date from the thirteenth century, the older term being *præpositus* or "provost." Monasteries attached to a cathedral were ruled by a prior, as the abbot was in all such cases the bishop himself; and the alien priories were so called because they were under the abbot of some large monastery, the prior acting as his lieutenant. There were two kinds of priors—the *priores claustrales*, who were subordinate to the abbots, or acted as their substitutes; and the *priores conventuales*, who were masters in their own monasteries, and had under them other "officials," such as "chief dean," "cellarer," etc. There were also claustral and conventual prioresses.

**Prisca.**—A Roman virgin, whose martyrdom is commemorated on January 18th. She suffered in the reign of Claudius [about A.D. 270]. The story is that she was exposed to the lions in the amphitheatre, but the animals refused to harm her, and crouched at her feet instead. She was finally beheaded, and an eagle came and watched her body until it was buried.

**Priscillian,** an heresiarch of the fourth century, was a Spaniard of good family, considerable wealth, and great eloquence and learning. Numerous heresies, including Gnosticism, Manichæism, Arianism, and Sabellianism, contributed to form his system, and he was also addicted to the practice of astrology and magic. His principles were ascetic, and he has been falsely charged with secretly encouraging impurity. He allowed his followers to use deceit to conceal their opinions, and they were in the habit of attending Catholic services, and receiving, but not consuming, the consecrated elements. They held that Christ was not a real man, but had only assumed the appearance of one. They fasted on Sundays and Christmas Day. Women were allowed to officiate in their service. The system was mainly built on some apocryphal books, but Priscillian recognised the complete canon of Scripture, altered and explained to support his views.

Priscillianism gained many converts, especially of the weaker sex. About A.D. 378 a provincial Council was held at Saragossa, at which the heresy was condemned. Priscillian, however, found supporters in the Bishops Salvianus and Justantius, and Hyginus of Cordova, who, wishing to convert the heretics, was consecrated Bishop of Avila; but by the influence of the orthodox party these were banished from Spain with the heresiarch. After a time they returned, and, by means of bribery, procured their restoration to their Sees and the banishment of Ithacius and Idacius, their chief opponents. But after the murder of Gratian, Ithacius succeeded in persuading the usurper Maximus to call a Council at Bordeaux [A.D. 384], which condemned the heresy. Priscillian appealed to Maximus, but after a formal trial judgment was pronounced against him, and, in spite of the remonstrance of Martin, Bishop of Tours, he was put to death, with six of his companions, by beheading [A.D. 385]. The heresy did not disappear with the death of its founder. His followers flourished, in spite of their further condemnation at the Synod of Toledo [in 400], till the sixth century, when they began to diminish, and received their death-blow at the Synod of Braga in 563.

**Private Baptism.**—The present Prayer Book allows private baptism only when there is some "great cause and necessity," and does not provide for its administration by any but a "lawful minister." The mediæval Offices, however, provided for the private administration of the Sacrament by laymen, by rubrics of which the substance was retained in the first Prayer Book of 1549, as follows:—

"The pastors and curates shall oft admonish the people that they defer not the baptism of infants any longer than the Sunday or other holy day next after the child be born, unless upon a great and reasonable cause declared to the curate, and by him approved.

"And also they shall warn them that, without great cause and necessity, they baptise not their children at home in their houses; and when great need shall compel them so to do, that then they minister it in this fashion:—

"First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words: 'N., I baptise thee,' etc."

But lay baptism was regarded with disfavour among the clergy, and in 1575 a canon was passed by Convocation, forbidding laymen "to intermeddle with the ministering of baptism privately." Elizabeth, however, refusing to sanction this, the rubrics remained unaltered till 1604. In that year they were altered so as to exclude any hint of the performance of the rite by laics. There still remained considerable freedom as to the prayers to be used, but this was removed in 1661 by the insertion of the words which in the present rubric follow the phrase, "And say the Lord's Prayer."

**Privilege.**—An enactment in the Roman Church, granting some special benefit against or without the law; it differs from a dispensation in that it legalises many acts done in pursuance of it, whereas a dispensation refers to a single act. Privileges are against the law when the duty of paying tithes or of submitting to the ordinary is remitted, and outside the law in the cases of authorising acts allowable only in certain cases, as in dispensing, absolving, etc.

**Probabilism.**—The theory that in all matters where there is any doubt as to the right course of action, there is no sin as long as the *probable* course is taken. There are some glimpses of probabilism in the works of some of the early Greek Fathers, but the doctrine did not assume any importance till the sixteenth century, when it was adopted by Medina, a Spanish Dominican, and in the following century was held by many of the Jesuits. It soon divided into four classes:—*Probabilism simple*, that is, the doctrine that it is lawful to act upon any probable opinion, however slight its probability; *Æqui-probabilism*, which declares that an opinion may be acted upon if it is equally probable with another; *Probabiliorism*, in which only the *more probable* opinion may be acted upon; and *Tertiorism*, which requires that the *more safe* opinion shall be followed, even if it be the less probable. The first Jesuit to adopt probabilism was Gabriel Vasquez. It was further developed by Escobar, Coninch, Hurtado de Mendoza, and Henriquez. There were very many who were hostile to the doctrines, especially in France, the most famous being among the Jansenists. It was first condemned at the Council of the Sorbonne in 1620, and it was afterwards condemned by several of the Popes, notably by Innocent XI. In the last century probabiliorism was the more popular doctrine, but in the present century that theory has entirely disappeared, and probabilism is the only existent theory. The greatest modern probabilist writer has been St. Liguori [q.v.].

**Processional Banner.**—A banner carried in processions (*e.g.* on Rogation Days). Usually embroidered with some sacred emblem or picture.

**Processionale.**—A book of services for use in processions.

**Procession of the Holy Ghost.**—The doctrine of the Procession of the Holy Ghost is important as distinguishing His personality from that of the Son, who is *Begotten*. The Council of Constantinople, in extending the Nicene Creed to meet the Macedonian heresy, asserted it in our Lord's own words from John xv. 26: "I believe in the Holy Ghost, the Lord and Giver of Life; *who proceedeth from the Father*," thus expressing the belief of the universal Church. But though there was never any doubt in the Church as to the fact, there afterwards arose a serious controversy as to the manner of this procession. The Western Church generally held what is called the doctrine of the Double Procession, viz. that the Holy Ghost proceedeth from the Father *and the Son*, and the phrase "and the Son" soon found its way into copies of the Creed. The addition is first heard of at the Council of Toledo, A.D. 589, at which was recited a Latin version of the Constantinopolitan Creed, containing the words *et filio*. The records of the Council make no mention of any discussion or dissension on the point, and it seems that those present were ignorant that any addition had been made to the original Creed. It is probable, therefore, that this form of the Creed was already widely current in the West. Nor does it seem that the doctrine of the Double Procession was yet denied by the Eastern Church, for we find it asserted without discussion at the English synod of Hatfield [A.D. 680], presided over by Archbishop Theodore, who had lately come from Tarsus. But in the eighth century we hear of disputes on the subject at the Council of Gentilly, where the envoys of Constantine Copronymus reproached the Western Church with adding to the primitive Creed, and again at the Council of Friuli, A.D. 796, where the "Filioque" clause was defended as being an explanation, not an addition. About this time Charlemagne entered into a correspondence with Pope Hadrian, remonstrating with him for approving a version of the Creed put forth by Sarasius of Constantinople, in which it was said that "The Holy Ghost proceedeth from the Father

*by* the Son," and protesting against the statement "that the Holy Ghost proceedeth not from the Father *and* the Son, according to the Faith of the Nicene Symbol, but from the Father *by* the Son."

The Pope, in his answer, defended himself by quoting the Fathers, but, strange to say, does not deny that the words "and the Son" are in the primitive Nicene Creed appealed to by Charlemagne. The controversy had now assumed serious proportions, and in 809 a Council was convened by Charlemagne at Aix for its consideration. A complaint was here received that a certain monk of St. Saba's, named John, had attacked some Latin monks of Mount Olivet on account of this doctrine, and had even attempted to expel them forcibly from the place. The Council condemned John's action, and approved the Filioque clause. A report of the proceedings was forwarded to Pope Leo, with a request that he would confirm the decision; but he, while agreeing with the doctrine, condemned its insertion into the Creed as unauthorised, and caused two silver tablets to be set up in the church of St. Peter, engraved with the original form of the Creed in Latin and Greek. It was not long, however, before the addition was received and sanctioned by the Church of Rome as well as by the other Western Churches. The disputes on this subject between the Churches of the East and West seem now to have ceased for a time, but they were revived at a later period; and these, increased by the mutual jealousy of the bishops of Rome and Constantinople, led in 1054 to the schism between the two branches of the Church which continues to this day.

**Processions.**—Ecclesiastical processions are of early origin in the Church, being heard of as early as the time of Gregory Thaumaturgus [A.D. 254]. They were introduced into Constantinople by Chrysostom [A.D. 398]. The Church historian, Socrates, relates that the Arians, being forbidden to use any churches in the city, were accustomed to assemble about the porches, and march to their meeting-houses without the walls, singing anthems on the way. To counteract their influence, Chrysostom established processions of the orthodox, in which clergy and people perambulated the city singing hymns, and carrying large silver crosses and lighted wax tapers. By the fifth century, processions had come into general use in the Church. In 467, Mamertus, Bishop of Vienne, on the occasion of a great earthquake, instituted processions to be held annually in Ascension week, for the purpose of imploring God's grace and protection. The observance of these *Rogation* days became general. In England they received the name of *Gangdægas* ("procession days"), and the perambulations of parishes then performed still survive in the custom of "beating the bounds." The joyful hymns and anthems, first sung in processions, were early replaced by solemn Litanies. Noteworthy amongst these is the *Litania Septena* of Gregory the Great, or the Great Litany of St. Mark's Day, which provides for seven processions setting out from different starting places and meeting at a central church for a solemn service. It was from this Litany that the anthem, chanted by Augustine and his monks on entering Canterbury, was derived. According to Scriptural and ancient usage, the procession was a distinct service in itself, and not, as now, a mere adjunct to some other service.

**Procopius.**—Successor to Ziska as leader of the Hussites. Procopius was born of noble though poor family. He had rich and influential friends, however, through whose means he received a good education, and was able to travel in foreign countries. He entered the Church; but on the outbreak of the quarrel between his country, Bohemia, and Germany, he threw himself heart and soul into the struggle, and took command under Ziska, the leader of the Hussites. After the death of Ziska, their opponents planned a vigorous attack, thinking that as the Hussites had lost their leader they would be easily conquered. They found out their mistake, however, on the field of Aussig [June 15th, 1426], where Procopius, with a small army, utterly defeated the Germans. After this battle the Hussites were joined by many of their Roman Catholic countrymen, and with their aid Procopius defeated an army led by those Electors of the Empire who had taken up the cause in consequence of a crusade preached against the Reformers of Bohemia by Pope Martin in the year 1427. In 1429 Procopius called together a Diet at Prague to ask permission to go to Vienna and plead before the Emperor personally the wrongs under which the Bohemians were suffering. He demanded of Sigismund the free preaching of the Gospel, communion in both kinds, and an arrangement with regard to ecclesiastical property. His journey was ineffectual, and the same year he marched into Germany at the head of 80,000 men, and returned home victorious. By this time the terror of their arms had spread throughout Europe, and Pope Eugenius IV. was prevailed upon in 1439 to preach another crusade, and to offer all sorts of indulgences and release from penances to all who should take part in the expedition, and the result was an army of 130,000 men. There is no doubt that the little army under Procopius would have been crushed by such overwhelming numbers had it not been that, when the armies met at Reisenberg on Aug. 14th, 1431, a sudden and most unaccountable panic seized the invading army, who to a man turned and fled without striking a blow. But this marvellous success was not destined to last long. A quarrel broke out between two sects of the Church in

Bohemia, which resulted in civil war, and in the first battle, fought at Lipan in 1434, Procopius was killed. Without him the army could make no stand, and with him to a great extent died the energy and vitality which had stood the Bohemians in such good stead.

**Procurations.**—This was the name in the Middle Ages for banquets which at stated times were provided by the vassals for their lords, and also by the incumbents of parishes for their bishops and archdeacons at the time of visitation. It afterwards became the custom to give a sum of money instead, and under the name of "Procurations" they are still asked from the clergy.

**Prodicus.**—A heretic of the second century, who founded the sect of Prodicians, and held doctrines similar to those of the Antinomian Gnostics. They declared that, being the sons of God, they were exempt from government by law; for the same reason they would not keep the Sabbath, nor submit themselves to the external ordinances of religion. They professed to be the disciples of Zoroaster.

**Propaganda.**—A committee of cardinals and others at Rome established by Gregory XV. in 1622, for the Propagation of the Faith. It meets weekly under the presidency of the Pope, and deals with such matters as the mission and support of missionaries, the publication of religious books, and the assistance of converts. The full title is *Collegium de Propagandâ Fide.*

**Propagation of the Gospel,** Society for.—This Society was founded by Archbishop Tenison in 1701, the objects being to care for the emigrants and colonists from our shores, and to evangelise the heathen. When it was first started there were probably not twenty clergymen of the Church of England in foreign parts, while now in the countries in which the Society labours there are 147 bishops, nearly 7,000 clergy, and about 3,000,000 members of the communion. The President is always the Archbishop of Canterbury; and the bishops of England, Ireland, of the Scotch Episcopal Church, as well as the colonial and missionary bishops in communion with the English Church, are vice-presidents. In 1885 the receipts amounted to £171,257 8s. 10d., and the payments to £164,597 8s. 7d. [Missions.]

**Proper Lessons.**—Special lessons to be read on certain holy days, instead of those appointed in the Lectionary for the day of the month.

**Proper Prefaces.** [Prefaces.]

**Proper Psalms.**—Special psalms appointed for certain holy days, instead of the regular psalms for the day of the month. They are provided for Christmas Day, Ash Wednesday, Good Friday, Easter Day, Ascension Day, and Whitsunday.

**Prophecy** [Gr. *pro*, and *phasis*, "speech"].—The prefix *pro* has the threefold meaning of "beforehand," "in public," "in behalf of." But in its original meaning the second and third are the most important, and the word "prophet" expresses the same idea as the Hebrew *nabi*, "forth-teller," rather than "foreteller," and in a yet deeper sense expounder and interpreter of the Divine Mind and Will. This is the ancient and Biblical meaning of the term, which includes all who are called prophets in the Old and New Testaments. There is no direct mention of a prophet in the early Patriarchal age. The name is, indeed, given to Abraham, but he utters no prophecies, and the predictions and prophecies which are made to him are never so called in the Bible. But Moses receives the name continually, and in the well-known passage in Deut. xviii. 15–18 he is made the type of the greatest of the prophets. With the death of Moses the gift seems to have fallen into abeyance. Joshua was highly indignant when he heard of Eldad and Medad prophesying in the camp. In the period of the Judges the only prophecy is that of Deborah. At the close of that period the office of Prophet becomes fixed and established. Samuel is the true founder of the Prophet order. The expressions in the New Testament, "until Samuel, the prophet," "Samuel and the prophets," exactly express his position. In his time we first read of the "companies of the sons of the prophets," called, in modern phraseology, the "schools of the prophets." Under the shadow of his name they dwelt as within a charmed circle. Their influence extended with a glow of inspiration over their lawless age of change and confusion. The two most remarkable of the succeeding age were Nathan and David. At the close of Solomon's reign the prophetic order became a ruling power in the State. Ahijah was the medium of transferring the crown of the kingdom of Israel to Jeroboam. From henceforth for two centuries, though glimpses of them appear from time to time in Judah, the prophets are almost entirely confined to Israel. The great prophetic centres were all within the northern kingdom:—Bethel, Gilgal, Carmel, Jericho, Ramah. The prophets of this period are essentially prophets of action. They are remarkable not for what they *said* but for what they *did*, not because they created but because they destroyed. Of this class Elijah is the great representative. He attained a place equal to those of Moses and Samuel in the annals of his country. He threw a new halo around the whole order. He prepared the way for the succession of prophets who come before us within the next hundred years. He was the one who lingered longest in the affections and the expectations of his countrymen. Others who bore a more or less prominent part in this period were

Iddo, Jehu, Obadiah, and, chiefest of all, Elijah's immediate successor, Elisha.

The next period is that of *written* prophecies, represented by Amos, Hosea, and, according to some learned critics, the unknown prophet whose writings are contained in Zechariah ix.–xi., xiii. 7–9. These are the prophets of the northern kingdom; while in the southern kingdom we have Isaiah i.–xxxix., Micah, Joel, Zephaniah, Habakkuk, Jeremiah, Obadiah, and, according to the same critics we have before referred to, the unknown prophet who has, like the one just mentioned, been incorporated in the works of Zechariah, and whose writings are contained in chapters xii., xiii. 1–6, and xiv. There are also two prophets especially connected with the Captivity—Ezekiel and the evangelical prophet called by the greatest German Hebraists, followed by Dean Stanley and others, the "Second Isaiah" or "the Great Unknown," whose writings are joined on to those of his great predecessor and namesake in chapters xl.–lxvi. In the period following the Captivity are Haggai, Zechariah, the unknown messenger called Malachi, and, if we accept the late date assigned by some of the modern critics, the Book of Daniel. The only prophet whose date cannot be fixed with any certainty is Jonah. An early Jewish tradition makes him the son of the widow of Zarephath. Others place him in the reign of Jeroboam II.; while many eminent critics think the book was not put together in its present form till long after the Captivity. It does not profess to have been written by Jonah, nor does it deal with the history of "the chosen people."

Such is a sketch of the history of the order; we proceed to consider its leading characteristics as an institution, and the character of the prophetic teaching.

We have said that in the highest sense of the word the prophets were the messengers and expounders of the Divine Will. They were usually called to their office through visions, such as those of the Burning Bush to Moses, of the Lord of Hosts to Isaiah, of the Wheels to Ezekiel. But their ordinary teaching was conveyed through the medium of their own thoughts, coloured by the circumstances in which they lived, and illustrated by the images of their every-day life. They were drawn from all classes of the community, from every station of life. David the king, Amos the herdsman, are instances to show the freedom of the order from any given circle of society. They were historians and biographers, though most of their work in this department is lost. The lives of David by Samuel, Gad, and Nathan; the lives of Jeroboam and Rehoboam by Iddo and Shemaiah; the acts of Uzziah and Hezekiah by Isaiah—unless we conceive Isaiah xxxvi.–xxxix. to form a part of the latter work—have all perished. It is, however, certain that, however composite their parts may be, the Books of Samuel and Kings were the work of one or more of the prophets. Another important feature is to be found in their relation to the State. They were statesmen; they identified themselves with their country more than any other class: they laboured to maintain the national unity. In this position, sometimes in opposition to, sometimes in agreement with, the sovereign of the time, they maintained the true religion. They dwelt with undeviating emphasis on the great truths of the unity and the spirituality of the Lord; on the supreme importance of charity, justice, goodness, and purity; and on the uselessness of the Ritual, apart from the Moral, Law. They were constant, vigilant watchmen after every kind of abuse and crime, and the fact that they lived constantly in the presence of God gave them the courage to say and do what was right and to be indifferent to human praise and blame. Another reason of their independence was their constant looking forward to the future. As we have already said, the use of the word which confines their work to mere prediction is not in accordance with fact. The cases of prediction of minute details fade away when submitted to minute examination, so that some critics have not hesitated to assert, when a passage in a Prophet coincides with historical narrative, that this clearly indicates that the fact came first. This, however, is certainly an exaggeration, and though we may grant that the prophets of Christianity who come before us in the Acts of the Apostles are more declarers of the Divine Will than predicters of the future, prediction is certainly a part of their function [*e.g.* Acts xi. 28; xxi. 11]. The rationalising school of German divines have on this ground maintained that the Book of Daniel was not written until the time of Antiochus Epiphanes, and is, in fact, simply history written in the form of prophecy. This view is accepted by Dean Stanley in his *Jewish Church*. It was earnestly controverted by Dr. Pusey, who wrote a very learned treatise for the purpose of proving that the commonly accepted date of Daniel is correct, that the book was written during the Captivity, and is, in truth, prophetic and not narrative. Yet it may be fairly asserted that there has been no diminution in the reverence with which, even by the most "free-handling" critics, the Hebrew Prophets are regarded. Their greatness is recognised by these critics as consisting not in the curious foretelling of future events, but in their unerring vision, their profound and admirable insight, the unflinching boldness and sublime force with which they said that the great unrighteous kingdoms of the heathen could not stand, the intense fervour with which they asserted that the world's salvation lay in a recourse to the God of Israel. It is by

constantly bearing in mind that the prophecies have two sides—a side towards their nation and its history at the moment, and a side towards the future of all mankind—and that without the historical and literary substructure the full religious significance of the Bible can never build itself up in our minds, that we shall alone be able fully to understand them.

A remarkable illustration will be found in the famous prophecy of the child whose name shall be called "Immanuel" [Is. vii. 14]. That birth was to be a sign to Ahaz that the confederacy of Rezin and Pekah should come to nought. It would certainly seem clear, therefore, that the prophecy had a fulfilment in the prophet's own time. But the Evangelist declared the perfect fulfilment was found in Christ, that He is the very "God with us." This is but one example. Such passages as Ps. xli. 9; Zech. xi. 12, 13; Hosea xi. 1, and a multitude of others, will occur to the reader, in which one class of interpreters refuse to see any reference to our Lord, while the extremes on the other side interpret of Him alone.

The right method of regarding the controversy seems to be to guard, on the one hand, against mere fanciful speculations, which tend not to edification, but to profitless ingenuity; and on the other, to weigh well the whole tenor of the prophetic writings. "The mind," well writes Mr. Maitland, "is irresistibly led on past them [the circumstances and times of the writers] to search for some wider, completer fulfilment. Each lesser application may possibly be true as far as it goes; each may, for aught we can tell, have in time adorned, and left its trace in, the texture of the marvellous strain. But surely the whole soars to a loftier place, and demands grander events for its full and final signification. In a word, nothing short of the great Messianic expectation seems at all adequate to satisfy it; and of Him it weaves together the brighter and the more sombre elements, the rejection and suffering with the exaltation and the glory, with the precision and a fulness that could scarcely have been surpassed if, instead of being a mysterious foreshadowing, it had been an actual history of the 'cross and passion, the precious death and burial, the glorious resurrection and ascension,' attributed by Christians to the Redeemer in whom they believe."

The simplest and the most striking explanation of the whole body of Messianic predictions is that they are typical rather than direct, that God so ordered the course of events and the formation of individual Churches, as to lead men's expectations by a series of steps to the golden age of the future, to the manifestation of the most unique Character, the most extraordinary Power, the greatest Name that has ever crossed the stage of history. When in the Prophets we are carried along with their burning words, we are admitted not by any fanciful straining of words, or by any doubtful application of minute predictions, but by the likeness of spirit with spirit, to their highest and most universal application. We gradually learn that the most natural meaning is also the most supernatural; that while not excluding a really predictive element, it is largely through the likeness of situation and feeling, that the connection of the words of the original author with Christ and with the Christian Church is to be explained. The Prophets are especially prophetic of Christ, because they treat of those truths of the spiritual life of which He was the Great Revealer and Illuminator; because more than any other characters of the Sacred History they share in the Divine views respecting life and death, righteousness and sin, success and failure, which were most fully exemplified in Him; because they gave utterance to the noblest hopes and aspirations that ever entered into the heart of man to conceive, and which find their first and only entire fulfilment in the life and death, in the teaching and the revelation of the Divinest and Greatest of the Prophets.

**Prophesyings.**—A name given to meetings in the latter part of the sixteenth century, the object of which was instruction and increase of spiritual life by means beyond those provided in the Liturgy of the Church. They were gatherings, sometimes of clergy, sometimes of both clergy and laity. A moderator presided, and each clergyman present delivered his views on some subject settled beforehand. They are first mentioned as taking place at Northampton in 1571, and became extremely popular. But there was obviously a danger of irregularity. The clergy were tempted to frame their discourses in such manner as to win popularity by flattering the prejudices of their lay brethren, and to become congregationalists rather than men controlled by their bishops. Before long Archbishop Parker took alarm at them, and when they reached Norwich, the head-quarters in those days of Nonconformity, he wrote to the Bishop commanding him to stop them. Some lay Privy Councillors wrote a counter-letter begging the Bishop to hold his ground; but Parker repeated his command, and they were stopped. Archbishop Grindal, believing that the Church was greatly lacking in efficient preachers, encouraged the prophesyings. Queen Elizabeth severely rebuked him, and commanded him to see that they were everywhere stopped. The Archbishop replied that they did much good, and that he would not suppress them. "I would rather offend your earthly majesty than the heavenly majesty of God." And he followed this by reminding the Queen that there was a judgment to come at which she must herself appear. She immediately convened

a meeting of the Star Chamber, and proposed that Grindal should be deprived. With some difficulty the courtiers persuaded her to a milder course; the Archbishop was suspended, and confined to his house. Then the Queen sent a letter to all the bishops charging them to allow "no other service in the churches except that appointed by law, nor any to take part in public services except persons duly licensed." If any disregarded this command they were to be imprisoned. Most of the bishops obeyed. But Grindal's firmness—for he refused to apologise to the Queen, and remained for some years under her displeasure—had a great effect on public opinion. The prophesyings still continued, and in 1585 the Bishop of Chester is found making regulations for their better management, chiefly in the direction of limiting them to the clergy. Jeremy Taylor wrote in their favour his treatise on *The Liberty of Prophesying*.

**Proselytes.**—Converts to some religion, or religious sect, but especially to Judaism. Among the Jews they were of two classes: the first were called "proselytes of the gate," and were allowed to live among the Jews and enjoy the same protection, on the condition that they should observe the moral laws given to Noah; the second were the "proselytes of justice," who received circumcision, bound themselves to keep the whole Law of Moses, and became thenceforward "sons of Israel," holding all the rights and privileges belonging to the Jewish race. Slaves born in the service of a Jew were circumcised, but this only bound them to slavery during their master's pleasure, and they were not regarded as "true Israelites." But if the master set him free, the slave was baptised in the presence of three witnesses; and, if he refused to undergo this ceremony, he was sold again within twelve months. A proselyte who was not the son of a Jewess was not allowed to be a member of the Sanhedrin, or to hold any other public office.

**Protestant Confessions.**—These are Creeds, or Confessions of Faith, drawn up by the Reformed Church. The chief are :—

[1] *Confession of Augsburg.*—A document drawn up by Melanchthon with the approval of Luther, which was read at the Diet of Augsburg, June 25th, 1530, and was signed by the Elector of Saxony, the Margrave of Brandenburg, the Landgrave of Hesse, and many others. It caused a deep impression, even on the Romanists. It was divided into two parts. The first, which contained twenty-one articles, stated the various points of belief held by the Reformers, and the second enumerated the seven principal abuses of the Church of Rome upon which Luther founded the necessity for leaving it, viz. :—Communion in one kind, celibacy of priests, private masses, confessions, the admission of tradition, monastic vows, and indulgences. Eck, and other Roman theologians, prepared a confutation, which was read on Sept. 3rd. The majority declared that the Reformers had been confuted, and they were commanded to conform to the Roman views, which they refused to do. Meanwhile Melanchthon had prepared an

[2] *Apology of the Augsburg Confession*, which was presented to the Diet, Sept. 22nd, but refused. He re-wrote it, and published it, together with a German translation by Justus Jonas, at Wittenberg, April, 1531. It is seven times as large as the Confession, and greatly superior in point of style and learning. Its chief value is as a commentary on the Augsburg Confession.

[3] *Confession of Basle*, formulated by Œcolampadius in a speech at the Council of Basle in 1531, but elaborated by Myconius, and promulgated Jan. 21st, 1534. It is chiefly concerning the Sacrament of the Lord's Supper, and takes a position between the doctrines of Zwingli and Luther.

[4] *The First Helvetic Confession*, sometimes known as the Second Confession of Basle, drawn up by delegates from several Swiss cantons at Basle in 1536. An attempt was made to draw up a confession that would be adopted both by the Lutherans and Reformers, and both agreed to the German translation by Leo Judæ. The Reformers first refused the Latin version; but after it had been altered by Myconius and Grynæus, both German and Latin were formally adopted by both parties [Feb. 26th, 1536].

[5] *Confession of Wurtemburg*, based on Melanchthon's Confession, was adopted by the Swiss and Wurtemburg divines in 1552.

[6] *The Forty-nine Articles*, which were drawn up by Cranmer and others in 1552, and adopted the next year, and revised and reduced to Thirty-nine under Queen Elizabeth, and have ever since been retained in the Church of England. [ARTICLES, THIRTY-NINE.]

[7] *Confession of France*, adopted by the Huguenots at Paris in 1559, was Calvinistic. Their ecclesiastical constitution was representative, combining independent congregations and a united general Church.

[8] *The First Confession of Scotland* was consummated by the Scottish Parliament on August 24th, 1560. It corresponded with the German Confessions, but is not copied from any of them. It is much simpler in its structure than the Swiss Confession.

[9] *The Belgic Confession* was written in French by Guide de Bies and Adrien de Saravia in 1561. It was revised by Francis Junius of Bourges, a student of Calvin's, and was sent to Geneva and other Churches for approval. It was formally adopted at Antwerp in 1566, and translated into Dutch, German, and Latin. It is still the recognised symbol of faith in the Reformed Churches of Holland and Belgium, and in the Reformed

Dutch Church of America. It contains thirty-seven articles, and is very similar to the French Confession, but is less elaborate, especially on the doctrines of the Trinity, the Sacraments, the Incarnation, etc. It is considered to be the best Calvinistic Confession, except that of Westminster.

[10] *The Second Helvetic Confession* was the work of Bullinger, who made the first sketch in 1562, and revised it in 1564. In 1566 the Elector Palatine, Friedrich III., had seceded from the Lutheran and joined the Reformed Church, and, fearing that he should be outlawed, appealed to Bullinger to write a Confession which should prove that the Reformed faith did not differ from the Apostolical doctrine. Bullinger sent this Confession, which was received favourably all over Switzerland, the former one of 1536 being considered too short. It also was adopted in Scotland, Poland, etc., and became the creed of the Reformed Church of Bohemia.

[11] *The Bohemian Confession.*—A Council was held at Seudonia in Poland in 1570, at which the Bohemian Brethren, the Lutherans, and the Swiss formed themselves into a confederacy upon certain conditions, which were afterwards published in a Confession of Faith.

[12] *Confession of Ireland*, drawn up by Archbishop Ussher in 1615. It contains 104 articles, including the nine Calvinistic Lambeth Articles [q.v.]

[13] *The First Baptist Confession*, drawn up in 1644. That which is used at present in the society is, with a few exceptions, adapted from the following.

[14] *Westminster Confession*, which was completed Dec. 4th, 1646. [Westminster Confession.]

[15] *The Confession of the Welsh Methodists*, adopted in 1823, which also is based on the Westminster Confession.

[16] *The Confession of the Congregationalists* or *Independents*, which was adopted at the Congregational Union of England and Wales in 1833.

**Protestants.**—A name first taken in Germany by those followers of Luther who protested against the decree of the Diet of Spires in 1529, signed by Charles V. and other Roman Catholic princes. This decree entirely revoked that of the former Diet of Spires [1526], by which several reforms, including the marriage of the clergy, communion in both kinds, the use of the vernacular, were passed, and by which several abuses were abolished. The Protest was signed by the Elector John of Saxony, the Margrave George of Brandenburg, the Landgrave Philip of Hesse, and others. The name of "protestants" was given also to the Calvinists, and is now applied indiscriminately to all the Reformed Churches, though it has never been formally adopted by the Church of England.

**Protevangelion.**—The name of a book attributed to St. James, the first Bishop of Jerusalem, containing an account of the birth of the Virgin and that of Christ. A copy of the book in Greek was brought by Postelus from the East, and by him translated into Latin. The fables with which it is filled testify against its genuineness.

**Prothesis.**—A side-table in a church near the altar, on which the elements are to be placed before they are laid on the altar. This table, called in the East "Prothesis," and in the West "Credence Table," has been in almost universal use from the earliest Christian times. Though there is no actual mention of the prothesis in the Communion Office, yet there is a distinct allusion to it, as, immediately before the prayer for Christ's Church militant, it is made the duty of the priest to "*then place upon the table* so much bread and wine as he shall think sufficient." Up to this point, then, the bread and wine must be in some convenient place near at hand, and this can only be on the Prothesis or Credence Table.

**Protonotary.**—This title seems to have been first used at Constantinople in the eighth century, and to have designated the chief of the notaries [from *protos*, "first"]. After A.D. 800 the title was introduced into the West, and now designates any of the College of Protonotaries Apostolic. Bishop Clement of Rome is supposed, in the first century, to have appointed a notary for each of the seven wards of the city, to keep a record of the sufferings of martyrs, etc. When it became necessary to appoint others, the seven original notaries were called "protonotarii Apostolici." Sixtus V. afterwards increased the number to twelve. In the Papal chapel they sit in the second tier, but in the consistories they sit with the Pope. Their duties are to register the Pontifical acts, to make and keep the official records of beatifications, etc.

**Providence.**—The superintending care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderful disposing and controlling of the affairs and actions of men; the various blessings enjoyed by God's creatures; the awful judgments that have been inflicted, and the wonderful preservation of the Bible and the Church throughout every age, notwithstanding the attempts of earth and hell against them. Some have denied that the providence of God reaches beyond a general superintendence of the laws of nature, and say that He never interposes in the particular concerns of individuals. This would be to render His government imperfect, and would leave no ground for reposing any trust under its protection, for then the majority of human

affairs would be fortuitous, without any regular direction, and tending to no special scope. But the uniform doctrine of Scripture is that nothing in the universe happens without God, that His hand is ever active, His decree or permission intervening in all; that nothing is too great or unwieldy for His management, nothing too minute or commonplace to be beneath His care; that while He is guiding the planets in their course through the heaven, or ruling the nations of the world, He is still watching over and guiding the humblest of His creatures. We cannot, it is true, understand the manner in which Providence interposes in human affairs, and we are equally at a loss to explain how it directs the motions of the heavenly bodies; but the fact remains that there does exist an overruling influence in the moral world, as certainly as in the natural. It would be impossible to conceive God acting as the Governor of the world, unless He were to govern all the events which happen in it; He would then be no more than an unconcerned spectator of the behaviour of His subjects, regarding the obedient and the rebellious alike with an eye of indifference. From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually prove that man is not master of his own lot; that, though he may *devise*, it is God who *directs*—God who can make the smallest incident an effectual instrument of His providence for overturning the most carefully elaborated plans of man. *Accident*, *chance*, and *fortune* are words to which much is ascribed in the life of man; but what are they but synonyms for the unknown operations of Providence? In God's universe nothing happens in vain or without a cause: in that chaos of human affairs and intrigues, or that mass of confusion and disorder in which we can see no light, all is clearness and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place.

**Province.**—The district under the jurisdiction of an archbishop. In England there are the provinces of Canterbury and York.

**Provost** [Lat. *præpositus*].—A name used in many senses during the first eight centuries, but first applied to the official next in authority to the abbot in a monastery, and, according to the rules of St. Benedict, of equal rank with the *diaconus*. The office of provost in a cathedral chapter was often incorporated with that of the archdeacon, and the term is now used in the Roman Catholic Church to denote the head of the cathedral chapter. Formerly the name was also given to the president of a meeting; to the chief of a body of canons; and to the member of the chapter who managed church estates, distributed the common income, and superintended discipline.

**Prudentius of Troyes.**—A Spaniard, whose real name was Galindo. He became Bishop of Troyes in 847, and died there in 861. He took part with Gottschalk in the controversy concerning Predestination, and wrote *Ad Hinkmarum* and *De Præd. contra Jo. Scotus*. He also wrote part of the *Annales Bertiniani*, from 835 to 861. He was revered after his death as a saint.

**Prussia,** Conversion of.—The earliest attempt to convert Prussia to Christianity was made at the end of the tenth century by Adalbert, Bishop of Prague, who made a few converts at Dantzig; but was martyred by the savage inhabitants, April 23rd, 997. Boleslas, Duke of Poland, was more successful in continuing the work which Adalbert had begun, and compelled the people, about 1018, to submit to baptism; but Christianity had not taken deep root, and in 1161 we find that the people made a bold stand against the new religion, which they feared would interfere with their freedom, and succeeded in throwing off their yoke. They continued to resist all attempts for their conversion till the thirteenth century, when the knights of the Teutonic Order undertook a crusade against them, and after about fifty years of war the heathen population was almost exterminated. By this means Christianity became permanently established in the country, as the Teutonic Knights settled in the territory from which they had driven their opponents.

**Prymer.** [Primer.]

**Prynne,** William [*b.* at Swanswick, Somersetshire, 1600; *d.* in London, Oct. 24th, 1669].—A Puritan writer. He graduated at Oxford, 1620, and afterwards studied law. His *Histriomastix*, an attack upon the amusements and frivolities of the time, created a great sensation, and he was arrested on a charge of seditious writing. He was tried before the Star Chamber, 1633, and, at the instigation of Archbishop Laud, was condemned to mutilation, lifelong imprisonment, and the payment of an enormous fine. He was released by the Long Parliament, of which he was elected a member, 1641, and took an important part in the trial of Laud, in which he was the solicitor. He was violently opposed to Cromwell, and pleaded in the cause of Charles I., which caused his expulsion from the House of Commons. His services in the cause of the Restoration were rewarded by an appointment as Keeper of the Records in the Tower, a work which was carried out with the greatest accuracy. Prynne also wrote *News from Ipswich*, which was condemned with the *Histriomastix* as libellous and seditious.

**Psalmistæ** [Singers].—One of the inferior orders of clergy in the early Church, whose duty it was to lead the music. The

origin of the order is to be placed not later than the beginning or middle of the fourth century. Psalmistæ were admitted to their office by the priest, with this formula, "See that what thou singest with the mouth thou believest in thy heart, AND WHAT THOU BELIEVEST in thy heart thou approvest by thy works."

**Psalmody.**—The art or practice of singing psalms.

**Psalms, Psalter.**—The Book of the Psalms. The use of the Psalms in Christian worship undoubtedly dates from Apostolic times [See Col. iii. 16], and has been continued in all ages of the Church. They were held in very high esteem, and St. Athanasius calls them "the epitome of the whole Scriptures." In Syria Christian education began with the Psalms; and in the early Church generally they were so often repeated that the poorest Christians knew them by heart, and used to sing them at their work. From St. Basil [A.D. 370] we gather that the service in his day consisted mainly of psalmody and prayer, and this is still the arrangement in the daily offices of the Greek Church. During the first twelve centuries, candidates for holy orders were usually required to have the Psalter by heart; Gennadius, Patriarch of Constantinople [A.D. 494], refused to ordain any who did not fulfil this condition. Canons to the same effect were passed at the Eighth Council of Toledo [A.D. 653] and the Council of Orviedo [A.D. 1050].

The arrangements of the Psalter for Divine service have been numerous. Some Churches appointed twenty or thirty psalms for a service, some as many as fifty or sixty; while others were content with twelve. By the rule of St. Columbanus, the number varied with the length of the night and the season of the year, the whole Psalter being sometimes sung through in two nights. In the mediæval Church, as in the Church of Rome at the present day, the Psalms were distributed amongst the days of the week, so that the whole Psalter might be read weekly. The faults of this arrangement were: [1] that those used on Sundays never varied; [2] that owing to the frequent occurrence of Saints' days, the arrangement was continually being disturbed, with the result that half the Psalms were not sung at all. "Notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn, now of late time a few of them have been daily said, and the rest utterly omitted" [Prayer Book of 1549, Preface]. The gravity of this objection is shown by the fact, that in the Roman Church at present only about fifty psalms are practically in use.

To avoid these difficulties, the English Reformers divided the Psalter into sixty parts, so that it is read through monthly, and the Sunday congregation have the whole presented to them in course of time.

There have been several modes of singing the Psalms. The earliest practice was for the whole congregation to sing each verse; but the custom, derived from the Jews, of antiphonal singing was early introduced. Pliny, in his famous letter to Trajan, speaks of the Christians as singing a hymn *in turns*, and St. Basil states that they sang *responsively*. Sometimes verses were sung by the precentor and choir alternately, and sometimes the choir and congregation were divided into two bodies singing alternate verses. An order of singers [PSALMISTÆ] arose about the beginning of the fourth century, and Ambrose of Milan [A.D. 374] and Gregory the Great [A.D. 590] devoted considerable attention to the subject of psalmody, and introduced the systems of chanting which bear their respective names. [MUSIC.] In our Prayer Book the Psalms are said to be "pointed as they are to be sung or said in churches." This refers to the colon in the middle of each verse, corresponding with the division of the chant. The Gloria Patri is ordered to be said or sung at the end of every Psalm, "thus turning a Jewish Psalm into a Christian hymn." In the Breviary the Gloria was added to some, but not to all; and the American Church follows this rule to some extent in providing that the Gloria *may* be said or sung after every psalm, and *shall* be said or sung at the end of the whole portion or selection of psalms for the day. The Prayer Book version of the Psalms is taken from Cranmer's Great Bible, "set forth and used in the time of King Henry the Eighth and Edward the Sixth." It was retained when the present Authorised Version was published for two reasons: because the choirs and people had become familiar with it and because its language was smoother and more adapted for singing than the Authorised Version.

The Preface, giving the "Order how the Psalter is appointed to be read," states that "the Psalter followeth the division of the Hebrews." There are two other "divisions" besides that of the Hebrews followed in our Prayer Book, viz.:—the Greek, in which Pss. ix. 10 and cxiv. and cxv. are joined, and cxvi. and cxlvii. are each divided into two; and the Syriac, in which Pss. cxiv. and cxv. are joined, and cxlvii. divided.

**Public Worship Regulation Act.** [ECCLESIASTICAL COURTS.]

**Publicani** or **Pauliciani.**—A name given to the Western Cathari, whose religion was similar to that of the Pauliciani of the East. The name was given them by the crusaders in the twelfth century. A small band of Publicani arrived in England about the year 1160, under the leadership of one Gerard, an enthusiast who seems to have had some education, though his followers were entirely ignorant, and obeyed him blindly. In order

to put a stop to the spread of their heresy, the King ordered them to be brought before a Council of Bishops at Oxford. On examination they professed a belief in the doctrine of the Trinity, and in all points connected with the attributes of God, but rejected the Sacraments and marriage. They were condemned to be branded as heretics, and whipped out of the town, and the people were forbidden to shelter or feed them, so that they soon perished of cold and hunger.

**Pulpit.**—An elevated place in a church, from which the sermon is preached. Formerly the sermon was preached from the altar steps, while the pulpit was used for the reading of the Gospel.

**Punshon,** William Morley, a famous Wesleyan minister, was born at Doncaster in 1824. He was apprenticed to the lumber trade, but began preaching, and having passed through the Wesleyan College at Richmond, went to Marden, Kent, in 1845. While here the fame of his preaching spread, and he was ordained. In 1868 he went to America; but returned to England in 1873, and became a secretary of the Wesleyan Missionary Society, which post he held till his death in 1881. He was made a member of the "Legal Hundred" in 1859, and an LL.D. in 1873. Among his works are: *Select Lectures and Sermons*, *Life Thoughts*, *Sabbath Chimes*, *The Prodigal Son*, and *Sermons*.

**Purchas Judgment.**—This was one of the several cases which have come before the legal courts of late years concerning the "ornaments" of the minister. The Rev. John Purchas, a clergyman of Brighton, was prosecuted for wearing the chasuble and a biretta. Sir R. Phillimore, as Dean of Arches, ruled that these were lawful; but the Privy Council set aside his judgment as regards the chasuble, and ruled that the biretta, which Mr. Purchas carried in his hand in the manner of a college cap, was not unlawful. They also ruled against the mixed chalice and wafer bread, and the Eastward position. This judgment was delivered before the passing of the Public Worship Regulation Act, the prosecution being instituted under the Clergy Discipline Act. It was delivered in Feb., 1871. An attempt was afterwards made to have the question reopened on the ground that Mr. Purchas had not appeared before the court, but the application for rehearing was refused. 4,700 clergy, however, signed a "remonstrance" against some portions of the judgment, and the whole question was afterwards reopened on a fresh suit. [Folkestone Judgment.]

**Purgation,** Canonical. [Oaths.]

**Purgatory.**—A place to which the souls of the faithful are supposed to go after death, to expiate sins committed during their lifetime, and not repented of, which yet do not merit eternal punishment. In the Councils of Florence and Trent the Roman doctrine on the subject is given thus:—"That there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful, and, above all, by the acceptable sacrifice of the altar." To prove this, it is said that all sin, being offence against God, deserves punishment from Him, and will be punished by Him hereafter; that small sins do not deserve eternal punishment; that no one dies absolutely pure in God's eyes, or free from the debt due to His justice, and that all must therefore suffer according to the rule of justice by which He treats every soul according to its works and the state in which it is found in death. To prove the doctrine, a text from Maccabees is quoted, and one or two from the New Testament. In opposition, it is alleged that the books of Maccabees have no evidence of inspiration; that the texts quoted from the New Testament have no reference to this doctrine, whereas numerous texts from Scripture give evidence against it; and it is derogatory to the doctrine of Christ's satisfaction. If Christ indeed redeemed the souls of the faithful, the idea of meritorious suffering detracts from the perfection of His work, and places merit in the creature. Article XXII. of the Anglican Church says that the doctrine is a "fond thing vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

**Purification of the Blessed Virgin Mary,** or Presentation of Christ in the Temple. This double event is commemorated on Feb. 2nd, forty days after Christmas. [See Lev. xii. 3–4.] The festival was established not later than the sixth century, and was originally called the *Hypapante*, or *Meeting* of our Lord Jesus Christ, *i.e.* with Simeon in the Temple; but in the mediæval Church the great reverence paid to the Virgin Mary led to the substitution of the title of the "Purification." Our Prayer Book combines the two titles. The festival was substituted for the Pagan *Lupercalia*, which was celebrated with processions of torchbearers, and it was observed in like manner with the use of waxen lights; hence its name of Candlemas, and hence also the custom of women bearing lights at their churching.

**Puritans.**—This name was used in the primitive Church for the Novatians, because they would never admit to communion any one who from dread of death had apostatised from the faith. In the sixteenth century it was given in derision by their adversaries to the Nonconformists and Presbyterians. These as an English body first arose from those who had fled to Germany during the reign of Queen Mary, and who returned to England with new ideas at the accession of Queen Elizabeth. They refused to agree to the Act of Uniformity which the Queen had published

on the ground that it was too favourable to Popery. Unfortunately the way that they were mlt did not tend to peace whilst peace was still within reach. They urged the Presbyterian form of government as that of the New Testament; Archbishop Whitgift met them, not by defending the Episcopal form and maintaining that it was in accordance with primitive Christianity, but by the argument that the form of Church government was a thing indifferent, and therefore the nation might choose whichever it thought most advisable. Such an argument was hardly one to offer to deeply religions men, as certainly some of them were, and when they resisted it they were sent to prison. But, moreover, the old-fashioned clergy who had sung Mass in the days of Mary, and now conformed to the Prayer Book, were unhappy and listless under the change. The younger spirits had no lingering regrets for the past, and inclined to Puritanism. Their zeal was on this side, though towards the end of Elizabeth's reign there was a reaction in favour of "comely forms and decent order," which the Puritans in their hatred of mediævalism had somewhat set at nought. They strove hard for ascendancy in Parliament, preparing the Book of Discipline [q.v.] for acceptance, and urging the abolition of the Book of Common Prayer. But public opinion as well as the Queen's Minister went against them, and Hooker's *Ecclesiastical Polity* marks the final position of the Church of England against them. Their anger manifested itself in the scurrility of the *Martin Marprelate* tracts, which called Church ordinances "froth and filth," declared that the books ought "to be sacrificed in fire to the Lord at Smithfield," demanded the destruction of the cathedrals with their "piping organs, trowling of psalms, and squeaking choristers," called the bishops "bastardly governors," "cozening knaves, who lie like dogs." It seems difficult now to believe that such expressions could have proceeded from religious men, and it is needful to remember the very different character of the time, and that the reputed author of the tracts (they are believed to have been written by Henry Barrow) paid the penalty with his life. On the accession of King James I. the Puritans presented the Millenary Petition [q.v.], demanding a revision of the Prayer Book. A conference was called to discuss the matter [Hampton Court Conference], and the Puritans were defeated and treated uncourteously and harshly. About 1620 some of them began to emigrate to America, and founded a colony in New England and Massachusetts. It is said that during twelve years the emigrants amounted to 21,000 persons. The tyrannical conduct of Charles I., both in the Church and government, resulted in the Great Rebellion and the overthrow for the time being of Church and Throne. In September, 1642, an Act was published abolishing prelacy in England, and commanding all to take the covenant. It is said that the number of clergymen who were rejected for refusing amounted to 7,000, and that more were turned out by the Presbyterians in three years than were deprived by the Roman Catholics in Queen Mary's time. After the Restoration the name "Puritans" was dropped, and that of Nonconformists [q.v.] adopted.



**Pusey,** Edward Bouverie, D.D.—A great Hebrew scholar and leader of a school of thought in the English Church [*b.* at Pusey, near Oxford, 1800; *d.* at Ascot Priory, Oxford, Sept. 16th, 1882]. In 1822 he took a first-class in classics at Christchurch, and in the next year was elected Fellow of Oriel, and was thus brought into contact with Newman, Keble, and Whately. He travelled in Germany during 1826 and 1827, and studied German theology—a region hitherto almost unexplored—under Dr. Tholuck; and the result was the publication, on his return, of a book in favour of German rationalism. The ability of the work was soon recognised, and at the death of Dr. Nicoll, Regius Professor of Hebrew, in 1828, Pusey was appointed to the chair, which carried with it a canonry of Christchurch. From this time he was accustomed to hold meetings of clergy for theological discussions at his house. Already the movement for Church reform had begun, and Pusey, after a long hesitation, joined the Anglo-Catholic party, and began writing some of the *Tracts for the Times*. The first which he wrote was *Thoughts on the Benefits of the System of Fasting enjoined by our Church*, and soon after followed *Scriptural Views on Holy Baptism*. The power with which he wrote placed him far in advance of the greater number of his fellow-workers, and on Newman's secession to the Roman Church Pusey took, by common consent, the leadership of the movement. As a matter of fact, the party was already known as "Puseyites," the reason being that, though Newman was the real leader, he was comparatively unknown except in Oxford, whereas Pusey held a greater position. Newman was Fellow and Tutor of his college, but Pusey was Hebrew Professor and Cathedral Canon. In 1843 he preached a sermon called *The Holy Eucharist a Comfort to the Penitent*, for which he was suspended by the Vice Chancellor from preaching at Oxford for two years. The sentence defeated its own end, for he was looked upon as a martyr, and his books gained a wider circulation than before. His teaching has exerted more influence on the Church of England than any other of the present century, and gave a new life and energy to religion, in its corporate or Church capacity, as distinguished from the individual direction which had been given by the Wesleyan movement a hundred years before. His works consist chiefly of sermons, two treatises on *The Doctrine of the Real Presence in the*

*Eucharist*, and Biblical expositions. His quarto volume on the *Minor Prophets* is the best work on this part of Holy Scripture which has ever been published in England, and there is no book, whether produced at home or on the Continent, which displays the minute scholarship and research of his work on *The Prophet Daniel*. This work is not in the form of a commentary, but a series of disquisitions intended to show that the book is not the late production which the leading modern scholars of Germany, followed by Dean Stanley, have pronounced it, but that it was really written in the days of the Babylonian captivity. Dr. Pusey also published works on the Royal Supremacy, and on Marriage with a Deceased Wife's Sister. Dr. Newman in his *Apologia* expresses his conviction, that though they had worked together so harmoniously, Pusey was "never near the Catholic Church." In 1865 Pusey published his *Eirenicon*, intended, while justifying the position of the Church of England, to show that re-union with the Church of Rome by mutual explanations was within hope. One remarkable result came from this. Pusey had attacked very severely the *cultus* of the Blessed Virgin in the Roman Church, and had quoted some passages from popular books of devotion, to Protestant ears at least most painful and offensive. Newman wrote a reply in which, after saying that Pusey had "discharged his olive-branch from a catapult," he declared that the prayers and devotions quoted by Pusey were so shocking and repulsive to him that they were like a nightmare, that nothing should induce him to use them. One might say that here already was a concession made, an acknowledgment that the popular practice of the Roman Church needed correction. Another work of Pusey was occasioned by Archdeacon Farrar's work entitled *Mercy and Judgment*. Pusey replied to it in a volume *What is of Faith Concerning Eternal Punishment?* In conjunction with Keble and Charles Marriott, Pusey began editing the *Library of the Fathers of the Holy Catholic Church*, and the *Library of Anglo-Catholic Theology*. No biographical notice of this remarkable man would be complete without reference to the revival of the Confessional in the Church of England, which was largely owing to him. He was in the habit of receiving many confessions, and acting as spiritual director, and some of his writings were in support of the practice. Of his deep personal holiness and fervent piety there was no question, and there is no name of this century which has been more generally revered in the Church of England.

**Pyrrho,** the founder of a school of scepticism, was born in Greece in the fourth century B.C. The mainspring of his teaching was the belief that there was no exact criterion for the knowledge and distinction of things; and therefore he suspended his judgment and declined pronouncing upon the nature and quality of anything. Eusebius quotes Aristotle as saying of these philosophers, "They fall foul of their own principles; and by bidding other people stand clear of all opinion are not aware that they recommend and dissuade at the same time; for they pronounce in some measure upon things, when they say nothing is to be affirmed about them."

**Pythagoras.**—A Greek philosopher, born in the island of Samos probably about the year 570 B.C. He is said to have been a disciple of the philosopher Anaximander, who taught him geometry. The high imagination and earnest spirit of the youth took fire as the possibilities of exploration seemed to open before him. The science spoke of limitation, of distinctness, and definiteness, but all around it he became conscious that there were mysteries and sublimities which it hinted at but did not reveal. Beyond the finite was the infinite, among all the numbers somewhere existed Unity. With the desire for further knowledge he set forth to travel, but although there are many traditions and stories of him they are but little to be trusted. Everywhere, however, the *number* mystery seemed to be present with him; all society, all government became connected with it in his mind; he observed the periodical occurrences in Nature, all the religious regulations and observances of different races, and so he reasoned on the Unit, on the Triad, on the Square, until numbers seemed to him living things. The vital principle of the World he held to be *breathing*, consequently he reasoned that the First Cause, the Unit, is "*The Infinite Breath*, or *Spirit*," which divides itself into a countless multiplicity of numbers and things. The world he conceived to consist of five elements—Fire, Air, Water, Earth, Ether. In the centre of the Universe was the Principle of Life, and all moved in harmony, the music of the spheres.

Turning from the Universe to Man, Pythagoras recognised that there is more than the physical frame. For he could carry himself back to the age of Achilles and Hector, and could project himself into the age to come. All limits of space and time were therefore transcended. And he came to the conclusion that the soul, which can thus look before and after, and can also shrink and shrivel itself into incapacity of contemplating aught but the present, must be capable of infinite exaltation and infinite degeneracy. Probably Pythagoras did not originate the doctrine of the transmigration of souls; he may have learned it in his Egyptian travels or from initiation into the sacred mysteries. But it harmonised with his thoughts and reasonings, and he adopted it. Soul, he taught, might descend into beasts or rise to Divine life; there is a law accurately determining their elevation or descent. Consequently the

whole scheme was a direct system of moral philosophy. It was regularly established in a society which was set up in Southern Italy, and there exercised a very great influence. It wrought legislative and moral reforms, engaged in political intrigues, and was finally put down as a dangerous religious confederacy, incompatible with the existence of regular government.

**Pyx.**—The vessel in which the consecrated bread is placed in Roman churches. A lamp is kept burning before it whenever the Host is there.

# Q

**Quadragesima.**—The first Sunday in Lent, so called because it is forty days before Easter. The name does not, however, occur in the Prayer Book, and has to a certain extent fallen into disuse.

**Quadratus,** a disciple of the Apostles, was Bishop of Athens in the second century. At the time of the persecution of the Christians by the Emperor Hadrian, he wrote a very eloquent *Apology for the Christian Religion*, which he presented personally in 126. This work was in existence till the seventh century, when it seems to have disappeared entirely, with the exception of a few passages which had been quoted by Eusebius, and have thus been preserved. Two other men of the same name are mentioned by different writers as having lived in the same century, but later historians agree in identifying them all with the Bishop of Athens.

**Quakers.** [FRIENDS.]

**Quarles,** FRANCIS, prose writer and poet, was born at Romford, Essex, in 1592. His family possessed estates in that county, and his father held an honourable position under Queen Elizabeth. Francis Quarles was educated at Cambridge. After studying the law at Lincoln's Inn for some years, he set his mind upon serious private study and devotional reading, to the exclusion of all ambition for Court preferment which he might easily have had. In the *Memoir* by his wife we find that Quarles shared in the almost universal admiration and love for the Princess Elizabeth, Queen of Bohemia, herself a poetess, and that he served her as "cup-bearer" until the ruin of the Elector Palatine's affairs caused him to go over to Ireland. It is probable that the intimacy now began, 1621, between Quarles and Ussher, then Bishop of Meath. We find his son, John Quarles, asserting in one of his poems that he owed his education to this Prelate. The beauty of the writings of Quarles is marred by the eccentricity which pervades it, but his style is vigorous, and a high religious tone is to be found in nearly all his works. *Emblems Divine and Moral*, *Divine Poems*, and *Divine Fancies* are perhaps the best known and most admired of his works. The *Elegies*, written in memory of his friend, Dr. Allmer, Archdeacon of London, have a peculiar beauty and pathos of their own. In 1631 he lost his friend Drayton, and he wrote the epitaph on the monument to him in Westminster Abbey. The *Hieroglyphics* resemble the *Emblems*, but are very eccentric in measure, yet are peculiarly impressive. Some beautiful lines were written by Quarles on the death of Archbishop Ussher, to whom he was secretary for some time, and who wrote of Quarles to a friend as "a poet held in considerable esteem for his sacred compositions." The home life of Francis Quarles showed consistent piety. His wife writes, "that he was courteous and affable to all, and moderate and discreet in all his actions." He was an ardent student, rising before three o'clock in the morning for that purpose. He possessed, too, a great charm in conversation. His fatal illness is said to have been brought on by sorrow when a petition was presented by eight men, imputing to him serious errors in his religious belief. He died in September, 1644, and was buried at St. Leonard's, in Foster Lane. His widow writes in the *Memoir* that "the blessed end of her dear husband was in every way answerable to his godly life." It has been said that if Quarles had written *Enchiridion* at Athens or Rome, he would have been classed among the wise men of his country.

**Quartodecimans.**—On what day the festival of the Resurrection ought to be celebrated was a question which caused much anxious thought and bitter dispute in the primitive Church. Some aimed at observing the actual anniversary by keeping it on the same date in each year. Others, guiding themselves by the Jewish reckoning for the Passover, chose the fourteenth day of the first moon in the new year, whatever day of the week that might happen to be; others again deferred the commemoration to the first Sunday after the first full moon. For both of the two latter customs Apostolical authority was pleaded: the former was said to have been sanctioned by St. Philip and St. John, and was generally observed by the Churches of the East, while for the commemoration on the Lord's Day appeal was made to the authority of St. Peter and St. Paul, and the Western Church adopted the custom. One pleasing incident in the controversy was the visit of the saintly Polycarp, Bishop of Smyrna, to Anicetus, Bishop of Rome, to confer with him on the vexed point. Unable to agree, each thinking himself supported by the practice of Apostles, they agreed to differ, and Polycarp was invited by Anicetus to be celebrant at the Holy Eucharist, and they parted in peace respecting each other's convictions. This was in A.D. 158. Shortly after the Quartodeciman

rule (so-called because relating to the fourteenth day) became associated with Judaistic opinions and practices, and, in consequence, called forth the reprobation of Pope Victor, A.D. 180. Henceforward the dispute was carried on with intense bitterness, and after the Council of Nicæa had decreed in favour of the commemoration on the Lord's Day, the Quartodecimans were regarded as heretics and schismatics.

**Queen Anne's Bounty.** — A full account of this fund will be found under ANNATES, but we may add here a few more details derived from recent returns. The Royal Bounty was ratified by an Act passed in 1704, but for the first few years the Corporation was unable to devote any substantial sum out of the £13,000, which was the average amount of their gross income, to the purposes of the trust. An Act passed in the year 1708 which discharged all livings not exceeding the yearly value of £50 from the payments of Tenths, still further reduced the revenue to about £10,000; and it was not till 1713 that any scheme of augmentation was entered upon. In that year two lists were prepared, in the first of which all livings under £10 per annum were scheduled, and in the second all under £35 per annum. In 1788 the trustees were further empowered under the Sign Manual to give £200 to cures not exceeding £50, and this maximum value of benefices to be similarly augmented was in 1804 increased to £60, and in 1834 to £200 a year. The system of making grants only to meet benefactions now became general, and it was reported in 1868 that the total amounts of such free grants between 1836 and 1868 was only £10,600, while the total yearly appropriations averaged £11,600. The total value of the trusts vested in the Corporation on Dec. 31st, 1881, was £4,171,470 14s. 11d., which is the gross sum of the appropriations made by the board since its institution, and of the private and other benefactions vested in the governors as trustees of the clergy. The Royal Bounty Fund in 1881 amounted to £48,591, of which £27,800 was appropriated in grants to meet benefactions.

**Quesnel,** PASQUIER [*b.* 1634, *d.* 1719], was educated at the Sorbonne, ordained priest in 1659, and in 1662 appointed Director of the Seminary of the Oratory. Soon after, he began to publish his celebrated work *Réflexions Morales*, written for the instruction of the young men under his charge. These found many readers, and were recommended by many bishops. But it was found that his work contained the obnoxious doctrines of Jansen [JANSENISM], and having refused to sign the formula against these opinions in 1675 he left Paris, and went to the Netherlands. Here he continued his *Réflexions*, which were published at Brussels in 1693–4. De Noailles, as Bishop of Châlons, in 1695 strongly recommended Quesnel's writings to his diocese; but scarcely a year later, when he was made Archbishop of Paris, he became their opponent and condemner. Quesnel was arrested and imprisoned by order of Philip V., but made his escape and fled to Holland, and died at Amsterdam at a great age. His book was condemned by the celebrated Bull *Unigenitus*. He wrote also a *Life of Arnauld*, *Traditions of the Romish Church*, *The Discipline of the Church*, and some dogmatical essays.

**Quietists.**—A school of mystics which sprang up in the seventeenth century. The Quietists stated that they resigned themselves absolutely to God's will, that in so doing they renounced self entirely, and were without thought, hope, or wish; in fact, in a state of mental inactivity. The doctrines of Quietism were first given to the world in a book called *The Spiritual Guide*, written by MOLINOS [q.v.], which was published in Spain in 1675, and was translated into several languages. It represented to a great extent in Spain the teaching of the Jansenists in France, and one of the chief supporters of its theories was MDME. GUYON [q.v.], a Jansenist, who was defended by Fénelon. They taught that the worship of the Church was not to be compared to private devotion for help and comfort to the soul, and the tendency all through is to promote thought of self rather than thought of God. The same notions have been held by various sects under different names, and will be found under the following heads:—EUCHITES, BEGHARDS, and HESYCHASTS.

**Quignon** was the son of a Spanish earl, who, while still very young, became a member of the Franciscan Order of monks. He was made a General of the Order in 1522, and so came under the notice of the Emperor Charles V., who made him one of his Council of Conscience. At the time of the struggle between the Emperor and the Pope, Clement VII., Quignon was employed to negotiate between the two, and the manner in which he settled the business pleased the Pope so much that he sent him a cardinal's hat as a reward. He is however chiefly famous for the Breviary which he compiled, in which his main idea was to make the reading of the Bible the most prominent feature in the services, and in this respect the compilers of our Prayer Book followed his example. He denied and condemned certain superstitions and narratives which had crept into the services of the Roman Church, and for this reason, although recommended by two Popes, his Breviary was never in favour, and had very small circulation. Copies of it are, therefore, now scarce.

**Quinquagesima.**—The Sunday before Ash Wednesday. It was so named from the fact that it is fifty days before Easter. The two Sundays preceding Quinquagesima are

named Sexagesima and Septuagesima, because they were considered to be, in round numbers, sixty and seventy days before Easter respectively. That the custom of so naming them is ancient we know, for we find them mentioned in the writings of Gregory the Great; but the practice of keeping them, as a preparation for Lent, has always been confined to the Western Church.

**Quintilians.**—A sect which was founded by Quintilia, a so-called prophetess, in Phrygia in 189. The peculiarity of its ritual was that women were admitted into priests' orders and were allowed to take part in the services. Women were regarded with extreme veneration, and Eve was particularly honoured, because she had first eaten of the tree of knowledge. Miriam, the sister of Moses, and the daughters of Philip the Deacon, mentioned in the Acts of the Apostles, were also regarded as prophetesses. At first their teaching was treated with utter contempt, but later on it appears to have spread considerably, until it was condemned by the Council of Laodicea in 320. Tertullian wrote a book against this heresy, and accused the sect of opposing Baptism.

## R

**Rabanus,** Maurus Magnentius [*b.* at Mainz about 776, *d.* there Feb. 4th, 856]. He was educated at the Monastery of Fulda, then studied under Alcuin at Tours, and returned to the school at Fulda, of which he was made Abbot in 822. In the disputes which arose between Louis le Débonnaire and his children, Rabanus acted the part of peace-maker, and his wisdom and precaution gained him the goodwill of both parties. At this time he wrote a treatise urging the duty of children to their parents, and of subjects to their sovereign. In 842 he resigned his post at Fulda, and retired to a church which he had built at Petersberg, in order to devote himself to religious contemplation and the study of the Scriptures; but in 847 he was elected Archbishop of Mainz, and thus drawn from his retirement. He was an able administrator, and the diocese flourished during his archiepiscopate; but his chief fame rests on his literary works. He wrote commentaries on the Old Testament and on some of the Gospels and Epistles, numbers of hymns and other books of devotion, and treatises relating to the book on Transubstantiation by Paschasius Radbertus.

**Rabaut,** Paul, a French preacher who did much to encourage the Protestants during the times of persecution, was born at Bédarieux, in January, 1718. He studied at Lausanne, and in 1744 became Pastor of Nîmes. In 1745 decrees were published forbidding the assembling of congregations, and as Rabaut continued to preach, a price was put upon his head, but he always managed to escape. In 1755 he presented a petition, begging for the release of those who had been sent to the galleys on account of their faith, recognition of the baptism and marriage of Protestants, etc.; but the only answer was further persecution, and Rabaut wrote a pastoral letter advising his people to emigrate rather than submit to the Government. However, in 1774 a reaction was caused in their favour by the repeated cruelties of the Romanists, and thirteen years later the Edict of Toleration was passed. Rabaut died at Nimes in 1794.

**Rabbinism.**—A form of Judaism which prevailed among the Jews from the dispersion to the end of the last century. It may be divided into two periods, the first from the fifth century B.C. to the fifth century A.D. and the second from the fifth century A.D. to its disappearance. It was caused by the reorganisation of the social, moral, and religious life of the Jews according to the Mosaic Law, which brought about a union between school and government. The Hebrew was rendered into Chaldee, and was added to by explanations, illustrations, etc., and a tradition was formed which became in the eyes of the people of equal importance with the written Law. Later on, the Mishna was edited by Hillel and Jehuda; by it the Mosaic Law, which had formerly been treated under 613 heads, was now reduced to six. During the latter part of the fourth century a rivalry grew up between the Persian and Babylonian schools. The Babylonian Talmud was re-arranged by Rabbi Ashe, the head of the Rabbinical schools; the Rabbinical schools throughout Persia were closed.

The second epoch of Rabbinism is less interesting than the first. The Babylonian Talmud was brought to Europe and translated into Arabic. Maimonides succeeded in reconciling the liberal form of Rabbinism which had grown up in Spain and the orthodox form which had appeared in Gaul and Italy, and it flourished till the thirteenth century, when the persecutions of the Inquisition partly destroyed it. However, the Cabbala was studied till the last century, when Moses Mendelssohn rose against it. At the present time Rabbinism is superseded by Rationalism.

**Radbert,** Pascase. [Paschasius Radbertus.]

**Raikes,** Robert, Founder of Sunday-schools, was born at Gloucester in 1735. His father was a printer and editor of the *Gloucester Journal*, who, after giving his son a liberal education, brought him up to the business, to which he afterwards succeeded. He began visiting the prisons, and, finding the bad condition in which they were, drew attention to it in his paper, and brought about a great reformation in the county bridewell.

In 1781, being struck by seeing the ragged groups of children playing in the streets, he determined to try and improve their condition; so, finding four decent, well-disposed women who kept schools for teaching to read, he hired them to instruct as many children as he could assemble together on Sunday in reading and in the Church catechism. For this he agreed to pay them a shilling each a day. There is a letter in the *Gentleman's Magazine* for 1784 [p. 410], in which he describes the wonderful success of his plan, saying that the place was quite a heaven on Sundays compared to what it used to be. The system soon spread all over England, Scotland, and America. [SUNDAY SCHOOLS.] Raikes died suddenly at Gloucester, on April 5th, 1811.

**Raleigh,** ALEXANDER, an Independent minister, the author of many theological works, was born at Kirkcudbright in 1817, carried on business for a short time in Liverpool, and went to Blackburn College, and in 1844 became pastor of a chapel at Greenock, whence he moved successively to Rotherham [1850], Glasgow [1855], and London [1859]. He died in London in 1880.

His chief works are, *Quiet Resting-Places, The Story of Jonah the Prophet, The Little Sanctuary, and other Meditations, Thoughts for the Weary and the Sorrowful,* etc.

**Ralph de Diceto,** old English historian, born in the twelfth century, was Dean of St. Paul's, and flourished in the reign of King John. He was greatly eminent for his learning, and was esteemed one of the best English historians in the reign of Edward I., when the sovereignty of the kings of England over the kingdom of Scotland was claimed and set forth from records and history. His history begins with William the Conqueror, and reaches to the death of King John. It has been reprinted among the works of the old English historians.

**Rammohun Roy,** a Hindoo reformer, was born in Burdwan, Bengal, in 1772. He was educated in the Brahman faith, but early renounced polytheism, and formed in Calcutta the BRAHMOO SOMAJ, or "Church of God" [q.v.]. In 1830 he came to London as representative of the Sovereign of Delhi, to demand an increase of stipend, which was granted. He died at Stapleton Park, near Bristol, September 27th, 1833. He translated the *Vedanta, or Resolution of all the Veds;* published selections from the New Testament under the title, *The Precepts of Jesus, the Guide to Peace and Happiness;* and wrote *Apology for the Pursuit of Final Beatitude.* While in England he worshipped with the Unitarians, as, though he admired the precepts of Christ, he did not believe in His Divinity.

**Ramsbury,** BISHOPRIC OF. [See SHERBORNE.]

**Rance.** [TRAPPE, LA.]

**Ranke,** LEOPOLD VON [*b.* Dec. 21st, 1795, *d.* May, 1886].—A famous historian. He was not of the nobility by birth, the title *von* being granted him in 1866 by the Emperor [then King] of Prussia. He had four brothers, all of whom have made names for themselves in one way or other. Leopold was educated at Leipzig, and while there showed a remarkable talent for historical criticism. Soon after he left he was appointed to a professorship at Frankfort-on-the-Oder; but it was considered desirable that he should reside in Berlin, so he resigned this appointment in 1825 for that of Professor of History at the University of Berlin. He published his first work, entitled *History of the Germanic and Latin Nations in the Reformation Period,* in 1824. He was a man of great strength and industry, and his books, all involving great research, followed each other all through his life with extraordinary rapidity. His *History of the Popes* is generally thought to be the most brilliant as regards critical power and style. It was quickly translated into most modern languages, and certainly was the chief means of gaining for Ranke the European reputation which he enjoyed to the end of his life. Macaulay, speaking of this work in one of his essays in the *Edinburgh Review,* says it "is known and esteemed wherever German literature is studied." In 1841 the late King of Prussia, Frederick William IV., asked him to write a full account of the history of Prussia, and this work was published six years later. He lived for the most part a very quiet and retired life, seldom leaving his house in Berlin, and taking no active part in the politics of the time, though he studied each movement thoroughly with regard to its probable bearing on future history. He made one exception to this rule in 1848, when a Parliament met at Frankfort with the idea of reconstructing the German Constitution, and above all of uniting the German nation under one head. The scheme came to nothing, and from that time Ranke devoted himself to his historical studies and to his lectures. During the years that followed he published a *History of France at the Time of the Reformation, History of England during the Seventeenth Century, Studies of the Characters of the Chief Statesmen of Italy and Spain,* and several essays and books on different periods in the history of his own people. These occupied him constantly until 1880, and in that year, at the age of eighty-six, he announced his intention of writing his great *Weltgeschichte.* It was never expected, of course, that his scheme would be in any way completed, but the "Altmeister," as his fellow-countrymen admiringly called him, worked steadily every day, giving one volume a year to the public, and at his death he had brought the work far into the Middle Ages. To have finished the

book according to the plan he worked out at the beginning would have taken three more years. Although he lived so quietly, and, except by his books, made so little stir in the world, he was given all the honours which it is possible for a literary man to receive, both by his own country and foreign ones, France conferring the greatest distinction she has in her power to give, that of being a Member of the Academy. He was always ready to give advice and help to any student, either of history or politics, who chose to apply to him, and was revered by all classes from the Emperor and Crown Prince downwards, the latter being one of his pupils.

**Ranters.**—An Anabaptist sect which first appeared in 1645. They set up the light of nature under the name of "Christ in men," and are said to have declared themselves incapable of sinning, and in the condition of Adam in Paradise. It is no wonder that, according to Fuller, they degenerated into lewdness. The name came to be applied in popular language to the Primitive Methodists, who, in their open-air preaching, were distinguished by their violent gesticulations.

**Rappists.** [HARMONY SOCIETY.]

**Rashi** [*i.e.* Rabbi Shelemo Izaaki, sometimes erroneously called Yarchi], the celebrated Jewish commentator, was born in 1040 at Troyes, in France. The range of his studies was extraordinarily wide, comprising philology, philosophy, medicine, astronomy, law and exegesis, and a complete mastery over the whole range of Scripture and the sources of the Talmud. He travelled for seven years in Italy, Greece, Germany, Palestine, Egypt, and Persia, studying under the greatest scholars of the time. His chief work is the commentary on the whole of the Old Testament, containing the literal sense, and also allegorical illustrations. This was the first book ever printed in Hebrew, appearing at Reggio in 1475. It was translated into Latin by Breithaupt, and partly into German by Lucas Prague. Among his other works are a commentary on twenty-three treatises of the Talmud and on Midrash Rabba, a book of medicine, a poem on the Unity of God, etc. He died at Troyes in 1105.

**Rascolniks.** [RUSSIAN CHURCH.]

**Rationalism.**—The setting up of reason as the supreme arbiter, and causing the Scriptures and the mysteries of Christianity to be interpreted and judged by it alone. Such a system was the natural outcome of the Reformation so far as this: the traditional method was abandoned, for men claimed the right of appealing to the Scriptures against it. The authority of the Church to impose fetters on opinion was denied when Luther burned the Pope's Bull. It thus became necessary to find another basis of belief, and it was in good faith that the early German rationalists declared that the evidence for Christianity was found in its harmonising with the instincts and needs of the soul. It was later developments which, ignoring the presence of sin in the world, and of the darkness produced by sin, exalted reason above mystery, and proceeded to eliminate everything supernatural from religion, to discredit miracles, or to regard them as Oriental exaggerations of natural operations, and to question the inspiration of the Bible. [KANT, DEISM, MIRACLES, EVIDENCES, INSPIRATION, REVELATION.]

**Ratisbon,** CONFERENCE OF, which met in 1541, was the sequel to the one held in Worms the previous year. The Emperor, Charles V., hoped by these conferences to settle the religious differences in Germany, without having to proceed to hostilities, but at the conclusion of the proceedings the members agreed that more was wanted to heal the divisions than a mere theological formula, and the Conference ended without having arrived at any real result.

**Ratramnus** or **Bertram.**—A priest and monk in the Monastery of Corbie, Picardy, in the ninth century. Nothing is known of his private life, but he was famous in his time as a writer, and was consulted by Charles the Bald in matters of ecclesiastical controversy. He was employed to reply to the encyclical letter of Photius, and wrote against the doctrine of Transubstantiation as given by Paschasius Radbertus, though he taught that there is a mystical presence under the symbols in the Eucharist. His book was written after 844, and called *De Corpore et Sanguine Domini*. The book was condemned two centuries later, as it was supposed to have been the work of John Scotus Erigena; but was used by Fisher, Bishop of Rochester, in 1526, in opposition to the arguments of Œcolampadius. Ridley's views on the Sacrament seem to have been formed by the study of this book. It continued to be regarded as spurious till the seventeenth century, when Sainte Beuve proved its authenticity. Against Photius Ratramnus wrote *Contra Græcorum opposita*, and in the Gottschalk controversy *De Prædestinatione Dei* and *Trina Deitas*.

**Ravenna.**—A city of Italy which formerly stood on the shores of the Adriatic, but is now about five miles inland, owing to the deposits made by the Po at its mouth. It is famous in secular, but especially in ecclesiastical, history. Tradition says that a pupil of St. Peter named Apollinaris preached Christianity there in 79 A.D., and was martyred there. The truth of this is doubtful, but that the city contains Christian monuments of a very early date is certain, and the architecture of the churches marks distinctly the three nations which have at different times occupied the city—the Theodoxians, the

Goths, and the Byzantines. It was made the seat of a bishop in very early times, and in 419 Honorius choosing to live there, it was raised to a metropolitan see. It became at last so powerful that we read of several bishops asserting that they were absolutely independent of the Bishop of Rome, and the question was only definitely decided in favour of the Pope in 861. Ravenna was chosen several times as the meeting place of synods, but none of them were worthy of note. The town is famous also as being the place where Dante finished his *Divina Commedia*, and where he died, on Sept. 14th, 1321.

**Raymond Martini.**—A Dominican monk [*b.* at Suberts, in Catalonia, early in the thirteenth century; *d.* after 1284]. He entered a monastery at Barcelona, and distinguished himself by his learning, especially in Oriental languages, which in those times were very rarely studied. He afterwards became a missionary among the Spanish Jews, and went to Tunis to convert the Mahometans, against whom he wrote *Pugio Fidei*. He wrote also a refutation of the Koran, which no longer exists, and a *Capistrum Judæorum;* this and the *Pugio Fidei* were made use of by a Carthusian monk in a book called *Victoria contra Judæos*.

**Readers.**—In the early Church the readers were looked upon as an inferior order of clergy, and we often find them mentioned in the writings of St. Cyprian. We cannot trace their existence further back than the third century, but after that time they appear to have been very numerous, and to have been distinctly recognised by the Fathers of the Church. In the present day the title of Lay Reader [q.v.] is given to a man authorised by the bishop to help the priest in certain parts of public worship.

**Reading Pew.** [Desk.]

**Real Presence.** [Lord's Supper.]

**Realists.**—The opponents of the Nominalists [q.v.] among the Schoolmen of the Middle Ages. Their main doctrine, which is also attributed to Aristotle, was that "Universals" [q.v.] have an independent existence; nay, that they, or *Ideas*, are the only real existences, inasmuch as all visible things grow, change, and perish. Wise men perish, but their wisdom is eternal. Universals exist, therefore, independently of things, and of our conceptions of them in the Divine Intellect. And the supreme reason of man is to have his thoughts in conformity with the Divine ideals. Realism, therefore, accepting the Divine origin of the Church, taught complete submission to authority, and the necessity of looking to God only for revelation and light. The founder of this school of thought was Anselm, and the work was taken up and carried on by Thomas Aquinas and William of Champeaux.

**Rebaptising.**—A word employed, for want of a better, to denote the administration of baptism, by a lawful minister, to those who at some previous time have been *invalidly* baptised by heretics or schismatics. Baptism by laymen, if orthodox, is by nearly all, if not all, Churches recognised as valid.

**Recluse.**—Properly speaking the term should only apply to those who have taken monastic vows and wish to lead the most secluded lives possible. In the eleventh and twelfth centuries, those who had proved themselves able to lead a thoroughly solitary life were allowed this so-considered privilege, many of them being locked up in their cells for life. When they had once given themselves up to this life they were obliged to continue, and could not get absolution from it, except by order of the bishop. The term has now a wider meaning, and is often applied to people who simply live in retirement and away from the world.

**Recollects.**—A minor branch of the Franciscan Order of monks. The name is supposed to have been given them by Clement VII., who in 1531 granted houses to such as possessed "the Spirit of Recollection." From its foundation the Order of St. Francis has been divided into two parties, the Conventualists and the Observants, the former living in monasteries under a not very strict rule, and the latter following more exactly the laws of their founder, especially those relating to poverty. At the end of the sixteenth century the Observants in Italy were named by the reigning Pope "Reformed Franciscans." They spread very rapidly in France during the seventeenth century, and were in great favour at Court. It was in this country that we find the term "Recollects" most frequently in use. They stood their ground well all through the agitation caused by the Jansenist movement, and refused to relax their rules in the slightest degree. The Order was suppressed at the Revolution, but has lately reappeared in a few towns in France.

**Rector** ["governor"].—A term applied to several persons whose offices are very different:—[1] The *rector* of a parish is a clergyman that has the charge and care of a parish, and possesses all the tithes, whereas a *vicar* only has a portion, the rest going to the impropriator of the great tithes. [2] The same name is given to the chief officer in some of the colleges, as at Exeter and Lincoln Colleges at Oxford, as well as at the Scotch Universities; it is also sometimes given to the head master of a large school. [3] Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave the name to the superior of such of their houses as were either seminaries or colleges.

**Rector, Lay.**—A name given to laymen who are impropriators of the great tithes of a parish.

**Recusant.**—One who refused to attend the worship of the Church of England. Popish recusants were Roman Catholics who so refused attendance, and one tried and convicted of the offence was a "Popish recusant convict."

**Redemption.** [Work of Christ.]

**Redemptorists.**—An Order founded in 1732 by St. Alphonsus Maria de Liguori [q.v.], its chief object being to provide a set of men to work amongst the poor. In this he received the assistance of Falcoia, Bishop of Castellamare, and the work was begun at Scala, where he had previously founded a community of nuns. In 1749 the Order was confirmed, and its rules approved by Benedict XIV He gave it first the title of the "Congregation of the Most Holy Saviour," but as there was an Order of the same name in another part of Italy, the Pope ordained that the title should be changed to that of the "Most Holy Redeemer," to prevent confusion. The members, who were called Redemptorists, had, in addition to the general vows of obedience, poverty, and chastity, to take an oath that they would work diligently in the Order till their death. Their great object was to be the conversion of the most poor and miserable, especially those living in great cities who would otherwise be left to a large extent destitute. Besides this, Liguori insisted on constant study among his disciples as a means towards being of more use to the Church. The Order still exists in most countries of Europe, although at different times, through revolutions and various other causes, it has been banished. It was introduced into England in 1843, and has now six houses in the British Isles. The nuns are called Redemptoristines; they live in strict enclosure, and employ their whole time in praying for the success of the Redemptorist missions. The chief seat of government is Rome, where the head of the Order, who has the title of Rector Major, superintends the general working of the society in all parts of the world. He is elected for life, but the heads of the different houses, who are appointed by him, assisted by six councillors, can only hold office for three years.

**Rees, Thomas,** D.D.—A Congregational minister [*b.* at Llanddeilo, Cardiganshire, 1815; *d.* 1885]. Author of a *History of Protestant Nonconformity in Wales* [1861], and translator of Barnes's *Notes on the New Testament* into Welsh. He was a minister at Swansea for twenty-two years, and was President of the Congregational Union the year of his death.

**Reformation.**—To give in detail the history of the great religious revolution of the sixteenth century would be almost to write the history of Europe. Our object in the following article will simply be to indicate the causes and the occasions which produced the mighty changes in the several countries and the most prominent results. Let it be remembered that causes and occasions are by no means synonyms. An occasion furnishes reason for present action, but the causes lie further back. Henry VIII.'s divorce was the occasion of England's breach with Rome, but the causes had been gathering for whole generations before.

As far back as the twelfth century St. Bernard, called "the last of the Fathers," had sadly cried out that he longed before he died to see the Church of God as it was in the ancient days. And the cry had gathered strength in succeeding years. The great Councils of the fifteenth century—Pisa, Constance, Basle—had called for "purification of head and members." And so there is also a long list of illustrious names—Gerson, Grostête, Bradwardine, Colet, Sir Thomas More—men who would have been indignant at any suspicion thrown upon their faithfulness to the Church, who were urgent in their demands for reform. Bossuet, in his *Variations des Églises Protestantes*, attempts to break the force of this fact by saying that these doctors never thought of changing the faith of the Church, or of correcting her worship, or of subverting the authority of her prelates, and chiefly that of the Pope. But unhappily the conscience of men came to the conviction that the practical evils of the Church had their root in doctrine. The shameful sale of indulgences and masses came out of corrupt teaching concerning the intermediate state. So, again, when it was seen that in one year nearly a thousand pounds were offered at the shrine of St. Thomas à Becket, and during the same period not one penny at the altar of Christ, it is no wonder if the suspicion arose that errors had crept into the Church concerning saintly intercession and invocation.

Of the manifold causes which wrought together to produce the Reformation, three stand out the most prominent:—

[1] The Papacy.—No Roman Pontiff—not Gregory VII. nor Innocent III.—ever advanced loftier claims than did Boniface VIII., when, in 1302, he addressed to the Christian world his Bull Unam Sanctam [q.v.]. That was the culminating point of Papal power, and the two centuries that followed saw its rapid decline. The removal of the Papal Court to Avignon brought more clearly to the light its corruptions and cruelties, and exhibited the Supreme Pontiff as the puppet of the French King. The Great Schism, which followed and lasted through forty years, gave a still ruder shock to traditional reverence for the See. At this moment, too, the nations of modern Europe were consolidating and settling their national life, a state of things which "could not fail to give an impulse, hitherto unknown, in calling

up the nationality of many a Western State, in satisfying it that the Papal rule was not essential to its welfare, and in thereby adding strength to local jurisdictions" [Hardwick's *Reformation*]. How strong this impulse was may be seen in the fact that at the Council of Constance the vote was taken, not by individuals, but by nations—viz. the English, German, French, and Italian. That method of voting was the precursor of national reformations. To this must be added the personal character of the Popes themselves. Blunt's statement is no exaggeration when he says that "for sixty years before the final breach was made, there had not been a Pope, except Clement VII., who could be called even a decent Christian" [Blunt's *Reformation*, p. 242]. It is a shame even to mention the deeds of vileness which make up the life of such men as Pope Alexander VI.

[2] The revival of letters and the impulse given by it to human intellect was a second cause of the demand for reformation. The revival of learning in Italy—and Italy led the way in everything in those days—was, in its temper, simply Pagan. The *Decameron* of Boccaccio was saturated with the Pagan spirit. An eclogue of Geraldini on the Passion spoke of the Lord Jesus Christ as "Daphnis," and "Daphnis in an odoriferous garden" is the commencement of the agony in Gethsemane. At the Court of the Medici it was a characteristic of good society to dispute the fundamental principles of Christianity, and the narratives of Holy Scripture and the mysteries of the Faith became subjects of derision. Leo X., in all probability, was an infidel. "Marvellous," says Dr. J. M. Neale, "was the infatuation which could expend all its zeal in the discovery of the last books of Tacitus and Livy, in the production of the purest Ciceronian Latin, in the erection of Classical churches, and which could pay for all these Pagan amusements by the infamous mission of Tetzel, unconscious of the approaching earthquake, regarding the discontent of one German monk as something that might—it mattered not which of the two—be hushed at the stake or silenced by the sop of a fat benefice." The very greatness of the evil brought a reaction, and thoughtful men endeavoured to stay the general corruption by revived religious conviction. But the attempt failed through two causes. The one was the timidity expressed in the saying attributed to Cardinal Pole, that men "ought to content themselves with their own inward convictions, and not concern themselves to know if errors and abuses existed in the Church." The other was the irreformable character of the Roman Court. Meanwhile, let the causes have been what they may, this Pagan tendency was remarkably kept in check in England, though signs of it appeared all through from Chaucer to Shakespeare. Signs—but only on the surface: none of the great English writers can be charged with the moral foulness and scornful unbelief of the Continental Paganism.

[3] The third cause of the cry for reformation lay in the tremendous sense of responsibility which rests on the reason and conscience of individuals with reference to their belief, and the necessity which they feel rests upon them of personal faith in, and personal communion with, the Lord. The other causes live in the outward world, this dwells in each man's soul. It was a mark of Western theology, as contrasted with Eastern, that whereas the latter loved to meditate upon God and upon the Christian doctrines as defined in the Creeds, the Western Church contemplated more practically the great phenomena of human nature and the relation of the soul to God. And Christian anthropology, it has been well said, "ranged itself under two heads—the objective one of the Sacraments and ordinances of the Church as such; and the subjective one of the progress of grace in the heart of each one of us" [Foulkes's *Divisions of Christendom*]. The mediæval divines had mainly concerned themselves with the former of these two heads, though not exclusively so, for the "Friends of God" and the Mystics had eagerly inculcated personal earnestness in religious life. But, taken as a whole, mediæval Christianity was preeminently the sense of corporate membership, and an exaggerated idea of the value of a perfunctory discharge of routine and merely external duties; "the form of godliness without the power" was the result. This, probably, more than anything else, honeycombed the Church with corruption. And this furnishes the key to the preaching of Luther and its mighty effect upon men. It was the passionate assertion of personal religion and individual responsibility.

The cry for reform, then, was general before the great Revolution appeared. By what method might it be looked for? That which most commended itself to the thoughtful men of those days was the convoking of a General Council. Attempts had been made, but in vain; and in 1460 Pope Pius II. forbade any attempt "to invoke the aid of Councils under pain of damnation." This seemed to close that door. Yet men hoped even against hope. Constitutional reform had taken strong hold in France. When Pagan Leo X. was succeeded by Adrian VI. men hoped again, especially when that Pontiff declared that "many abominations had existed for a long time, yea in the Holy See itself;" but he died after a brief pontificate, and the Roman Curia was confirmed in its resolution to resist all change. But Luther's preaching had by this time stirred the waters too profoundly to suffer any further stagnation. Men's hearts were moved to their very depths, and the cry for reformation was too universal to be put down. Two methods remained. The one

was a movement under individual leaders, the other the assertion of the rights of autonomous national Churches, as against Papal centralisation. The one marked the movement in Germany and Switzerland, the other was pursued in England. And this last was no afterthought. It was a recurrence to the practice of the purest ages of the faith. In all time and everywhere, national synods had discussed and dealt with the heresies, errors, and evils of national Churches, whether such evils and heresies had grown up within or been thrust in from without. The method was an old one revived, not a new one invented [Hardwick on the *Articles*, ch. i.]. Archbishop Laud thus wrote concerning these three methods of reform: "It is true a General Council, free and entire, would have been the best remedy and most able for a gangrene that had spread so far and eaten so deep into Christianity. But what! should we have suffered this gangrene to endanger life and all rather than be cured in time by a physician of weaker knowledge and a less able hand? We live to see since, if we had stayed and expected a General Council, what manner of one we should have had, if any; for that at Trent was neither general nor free. And I much doubt whether even that Council (such as it was) would have been called, if some provincial and national synods, under supreme regal power, had not first set upon this great work of reformation, which I heartily wish had been as orderly and happily pursued as the work was right Christian and good in itself. I make no doubt but that as the universal Catholic Church would have reformed herself, had she been in all parts freed of the Roman yoke, so while she was for the most in these Western parts under that yoke the Church of Rome was, if not the only, yet the chief hindrance to reformation."

These causes, it will be seen, affect the whole Church, and may be observed in the history of reformation in each nation. The special occasions which set the causes in operation will be seen as we now glance through the history of each nation.

*Germany.*—On Oct. 31st, 1517, Luther's conflict with the Church of Rome began, when he boldly attacked the doctrine of "Indulgences." This date has been kept throughout Protestant Germany as the Festival of the Reformation. Luther soon had to defend himself against the charge of insubordination. The arguments which his opponents advanced rested upon the supreme power of the Pope; *e.g.* one of these arguments was that "the Pope alone has power to determine those things which are of Faith," and another was that "Christians are to be taught that the Church holds many things as Catholic verities which yet are placed neither in the Canon of the Bible, nor among the more ancient Fathers." Luther replied, quoting Augustine, that the canonical books of Scripture alone are an infallible guide. Luther was now led to inquire more fully into the authority of the Pope; consequently he was cited on Aug. 7th, 1518, to appear in Rome, to answer the charge of heresy. Eventually, however, his trial took place before the Papal Legate, Cardinal Cajetanus, at Augsburg, on Oct. 10th. Luther persisted in renouncing the doctrine of indulgences, and denied the authority of Papal edicts when unsupported by Holy Scripture, the ancient Fathers, or the decisions of General Councils. He was ordered peremptorily to recant. Luther, however, fearing violence, escaped by night from Augsburg [Oct. 16th], and returned to Wittenberg. In July, 1519, an important theological debate took place at Leipzig, between Carlstadt (who had joined the new movement, but who eventually pushed his principles to such extravagant lengths that he was silenced by Luther) on the one side, and Eck, a very learned champion of the Papacy, on the other. During the debate Luther spoke, and advanced a step farther in his conflict with the Papal power. He denied [1] that the Latin Church is exclusively the Church of Christ; [2] that the ascendancy of the Pope of Rome was of Divine institution; [3] that the Councils of the Church are infallible. The result of this boldness was his excommunication by Pope Leo X. in June, 1520. The Papal Bull was publicly burnt at Wittenberg the same year. Luther at this time attracted many followers; among others, Martin Bucer—who subsequently took refuge in England and received a theological professorship at Cambridge—and Melanchthon, a brilliant and earnest student at Wittenberg. In 1521, Melanchthon drew up a text-book for Lutheran divines, entitled *Loci Communes Rerum Theologicarum;* it contained a calm statement of their special doctrines, supported by Scriptural proofs. Meanwhile, in 1520, Luther had appealed to the Christian potentates of the German nation to summon a Council for redressing grievances and removing abuses in the Church; and later in the same year he published *The Babylonish Captivity of the Church*, a violent treatise against the mediæval doctrine concerning the Sacraments: he reduces them in number from seven to two, and lays very great stress on the necessity of faith, without which the Sacraments convey no benefit. The prospect of his excommunication caused Luther to bring forward another doctrine of great importance, viz. that all Christians are the priests of God, quoting Rev. i. 6 and other texts in support. Henry VIII. replied to this by stating that for the same reason all Christians must be kings. Luther, however, used this doctrine for giving more importance to the laity, and for reducing the tyranny of the Papal priesthood. Luther's views were popular, and at length the Elector Frederic became an ardent

champion of the Reformation movement. In 1521 Luther was summoned by the Emperor Charles V. to appear before the Diet at Worms. On this occasion he made his memorable stand, saying that unless he were convicted of heresy by the testimony of Scripture, he could not and would not retract anything, adding, "Here stand I, I can no farther; God help me. Amen." In spite of opposition, the Diet eventually proclaimed the Imperial bann against Luther as a heretic and outcast from the Church of God, and his writings were prohibited. On his way back to Wittenberg, he was secured by order of his friend and patron, the Elector of Saxony, and carried off to a safe shelter in the Castle of Wartburg. Here Luther worked actively with his pen, his most important work being the translation of the New Testament into the Saxon dialect. During Luther's retirement, some of the Reformers, headed by Carlstadt, had broken out into extravagances, and many sympathisers had in consequence shrunk from throwing in their lot with the Reformers. At this period, too, the fanatical and lawless sect of the Anabaptists had started into birth. Luther, in consternation, reappeared at Wittenberg on March 7th, 1552, to save his work from destruction; he silenced the ultra-Reformers, undid their work, and in his own teaching laid great stress on the necessity of Christian quietness and charity. The Peasants' War, in 1524, brought the Lutheran doctrines into fresh discredit; although Luther sternly denounced the insurgents, and preached obedience to the civil magistrate, still much of his influence was gone, owing to the revolutionary proceedings of fanatical Reformers. In this year, Erasmus, who had been an exceedingly able advocate of Reformation principles, went over to the opposite side, and violently attacked Luther and his teaching. The States of the Empire now formed themselves into religious leagues, either in opposition to or in defence of the new doctrines. The "League of Torgau" [1526] was constituted of those princes who supported reform; they agreed to stand by each other in case they were attacked "on account of the Word of God or the removal of abuses." The Diet of Spires, which opened immediately afterwards, recommended many reforms, such as allowing the clergy to marry [Luther had already married an escaped nun], restoring the chalice in the Eucharist to the laity, and that private masses should be abolished. The Emperor, however, refused his sanction to these reforms; whereupon the individual States took it upon themselves to work out their own reforms; so, in 1527, in Saxony, "visitors" were nominated by the Elector to examine into the condition of each parish; the visitors did not interfere with old institutions, provided they were not repugnant to Scripture; their motto was to reform and correct, not to destroy and abolish. The Reformation, however, received a check at the new Diet of Spires, which assembled in 1529. The reforming edict of the former Diet [1526] was repealed; the Emperor was angry and intolerant. The Reformers hereupon drew up their protest against these proceedings, and so obtained for themselves and their posterity the name of "Protestants." Their influence, however, was now much weakened by internal divisions. A new set of Reformers, headed by Zwingli, and opposed to the Lutherans in their opinions as to the Sacraments and other doctrines of the Gospel, arose in parts of southern Germany and in Switzerland. The Conference of Marburg was held in 1529, in order to bring about an understanding between the two sets of Reformers, but without success. At this conference the Lutherans drew up and agreed upon fifteen dogmatic definitions; these were revised and increased to seventeen at the Conference of Schwabach [Oct., 1529], and subscription to them became a necessary condition of membership in the league of Reformers referred to previously. These seventeen articles were finally revised by Melanchthon, and were incorporated in the celebrated *Confession of Augsburg*—an apology for Lutheranism, presented to the Emperor Charles V at the Diet of Augsburg [1530]. The Confession is remarkably clear and outspoken, but humble and modest in tone. In setting forth the articles of the Lutheran Reformed Faith, it was seen that the Reformers held almost everything in common with the Catholic Church; for the errors and abuses which they rejected they gave their reasons, taken from Scripture and the early Fathers of the Church. After the Lutheran views had been discussed, the Diet, with threats, ordered the Reformers to conform in all things to the established usage of the Roman Church. Owing to these threats the Reformers entered into a covenant, called the "Schmalkaldic League" [1531], by which they agreed to help each other for six years in defending their Faith. They also sought the aid of France against their own Emperor —a fatal and unpatriotic thing to do. Charles V was now glad to pacify the Protestant Reformers, in order to concentrate his forces against the Ottoman Turks, who were attacking his dominions. Accordingly the Peace of Nüremburg was signed [July, 1532], by which it was agreed that the present state of things was to continue until a "General Free Council" could authoritatively settle the matters in dispute. Pope Paul III. attempted to call a Council at Mantua in 1537, but the Lutherans could not regard it as a free Council, so the attempt failed. The Lutherans then issued a manifesto, embodying their principles, and called the "Schmalkaldic Articles," because issued by the Protestant League of that name [1537]. At the same time the Emperor, his brother Ferdinand, and many powerful princes,

formed themselves into "the Holy League," for the purpose of opposing the Reformation. In 1541 the Colloquy of Ratisbon was held between champions of the Reformed and Unreformed Faith, and although an agreement was nearly arrived at, yet in the end the matters in dispute were in the same position as before. Another fruitless Council was held at Ratisbon in the beginning of 1546, followed quickly by the death of the great Reformer, Luther, in February of the same year. He held his opinions firmly to the last. He had proved them, and found that they did not fail him in the hour of his need; but his last days were saddened by the religious animosities of the age, by the divisions among the Reformers themselves, and especially by the rise and growth of Zwinglianism. Immediately after his death a terrible religious war broke out between the Romanists and Reformers. The Lutherans struck the first blow, but the Emperor had been openly making his preparations for bloodshed before this. The Pope granted plenary indulgence to all who fought against the Lutheran "heresy." The Protestants were utterly defeated at the battle of Mühlberg [April 24th, 1547]. In May of the following year the Diet of Augsburg, under Charles V., issued an edict, called the *Interim Augustanum*. This was a formulary of faith and worship for the Protestants to adopt, as a temporary arrangement, until a General Council settled matters. The "Interim" was opposed to the Reformed Faith, but it made two concessions, by legalising the marriage of such ecclesiastics as had already taken wives, and by tolerating communion in both kinds. It met with great opposition among the more strict Lutherans; the more moderate tried to modify its operation, and were in danger of compromising their faith, when, in 1552, Maurice, the Elector of Saxony, took the field on their behalf. The war was ended honourably for the Reformers by the "Peace of Augsburg" [1555]. It was agreed that every land proprietor should be free to choose between the old religion and that embodied in the *Confession of Augsburg* [1530]; his tenants and dependents were expected to follow his example. Meanwhile the long-promised Council met at Trent in 1545, but by its protracted and wearying disputes all hope was dispelled of its effecting any speedy reformation of existing abuses. The two great religious parties, the Romanists and the Reformers or Protestants, lived in comparative quietness for the remainder of the century; but in the latter part of it, owing to the divisions among the Lutheran and Swiss Reformers, and to the persevering zeal of the Jesuits, founded in 1540, Protestantism in Germany greatly declined; whole districts were gradually brought back to allegiance to Rome. The Reformed Faith was to go through another terrible ordeal —the Thirty Years' War [1618–48]—before it was finally recognised and supported by the German Government, by the peace of Westphalia [1648].

The Reformation spread through the following States in the German Empire:—

*The Electorate of Saxony*, the starting-place of the movement, and where as early as 1527 the majority of the people embraced the Reformed Faith.

*Ducal Saxony* yielded in 1539, Leipzig, Dresden, and other chief towns joining the movement.

*Hessen*, under Philip, eagerly received Lutheran doctrines in 1526.

Bavarian *Brandenburg* joined in 1528, at the Diet of Anspach.

*Electoral Brandenburg* did not cast off the Papal yoke till 1539.

*Lüneburg* joined in 1527; Scriptural preaching was enforced, but ritual and worship remained much as before.

*Mecklenburg*, *Holstein*, and *Pomerania* also were among the first to join.

A few years later, in 1535, *Würtemburg* and other minor States joined the Protestant League.

Frederic, Elector Palatine, and his people, took the same side in 1546.

In the *Duchy of Bavaria*, the Reformation made much progress at first among the people, but owing to the opposition of the civil power, and to the efforts of the Jesuits, Lutheranism was extinguished in the duchy before the century closed.

In *East Friesland* and in *Silesia* Lutheranism had a peaceful triumph about the year 1527.

The rapid spread of the movement in Germany was almost entirely owing to the influence of Luther; in 1523 he is said to have issued as many as 183 books or pamphlets in promoting the cause; his writings were perfectly clear and practical, and adapted to influence the people. The force of his arguments, his homely illustrations, his simple boldness, and especially his deep earnestness, completely won the people, and made them ardent champions of the Reformation. Melanchthon's influence, though of a different nature, was also very great in forwarding the movement; his learned lectures at the University of Wittenberg were the means of raising up many able coadjutors in the work of Reformation; but the Lutherans were chiefly indebted to Melanchthon for the Confession of Augsburg and other symbolical writings containing systematic statements of Lutheran doctrines; by these the truth, after it had been discovered, was preserved and kept intact for themselves and their posterity. He died in 1560. The masses of the people, however, were probably most influenced by the itinerant friars who went from village to village, and town to town, preaching the doctrines of Luther.

*Eastern Prussia* received Lutheran preachers

in 1523, and George Polentz, one of the Prussian Bishops, embraced the Lutheran doctrines, and promoted the Reformation. In 1525 the whole country was converted. A German Liturgy, adhering as much as possible to ancient usage, was introduced. Convents were converted into hospitals, and for the instruction of the clergy, Postils, or explanatory sermons on the Epistles and Gospels, were regularly sent from Wittenberg. In 1548 the Reformers were aided by a large influx of Bohemian Protestant refugees, and so became independent of aid from Wittenberg.

*Polish Prussia* became reformed about 1560, Sigismund Augustus being their sovereign.

In *Denmark* Lutheranism was first taught at Wiburg, in Jutland, by John Tausen, who had studied under Melanchthon at Wittenberg. Lutheran preachers came in 1526. When Frederick I. was crowned King of Denmark [1523], the Danish hierarchy required him to extirpate the "heretics of Luther's school." Hence the King, though personally favourable to reform, was unable to advance the work immediately; but in 1526 he passed over to the side of the Reformers, and in 1527, at a Diet held at Odense, "liberty of conscience" was granted to both parties. In 1530 the Danish Protestants issued a manifesto at Copenhagen similar to the Augsburg Confession, holding fast to all Lutheran doctrines. Christian III., who succeeded his father on the throne in 1533, was an ardent Reformer; he had attended the Diet at Worms [1521], and had listened with admiration to Luther. The Reformation now spread throughout the whole of Denmark, bishops were deposed, and twelve Superintendents established in the ancient Sees. In the University of Copenhagen three Divinity professors were appointed to lecture on the Old and New Testament and on the Fathers. A Danish liturgy was compiled on Lutheran models. Christian III. joined the Protestant League in 1538. The Confession of Augsburg was accepted by Denmark in 1569.

*Norway and Iceland*, after brief struggles, gave in their adherence to Lutheranism about 1539.

All these countries have remained Lutheran to the present day.

*Sweden.* — Students from Wittenberg had brought Lutheranism into Sweden in 1519. Gustavus Vasa, crowned in 1523, supported the Reformers in his kingdom. Accordingly when Brask, Bishop of Linköping, began a persecution of "the heretics," the King interfered on their behalf. In 1524 a Council was called to prepare the Church for the changes that were to be made by the Court. The King constituted himself supreme in matters ecclesiastical, appointed and deposed bishops on his own authority, seized a large part of the ecclesiastical revenues, suppressed monasteries, and organised the Church much on the same model as the Reformed Church in Denmark. He advocated the use of nearly all the ancient service books and ritual, until the people were better instructed; and this course was adopted by the clergy at the Synod of Örebro in 1529. One great characteristic of the Reformed Church of Sweden is that the government of the Church by bishops has been preserved and perpetuated to the present day. Lawrence Peterson, a moderate Lutheran, was made Archbishop of Upsala. In 1539, however, the King threatened to constitute the Swedish Church on the Presbyterian model, but the threat was not accomplished. In 1544 the Reformation changes were established throughout the kingdom. These changes, however, led to an insurrection among the poorer classes, urged on in several cases by the Romish priests [1537–1543]. The insurrection was quelled, but another reaction occurred in 1576, when King John introduced a new liturgy, based on the missal authorised by the Council of Trent; it was adopted by the Diet in 1577, two Bishops strongly protesting against it, viz., Linköping and Strengness; the King moreover entrusted the management of a college at Stockholm to certain Jesuits whom he had invited from Louvain. But when Lutheranism was just at its lowest ebb, the King suddenly changed his course; the Jesuits were compelled to leave the country, and Lutheranism regained the ground it had lost. At the kirk-mote held at Upsala in 1593, the Augsburg Confession was adopted by Sweden; the followers of Zwingli and Calvin were denounced, the Romanising liturgy of King John was revoked, and the service book of Lawrence Peterson took its place. Luther's short catechism became also the recognised manual of instruction.

*Poland.* — Sigismund I., King of Poland from 1548 to 1572, tolerated Lutheranism, and during his reign it penetrated among all classes. Large numbers of Protestant refugees from Bohemia came to Poland in 1548, and aided in spreading the Lutheran doctrines. An ecclesiastical synod held at Piotrkow in 1551 advocated the most bitter persecution of the Protestants. On the other hand, the Polish Diet in 1552 was favourable to them. The Protestant Reformers, however, were greatly weakened by the desertion of their champion, Orichovius, formerly a student at Wittenberg, who rejoined the Roman Church in 1559. After Sigismund's death, most of the succeeding kings favoured the Romanists. Stephen Bathori came to the throne in 1575, and proclaimed himself favourable to religious toleration, saying that God had reserved to Himself the government of men's consciences. He was, notwithstanding, a patron of the Jesuits, and winked at their persecution of the Protestants. He was succeeded by Sigismund III. [1587–1632], Crown Prince of Sweden, whose parents had resisted Protestantism in Sweden. In this reign Protestantism in

Poland was completely overthrown. This result was brought about partly by the Jesuits and partly by serious divisions among the Reformers themselves. The cause of the Reformers was also greatly weakened by some of their number adopting the Anti-Trinitarian heresy.

*Bohemia and Moravia.* — The followers of John Huss, the great Bohemian Reformer, entered into negotiations with Luther in 1519. In Feb., 1520, Luther writes, after reading the works of John Huss, that "I, without being conscious of it, have both taught and held all the things of John Huss . . in brief we are all Hussites without knowing it." An alliance was soon formed between the Bohemians and Lutherans. In 1532 the Bohemians, with the sanction of Luther, presented a formal statement of their tenets to George, Margrave of Brandenburg, followed in 1535, by a regular "Confession of Faith to Ferdinand, King of Bohemia." At the breaking out of the religious war in 1546, the country sent an army to aid the Protestants; after the disastrous battle at Mühlberg [April 24th, 1547], they were subject to severe persecution. Many were ordered to leave their country within six weeks, and a thousand of them settled in Prussia [1548]. The Jesuits began to work against them in 1552. The three divisions of Protestants, viz. Lutheran, Swiss, and Bohemian Brethren, now united and presented the Confession of their Faith to Maximilian II. in 1575, and again to Rudolph II. in 1608. In 1609 perfect religious equality was granted to them, but it was soon withdrawn. The Jesuits were successful in once more getting rid of Protestantism in 1627, when Ferdinand II., a former pupil in their school, rigorously banished all who held fast to the Reformed Faith. Many fled to Moravia and formed the nucleus of the Moravian Church, which continues to this day. Protestantism subsequently revived in Bohemia, and in 1781 Joseph II. issued in its behalf the Edict of Toleration. There are now about 100 Protestant congregations in the country, the majority of them belonging to the Swiss or Calvinistic division of Reformers.

*Hungary and Transylvania.*—As early as 1521 we find traces of Protestantism in these countries, for in that year George Szákmáry, Archbishop of Grân, ordered a condemnation of Luther's books to be read from the pulpits of the principal churches. Severe edicts against Lutheranism were issued in 1523 and 1525. But, in spite of these, the Reformation triumphed in several towns and districts; students who had been sent to Wittenberg returned and taught the Lutheran doctrines. In 1527 King Ferdinand I. complained that even Anabaptists and Zwinglians were gaining ground. Monks and nuns were driven from their cloisters. In 1533 John Honter, on his return from Switzerland, established a printing office at Cronstadt for publishing Protestant teaching. About the same time a Magyar translation of the New Testament by Matthew Devay, a former pupil at Wittenberg, appeared. He was called the Luther of Hungary. Eventually he joined the Swiss school of Reformers [about 1544], and was followed by the great majority of Hungarian Protestants. They drew up their Confession of Csenger in 1557, and it still remains their standard of orthodoxy. In Transylvania the majority of the Reformers were Lutheran; religious liberty was granted to them in 1557. It is said that only three families of the magnates then adhered to the Pope, the nobility were nearly all reformed, and the people thirty to one in favour of the new doctrine; but owing to divisions, and the heresy of the Anti-Trinitarians, the Jesuits regained a great part of the country [1579–1588]. In the latter year, however, the Jesuits were forcibly expelled. After a further reaction under Rudolph II., full religious liberty was secured by the treaties of Nikolsburg [1622] and Linz [1645].

*Spain.*—Luther's writings were circulated in Spain as early as 1520, and converts were made in great numbers, especially in Seville and Valladolid. But the cruelties of the Inquisition successfully extirpated Protestantism from the country, and in 1570 hardly a trace of it remained. The accession of Philip II. in 1559, "the Nero of Spain," had made its destruction only a matter of time. Among the more prominent of Spanish Reformers were two brothers, Juan and Alfonso de Valdés, Rodrigo de Valero, Egidius, Domingo de Rojas, and Dryander, who published a Castilian translation of the New Testament in 1543, and in 1548 took refuge in England, and was made Professor of Greek at Cambridge.

*Italy.* — Lutheranism between the years 1530 and 1542 made good progress in different parts of the country, *e.g.* in the Duchy of Ferrara, where Calvin and other Reformers took refuge about 1535; in Naples, where Juan de Valdés was Spanish Secretary; throughout the Republic of Venice, in Modena, Milan, Lucca, and other places, and even at Bologna in the Papal States. But in 1542, Cardinal Caraffa, afterwards Pope Paul IV., brought the cruelties of the Inquisition to bear upon the Protestants, and quickly exterminated them. Two of the principal Reformers, Bernardino Ochino and Peter Martyr, an able scholar, and formerly Canon of the Augustinians, took refuge in England in 1547. Ochino was made a Prebend of Canterbury, and Peter Martyr, Professor of Divinity at Oxford. At the accession of Queen Mary, in 1553, both fled from England and took refuge at Zürich. Ochino was subsequently accused of advocating Anti-Trinitarianism and polygamy.

*Switzerland.* — The Reformation in Switzerland was commenced under the leadership

of Huldreich Zwingli, born in 1484, seven weeks after the birth of Luther; he, too, like Luther, was educated for the priesthood, being ordained in 1506. In 1513 he began to devote himself to the study of the Bible, and especially to the New Testament, in order, as he says, that he might draw the doctrine of Christ direct from the fountain; he did not place much value on the writings of the Fathers, but looked forward to a time when "Divine Scripture alone would be precious among Christians." Unlike Luther, he had no reverence for ancient uses and traditions of the Church, and abolished as far as he could every such use not specially mentioned in the New Testament. He came into contact with, and was greatly influenced by Erasmus in 1514 and following years. His first efforts at reform began in 1517; when at Einsiedeln he exerted himself to abolish image-worship and other corruptions. In 1519 he was appointed to a preachership at Zürich, and here he soon took a commanding position, his talents and force of character being very conspicuous. It was his custom to explain the Scriptures to his people, instead of reproducing the mediæval interpretations of them; he is said also to have done a good work in purifying the morals as well as the worship of the citizens. In 1519 we find him successfully resisting the disgraceful sale of Indulgences. The Papal authorities evidently wished to retain Zwingli on their side. For this purpose the Pope, Leo X., granted him a pension of fifty gulden, and made him one of his Chaplains in 1518. Pope Adrian also wrote him a cajoling letter. But in 1522 the Bishop of Constance formally accused the Zwinglians of disobedience, in breaking the fasts of Lent; public opinion, however, was now entirely on the side of Zwingli, and the Bishop's action was futile. Zwingli about this time married, against the law of the Church; he kept his marriage secret, however, till 1524. In 1523 a sweeping change was effected in Zürich, the authority of the Bishop was destroyed, the ancient liturgy was swept away, the Mass was reduced to a memorial, and the monasteries were converted into schools. The Bishop of Constance and several cantons, including Lucern, Freyburg, and Zug, protested in vain at these changes:—Zwingli's ascendancy was now complete. Meanwhile, the Reformation had been making headway in Basle. Its chief author was Œcolampadius, a friend of Melanchthon and Erasmus; he was made a preacher in the cathedral of Basle in 1515, where he set forth the Reformed opinions; in 1522 he allied himself to Zwingli. The Bishop and his party opposed the movement, but the Senate asserted the supremacy of the Bible and permitted disputations to be held, in which many Papal doctrines were openly attacked [1524]. The canton of Berne was disposed to follow in the footsteps of Zürich and Basle. In 1526 a general assembly of twelve Swiss cantons was held at Baden, and the Zwinglian doctrines condemned by a majority of nine out of the twelve cantons. Yet the Reformation, in spite of this severe check, still continued to make way. The hatred, however, between the opposing parties culminated on the battlefield of Cappel, where Zwingli was slain [1531] and his followers routed. Zwingli's teaching in regard to Original Sin, the Sacraments, and Predestination was at variance with all other branches of the Church. With regard to Christian Baptism, he represented it as standing on the same level with John's baptism—merely a sign; yet at the Conference of Marburg, in 1529, he signed the statement of the Lutherans that baptism is not "a naked sign, but a work of God, by which we are regenerated." Hence Luther considered him guilty of dishonesty and insincerity.

The death of Zwingli was closely followed by that of Œcolampadius; but the work of reformation was carried on by two able successors, Henry Bullinger and Oswald Myconius: the latter, a bosom friend of Zwingli, had been forcibly expelled from Lucern in 1522. Another prominent Reformer was William Farel, a refugee from France, who was very successful at Berne, Neufchâtel, Basle, and especially in Geneva, where he brought about the overthrow of the Papal power in 1535. But a far greater leader now appeared on the scene in the person of John Calvin; in him began the second generation of Reformers. Born in 1509, at Noyon, in Picardy, he was originally destined for holy orders, but eventually devoted himself to jurisprudence at Orleans and Bourges Universities. He first began the work of reformation in Paris, but some of the more violent and indiscreet Reformers there having posted up anti-Papal placards, he fled to Basle in October, 1534. It is remarkable that although Calvin was unusually severe in his general character, yet he was deficient in Christian heroism, and describes himself as being "naturally timid, and of a soft and faint-hearted disposition."

At Basle Calvin drew up, in 1536, his *Institutes of the Christian Religion*, which quickly became the text-book for Calvinists generally. In it are contained all his distinctive doctrines. Calvin succeeded in getting his principles adopted in Lausanne this same year. But in Geneva the people rebelled against the severity of his discipline, and both he and Farel were banished in 1538. He was invited to return, however, and he did so in 1541, thenceforth exercising despotic power. He established a consistory, consisting of twelve lay elders and six ministers, Calvin himself presiding, and exercising a controlling influence. To this body was entrusted the jurisdiction over the religion

and morals of the whole community, together with the power of excommunication. The decisions of this tribunal were marked by great sternness and severity; in 1553, by its orders Servetus was burnt for heresy. In 1549 Calvin brought about the religious union of the cantons of Switzerland by the *Consensus Tigurinus*, and so consolidated the Swiss Reformation. By this Consensus the Sacraments are treated as much more than mere outward signs, as Zwingli treated them. Calvin spoke of them as "organs" which God uses for conferring grace; but he restricted the benefits of the Sacraments to "the elect." Calvin died in 1564, and was succeeded by Beza, who continued for a time to uphold the standard of Geneva. But in 1569 a powerful reaction began under Carlo Borromeo, Archbishop of Milan, a man of great piety, and devoted to the Church of Rome. The Jesuits were busy in different parts of the country, and in 1586 the Romish cantons formed themselves into "The Golden League," to resist the Calvinists, and at the beginning of the next century the Calvinists lost still more ground, owing to the inroads of the Duke of Savoy, and the titular Bishop of Geneva, François de Sales. Peace was not finally concluded till after the battle of Vilmergen, 1712.

*France.*—The earliest Reformer in France was Jacques Lefèvre, who in 1512 was engaged with Briçonnet, Bishop of Meaux, in the reformation of that diocese, both men being persuaded that the Papal religion of that day was not a true form of Christianity. In 1523 the Theological Faculty of Paris, called the Sorbonne, having previously condemned Luther's writings, began the work of persecuting the French Reformers. The monarch, Francis I., professed to be neutral, but he took no measures to pacify the perpetrators of the savage massacres of the Protestants. In 1534 Calvin and others fled from the country; in 1545 the towns of Merindol and Cabrières, with twenty-eight villages, were literally destroyed, as many as 4,000 people being slain. In spite of all this, the Reformers had increased in importance in 1547, when Francis I. was succeeded by his son Henry II., who married Catherine de' Medici, niece of Pope Clement VII. During this reign the persecution went on with even greater severity; but, nothing daunted, the Reformers in Paris organised themselves, in 1555, as a distinct congregation, adopting the Calvinistic discipline of Geneva, and in 1559 they issued their first Confession of Faith.

France at this time was divided into two rival parties, one headed by the Dukes of Guise, the other by the Bourbon family. The Bourbons now allied themselves with the Protestants, or Huguenots, as they were called in France, and the Guises became the champions of the Roman Catholics. The two parties were inspired with mutual hatred of each other. In 1560 a Huguenot conspiracy to rid the kingdom of the Guises was discovered; the chief mover was Geoffrey de la Barre, a friend of Calvin. On the other hand, the Cardinal of Lorraine tried to force every Frenchman, at the peril of his life, to sign a creed, drawn up by the Sorbonne, and which he called the "Huguenots' rat-trap." A conference between the two parties took place at Poissy in 1561, Theodore Beza and Peter Martyr representing the Huguenots; but no good result followed. By this time the Huguenots had greatly increased in the country, and were being continually aided by disciples of Calvin sent from Geneva; in January, 1562, they were granted religious liberty, but shortly afterwards the massacre of several of their number at Vassy rekindled the strife, and civil war broke out. The Huguenot leaders were the Prince of Condé and Admiral de Coligny. At the battle of Dreux [Dec., 1562] the Huguenots were routed; immediately afterwards the Duke of Guise was assassinated by a fanatical Huguenot. Peace was concluded at Orleans, and the Pacification of Amboise [March, 1563] secured a certain amount of religious liberty to the Huguenots. A second religious war raged from 1567–70. At the battle of Jarnac [1569] the Prince of Condé was taken prisoner, and subsequently assassinated. The Peace of St. Germain-en-Laye was concluded in 1570, by which the Huguenots were to be free to worship in their own way; but in 1572, by an act of gross treachery, under the guidance of Catherine de' Medici, a massacre of the Huguenots was planned, and carried out under circumstances of great atrocity on St. Bartholomew's Day [1572]. Over twenty thousand Protestants were murdered in different parts of France, among them Admiral Coligny. The Calvinists rose again, and the Guise family entered into an alliance with Philip II. of Spain in order to extirpate Protestantism. But in 1589 the Protestant Prince, Henry of Navarre, came to the throne as Henry IV. Four years later, in order to stop further bloodshed, Henry IV. renounced Protestantism; perfect religious liberty, however, was granted to the Huguenots by the "Edict of Nantes" [1598], solemnly declared to be perpetual and irrevocable. But the despotism of Richelieu and the revocation of the Edict of Nantes by Louis XIV. in 1685 overthrew the Reformation in France.

*Netherlands.*—The country had been prepared for the Reformation [1] by the cruelties of the Spanish Inquisition, which had aroused hatred to the Papal power; [2] by the writings of Erasmus, a native of Rotterdam, exposing the vices of the age in 1500; [3] by the writings of Luther. The Emperor Charles V., born at Ghent in 1500, was lord of these provinces, and mercilessly persecuted all who held the "new opinions;" in 1521

he issued an edict against the writings of Luther, "whether in Latin, Flemish, or any other modern language." The first two martyrs suffered at Brussels in 1523, whereupon Luther wrote his *Epistle to the Christians in Holland and Brabant*. In 1525 converts abounded, and executions became fearfully numerous, the victims during Charles's reign being reckoned by thousands, among them being the Englishman, William Tyndall, who, in 1536, was put to death at Vilvorde, near Brussels; he had translated the New Testament into English in 1525, and had also exerted great influence in Belgium. These measures not succeeding, Charles V. introduced the terrors of the Inquisition to subdue Protestantism [in 1550]. Philip II., who succeeded his father in 1560, carried on the work of persecution. Many troubles came upon the Reformers, owing to their being confounded with the fanatical and lawless Anabaptists, who abounded in the country; so in 1562 they drew up *The Belgic Confession*, containing the doctrines of their Faith. This Confession is based on *The Confession of the French Reformers*, and so is distinctly Calvinistic. In 1566 the Belgic Confession was ratified at a Synod of Reformers, held at Antwerp. Meanwhile the continued persecution was exasperating all classes against the Government. At length, when the Duke of Alva, at the head of a Spanish army, renewed the massacres, the Protestants took the field under the Prince of Orange, Philip van Marnix, and many other nobles, in 1568. A desperate struggle ensued, ending in the independence of Holland in 1579, the seven northern provinces separating from the remaining ten. In 1581 the Roman religion was forbidden in the new kingdom, and Protestantism had triumphed in every quarter, aided materially by the Protestant University of Leyden. The neighbouring provinces, under the Spanish Duke of Parma, entered into an agreement at Arras, in 1579, to help in counteracting the Reformation; and this, coupled with the aid of the Jesuits, finally caused the Papacy to be re-established in a great part of the country.

*England.*—It has been thoughtfully said that the downfall of the Papal power in England began from the shameful day when the miserable King John laid his crown at the feet of Cardinal Pandulph, and shocked the sense of the English nation by that shameful enormity. From that time a reaction against Papal tyranny began, and the history of the Plantagenet Kings is continually marked by struggles between Papal tyranny and national independence. The growth of intelligence and piety in the English Universities, as witnessed in the lives of such men as Dean Colet, Sir Thomas More, Linacre, and others, was another factor in the great movement. Erasmus had visited Oxford in 1497, and was Professor of Greek at Cambridge in 1505–1508. The immediate occasion of the breach was the quarrel between Henry VIII. and Pope Clement VII. concerning the King's divorce, which resulted, in 1534, in the overthrow of the Pope's authority in England. Henry had already assumed the title of "Supreme Head of the Church in England," and the Convocations of Canterbury and York had acknowledged the title, with this limitation, "so far as may be consistent with the law of Christ" [1531]. Henceforth appeals to Rome were forbidden, and a Court of Delegates appointed by the King was the ultimate Court of Appeal in all ecclesiastical cases. Thus far the English bishops and clergy had accepted the changes; but beyond this neither they nor the King seemed to contemplate any reformation of doctrine or manners. Henry VIII. remained attached to the mediæval system until his death. Although he suppressed monasteries, it was not done to benefit the Church, but to meet his own requirements. So far from being a Reformer, he was the great obstacle to the progress of Reformation. Cranmer, who had been made Archbishop of Canterbury in 1532 for espousing the King's cause in the matter of his divorce, was still a believer in the Roman doctrine of Transubstantiation. In 1536 the Convocation of Canterbury issued ten Articles of Religion, retaining all the old doctrines, but cutting away flagrant abuses connected with them. The sermon at the opening of this Convocation was preached by Latimer, Bishop of Worcester, who afterwards was one of the most prominent of the Reformers. In 1537 an English translation of the Bible was presented by Cranmer to Henry VIII.; and *The Bishops' Book, or The Institution of a Christian Man*, was issued. But from this time the Anti-Reforming party, headed by Gardiner, Bishop of Winchester, and Tunstall, Bishop of Durham, gained the upper hand, the King siding with them. Thus, in 1539, "The Six Articles" were enacted for abolishing diversity of opinion. They enforced belief in [1] Transubstantiation. [2] Communion in one kind. [3] Celibacy of the clergy. [4] Absolute obligation of vows of chastity, etc. [5] Private masses. [6] Compulsory confession. In 1543 an Act of Parliament was passed denouncing Tyndall's "false translation" of the Bible, and forbidding the use of the New Testament in English to "women and artificers, prentices, journeymen, servingmen, husbandmen, and labourers." Cranmer, however, still managed to retain his influence with the King, and in 1541 and 1542 a revised and purified form of the Sarum Breviary was issued for use in the Canterbury diocese. In 1544 a Litany in English was published by Convocation, and preparations were being made for a new service book in English up to the time of the King's death in 1547.

In the reign of Edward VI. [1547–1553] the Reformation made rapid strides. The

Protector, Somerset, supported the movement, though probably on selfish grounds. Royal injunctions were at once issued directing the clergy to provide one book of the whole Bible, of the largest volume, in English, within three months, and within twelve months, the Paraphrase of Erasmus, also in English, upon the Gospels; both of these being set up in churches for the use of parishioners. Gardiner, Bishop of Winchester, refused to obey, and was committed to the Fleet [Sept. 25th, 1547]; he was deposed from his bishopric for nonconformity in 1551. The first act in Edward's reign legalised communion in both kinds. The first book of Homilies also appeared this year, for the instruction of ignorant preachers and their flocks. Meanwhile a Committee of Divines, under Archbishop Cranmer, was engaged in compiling Service Books in English. In 1548, they produced an English *Order of the Communion*, and shortly afterwards *The Book of Common Prayer*, which came into general use on Whitsunday, 1549. Bonner, Bishop of London, refused to adopt its use, and was deprived, Sept. 21, 1549. This book was compiled from the old Offices; it retained all the traditions and sentiments of the past that were not considered wrong in themselves. The compilers sought to restore the worship of the Church to the model of the early Church, before the rise of mediæval errors. On this account the book was obnoxious to many ultra-Reformers, especially to John Knox, who had received a preachership at Berwick-on-Tweed, and who was even offered the Bishopric of Rochester, in order to urge Cranmer on to a more violent Reformation.

The state of parties in England was now greatly affected by the arrival of a multitude of foreign Protestants in 1549. Bucer, a Lutheran, became Professor of Divinity at Cambridge, and Peter Martyr, a follower of Zwingli, at Oxford. John Hooper, also, who had retreated to Zürich in 1539, returned to England this year, an ardent and persistent advocate of Zwingli's views concerning the Sacraments; he refused to wear the vestments prescribed in the Prayer Book, and was committed to the Fleet, 1551. He soon complied, however, and was consecrated Bishop of Gloucester in the same year. All these sought to introduce much greater changes. Meanwhile Cranmer's views concerning the Eucharist had undergone a change; he had renounced Transubstantiation, and followed Calvin in believing a real, virtual, but not a corporal presence. Ridley, Bishop of London, held the same views; the result was that a second Prayer Book was introduced in November, 1552, with a few alterations in the Communion Service to suit the modified views, but the book still remained in accordance with the doctrines of the early Church. In 1553 a regular Confession of Faith of forty-two Articles was published, based upon the Confession of Augsburg of 1530, differing in one important point, viz. in the doctrine of the Eucharist, which followed Calvin's tenets.

The death of Edward VI., in July, 1553, and the accession of Queen Mary, threatened utter destruction to the Reformation. Mary had inherited from her mother, Catharine of Arragon, a thorough hatred of the Reformers' teachings. Immediately, therefore, the old Latin service-books were reintroduced; the Book of Common Prayer forbidden; the Romish doctrine of Transubstantiation reaffirmed by Convocation, five members only opposing it. This may be accounted for partly by the fact that the rapid changes during the latter part of the last reign under the influence of the foreign Reformers, and the extreme views of Hooper, had caused a reaction, and partly by the fact that the leading Reformers were silenced and imprisoned, including Bishops Coverdale, Hooper, Latimer, Cranmer, Ridley, Holgate of York, and Farrer of St. David's. Many more, reckoned at 800, fled from the country. Bishops Bonner, Tunstall, and Gardiner, who had been deprived in the last reign, were now restored to their Sees, and in 1554 England was once more brought under the supremacy of Rome, through the agency of Cardinal Pole. Meanwhile, some of the Reformers who had settled at Frankfort [1554] sought to reject the second Prayer Book on the ground of its being still superstitious. Calvin and Knox joined in condemning the book, but through the influence of Dean Cox in March, 1555, the English residents were ordered by the Senate of Frankfort to conform to the Prayer Book, whereupon the malcontents, under John Knox, retired to Geneva, and cut themselves off from the English Reformers. Far worse troubles were occurring in England. Mary, provoked by the violent language of some of the extreme Reformers, and by the insurrection under Wyatt, and influenced by her marriage with the bigoted Philip of Spain, began a most bitter persecution in 1555. As many as 288 persons are said to have been burnt for their religion, including Cranmer, and four other bishops, Hooper, Farrer, Ridley, and Latimer. Cranmer, after being induced by disgraceful artifices to make a recantation, was executed at Oxford [March 21st, 1556], holding fast to the Reformed Faith. Cardinal Pole was consecrated Archbishop of Canterbury on the following morning; but both he and the Queen died in November, 1558. The mistaken policy of persecution had destroyed any chance the Papal Supremacy might have had in England. The death of Mary was felt as a relief, and the accession of Elizabeth hailed with joy.

Elizabeth's first efforts were directed to quieting religious controversy and strife. A Royal order, dated Dec. 27th, 1558, silenced all pulpits. In 1559, the acts of the late reign in reference to religion were all repealed, and the Royal Supremacy once more established,

the Queen, however, refusing the title of "Supreme Head," preferring to be called "Supreme Governor." The Prayer Book, revised by Edmund Guest, Bishop of Rochester, was reissued on June 24th. A few of the changes in the second book of Edward VI. were omitted or modified, and the whole book was brought more into conformity with the first book of Edward VI. With one exception—Kitchen, Bishop of Llandaff—all the Marian bishops refused to take the Oath of Supremacy to Queen Elizabeth, and were deprived of their Sees. Matthew Parker was duly consecrated Archbishop of Canterbury at Lambeth by Bishops Barlow, Scory, Coverdale, and Hodgkin; the remaining bishoprics were filled by Reforming prelates. When Convocation assembled in 1562 the Forty-two Articles of Edward VI. were remodelled and reissued as the Thirty-nine Articles in their present form. New troubles now began to vex the Reformed Church. The refugees, some of whom we saw quarrelling among themselves at Frankfort, 1554, now flocked back to England, many of them imbued with Genevan principles. On their arrival they immediately raised opposition to the Prayer Book, and the established customs of the Church, advocating a more *radical* reformation. The malcontents were nicknamed PURITANS [q.v.], and some of the more advanced of them separated themselves entirely from the communion of the Church [1567]; but owing to the firmness of Archbishop Parker, the doctrines and discipline of the Church, as it had been established, were preserved intact.

A second separation began in 1570, when the Romanists, on the arrival of Pope Pius V.'s Bull of Excommunication, cut themselves off from the Church of England. Shortly afterwards Romish plots and intrigues came to light, resulting in repressive measures being taken against Catholics. Executions became frequent, especially after Babington's plot to assassinate the Queen; and all their hopes were shattered by the destruction of the Spanish Armada in 1588. As the Romanists declined, the Puritans increased in numbers and influence; but all their endeavours to model the Church after the fashion of the Reformed Churches on the Continent were frustrated by the firm rule of Archbishops Whitgift and Bancroft [1604]. Thus the Reformed Church of England has come down to us, not a new Church, but merely purged from distinctively Romish doctrine, and freed from Papal oppression. Cranmer, in all the changes that he made, continually appealed to the Word of God and the custom of the primitive Church as his authority. Unbroken ties of holy orders, the preservation of the ancient doctrines, organisation, and traditions of the Church, a Prayer Book compiled almost entirely of pre-Reformation materials, prove the present Reformed Church of England to be one and the same with the Church of Christ that had existed in this land from the earliest times.

*Scotland.*—Owing to the frequent alliances between Scotland and France, the work of Reformation did not begin under favourable auspices in Scotland, the French influence being employed to uphold the "old religion." Accordingly, when Patrick Hamilton, a student at the Protestant University at Marburg, in Hessen, returned to Scotland and preached against the corruptions of the Church, he was burnt at the stake [1528]. Yet after Hamilton's death the new opinions rapidly spread, so rapidly that in 1535 the Scotch Parliament passed a severe Act against all who held "the damnable opinions of the great heretic Luther." Many Reformers took refuge in England, as that country had, in 1534, thrown off its allegiance to the Pope. The Papal Church in Scotland now saw the need of reformation, and in 1541 passed an Act requiring clerics of every rank "to reform themselves in habit and manners to God and man;" and in 1543 the Parliament allowed all persons to have "a good and true translation," in English or Scotch, of the Holy Bible. In 1545 Cardinal Beatoun, the "Wolsey of Scotland," an able and powerful man, but guilty of the grossest irregularities, began a bitter persecution. Among his victims was George Wishart, who was put to death March 1st, 1546. This act of violence caused the celebrated John Knox, Scotland's Reformer, to rebel against Rome, and to avow his sympathy with the Protestants. Cardinal Beatoun was himself murdered on May 29th following, and Knox showed his approval by taking refuge with the murderers in the town of St. Andrew's [April, 1547]. The town capitulated to the French [July], and Knox was taken, with other prisoners, to Rouen, and detained there till February, 1549. Knox had been ordained to the priesthood in 1530; after studying the writings of St. Augustine, his fiery and fearless temper roused him into the greatest hostility to the Church of Rome; justly indignant at her many abuses, he speaks of that Church as "the synagogue of Satan," and of the Pope as "the man of sin." Upon his release from Rouen, the English Privy Council gave him a preachership at Berwick-on-Tweed, and in 1551 a royal chaplaincy. But on the accession of Queen Mary, in 1553, Knox left England and settled at Geneva, where for about five years he lived in constant intercourse with Calvin. Meanwhile in Scotland the Reformers, under the Earl of Argyle, renounced "the congregation of Satan, with all the superstitious abomination and idolatry thereof," and formed themselves into what they called "the congregation of Jesus Christ" [1558], adopting for their Liturgy the English Prayer Book of 1552. [In 1564 the English Liturgy was replaced by the Prayer Book used by the English at Geneva, and which had received

the approval of Calvin.] Knox returned to Scotland on May 2nd, 1559, a thorough Calvinist. The violence of his preaching at once roused the passions of the people to such a height that abbeys and churches were sacked, monuments destroyed, and many kindred acts of violence perpetrated. Knox lost no time in completing the work of reformation. A Protestant League was formed on May 31st, and began its work by decreeing the suspension of the Queen Regent, Mary of Guise. The Queen now placed herself at the head of her army, and troops were sent from France to aid her in subduing her disaffected subjects. Knox and his party made a treaty with England, Feb. 27th, 1560. A religious war was only prevented by the death of Mary of Guise on June 10th. On Aug. 17th "The Confession of Faith" of the Protestants was adopted by the Scotch Parliament, and immediately afterwards Bills were passed abolishing the Mass and the jurisdiction of the Pope. The Reformers, considering themselves as exclusively the "Congregation of Christ Jesus," felt it their duty to utterly eradicate all traces of the old religion, just as the Canaanites were driven out by the Hebrews. So not only old customs and traditions in worship and ritual, but Episcopacy also was abolished in 1562, and "Superintendents" appointed in their place. Two bishops, viz. Alexander Gordon of Galloway and Adam Bothwell of Orkney, conformed to the new religion. In the midst of these changes [1561], Mary Queen of Scots returned from France; but the Reformed Faith was so firmly planted that she was powerless to prevent its growth. Knox and his followers assailed her with great harshness and severity, boldly calling upon her to renounce her idolatrous religion, and protesting against the Mass in her private chapel. Eventually she was forced to abdicate [1567], partly on the ground that she was plotting to restore the old religion. It is said that the murders of Rizzio (the Queen's secretary, and also a pensioner of the Pope) and of John Black, a learned champion of mediævalism, on the same night in Holyrood Palace were committed in order to frustrate the intended persecution. In January, 1572, the titles of "Archbishop" and "Bishop" were restored to the "Superintendents," but they were still only bishops in name. In November of the same year Knox died. A further change took place in 1592, when, under the influence of Andrew Melville, Presbyterianism was established in the place of the nominal Episcopacy. In 1610, Episcopacy in its English form was established by the King, but only to be again rejected by the people in 1639. The last hopes of a reaction in Scotland had been extinguished with the execution of Mary Queen of Scots in 1587. Except as regards Church government, the Scotch Reformation was entirely Calvinistic.

*Ireland.*—The Irish Parliament in 1537 rejected the Papal Supremacy at the instigation of Henry VIII., and accepted the Royal Supremacy in its place. A great part of the clergy, however, headed by Archbishop Cromer, of Armagh, remained faithful to the Pope. But as the Sees fell vacant English prelates were appointed in their place, favourable to the reform of the Church; very little, however, was done during Henry's reign beyond suppressing monasteries. Edward VI.'s first act enjoined communion under both kinds, in Ireland as well as in England. The first Prayer Book of Edward VI. was used for the first time on Easter Day, 1551, in Christchurch Cathedral, Dublin, George Browne being Archbishop; arrangements were made for the Prayer Book to be translated into Irish, and also into Latin, but the plan fell through. Archbishop Dowdall, who succeeded Cromer in 1543, was deprived for refusing to use the English Prayer Book [Oct., 1551], and henceforth the Archbishops of Dublin held the Primacy. In Mary's reign the Papal Supremacy was restored, and with it the mediæval ritual and doctrines. In 1554 Archbishop Dowdall, restored to his See, acting under a commission, deprived the Archbishop of Dublin and three other prelates favourable to the Reformation. In Elizabeth's reign, with two exceptions, the Irish bishops retained their Sees; but after 1570, the date of the Pope's Bull of Excommunication, rival bishops were nominated both by the Queen and the Pope. The Irish translation of the New Testament was not issued till 1602. In 1585 Bishop Walsh, of Ossory, was murdered in his house while engaged on the work. The degraded and ignorant state of the people, and of many of their ministers, was the great barrier which stood in the way of a general Reformation.

**Reformed Dutch Church.** [Dutch Reformed Church.]

**Reformed Episcopal Church.**—In 1873 a meeting took place in America of members of various Protestant denominations, including one English Dean, to receive the Communion, which was administered by Dr. Cummins, Assistant-Bishop in the diocese of Kentucky. His brother Bishops immediately protested against what they considered a public recognition of schism and a blameworthy laxity of opinions; whereupon he sent in his resignation, and assembled a meeting at New York, in the house of the Young Men's Christian Association. The result was the organisation of the Reformed Episcopal Church, Dec. 2nd, 1873. Bishop Cummins having severed his connection with the Episcopal Church of America, and consecrated fresh bishops of the new body, and become its first president, a statement was drawn up defining the position and doctrines of the sect. At the present time it has over a hundred clergymen, and has several parishes in the United

States and Canada, and in England. In England, however, it is losing ground, owing to a division which has taken place.

**Reform of the Church.**—One mark of the increased interest of the nation in religious matters is the demand which has been made during recent years for Church reform. In 1885 a Committee of the Upper House of Convocation was appointed to consider this subject, and from their report we make the following extracts:—

The Committee are of opinion that the reforms which require immediate attention are five in number, viz.:—

[1] The removal of the varied evils and abuses connected with the sale of patronage, and, for further security against the appointment of unfit presentees, the increasing of the power of bishops to refuse institution in certain cases under specified limits and conditions.

[2] Simpler and more effectual methods of removing from the cure of souls incompetent, persistently negligent, and criminous clerks. It is also most desirable that the laws affecting sequestration of benefices should be further amended, so as to prevent the diversion of the income of the benefice from its original purpose to the payment of the debts of the incumbent.

[3] The correction, so far as may be found expedient and practicable, of existing anomalies in the endowments of the Church—a reform which we believe would largely help to meet the changed character of many localities, and the shifting of population to which some of the memorialists refer.

[4] The enlargement of Convocation by an increase in the number of the Proctors for the clergy, and the statutory concession to Convocation of increased freedom in the internal regulation of matters involving the efficiency of the Church, subject always to the supremacy of the Crown and the authority of Parliament.

[5] The assignment to the faithful laity of the Church of a more clearly defined share in the administration of its affairs.

In their comment on each of these heads, they anticipate in [1] the Archbishop's Bill on Patronage [PATRONAGE], and on [2] express the opinion that further steps are required beyond the Pluralities Acts recently passed [PLURALITIES], in order to the more easy removal of unworthy clergymen. As regards [3] they say:—"We note with satisfaction that no proposals have been brought before us for any equalisation of the official incomes of the clergy, but we are distinctly of opinion that steps should at once be taken to reduce existing anomalies, and to improve the incomes of benefices of small value, especially where the population is large. This, we believe, will be best effected by the formation of a large central fund raised by equitable taxation of ecclesiastical incomes. The principles for the formation of this fund already exist in the system of first fruits and tenths—a system which, it will be remembered, this House and the Lower House have proposed largely to modify, with the view of facilitating the retirement of aged and infirm incumbents, and effecting other salutary changes in the disposition of the funds of the Church." They make other suggestions as to LAY SERVICES and PAROCHIAL BOARDS, which will be found under those heads.

**Refugees.**—A name first applied to the French Protestants who, during the Flemish persecutions in 1569, and again after the revocation of the Edict of Nantes in 1685, were forced to leave their country and take refuge in England and elsewhere. Since then it has been extended to all who leave their country in times of distress.

**Regalia.**—In early times the king of the country claimed the revenues of all Sees so long as they remained vacant, and this claim was called *regalia*. We often read in history of the kings, when in want of money, purposely deferring the appointment of a bishop, so that the revenues might be theirs, and in order to prevent this scandal in England, a promise was extracted from Henry II. by the Pope, that the custom should thenceforth be discontinued. In France the kings had the regalia for a much longer period, for we read of Louis XIV making laws for the more strict carrying out of the custom. He was ordered by the Pope, Innocent XI., to desist, but at that time Louis was strong enough to refuse to obey. A compromise was made later by Innocent XII., and the question permanently settled.

**Regeneration** ["a new birth" or "being born again"].—The work of the Holy Spirit, by which man's heart is changed. The nature of regeneration is declared in the New Testament to be a new birth from above [Gr. *anothen*], a quickening of the Spirit, a partaking of the Divine nature, the formation of Christ in the heart. It is a passive work, and differs thus from conversion, which is the turning of man to God by his own will; it comes from God alone, and is utterly out of the power of man to perform, since before regeneration he is in a state of spiritual inability. Regeneration is a work of God's grace, and completely changes the whole state of man. It is an instantaneous act, and thus differs from sanctification, which is the progression of man towards perfection: it consists in an internal act, which is nevertheless visible in its effects, and the blessings of which can never be entirely lost. This view of regeneration, set forth by the Apostles, was almost lost sight of in the Middle Ages, and was regarded rather as the first stage of justification. Luther and Calvin approached more nearly to the orthodox idea; but their followers did not lay enough stress on the progress of the soul after regeneration, and considered that justification by faith was the only thing necessary. Arndt and Spener did much to establish the right faith concerning regeneration.

The word "regeneration" only occurs twice in the Scriptures [Matt. xix. 28; Titus iii. 5]. In the former it has no relation to Christian doctrine. A controversy which agitated the

Church of England some forty years ago has almost died out, and this chiefly because it is felt that the dispute was more upon terminology than upon essentials. It was the question, whether Baptism is the means of regeneration. Probably now-a-days not merely Churchmen, but Christians of all denominations are nearer in reality than they might express in words. That the Church of England teaches the doctrine of Baptismal Regeneration in her formularies is indisputable. The words are clear. As soon as the baptism has taken place, the minister says, "Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ's Church." But the trouble arose from an interpretation being placed upon the word "regenerate" which it was not able or intended to bear. They who bring an infant to baptism do so in the belief that a blessing is to be looked for therein; that admission into visible covenant is of itself a gift from God. And all gifts of God must of necessity imply *life*. There is a covenanted means herein of moral and spiritual advancement, but a condition at the same time expressed of Christian duty. Thus Archbishop Sumner, the leader, in his day, of the Evangelical party, writes: "St. Paul intimates with clearness that the Christians he addresses were thus regenerate: as having 'put off the old man with his deeds;' and having become 'the temple of the Holy Ghost,' and 'the members of Christ;' as having 'the spiritual circumcision, and being buried with Christ in baptism;' as having 'received the spirit of adoption,' and as 'being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.' To the Galatians, 'bewitched,' as he says they were, 'that they should not obey the truth,' he still writes: 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ'" [*Apostolical Preaching*, page 91]. Such a view is no "magical conception of the Divine activity." It involves to the full the need of personal faith, issuing in holy living. The outward act is the act of obedience to a Divine command. The grace is the gift of God alone. And the words of the Baptismal Service which follow show that the Church of England holds no doctrine of *opus operatum* to the exclusion of the inward faith, which is necessary to acceptance before God. A necessity of an entire change of heart and life is absolutely declared. Even in the prayer which follows the act of baptism, the doctrine of *renovation*, as distinguished from *regeneration*, is clearly announced. There the prayer is that the person now regenerate "may crucify the old man, and utterly abolish the whole body of sin," proving that the Church does not regard this as comprised in the fact of regeneration. Furthermore he is to "continually mortify all his evil and corrupt affections, and daily proceed in all virtue and godliness of living."

**Registers** are required, by an Act of Henry VIII.'s Minister, Cromwell [A.D. 1536], to be kept, in every parish church, of the baptisms, marriages, and burials which have taken place. Books were ordered to be kept for the purpose at the expense of the parish, and entries made therein to be sent once a year to the bishop of the diocese. The method of keeping varied greatly at first, according to the idiosyncrasies of the clergy. Some of them neglected the duty altogether; some entered only the names of the persons baptised and buried, while others entered in the one case the names of the parents and in the other the occupation. Successive Acts of Parliament have altered this. Registers of *baptisms* are now required to give the name of the person baptised, the names, occupation, and residence of the parents and the officiating minister, as well as the time and place. In *marriage* registers the names and residences of the persons must be given, the time and place, names of witnesses and of the clergyman; and registers of *burials* give the name, age, and residence of the deceased.

All marriage registers are to be kept in duplicate marriage registry books. Certified copies of all registers of births and deaths are sent quarterly to the Registrar-General. At the general office in London indexes are kept of all the certified copies of the register, and every person is entitled, on payment of a fee, to search them, and have a certified copy. There are only eight register books known to exist prior to 1538. Beginning with that year, there are 812 registers in England. In 1599 an order came out that all existing registers were to be transcribed into parchment books. In a very few cases the originals and the copies are both found in the parish chest.

**Registration.**—The following are the rules for the registration of chapels:—[1] It must have been *used* as a place of public worship by the congregation requiring it to be registered during a year at the least preceding such registration. [2] If the building be one erected and used *in lieu* of some other building which has been previously registered, and subsequently *disused* as a place of worship, the registry of the disused building must be cancelled, whereupon the new building may be immediately registered in its stead.

**Regium Donum Money,** given to the Presbyterian ministers in Ireland by Government. Charles II. began the practice in 1672 by giving £600 per annum as a reward for the loyalty of the Presbyterians, and though afterwards discontinued, it was revived by William III., and George I., in 1723, still further augmented it in return for services rendered by the Presbyterians to the House of Brunswick. Dissenters were excluded

from lucrative employment in the Church, and as much as £40,000 was given annually to the heads of Presbyterian, Independent, and Baptist congregations to be distributed among their poorer ministers. This ceased in 1869, when the Irish Church was disestablished and disendowed.

**Regius Professor.**—Henry VIII. endowed certain chairs at the Universities of Oxford and Cambridge, and the lecturers who occupy those chairs are called Regius Professors. There are about seven at each University. At the Universities of Scotland the title is given to those professors who receive their appointment from the Crown.

**Regula Fidei.**—An expression used in the early days of the Church to designate the fundamental doctrines of Christianity, or rule of faith. Probably at first the statement of the doctrine of the Trinity was all that was considered necessary for admission to baptism, but this was at different times added to and amplified, until at last the Church was possessed of the Apostles' Creed, which contains the whole basis of her teaching, and is the *regula fidei* in the Western Church. The Eastern Church requires the Nicene Creed.

**Regular.**—One who has taken the vows of a monastic house, and is obliged to live according to its rules of poverty, chastity, and obedience. All monks, friars, and mendicants were included under the head of regulars, they lived under special orders, and were distinguished from the *seculars*, who had to live in the world. Cardinals might call themselves either regulars or seculars, and had the privileges of both states; bishops and archbishops, if they had formerly been regulars, gave up their claim to the name on entering upon their office. *Regular benefices* were those which could only be bestowed on members of some regular Order.

**Reid,** Thomas, D.D.—Founder of Scottish philosophy [*b.* at Strachan, Kincardineshire, of which place his father was minister, 1709; *d.* at Glasgow, 1796]. He studied at the Marischal College, Aberdeen, and was appointed Librarian; resigning this post in 1736, he visited London, Oxford, and Cambridge, and after a year he settled at New Machar, Aberdeenshire, as parish minister. Here he wrote an essay on the application of mathematics to morals, with a view to contradicting an assertion made by Dr. Cheyne that there is a close affinity between them. The essay met with such success that Reid was elected, in 1752, Professor of Moral Philosophy at King's College, Aberdeen, and in 1763 he was chosen to occupy the same post at the University of Glasgow, as the successor of Dr. Adam Smith. His *Inquiry into the Human Mind*, published in 1764, procured for him the degree of D.D. from the University of Aberdeen. From this time till his death he continued to write on metaphysics, natural law, and philosophy, and in order to do so uninterruptedly he resigned his professorship in 1781. *Essays on the Intellectual Powers* appeared in 1785; *Essays on the Active Power of the Human Mind* in 1788; a treatise on *Matter and Mind*, and *Physiological Reflections on Muscular Motion*. Reid has been called by F. D. Maurice "the philosopher of consciousness." "Common sense" is a phrase which recurs over and over in his writings, he meaning by it the sense which is common to men, and which belongs to philosophers so far as they care to take up the position of men. His senses convey to him certain ideas, but that implies that he himself is the centre of these ideas—he the living recipient. But having got so far, he was perforce carried on further. When beyond all outward phenomena and all sensations he perceived an inner self independent of them, he came to discern that man has certain obligations of right and wrong—certain duties. The easy-going philosophy of Hume, making sensible experience the all in all of human life, seemed unsatisfying to Reid, and he wrote to the popular philosopher, courteously arguing against the shallowness of his conclusions. Hence, as the above-named critic remarks, arose a Scotch philosophy, basing itself upon "consciousness." "So philosophy became a profession in Scotland, as it had become in France, mixed with the professions of *Belles Letters*, of Natural Science, of Economy, and Statistics; sometimes subordinate to these, but still delighting to assume the name of psychology or metaphysics. Vast talent was, no doubt, exhibited and consumed in the theory and practice of this profession; but the most serious and profound Scotchmen of later days have hailed the appearance of the Ayrshire ploughman poet as an element of wholesome human reality, brought into the midst of an atmosphere thick and heavy with notions and book-lore. They say that his songs brought back to them the belief in green fields and hills, as well as the fact of their belonging to a land on which their fathers had dwelt and suffered before them, and that his life showed them there is need, in the heart of every peasant, of a hope to raise him, and protect him against himself, as well as against his rich patrons, which neither the divinity nor the philosophy of Scotland at that time afforded; which was not offered by old light formalism or new light experiences; which was not found necessary by the polite circles that Hume frequented, and which only glimmered faintly through the consciousness and common sense of Reid; but of which Burns could see the pledge and the promise in the domestic life of his sires, and in the testimony they bore to a Father whose righteousness the earthly father was feebly to exhibit in his own."

**Reihing,** Jakob [*b.* at Augsburg, 1579; *d.* at Tübingen, May 5th, 1628]. He studied in the Jesuit College at Ingolstadt, and later

taught theology and philosophy there and at Dillingen. In 1613 he was appointed Court Preacher to the Count Palatine, Wolfgang William, of Neuburg, who had lately left the Protestant religion, and who employed Reihing to write against the Reformers. In order to meet the arguments of the Lutherans, he set himself to study the Scriptures, and becoming persuaded thereby of the errors of the Roman Catholics, he fled to Stuttgart in 1621, and declared himself a Protestant. In 1622 he was made Professor of Theology at Tübingen, and the remainder of his life was spent in writing against the Jesuits and in defence of Protestantism.

**Reimarus,** Hermann Samuel, was born at Hamburg in 1694, and was educated at Wittenberg. He first attracted public notice by his *Primitia Wismariensia* in 1723. Four years later he became Professor of Philosophy in Hamburg. In 1728 he married the daughter of J. A. Fabricius, and afterwards assisted his father-in-law in his philological works, and published a Latin memoir of him on his death. He was the author of works on both natural and political history, but his most important work was the *Wolfenbüttel Fragments*, published anonymously by Lessing. These fragments were essays, written from a deistical point of view, impugning the Sacred History. The first appeared in 1774, *On the Toleration of the Deists*, and was followed at intervals by others. In 1777 two of the fragments attacked the passage of the Red Sea and the Resurrection, and the sensation produced by them was deepened by a new one *On the Purpose of Jesus and His Disciples*. This publication lost Lessing the privilege of free publication. The fragments were afterwards collected and published together. The authorship was never disclosed by Lessing, but after the death of Reimarus letters were published showing that he was the writer. He died in 1768.

**Reinhard,** Francis Volkmar [*b.* 1753, *d.* at Dresden, Sept. 6th, 1812].—A celebrated German Protestant preacher, appointed in 1782 to the Chair of Theology at Wittenberg, and made, two years later, Preacher to the University and Assessor of the Consistory. In 1792 he was appointed, first, Preacher to the Court of Saxony, Ecclesiastical Counsellor, and a Member of the Supreme Consistory. His thirty-nine volumes of sermons are said to furnish the best specimens of German pulpit eloquence since the days of Luther; he also published several theological works, and *Memoirs and Confessions of F. V. Reinhard* were published after his death. His teaching was Evangelical, while not uninfluenced by the modern development of culture which had already begun to influence Germany.

**Reland,** Adrian, an eminent Orientalist, was born at Ryp, in North Holland, in 1676. He studied for three years under Surenhusius, and showed a wonderful talent for learning Oriental languages and literature. He was made Professor of Philosophy at Hardwijk in 1701, and afterwards Professor of Oriental Languages and Ecclesiastical Antiquities at Utrecht. He died of smallpox in 1718. His principal works are *Palestrina ex Monumentis veteribus illustrata* (still regarded as a most valuable work), *Dissertationes quinque de Nummis veterum Hebræorum*, *De Religione Mohammedica*, etc.

**Relics** [Lat. *reliquiæ*, "remains"] originally meant the remains of saints and martyrs, which were cherished and reverenced by the Church; the term afterwards came to be used in a wider sense, to signify anything which had once belonged to the deceased person, or with which he had been in contact. The respect with which relics were regarded increased to adoration, and so great was the passion to possess them that the churches were filled with spurious relics, as the desire to obtain them blinded the eyes of enthusiasts, and laid them open to being defrauded. The Synod of Nicæa, 787, commanded that no churches should be consecrated which were not in possession of some relic, and the penalty was excommunication. Reverence to them was enjoined as a Christian duty; wonderful powers of healing or sanctification were attached to them; and every person thought it necessary to carry about a relic to preserve him from danger, and to make his prayers of greater effect. In Roman Catholic countries the worship of relics is still maintained, but they are expressly forbidden by the Church of England, and Luther says they are but "dead things which sanctify nobody."

**Religion** comes from the Latin, either, according to Cicero, from *relegere*, "to reconsider" or "read over"; or, according to Lactantius and others (which seems the more probable derivation), from *religare*, "to bind fast." The word is sometimes used as synonymous with "sect"; but in a practical sense it is generally considered as the same with "godliness," or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it: "Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded He would disapprove, to dispatch the work He has assigned us in life, and to promote His glory in the happiness of mankind." The foundation of all religion rests on the belief of the existence of God. [God; Inspiration.] Religion has been divided into natural and revealed. These are discussed under Natural Theology and Revelation. The religions which exist in the world are usually classified under four heads—Pagan, Jewish, Mahometan, and Christian—to the articles dealing with which the reader is referred.

**Religious.**—A term employed in England before the Reformation, and still in use upon

the Continent, to designate persons who had devoted themselves to the monastic life. It is common to both sexes; but generally male religious are called monks or friars, and female, nuns or canonesses.

**Religious Houses.**—Houses set apart for the service of God; particularly those for the reception of monks, nuns, penitents, and others wishing to lead a religious life. All religious houses of this description were done away with in England at the Reformation, but the term is still in use in Roman Catholic countries.

**Religious Liberty.** [PERSECUTION; TOLERATION.]

**Religious Orders.** [MONASTICISM.]

**Relly,** JAMES.—A Unitarian preacher, about the middle of the eighteenth century, who became the founder of the Universalists in London. His followers were known as Rellyanists; but the London society did not last long. Relly was a voluminous writer, a careful student of Scripture, and a good controversialist. His principal work is *Union, or a Treatise of the Consanguinity and Affinity between Christ and His Church*, in which he elaborates his doctrinal views, and shows the ground on which they rest. He said that Christ had made satisfaction for all the human race, and bore their sins in His body, so that he knew nothing of demanding justice on the sinner; and he maintained that the state of unbelievers after death cannot be a state of punishment, because Christ, who tasted death for every man, bore the chastisement of their peace. He admitted the doctrine of misery in a future state only so far that men in unbelief did not know what Jesus had done for them by the sacrifice of Himself, and, therefore, might be oppressed with guilt and fear; but he looked forward to a time of universal restitution, when all mankind would be brought to a knowledge of salvation. His earliest convert was John Murray, who had been a disciple of Whitfield; he, shortly after joining Relly, went to America, and there founded the UNIVERSALISTS [q.v.].

**Remigius,** SAINT.—The apostle and patron saint of the Franks, Bishop of Rheims [*b.* probably in 437; *d.* Jan. 13th, 533]. He became Bishop in 459, and converted and baptised Clovis, the first Christian King of France. Various fictions were invented concerning him, as, for instance, that, having no chrism ready for completing the baptism by confirmation, a dove from heaven brought him the consecrated oil in a vial or AMPULLA [q.v.], with which he anointed Clovis. He has left several letters, still extant, and was said by Sidonius Apollinarius to be one of the most eloquent men of his time. His name is retained among the black-letter saints of the Church calendar on Oct. 1st.

**Remission** [literally, "sending away"].—Hence it is used to signify the removal of a sentence of punishment, forgiveness of sin, and absolution.

**Remonstrants.**—A name given to the Arminians, who, in 1610, presented a *remonstrance* to the States of Holland, complaining of the sentence of the Synod of Dort, which had condemned them as heretics. A counter-remonstrance was presented by the Calvinists. The Remonstrants were headed by Episcopius and Grotius, and were for some time favoured in England by Archbishop Laud, who afterwards altered his opinions

**Renaudot,** EUSÈBE, a learned Orientalist, was born at Paris in 1646, and was educated by the Jesuits. The great facility with which he learnt and spoke many languages attracted the eyes of the Court towards him, and he was sent by the King on several important missions to England, Spain, etc. He also accompanied Cardinal Noailles to Italy in 1700, to a conclave held to elect a Pope. Renaudot died in 1720. He wrote much on the subject of the divisions of Christendom. His principal works are *Defence of the Perpetuity of Faith*, directed against J. Aymon's *Authentic Monuments of the Religion of the Greeks*; and *History of the Alexandrian Patriarchs*, and *Collection of Oriental Liturgies*.

**Repentance.**—A term used for the sorrow for sin which produces newness of life. The Greek word most frequently used in the New Testament for repentance is *metanoia*, which signifies a change of mind and disposition. Another word which is also used is *metamelomoi*, which signifies anxiety or uneasiness upon the consideration of what is done. True repentance involves a real hatred of sin on the ground that it is offensive to God; sorrow on account of the wrong done to God and man; and a hearty desire and resolution to forsake everything repugnant to the Divine Will. Repentance is preceded by regeneration, the chief difference between the two being that the latter is the work of the Holy Spirit, while the former is the effort made by the human will to act in accordance with the Spirit. The Roman Catholics hold that repentance imposes certain exercises, obligations, and burdens on those who have sinned, and these are known as PENANCES [q.v.]. At the Reformation, however, Luther defined repentance as a "transmutation of the mind and affections," and declared that it consisted in faith in God and sorrow for past sins. The Pietists laid a great stress upon the necessity of repentance, and held that it necessitated a great spiritual struggle, which led to a controversy between them and the Lutherans. Others again hold and teach that the essence of repentance consists in the change of mind and attitude towards God,

and the turning *toward* Him, irrespective of the amount of sorrow for sin consciously experienced. Appealing to Scripture, they urge that it is called repentance (or change of mind or heart) "toward God;" and that we are expressly taught by Paul [2 Cor. vii. 9, 10] that true godly sorrow *worketh* or produces repentance, being therefore a means to it, and so distinct. It is also urged that in the case of the young man who refused to go into the vineyard, but "afterward repented and went," the essence of his repentance consisted not in the amount of contrition he may have felt, which was only of value for the effect produced, but in the fact that he changed in his own mind or will toward his father's command, and did what he had refused to do. It has been said further that the distinction so drawn is not a vain or meaningless one, since God "commands" men everywhere to repent, and the lack of a conscious sorrow they do not feel is made by many an excuse for inability to obey; whereas it is urged that God never commands any man to do what his conscience does not tell him he might do, and that if the command were clearly interpreted and understood to mean the giving up or surrender of the *will* to God, which every man feels he might do, a great and real practical hindrance to many would be taken away. All agree that the evidences of true repentance are to be sought and found in works "meet" for it.

**Reprobation.**—The Greek word *adokimos*, "disappointment," is translated "reprobate" in Rom. i. 28; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Titus i. 16. It does not fall within our province to discuss the meaning of these several passages, but the word in its technical and ecclesiastical usage is used in the Predestinarian controversy as the antithesis to Election [q.v.]. It should, however, be observed that there is a large school of divines who do not consider that the Scriptural doctrine of Election involves the Calvinistic doctrine of Reprobation. Their contention is, that when the world lay in wickedness and condemnation Christ came from God to call it to Himself for reconciliation, and that the Election was simply His choice of men who were to become His Church for the purpose of carrying out this Ministry of Reconciliation. St. Paul was "a chosen vessel" with the object of "carrying the Name of Christ to the Gentiles." This view, it will be seen, rests Reprobation not upon the Divine Will, but upon the perversity of wilful sinners. [Election; Predestination.]

**Repton.**—A village in South Derbyshire interesting ecclesiastically as being the seat of the mother church of Christian Mercia. That great kingdom, comprising the midlands of England, stretched from the Thames to the Humber, and the first Bishop of Repton was consecrated in 656. In the outer walls of the crypt, beneath the chancel of the present, is a portion of the ancient, church. That church was destroyed by the Danes in 874. Its successor was probably erected in the days of Edgar the Pacific [958–975], and was dedicated to St. Wystan, a grandson of one of the Mercian kings. The present chancel is a portion of that church. The whole church has been to a great extent restored under the care of Mr. Blomfield, and is a very beautiful structure. It was hoped to restore the pre-Norman chancel in 1887.

**Requiem.**—A Mass for the dead performed in the Romish Church, so called from the first words of the introit, "*Requiem æternam dona iis, Domine.*" Some musical compositions performed on occasions of mourning are also called Requiems.

**Reredos** [Fr. *arrière dos*].—The screen at the back of an altar. In cathedrals or other large churches a reredos was usually necessary to separate the sacrarium from the apse or chapel behind it; in small churches, where there is no space behind the altar, a reredos is sometimes erected as an ornament, or the wall is painted or otherwise adorned instead. Beautiful examples of ancient reredoses are to be seen at Winchester, Durham, and St. Alban's, and several cathedrals have modern ones.

**Reservation,** Mental. [Mental Reservation.]

**Reservation of Benefices.**—In the eleventh and twelfth centuries the Popes, in order to appoint favourites to benefices, made certain decrees which said that all livings which became vacant by death, if the last incumbent had died in Rome, should be reserved for the Pope. We read of Honorius IV. claiming the right to appoint when the living was vacant by resignation, and in course of time the practice was extended in all sorts of ways. It was put a stop to by the general rebellion in various countries against the despotic rule of the Bishop of Rome.

**Reservation of the Sacrament.**—The practice of reserving the consecrated elements of Holy Communion, which is the custom in the Church of Rome, was altogether abandoned by the Church of England at the Reformation. In the Roman Church the Host, after the conclusion of the Sacrament, is placed in a "tabernacle." In olden times this tabernacle was frequently in the shape of a tower, sometimes in that of a covered cup, sometimes (especially in France) in that of a dove. The aumbry, or cupboard, which is so frequently seen in old churches, was oftentimes the receptacle of the Reserved Host. Its presence was indicated by a light burning before it.

That reservation was practised in the early

Church is clear from the words of Justin Martyr. In a passage which is the very earliest mention of the Eucharist after Scripture, he says, "The deacons communicate each of those present, and carry away to the absent of the blest bread and wine." A passage in Tertullian would seem to imply that the faithful received the reserved Eucharist daily, and the early Fathers are full of proof that the Sacrament was "carried about" in the early Church. But probably the dangers of persecution, preventing the free meeting together, in great part accounts for this. And the practice led to such great abuses and superstitions that it was very early forbidden, except in special cases. One of these cases was reservation for the sick. As there was no office for private celebration in the Early Church, we conclude that reservation on their behalf was the ordinary rule, and those Canons which forbade reservation especially excepted the cases of the sick from such prohibition.

The conviction of the Church of the Reformation that abuses had come in by means of the practice of reservation beyond those which had caused the limitation in early times, led to the prohibition of the practice altogether, and a special service was placed in the Liturgy for the communion of the sick. The Twenty-eighth Article declares expressly that reservation is not according to Christ's ordinance. Of late years a movement has been made for reviving the practice of reservation, on the plea that in times of sickness the minister who has a large population will be unable to go through several communions in a day. But the movement has found no favour among the rulers of the Church, who apprehend, not without reason, that there is a desire to revive a practice which is of comparatively modern growth in the Church—namely, the exposure of the Sacrament in churches—for the purpose of sacramental adoration—a practice which is not to be separated in thought from the Roman doctrine of Transubstantiation. In fear lest any countenance should be given to this doctrine, the Bishops, in 1885, after a careful discussion in Convocation, published a declaration that reservation of the Sacrament is contrary to the principles of the Church of England.

**Residence.**—Rules for the residence of ecclesiastics at their cures were laid down by several Councils in very early times, as abuses in the matter soon began to arise. Before the Reformation the evil of non-residence had greatly increased, partly in consequence of pluralities, and partly for less important reasons. It had again become a monstrous evil in the 18th century. Thus a return issued in 1737 gives 455 livings in Cheshire alone, where the incumbents were non-resident, 105 in Middlesex, etc. Since that time this evil has been remedied. The law concerning residence at the present day is that every clergyman must reside on his cure for at least nine months in every year, except when prevented by ill-health or other efficient cause, and that during his absence he must provide a curate to discharge his duties. Pluralities are forbidden, except under certain conditions; and a licensed pluralist is required to preach at least thirteen sermons every year at the benefice from which he is most absent, and to exercise hospitality there for two months yearly. There are still a few cases of clerics living who held benefices before the Act came into operation and who are thereby exempt, and thus the scandal remains of a few livings in which grown-up inhabitants have never once had an opportunity of seeing their rector.

**Residentiary.**—Those members of a cathedral body who are bound to reside in the vicinity of the cathedral, to conduct the services and to regulate ordinary affairs. Canons residentiary are attached to all cathedrals of the old foundation, and it was formerly required that they should all reside at the same time; but this caused much inconvenience, as many of them held other benefices, and regulations were made requiring certain conditions of residence, and specifying three months as the very least time in each year which a canon shall spend in residence.

**Resignation.**—The giving up a charge or preferment by a beneficed clergyman to the superior by whom it was originally presented to him. If the resignation is made in consequence of bodily or mental infirmity, the incumbent is entitled, under certain conditions, to a pension not exceeding one-third of the income of the benefice resigned. The resignation must be made in person, and without bargaining for preferment to some better appointment, though a difference is made when there is a question of exchange.

**Resolutioners.**—After the battle of Dunbar it was thought necessary to repeal certain Acts which had been passed at the beginning of the Commonwealth. The so-called Acts of Classes had declared that Royalists, or, to use the term employed in the Acts, Malignants, were incapable of holding any office in the State. In 1651, however, the "Resolutioners" wished to modify this decree, and brought a Bill before the Scotch Parliament which should allow any man to be a servant of the Crown unless he had been excommunicated by the Church. The leader of the party, who had great influence in England, and was in Cromwell's favour, was James Sharp, afterwards Bishop of St. Andrew's. The opposing party, headed by James Guthrie, were called Protesters. The struggle lasted till after the Restoration,

but finally ended in the victory of the Resolutioners.

**Responds** or **Respondories.**—A name used in the ancient Church for short verses of Scripture introduced into the middle of, or at the end of, the Lessons. The former were the "Short," and the latter the "Long Responds." These are referred to in the Preface Concerning the Service of the Church, when, in speaking of the reading of the Bible, it says, "This godly and decent order of the ancient Fathers hath been altered, broken, and neglected by planting in uncertain stories and legends with multitude of responds, verses," etc.; and afterwards: "For this cause be cut off anthems, responds, and invitatories, and such things as did break the continual course of the reading of the Scripture."

**Response.**—An answer made by the congregation to the prayers of the clergyman, according to the directions in the Prayer Book. Many of the Psalms are obviously designed to be sung or said alternately by minister and people, and it was customary in the early Church that this form of worship should be used. It has been banished from the Liturgy of the Roman Church in great measure, as the prayers are said in Latin, which is unknown to most of the congregation; and the custom of depending upon extemporaneous prayers among Dissenters also precludes the use of responses. The Church of England maintains them for three reasons: [1] they show the unity of mind and will which ought to exist between the minister and people, and emphasise the fact that he only leads the prayers of the whole congregation; [2] they increase the devotion of the people, making them feel that they are in close relation to God; and [3] they arrest attention. Responses are of four kinds: [1] The "Amen" after each prayer; [2] the alternate versicles; [3] repetitions, as in the Lord's Prayer, confession, etc., and [4] the "Kyrie Eleison," after the rehearsal of each commandment.

**Restorationists.**—A name given to a branch of the Universalists [q.v.]. They were separated from the original body in 1840 on what was regarded as the original principle of Universalism—that there is a future state of punishment for the wicked, but that it is of limited duration, and that in the end they will be restored to happiness.

**Resurrection.**—The historical fact of the Resurrection of Jesus Christ is the keystone of all Christian teaching, the foundation of all Christian life. Upon it the whole fabric of Christianity rests. "If Christ be not risen your faith is vain," wrote St. Paul to the Church at Corinth; and every Christian teacher and apologist in the same full and unqualified manner makes the truth of this fact the one test by which all he propounds must stand or fall. Not only does the whole of Christian doctrine depend upon it, but the entire question of miracles is bound up with it. Remove the Resurrection from the arch of miracle, and the other stones that form it fall away at once: but let this be clearly established, and it will bear the whole weight of the rest.

The first preachers of Christianity proclaimed clearly that Jesus of Nazareth, who was crucified upon Calvary and died upon the Cross, came to life again in the tomb wherein He was laid, and appeared to His disciples at various times and in different places for the space of forty days, and then ascended out of their sight into heaven, since which He has never been seen by bodily eyes, except by St. Paul, when he was stricken down on the road to Damascus, and possibly afterwards.

The risen Jesus, according to the teaching of Christianity, was no spirit or ghost, but one who could be handled [Luke xxiv. 39], who had flesh and bones, who ate before His disciples; and yet whose body was no longer subject to those limitations of matter which govern the existence of earthly bodies, for it appeared and disappeared at a moment; it came into the midst of the disciples when they were sitting with closed doors, and finally it rose from the earth until a cloud received it out of the sight of the onlookers. It is manifest, then, that while the body of the risen Jesus was in a real sense identical with that which was crucified, since it bore the marks of the wounds inflicted upon it, and was recognisable to all who had previously known it, yet some great change had passed upon it, irreconcilable with all we at present know of the laws of matter. The fact of the Resurrection, however, rests upon human testimony of the strongest kind. Let us see what it is, and then state the objections made by those who are compelled to admit the testimony, but who try to explain it away.

All that we know of the Resurrection is told us in the writings of St. Paul and the Gospels of the New Testament. The existence of St. Paul, and the genuineness of his chief writings, is now universally admitted. He is as real a personage as Cicero, Julius Cæsar, or Thucydides. He was living at the time of the Resurrection as a member of the strictest sect of the Jews, and was a bitter and active opponent of those who believed in the claims of Jesus to be the Messiah. But, as he himself tells us, while on a journey to Damascus, he was struck to the ground, and then actually saw Jesus, heard Him speak and replied to Him, and ever after spent his life in proclaiming the doctrines he had bitterly opposed. Within a few years, twenty-eight at the most, he had written four letters known as the Epistle to the Romans, the two Epistles to the Corinthians, and the Epistle to the Galatians, in which he treats of the Resurrection of Jesus Christ as an admitted fact,

upon which he founds a system of practical teaching affecting the whole lives of believers. Within seventy years of the Crucifixion—which it must be noticed was to the general public nothing more than the ignominious execution of a fraudulent political adventurer, a blasphemer against the God of His own race, and a traitor to the State (for it was the fact that He was supposed to be aiming at the throne of Judæa that made Him obnoxious to the Roman Government, and that He called Himself the Son of God that inspired the enmity of the Jews)—arose Churches of Christians all over the known world, whose members were prepared to die rather than deny the fact of the Resurrection. And from that day to this such Churches have continued to flourish and multiply.

Let it also be noted that one day of the week, the first, has from the very day on which our Lord rose from the grave been observed as the festival of the Resurrection, completely obliterating among Christians the observance of the seventh day of rest, the Sabbath of the Jews; and in addition to this weekly commemoration, there is the Great Feast of Easter, annually celebrated, the sole reason for which is the fact of the Resurrection of Jesus.

It being impossible, then, to deny that from the very day on which the Resurrection is said to have taken place there have been an ever-increasing number of people thoroughly believing in it as a fact, who have relied upon the word of those who were alive at the time, it becomes necessary to inquire into the nature of the objections urged against it. It has once been said that Jesus did not die, but merely fell into a deep swoon, from which He recovered; but this is never seriously advanced now, for it involves so many difficulties that the most inveterate adversaries of the Resurrection reject it with scorn. Others have declared that the disciples stole away the body of Jesus, and practised a fraud upon the world by saying that they had seen Him alive again. But, had such an imposition been attempted, is it likely that a few days afterwards its authors would have boldly proclaimed the Resurrection to a hostile crowd in the very city where the crucifixion took place, and where there would be hundreds of men eager to expose it? Would men and women have endured persecution, and even death, for the sake of a profitless fraud? Would there not have been some traitor in the camp, ready to sell his secret, as Judas was to betray Jesus? Such a theory, like the first, has been abandoned by every one, and there remains only one to be seriously examined, which is that commonly spoken of as the Theory of Visions. By those who hold it, it is asserted that the disciples, in their ardent affection and excited state of feeling, *imagined* that they had seen the Crucified One alive again amongst them on various occasions, and that He had said and done the things recorded of Him.

The strange power of imagination under certain conditions to give form and reality to mental impressions may be readily admitted, but we must note carefully what those conditions are. They are that what appears in vision must accord with previous desires of what should appear, with fixed ideas, and with an earnest expectancy of what shall occur. Were these the conditions under which the supposed visions appeared? Those who followed Jesus before His crucifixion were now a scattered, frightened few. Almost all who had once believed in Him had now forsaken Him. Two or three women and one or two men were all who remained faithful enough to care for His body, nor do we know of any who looked for a resurrection. Jesus had spoken to them of rising again, but, so far from their expecting such a thing, only one of His disciples, a woman, came to His grave on the morning of the third day, and that with no expectation of meeting Him alive, but with the wish to render affectionate offices to His corpse. When at length she recognised Him she ran to tell others of the fact, but they were naturally incredulous. The same day towards evening Jesus appeared to two others on the road from Jerusalem to Emmaus, and so unprepared were they for the resurrection of their Lord that they failed to recognise Him, even while He talked to them. Upon their return to Jerusalem, they told what they had seen to the eleven and those who were with them, and as they spoke Jesus appeared in the midst of them. To quiet their alarm, He had to assure them He was no ghost, but a body of flesh and bones. Eight days after that He again appeared, the doors being shut, and invited the unbelieving Thomas to put his finger into the print of the nails and his hand into the wound in His side. Once by the Lake of Galilee, at another time to five hundred at once, and last of all upon the Mount of Olives, He appeared to different groups of His disciples, and then, with the exception of His appearance to Saul of Tarsus on the road to Damascus, He ceased to be seen of men, nor from that time onward did any one claim to have seen Jesus.

The objection has been made—How was it, if these appearances were anything more than visions, that they were granted to disciples only, when surely His enemies might have been for ever silenced, crushed, and confounded, if He had openly walked the streets of Jerusalem, or taught in the Temple? To such an objection the reply is obvious. The time of Christ's contact with the world had gone by. It had deliberately rejected Him. It was and is no part of the mission of Jesus to *force* Himself upon the Jews, or upon anyone. He always said that it was those who "were of the truth" who would hear His voice.

But further, as has been ably pointed out by Prof. Henry Wace, D.D. [*The Gospel and its Witnesses*], the objection springs from an entire misconception of the object with which the gospel histories of the Resurrection are recorded. "It is not, and never was, the empty grave upon which the faith of the Apostles and the life of the Church was founded. It was the existence of the Saviour in glory, and more than that, His actual energy and life-giving power, through His Spirit, which gave the Church its foundation. . . The disciples did not yield to the impulse, to which mere visions would have led them, to proclaim simply our Lord's deliverance from the grave. They waited quietly for ten days after His last disappearance from them, and then they appealed *to the patent fact of His exercising a new and living power*." This explains the simplicity of the gospel records. "The witness of the Apostles did not rest simply upon their assertions respecting what they alone had seen; it was not simply that they, and they only, had found the grave empty, and that our Lord had appeared to them and had subsequently ascended to heaven. *Had that been all they had to say* [the italics are ours], it might not have been difficult for the enemies of our Lord to have either described them as mere enthusiasts, or to have charged them with deception. . . The testimony of twelve unlearned and ignorant men, despised as the followers of a crucified master, would scarcely, if it had stood alone and unsupported, have found credence for so great a miracle. At all events, the Apostles did not proclaim this testimony so long as it stood alone. When they proclaim it, they are *able to appeal to a present fact*, to a number of successive facts, which verify it. They are suddenly endued with new spiritual powers: in the name of the Lord Jesus they work miracles on the bodies of men, and convert thousands to repentance and a holy life; and it is *with the support of these facts, and in order to explain them*, that they declare what they had seen and heard of our Lord after His resurrection. They proclaim to the Jews that Christ is living; and *here, they say, is the proof of it*, that the Holy Spirit is bestowed on us, that miracles are wrought in His name, that He actually gives power, both spiritually and bodily, to those who believe on Him. This it was, and not mere testimony to the past, which produced so great an effect at Jerusalem and so alarmed the Jewish rulers.

The essential part of the Resurrection was our Lord's reappearance to His disciples in glorious form, and the fact that He was still living, as a Prince and Saviour, to them. But of this great fact believers were assured, not only by the Apostles' report of His appearance to them, but by the daily evidences they had of His living power and grace. The events narrated in the Acts of the Apostles proved that the Lord was with His Church, and this fact was to them the most certain of all realities. The Evangelists *did not write, therefore, to prove the Resurrection.* They wrote under the living conviction of the Resurrection being true; and they were only concerned to give such details of it as might suit their particular purpose." Thus, spite of the hostile attitude of the rulers and the opposition of the Sadducees, who denied both the resurrection and the existence of spirits, the preaching of the Apostles made its way amongst men, so that where, as at Corinth, there lived believers who regarded their own resurrection as a merely spiritual matter, they made no question of the actual bodily resurrection of Jesus.

Again, not only was the reappearance of Jesus at variance with any ideas that could previously have been entertained by His disciples, but it was not confined to single individuals, and was given to many, amongst whom, in course of time, arose divisions and jealousies, which would, no doubt, have called forth denials or doubts of the resurrection, could there have been any. Visions are transitory; the appearances of Jesus to the disciples were prolonged. During them He was able to enter into extended teaching as to the Kingdom of God, and the nature of the commission with which He entrusted them. Then, again, these appearances came suddenly to an end with the Ascension of Jesus into heaven. Had they been merely the visions of excited and hysterical subjects, would they not have continued for an indefinite period? Is it not likely that men of ambitious or jealous temperaments would have claimed similar privileges to those which had been granted to the Apostles and others? But we do not hear of any others in the early Church who claimed to have seen the Lord, except St. Paul. Yet further, belief in Jesus as the Messiah died with His death upon the Cross. "We trusted," said the disappointed disciples on the road to Emmaus, "that it had been He which should have redeemed Israel." Affection survived in the hearts of Mary and others, but faith was dead. With the Resurrection faith revived, and so much more powerful was it in its renewed life, that in a short time belief in the crucified but risen Jesus had made its way into the heart of Asia Minor, amongst the thriving Greek colonies on the shores of the Ægean, in the centres of commerce and culture at Corinth and Athens, and in the imperial city of Rome.

One question may be asked of those who do not believe in the fact of the Resurrection, and yet cannot deny the existence of Jesus. If the story of the Resurrection be not true, what became of the body of Jesus? Two facts are now universally admitted by all serious critics: that on the first Easter morning the grave of the Lord Jesus contained no

body; and that His disciples, by the close of that day, honestly *believed* that He had risen from the dead. The great fact upon which Christianity is founded is the Resurrection of her Lord. Destroy belief in that, and the whole fabric falls to the ground; but to him who truly believes it, Christianity at once becomes a Divine revelation.

**Retreats** are times of retirement from the active work of life, whereby the spiritual life may be deepened by means of prayer and meditation in those already leading religious lives.

For a very long period it has been customary in the Romish Church for the members of religious communities to go into retreat for some time every year, and a series of "Exercises" for use on such occasions, consisting of meditations on the Life and Work of Christ, on Death and Eternity, were drawn up by St. Ignatius Loyola [q.v.]. They are called the *Manresa*, from the place where they were written. Retreats were also held for ordinands before their ordination.

The practice of going into retreat has been largely revived in the Anglican Church of late years, and retreats are now held both for men and for women—for clergymen, for schoolmasters and schoolmistresses, for the members of sisterhoods and guilds, and for men and women in the ordinary walks of life.

A retreat ordinarily lasts from one to three whole days; in the stricter ones, silence is observed during the whole time, and, in all, the transaction of everyday business is suspended. A clergyman of experience acts as conductor, and holds private interviews with and advises those who wish to see him. A retreat begins with an address by the conductor on the first evening, and he usually gives three meditations or addresses each day in church or in the chapel of the college, the subject of which is the increase of personal holiness, both for its own sake and also as the source whence a right influence over others must flow. Sometimes the address takes the form of an "Instruction" as to the best way of meeting various temptations to worldliness and other sins, and of grappling with the spiritual difficulties peculiar to the occupation or circumstances of those in retreat. It is usual in retreats for the clergy to have a daily celebration of Holy Communion, and, in other cases, at least on the first and last days.

The intervals between the addresses are occupied in services in church, in prayer and meditation and self-examination, and it is often urged that each of those in retreat should make some definite resolution in writing as to amendment of life before returning home.

Retreats are best held in a college or religious house, or in some place so arranged that distraction by the outer world may be avoided during meals and at bedtime.

Retreats are sometimes called "Quiet Days," but the name is not particularly happy, as many—the country clergy, country schoolmasters, and others—may have many peaceful days at home. The name "retreat" aptly expresses the need which many feel for a period of retirement from the worldliness which is as much present in quiet as in busy days.

**Retribution.**—The belief that sin brings its punishment after it, has belonged to all religions from the beginning. It is true that, as at first mooted, this principle turned mainly upon consequences to follow in this life. A hoary head found in the paths of righteousness was to be a crown of glory, while the grey hairs of the violent and the treacherous were to be brought down to the grave with blood. The law laid down in the Second Commandment of the sins of parents visited upon children, is recognised in our own country as a biological law, and we call it hereditary. It is a generalised fact of social science. But with the coming of Christ the horizon has widened. The Christian idea of retribution rests upon the fundamental law that here we have no continuing city, that earth is a place of probation, that God's judgment will be thorough and complete, such as the whole universe will acquiesce in as perfectly just, but that it will require the two worlds, the present and the future, to reveal that perfect justice. We believe, as Christians, that when we quit this world it is not to melt into the infinite Past, but to live in an infinite Future. [See Eschatology; Eternal Punishment, etc.]

**Reuchlin,** Johann, an eminent German Hebrew scholar, called also La Fume and Capnio (these being the German, French, and Greek names for "smoke"), was born at Pforzheim in 1455. When he was at school his sweet voice and talent for music were remarked, and he was placed in the choir of the Margrave of Baden Durlach, who sent him to Paris with one of his sons. Here he devoted himself chiefly to the study of Greek under Andronicus Contoblacos, and in 1474 went on to Basle, where he lectured on Latin and Greek. He remained at Basle for four years, and then, meeting with opposition from certain theologians who were jealous of his popularity, he returned to Paris, and continued to study Greek under Hermonymus of Sparta. In 1478 he went to Orleans, and thence to Poictiers, in both of which towns he studied law, and in 1481 took a doctor's degree, and went to Tübingen. In 1482 Reuchlin accompanied the Duke of Würtemberg as secretary to Italy, where he became acquainted with Politian, Marsilius Ficinus, and others, whose influence made a decided change in his views. In 1496 he went to Heidelberg, where he spent much time in the university. In 1498 he again visited Rome, where he took Hebrew lessons,

having previously begun the language under Jakob Jehiel Loanz, the Emperor's Jewish physician. He then went to Stuttgart, and was resolved to devote himself to learning, but in 1501 was chosen judge of the Swabian League. In 1506 appeared his *Rudiments of the Hebrew Language*, which rendered possible the free study of the original Scripture. In 1509 a converted Jew, named Johann Pfefferkorn, of Cologne, advised Maximilian to burn all the books of the Rabbis, and the Emperor named a commission, of which Reuchlin was one, to consider the question. He accordingly wrote a document containing his opinion that the act would be very disastrous to Christian learning, and also shows that he had a decided inclination to religious toleration. This was shown to Pfefferkorn, who wrote a violent abuse of it in his *Handspiegel*, to which Reuchlin answered by *Augenspiegel*. The monks of Cologne were greatly incensed at this pamphlet, and declared that it contained forty-three Judaising propositions, and in 1513 selected Hoogstraten as accuser. Reuchlin was acquitted; but the Dominicans, not content, appealed to Pope Leo X., who appointed a commission to inquire into the matter, the majority of which were again on the side of Reuchlin, and the monks were forced to pay his expenses, and to make him compensation and apology. In 1519 Reuchlin went to Ingolstadt, where he received 200 gold crowns annually from the Duke William of Bavaria. He remained till the outbreak of a plague there two years after, on which he returned to Stuttgart, and died there the same year [1522] of jaundice. Besides the Hebrew Grammar, Reuchlin wrote *De Verbo Mirifico*, *De Cabbala Placitis*, a manual of civil law, etc.

**Reunion.**—It has become of late years a matter of growing sorrow to many true and earnest Christians that the Church is divided into the numberless sects which now exist; and the desire for unity among Christians has led to the formation of three societies within late years. These are: [1] the Association for Promoting the Unity of Christendom, the object of which is to unite the Church of England, and all Protestant bodies, with the Romish and Greek Churches; [2] the Evangelical Alliance, to unite Protestants against the Church of Rome; and [3] the Home Reunion Society, whose object is "to present the Church of England in a conciliatory attitude towards those who regard themselves as outside her pale, so as to lead towards the corporate reunion of all Christians holding the doctrines of the Ever-blessed Trinity, and the Incarnation and Atonement of our Lord Jesus Christ." [UNITY.]

**Revelation.**—God, says the Epistle to the Hebrews, made Himself known to the fathers "by divers portions and in divers manners." And, therefore, Revelation is a subject which covers much ground. The works of nature are to the devout soul a revelation—"the heavens declare the glory of God." To deny this is really Atheism, for it denies that the world has an author. But the Christian believer declares that God has made Himself known, not only by the works of nature, but by special interventions since the heavens and earth were finished, and specially by the voice of Christ. He "hath in these last days spoken to us by His Son." Nature does not speak with such power as is needful to convince the world. And, therefore, we generally understand by Revelation a more distinct, a closer, more definite utterance. Such utterance involves a miraculous interposition, the direct action of a Divine Will, clearly to be distinguished from the realm of ordinary physical law.

We assume the existence of a personal God or Creator. We assume also that He speaks to the conscience and the heart. This may be denied to be a demonstrable truth, but there is, at least, nothing improbable in such an hypothesis. If it be credible on other grounds, there are no arguments which militate against it. The facts of nature are bewildering—the many races of men, their conflicts, their troubles and sorrows, the shortness of life, the curtain hanging over futurity, the constant defeat of good. No light comes from nature to explain all these things. But there is no antecedent improbability in the supposition that the Creator, who has yet left marks upon His works of a beneficent and loving purpose, may interfere in the anarchy, and defeat the suicidal passions of men, and bid them look to Him and be at peace. There is no improbability that He who was able to make the world should be able to influence His work. It is not improbable that an intercourse should take place between God and the soul. The real question at issue, and the only one, is, What is the evidence on which this intervention is believed? The doubt is not whether God *can* intervene, nor whether He is likely to have done so, but whether there is proof that He *has* intervened. This is a question which has already been considered under the head of MIRACLES.

Mr. John Stuart Mill, while confessing that there is no ground for denying the possibility of the Creator's interference, holds that the probability is against it, because "the whole of our observation of nature proves to us by incontrovertible evidence that the rule of His government is by means of second causes; that all facts, or, at least, all physical facts, follow uniformly on given physical conditions, and never occur but when the appropriate collocation of physical conditions is realised." But, on the other hand, it is strangely improbable, on the face of it, that God, having wrought His will in creation, having done so with minute and wondrous skill, should

straightway cease to work at all. Creation involves duties. The parent having given birth to a child, does not leave it on a doorstep to take its chance of existence. We believe, then, that God, while always working, and sustaining His works, has at certain periods so exerted His will as to reveal the fact of His existence, and the purpose of His workings. He declared that He ruled the nations, that He hated iniquity, and loved righteousness, and in visible proof of this He interfered in the case of Israel and overthrew Pharaoh, in manifestation of His eternal and unchanging laws. He declared from the beginning that He is the Lord of Life, and would deliver His children from death. The miracles of Christ were one and all a revelation of this truth, and His resurrection is a witness sufficient for all ages that death is not the lord of man. The following passage from a valuable work entitled *The Mystery of God*, by T. Vincent Tymms, puts the case fairly:—"Tennyson sings: 'God fulfils Himself in many ways, lest one good custom should corrupt the world.' Is there not a profound suggestion here? If there be such a God, as we have reason to believe, one long custom might deceive the world into thinking there is no Worker at all! In spite of all the alleged miracles of Revelation, and the inexplicable events observed by science, men do infer the non-existence, or the non-activity, of God from that measure of uniformity they perceive. Would it not tend to cure this confusion of mind if God condescended to work a miracle of self-revelation? If continued life be the law for all human beings, would not a visible resurrection remove a false inference drawn from the general uniformity with which bodies remain in their graves? Would it not be corrective of some disastrously false calculations based on the supposition that death makes an end of all, and that there is no judgment to be looked for hereafter? If kindness be the law of God's treatment of men, would not a few visible samples of His mercy assist a true faith in danger of being confounded by the prevalence of disease? If active sympathy with man be the real condition of God's mind, would not the revelation of such sympathy in a personal form be the dissipation of a false impression derived from the non-appearance of any superior Being to care for the inhabitants of a mechanical world? If, in spite of all human sin and misery and apparent failure, God is working out a plan which will bring in everlasting righteousness, would it not promote that result, and remove an intellectual confusion which is fitted to paralyse man's moral endeavours, if God were to grant a special disclosure of His purpose, and were to afford, by works no human might could perform, some illustration of His own power to usward, and thus, indirectly, also some assurance that the message was no cunningly devised fable, but a true word from Himself, and worthy of universal faith?"

**Revenues of the Church.**—In the days when persecution was rife, it may easily be imagined that the Church did not possess, and did not care to possess, lands or immovable property of any kind. The clergy were supported by voluntary offerings, made chiefly monthly, and distributed monthly, the funds being at the disposal of the bishop. But in quieter times it became of frequent occurrence that lands and houses were assigned by will or otherwise to the augmentation of the revenues of the Church, for the relief of the poor, the maintenance of the fabrics, and the support of the clergy, and the bishop was assisted by his *œconomus*, or steward, elected by the votes of the clergy. Besides such bequests, tithes and first-fruits came to be settled on the Church, and some of the Emperors gave allowances of corn out of the public exchequer.

**Reverend** [abbreviated **Rev.**].—The title given to the clergy generally. Archbishops are called "most reverend;" bishops, "right reverend;" and deans, "very reverend." At the time of the Reformation the title was greatly objected to by some, on the ground that it may only be said of God, "Holy and reverend is His name." In the seventeenth century the general title for clerics was "master." But it is now used by all, including most Dissenting ministers.

**Revised Version.**—The so-called "Authorised Version" of the Holy Scriptures was published in 1611, being itself a revision of numerous predecessors. Since that revision was made new MSS. have been discovered, and carefully compared, with the result of showing many inaccuracies in the text from which the version of 1611 was made. Besides this, the sciences of geography, natural history, and of history have been formed and cultivated, and by their means light has been thrown on many parts of Scripture, and the names of several places, plants, animals, etc., in the version of 1611 have been discovered to be wrongly translated. Again, a number of words and phrases perfectly understood in the time of James I. have changed in meaning, and no longer express the ideas they once did. For such reasons as these, Biblical scholars have for a long period wished for a revision of the Bible, and several of them made advances in the way of partial translations from time to time. In the early part of 1870, the Convocation of Canterbury formed a committee for the purpose of preparing a scheme for the revision of the Authorised Version. As the result, two companies of revisers were chosen from the most eminent scholars in England—twenty-four for the revision of the Old Testament and twenty-four for the revision of the New Testament, who were to take counsel with two companies of American scholars. The Bishop of Gloucester

and Bristol (Dr. Ellicott) was chairman of the New Testament company; Bishop Thirlwall (St. David's), and afterwards Bishop Harold Browne (Winchester), of the Old Testament company.

The labours of the New Testament revisers extended over a period of ten years and five months, and were brought to a close on November 11th, 1880, whilst the revision of the Old Testament was not completed until July 10th, 1884. The leading rule for both companies was "to introduce as few alterations as possible into the text of the Authorised Version consistently with faithfulness."

*Revised Version of the New Testament.*—By a systematic comparison of MSS., the New Testament company formed a revised text of the Greek Testament (afterwards published in full as the *Revisers' Text of the Greek Testament*), which was the basis of their revision. A few specimens of the various kinds of changes made may be given. The well-known text of the three heavenly witnesses [1 John v. 7] disappears, because it is found only in one or two Greek MSS., and those of not the slightest authority. This was a necessary correction of the *text*. Amongst words and phrases which have altered in meaning may be mentioned, "by and by" [Matt. xiii. 21], which formerly meant "straightway," as it now appears in the Revised New Testament. In the same verse, the word "is offended" has given place to "stumbleth," since the meaning is, not that the man is irritated and angry at persecution, but that it makes him stumble in his religious walk or life, and so become unfruitful. To "precede" takes the place of "prevent" in 1 Thess. iv. 15; and "judgment," of "damnation" in John v. 29 and 1 Cor. xi. 29. These various emendations are very numerous, and especially valuable in the epistles, the meaning of which in many difficult places has been rendered quite clear: thus, "I know nothing *by* myself," is now, rightly, "I know nothing *against* myself" [1 Cor. iv. 4]; and Philipp. ii. 6, "Who, being in the form of God, *thought it not robbery to be equal* with God," is now made plain by being rendered " . *counted it not a prize to be on an equality* with God."

*Revised Version of the Old Testament.*—Whilst the oldest MSS. of the New Testament date from the fourth and fifth centuries, the oldest Hebrew MSS. of the Old Testament only date from the tenth and eleventh centuries, and these, unlike the MSS. of the New Testament, belong to one family—*i.e.* have come from one source—and do not differ in essentials from the *Masoretic*, or *traditional* Hebrew text, printed in ordinary Hebrew Bibles; hence the Old Testament revisers had not the materials for forming a new text. Besides this, the ancient versions of the Hebrew Bible, of which the Septuagint is the oldest and most important, yield a text which, in the opinion of scholars, is inferior to the ordinary Hebrew one, so that although very valuable emendations have been made by the help of these various materials, the number of them is much less than in the New Testament. A few specimens of the changes in the revised Old Testament may be given. Gen. xii. 6; xiii. 18, etc.: "the *plain* of Moreh," "the *plain* of Mamre," become "the *oak* of Moreh," "the *oaks* of Mamre." In Exod. xxxiv. 13, "cut down their *groves*," is rendered "cut down their *asherim*," since *ashêrah* is not a grove, but the wooden symbol of a goddess, of which the plural is *asherim*. This change has been made in several places. Generally speaking, the translation of the Psalms in the Authorised Version is a good one. There are, however, some valuable changes in the revision; thus the meaning of Ps. xvi. 2, 3 is now made plain. Authorised Version: "O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight," reads in the Revised Version, "I have said unto the LORD, Thou art my Lord: I have no good beyond thee. As for the saints that are in the earth, They are the excellent in whom is all my delight."

It is a great gain to the unlearned reader that he should have before him in the Revised Version of the New Testament an exact translation of what is, in the judgment of competent scholars, a close approximation to the actual text of the original Greek, instead of one made from a text confessedly imperfect; and in the Revised Version of the Old Testament a translation of the Hebrew, much more accurate than that of the Authorised Version. The gain is so great that it is to be regretted that anything should have hindered the popularity of the revised Bible; but in the New Testament (not in the Old) there are a considerable number of small verbal alterations, which, without conveying to the ordinary reader any point in the original Greek, mar the rhythm of well-known passages; the repetition of "and" in Matt. xiii. 37–39 is one instance in point.

To many it will be a consoling thought to remember that in the Revised Bible no Scripture doctrine, no Scripture precept has been changed; and that whatever can be proved from the old version can be proved from the new. The great truths of religion remain firm; indeed, the accuracy of the translation renders them far less exposed to challenge than they were before.

The interesting preface—"The Translators to the Reader"—of the revisers of 1611, and the prefaces of the Old and New Testament companies of the present time, are well worth careful perusal.

**Revision of the Prayer-Book.**—In the article on COMMON PRAYER we have told how the attempted revision of 1689 came

to nothing. About twenty-five years ago the question was again raised, the arguments adduced being twofold. In the first place, it was maintained that there is a general tendency in all human productions to require correction and amendment, and, secondly, that there were certain specific blemishes which it was asserted might be safely and easily removed. But the proposal was strenuously resisted on the ground that though the first statement may be freely admitted, it is not well in a time of controversies, and of the need of fighting greater evils, to run the risk of injuring where improvement is sought. "The fit time for alteration," said Bishop Wilberforce, in his charge of 1860, "the fit hands for altering the model after which the change will be fashioned, the amount of good which can be gained, as set against the amount of evil which may be incurred, each and all of these must be separately and minutely weighed, before a man of understanding will be ready to apply to any proposed alteration the general proposition, which he cannot dispute, that all the works and inventions of man are capable of improvement. A valuable and intricate piece of productive machinery may be capable of great improvements; but what wise man would suffer an engineer to interfere with its imperfect completeness until he was satisfied that the would-be improver comprehended the whole design of the constructor, and could weigh all the difficulties, and grasp all the capacities, and provide for all the necessities of the instrument he sought to make more perfect? A well within a besieged fortress might unquestionably be made more valuable by a deeper sinking of its shaft, and yet a wise general would not allow the improvement to be attempted at a time when the life of the garrison depended on, and could be maintained by, the supply of water which was then to be obtained from it, and which must needs be for the time interrupted to carry out the desired improvement. Still less would he allow it, if there were the remotest risk of altogether losing the present supply, though it were but barely sufficient, or of letting in, perhaps, some unwholesome or unpalatable streams to poison its present sweetness, without the certainty of obtaining in its stead a spring at once as wholesome and more abundant."

The Bishop then goes on to apply his parable, and declares that the hands by which the alterations would have to be made, are not qualified as were those which settled our present Liturgy. "The problem which they had to solve was, how to maintain the old Catholic element, and yet to clear it of the accretions and corruptions by which, during centuries of superstition, it had been gradually overlaid, and its purity tarnished. This could be effected safely only by a rare combination in those who were to work the change of a loving reverence for the old truth, with a keen, clear-sighted view, and a resolute rejection of the newer corruptions. What a history is that of our present Reformation, with its great divines deeply trained in the old learning, and yet full of the new light of a recovered Gospel, with its struggles, and its sorrows, and its checks—of the working out of this problem. Can we say that the present advocates of revision are men of this stamp? Do they manifest the deep knowledge of liturgical principles, the shrinking reverence for the old Catholic element, which would free their desire of eliminating evil from the certain ruin which would follow if haply men of a narrow, dry, captious spirit were to obtain the mastery when the work of revision were begun, and succeed in remodelling, according to their view, our great inheritance of primitive prayers?

"There is some risk in beginning alterations even when all have agreed beforehand where they shall stop, because the love of change grows by its indulgence. But this danger is indefinitely increased if there be no agreement as to the limits of alteration, and if behind the moderate and somewhat impassive favourers of change stand a sterner body, with deeper convictions, ulterior ends, and a far more restless energy. And this is our condition. Behind the modern revisionist, who would change a few obsolete expressions, render definite a few obscure rubrics, retrench a few redundancies, and give us a better compacted, and, where it is desired, a briefer office, stand men with far other objects and far different claims. Alleged doctrinal purity, an accomplished reformation, such a cleansing of the Common Prayer as would cleanse out of the ministry of the Church all who differ from their own view of truth — these are the avowed intentions of some; the desire, half hidden from themselves, of more. There is no disguise or concealment as to this. Both before, and since the Reformation, the sacramental and anti-sacramental view has wrought strongly in the religious mind of England. It was a mighty and anxious problem whether the favourers of these different views could be combined in one Reformed Church, with articles and formularies free from dishonest ambiguity of diction. This problem God gave to our fathers the grace to solve. To a marvellous degree the Church of England did combine all the men of both sections of thought who possessed any moderation of character. The struggle, indeed, was long, and often renewed; but, upon the whole, the fusion was most happily accomplished, and a rare inheritance of peace and purity was bequeathed to English Churchmen.

"This is exactly the character of which our more ardent revisionists would deprive her. It is an easy process. It is but to take from the common document that which expresses the side of truth to which we are disinclined, and the Catholic statement is transmuted into

the confession of a sect. This is all that is asked of us. Only let us alter the language of the formularies of baptism, absolution, and ordination, and we shall remove occasions of misconception; only let us make, that is, the common document sufficiently one-sided to speak none but our own views."

**Revivals of Religion.**—The word "revival" in a religious sense is used to signify a movement in the Church which results in the quickening of religious feeling. Such events have undoubtedly occurred both in ancient and modern times. Thus Elijah, when "he restored the altar of the Lord, which was broken down," symbolised thereby that he came as the great reviver of religion when it was ready to die. The work of the Prophets was of a like character. St. Peter in his first sermon on the day of Pentecost addressed the Jews in language that implied that Christ Himself had come to revive in their hearts the religion of their fathers, to complete and not to destroy it. The history of Christianity has furnished marked epochs of a revival of religious life. Such, in spite of all faults and errors, were the Benedictine and Cistercian movements, and the Crusades; such the zeal of the Mendicant Friars and the Reformation. The Methodist movement of the last century, known by the name of "The Great Awakening," influenced the whole of England, Scotland, Ireland, and America. The Evangelical zeal of the last century, and of the Tract writers in the present, must be recognised as religious revivals. Mistakes are made, and much is said and done of which religious men on this side and that disapprove; but where there is genuine zeal for the souls of men and their well-being, it is always seen, when the din of controversy has died away, that good has been wrought and the kingdom of the Redeemer advanced. The most prominent of more recent revival movements has been that promoted on several successive occasions by the visits of Mr. Daniel Moody and Mr. Ira Sankey, two American evangelists, in which the distinct *singing* by the latter of hymns conveying simple truths of the Gospel—or what they considered to be such—formed a feature as prominent as the homely addresses of Mr. Moody. The testimony adduced on all sides to the great practical results of these services must be to any but prejudiced minds evidence of the real use and occasional need for such so-called revivals. Many doubtless relapse; but many more do not, and have testified by the consistent conduct of years to the blessing they had gained. It has, however, been felt and expressed by many of late that there is a danger in the so-called "undenominational" character of such services as those now referred to, though there may have been excuses for it in the neglect of express evangelistic effort by the various organised Churches. In some cases it has led to a development of Plymouth Brethrenism; but, apart from this, it has been felt that such movements often fail to provide subsequent responsible oversight and care for the new converts, and that it is better every way for the Churches themselves to undertake revival, or, strictly, evangelistic work. The Church of England has felt this very strongly, and has latterly introduced what are called "mission" services, with special preachers, often called "missioners," who make periodical visitations to parishes, by arrangement, with a view to stirring up religious life among the inhabitants. These are in reality revival movements and services under another name. Other denominations have, to a smaller extent, done the same thing, and this awakening of the Churches to their own duty seems gathering in force.

**Reynolds,** Edward, Bishop of Norwich, was born at Southampton in 1599, and educated at Merton College, Oxford, of which he became a Probation Fellow in 1620. On his ordination he became Preacher of Lincoln's Inn, and Rector of Braynton in Northamptonshire. He was a prominent member of the Presbyterian party, and one of the Westminster Assembly. On the ejection of Dr. Fell from Oxford in 1646, Dr. Reynolds became Vice-Chancellor of the University, and afterwards Dean of Christ Church. However, he offended the zealots, and was ejected from the deanery by the Independents. He then became Vicar of St. Lawrence Jewry. At the Restoration he was appointed chaplain to King Charles, and Warden of Merton College. When the Bishopric of Norwich was offered him, it was much doubted whether he would take it; but he at last consented, and was consecrated, Jan. 6th, 1661. He ruled the diocese for sixteen years, working hard to improve the condition of the poorer clergy. He was present at the Savoy Conference in 1661, and composed the "General Thanksgiving," which was then inserted. He died in 1676.

**Reynolds,** John, D.D. [sometimes written Rainolds] [*b.* at Pinho, Devonshire, 1549; *d.* at Oxford, 1617], a Puritan divine. For a short time he was Dean of Lincoln, and then was chosen President of Corpus Christi, Oxford. He was one of the four Puritans who represented their party at the Hampton Court Conference [q.v.], and is said to have been the first to propose the present Authorised Version of the Bible, to which he contributed the greater part of the Prophets.

**Richard of St. Victor** was born in Scotland in the twelfth century, and became prior of the Augustine abbey of St. Victor, in Paris, in 1162. He wrote several moral, theological, and mystical works, as *De Statu Interioris Hominis*, *De Eruditione Interioris*

*Hominis*, *De Verbo Incarnato*, *De Trinitate*, *De Emmanuele*, and *De Gratia Contemplationis*.

**Richelieu,** Armand Jean du Plessis, Cardinal, Duke de, was born at Paris in 1585. He was educated for a military career, but his brother, the Bishop of Luçon, giving up his See and entering a convent, Armand was looked upon as his successor. He therefore applied himself to the study of divinity, took his Doctor's degree, and was consecrated Bishop in 1607. He gained the favour of Marie de' Medici, mother of King Louis XIII., and became her Almoner; but on a quarrel breaking out between Marie and her son, Richelieu was banished to his diocese. He afterwards arranged a reconciliation between them, and gained influence over both. He was made a Cardinal in 1622, and in 1624 gained a seat in the Council, and became Prime Minister of France. His three great objects throughout his Ministerial career were [1] to render the power of the Crown absolute, and to humble the feudal nobility; [2] to annihilate the Huguenots as a political party; [3] to reduce the power of the House of Austria, both in its German and Spanish branches, and to extend that of France. In order to gain the latter object he assisted the Protestant Grisons against the Roman Catholic insurgents of Valtelina, while in France he was doing his utmost against the Huguenots, thus showing that he cared much more about their politics than their religion. Richelieu's death, which took place at Paris in 1642, caused much rejoicing to the people, on account of the burdens which he had laid upon them. He was buried in a mausoleum erected by Girardon in the church of the Sorbonne.

**Richmond,** Legh, the author of *The Annals of the Poor* [*b.* 1772, *d.* 1827], having graduated at Trinity College, Cambridge, became Curate in the Isle of Wight, and in 1805 Rector of Turvey in Bedfordshire. One of his *Annals*, namely *The Dairyman's Daughter*, was at one time the most popular religious work in existence. Besides the work above mentioned he wrote *Domestic Portraiture*, and edited *The Fathers of the English Church, or a Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, with Memorials of their Lives and Writings.*

**Ridley,** Nicholas, Bishop of London, one of the most learned fathers of the Reformation, was born of good family at Willymondwhye, in Northumberland, in 1500. At the expense of his uncle, Dr. Robert Ridley, he was sent to Pembroke Hall, Cambridge, having received his early education at Newcastle-upon-Tyne. His progress in learning was rapid, and raised him to high repute, not only in his own university, but in that of Oxford, where he was invited to accept an honourable and profitable appointment, which, however, he declined. With a view to his further improvement his uncle enabled him to travel to foreign universities. After three years spent abroad he returned to Cambridge, and devoted himself to the study of divinity, and to the reading of the Scriptures in their original languages. In a walk in the orchard of Pembroke Hall, which is to this day called "Ridley's Walk," he learned to repeat without book almost all the epistles in Greek. Of this study Ridley himself speaks, in the affecting farewell which he wrote to his friends just before his death: "Though in time I did forget much of them again, yet the sweet smell thereof I trust I shall carry with me into heaven, and the profit thereof I have felt in all my life hitherto." He was Senior Proctor when the point of the Pope's right of universal dominion in Church and State was examined upon the authority of Scripture; and he signed the resolution which declared "That the Bishop of Rome had no more authority or jurisdiction, derived to him from God, in this kingdom of England than any other foreign bishop." His uncle died in 1536, but his great learning and abilities procured for him the patronage of Cranmer, who made him his Chaplain, and presented him to the vicarage of Herne, in East Kent. After about two years at Herne, he was chosen Master of Pembroke Hall, and appointed Chaplain to Henry VIII. He obtained also a prebendal stall in Canterbury Cathedral, and was considered, next to Cranmer, the greatest support of the Reformation among the clergy. In 1547 Edward VI. made him Bishop of Rochester, and in 1550 translated him to London. It is said that his preaching on charity before Edward VI. so moved the King that it induced him to found three institutions—one for the sick and wounded, another for such as were wickedly idle or mad, and a third for the education of poor children. His Majesty endowed St. Bartholomew's Hospital for the first, Bridewell for the second, and Christ's Hospital (the Blue-coat School) for the third.

Ridley assisted Cranmer in the first edition of the Common Prayer, published in 1548, and his treatises on questions then in dispute were many and valuable. On the accession of Mary, Ridley, together with Cranmer and Latimer, was sent to the Tower. Here they lay all the winter of 1553; but it being resolved to hold a public disputation with the Protestant divines, they were in the following spring removed to Oxford, and though they were shortly to be called upon to defend their views, they were denied the assistance of their books and even the use of pen, ink, and paper. After their first examination they were separated from each other.

In 1555 a commission was issued to several bishops to proceed still further against Latimer and Ridley, who were brought before the

commissioners for examination on the last day of September and again on October 1st. Notwithstanding all the persuasions and threats of their enemies, they continued steadfast in the profession of that faith which they had received as the faith of Christ; they were accordingly judged to be obstinate heretics, sentenced to be degraded from all offices in the Church, and delivered over to the magistrates to be punished. On October 15th, Dr. Brooke, Bishop of Gloucester, with the Vice-Chancellor of Oxford, and many other heads of the university, came to the house of Mr. Irish, then Mayor of Oxford, where Ridley was confined, for the purpose of degrading him from the dignity of priesthood. He was again exhorted to return to the faith of the Roman Church and submit to the authority of the Pope; but, on his refusal, they began the ceremony of taking off the cap and putting a surplice upon him. They then brought the chalice and the host, and desired him to hold them in his hands; but he said, "They shall not come into my hands; if they do, they shall fall to the ground for all me." Upon this, some one was appointed to hold them in his hand, and Dr. Brooke said in Latin, "We do take from thee the office of preaching the Gospel." At these words Ridley sighed deeply, looked up towards heaven, and said, "O Lord God, forgive them this their wickedness." This ceremony being ended, Ridley said, "If you have done, give me leave to talk with you a little concerning these matters." Brooke answered, "We may not talk with you, you are out of the Church." Then Ridley said, "Since you will not talk with me, nor will vouchsafe to hear me, what remedy but patience, and I refer my cause to my heavenly Father, who will reform things that be amiss when it shall please Him." As they were going, Ridley said, "My lord, I wish that your lordship would vouchsafe to read over a little book of Bertram's concerning the Sacrament; you will find therein much good learning if you will read it with an indifferent judgment." To this Brooke made no answer, but was going away, when Ridley said, "Well, as it is to no purpose, I will say no more; I will talk of worldly affairs." He then entreated Dr. Brooke to interest himself with the Queen on behalf of a great many poor men to whom he had granted leases while he was Bishop of London, which had been taken away from them by Bonner, who had succeeded him in the bishopric. On behalf of these Ridley wrote a supplication to the Queen, wherein he prayed her Majesty that they might be restored to their possessions, or, if this request could not be granted, that their loss might be made up by the sale of his own plate and other effects which he had left in his house at the time of his imprisonment. He also further besought the Queen to take under her protection his sister and her husband, who, with three children, had been dependent upon him. For their support he had made a small provision, which Bonner had deprived them of, notwithstanding the great kindness which Ridley had shown to Bonner's mother and sister. This supplication Ridley delivered to his brother-in-law to present to the Queen, requesting Dr. Brooke to second it with his support, which he promised to do, and then formally delivered Ridley to the bailiffs, charging them to bring him to the place of execution when they were commanded. The same evening, being the night before he suffered, as he sat at supper, he bade his hostess and the rest at board to his "marriage," as he termed his death, which he believed would admit him to the marriage supper of the Lamb. At this conversation Mrs. Irish wept; but Ridley comforted her, and said, "Oh, Mrs. Irish, quiet yourself; though my breakfast be somewhat sharp and painful, yet am I sure my supper shall be more pleasant and sweet." When they arose from table, his brother offered to watch all night with him; but he said, "No, that you shall not, for I intend (God willing) to go to bed and to sleep as quietly to-night as ever I did in my life." His brother then departed, exhorting him to be of good cheer and to take his cross quietly, for the reward was great.

The place appointed for the burning of Ridley and Latimer was on the north side of Oxford, close to Balliol College. Hither, on Oct. 16th, 1555, the prisoners were brought by the Mayor and bailiffs. Ridley was dressed in a black gown, furred and faced with ermine, such as he used to wear when he was a bishop. He also had a tippet furred about his neck, a velvet night-cap upon his head, with a corner cap upon the same. He walked to the stake in slippers between the Mayor and Aldermen. The aged Latimer followed. When they were come to the stake, Ridley, earnestly holding up both his hands, looked towards heaven. Then seeing Latimer, with a cheerful look he ran to him, embraced and kissed him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame or else strengthen us to abide it." He then went to the stake, kissed it, kneeled down by it and earnestly prayed; beside him kneeled Latimer, likewise earnestly calling upon God. Ridley took his gown and tippet, and gave them to his brother-in-law, who had affectionately remained at Oxford the whole time of his imprisonment, to provide him necessaries; some other of his apparel he also gave away, the rest the bailiffs took. He made presents also of some other small things to gentlemen who were standing by weeping. Then, being in his shirt, he stood upon the stone by the stake, and held up his hands and said, "O heavenly Father, I give unto Thee most hearty thanks, for that Thou hast called me to be a professor of Thee even unto

death. I beseech Thee, Lord God, take mercy upon this realm of England, and deliver the same from all her enemies." A smith brought a chain and bound Ridley and Latimer round the middle to the stake. As he was knocking in a staple, Ridley said, "Good fellow, knock it in hard, for the flesh will have its course." His brother brought some gunpowder in a bag, and tied it about his neck. Ridley said, "I will take it to be sent of God; have you any for my brother Latimer?" Ridley then addressed the Lord Williams, who presided on this awful occasion, respecting his letter of supplication to the Queen, entreating him to favour the cause of the poor men on whose behalf he had petitioned her Majesty, saying, "There is nothing in all the world troubleth me, I thank God, this only excepted." A lighted faggot was brought and laid at Ridley's feet; upon which, Latimer said, "Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust never shall be put out." When Ridley saw the fire flaming up towards him, he cried with a loud voice, "Into Thy hands, O Lord, I commend my spirit; Lord receive my spirit," and afterwards repeated often, "Lord, Lord, receive my spirit." Latimer died very soon, and appeared to suffer little pain; but Ridley, by the ill-making of the fire, the faggots being green, and built too high above the furze, which prevented the flame from ascending, while the fire burnt fiercely beneath, was put to so much exquisite torture, that he desired them, for God's sake, to let the fire come at him. His brother-in-law heard his cry, but not understanding well what he said, heaped up more faggots upon him, intending to put an end to his sufferings. This, however, made the fire rage more fiercely beneath, so that his lower parts were burned before the flame had touched the upper. Yet in all this torment he forgot not to call upon God, still saying, "Lord have mercy upon me," mingling his cry with, "Let the fire come unto me, I cannot burn." In these pains he laboured till one of the standers-by with his bill pulled off the faggots above, and opened a passage for the flames. When the fire touched the gunpowder he ceased to move, but turned on the other side and fell down at Latimer's feet.

**Righteousness.** [JUSTIFICATION.]

**Right side.**—The right side of the altar was anciently understood to mean the side on the right hand facing eastwards, and in this sense it is used in the old English Liturgies, in which it is directed that the Epistle should be read at the right side and the Gospel at the left. In 1485 it was ordained in the Roman Pontifical, published at Venice, that henceforth the right hand and the left should be taken from the crucifix on the altar, and not from the position of the officiating priest, by which arrangement the old direction was reversed.

**Rigorists.**—A small section of the JANSENISTS [q.v.] were contemptuously given this name by their opposers on account of the stern rules and severe discipline practised by them. It was particularly applied to those Jansenists who lived in the Spanish Netherlands.

**Ring** [in matrimony].—The custom of placing a ring on the bride's hand after the vows are taken in the Marriage Service is very ancient, though by the early Christians it appears that it was employed in the ceremony of espousal, and not at the marriage itself. In the Marriage Service the ring is said to be "a token and pledge" of the promises which have just been made; and it has also been considered as a type of the endowment of the wife with her husband's worldly goods, and of her admittance to his closest confidence. The ring is made of gold to symbolise truth and constancy; and it is placed upon the third finger of the left hand for three reasons:—[1] It was formerly believed that a vein came direct from the heart to that finger; [2] this finger being little used, the ring was less likely to wear out; and [3] there was an ancient ceremony connected with the placing of it. The bridegroom placed it successively on the bride's thumb, first and second fingers, saying, "In the name of the Father, and of the Son, and of the Holy Ghost;" then he left it on her third finger, saying, "Amen." The extreme antiquity of the custom caused it to be generally accepted among Christians, though for some time after the Reformation it was regarded with some suspicion by the stricter Protestants, as being superstitious and Popish. Jeremy Taylor's *Sermon on the Marriage Ring* is one of the most famous works of the illustrious preacher.

**Ripidia** were fans used in the early Church to keep away flies and dust. The Liturgy of St. Chrysostom directs that the deacon shall use a fan to preserve the elements upon the altar from all impurities, and, where there is no fan, the chalice-veil is to be used for the purpose.

**Ripon,** BISHOPRIC OF.—In the year 678, on the division of the great northern diocese, Archbishop Theodore is said to have appointed one Eadhed to a new bishopric at Ripon; but he had no successors, and it was not till 1836 that it was reconstituted into a See, taken from the dioceses of York and Chester, and comprising the important towns of Bradford, Halifax, Huddersfield, Leeds, and Wakefield. There have been three bishops—

| | |
|---|---|
| Charles Thomas Longley | 1836 |
| Robert Bickersteth | 1857 |
| William Boyd Carpenter | 1884 |

The cathedral body consists of a dean, two

archdeacons, four canons, three minor canons, and eighteen honorary canons. The endowment of the See is £4,200 a year.

The Venerable Bede is the first to mention a church at Ripon, said to have been erected by St. Wilfrid in the seventh century; but archæologists differ in opinion as to whether the present structure occupies the same site, or whether St. Wilfrid built a second church. It was originally the church of a monastery, over which the saint presided, and the crypt, known as "St. Wilfrid's Needle," is considered without doubt to belong to his foundation. His abbey became one of the three great churches of Yorkshire, and the immunity of sanctuary and the right of using the ordeal were among the privileges granted to it by Athelstan. The church was rebuilt by Archbishop Roger of York [1154-81]; of this there are only small remains in the choir and transepts, but they form a valuable specimen of the Transition period. Archbishop Gray [1215-65] added two western towers and rebuilt the façade which connects them. About 1280 the east end of the choir gave way and was rebuilt. In 1319 the Scots, during one of their incursions, set fire to it; and a century later it suffered from a storm which shattered its lantern tower, but it was restored. At the close of the sixteenth century the minster again suffered by lightning. In 1842 it was declared to be unsafe, and precautions were taken to ward off the danger; and in 1861 it was put into the hands of Sir Gilbert Scott, who carried out a complete restoration of the cathedral.

**Rippon,** JOHN, D.D., Baptist minister [*b.* at Tiverton, Devon, 1751; *d.* in London, 1836], for sixty-three years minister of a Baptist congregation in London. He is known as the editor of *A Selection of Hymns*, published in 1787, and afterwards enlarged; it contains hymns by many authors, and is one of the most important hymn-books in the English language. He edited the *Hymns of Dr. Watts*, and the *Baptist Annual Register* from 1790 to 1802.

**Rite** [Lat. *ritus*] is a solemn form or prescribed office of religion. The title of the Book of Common Prayer speaks of "Rites and Ceremonies," the distinction between the two being that a *rite* is an act of prescribed worship whether including ceremonies or not, while a *ceremony* is any part of religious worship which prescribes action, position, or the assumption of any particular vestment.

**Rituale.**—The name given to the book containing the liturgy of the Roman Church, which is mainly for the use of the priests. It contains the services for baptism, penance, marriage, etc. It was drawn up during the thirteenth century, to prevent any change or alteration in the ritual of the services.

**Ritualism.**—Strictly speaking, a Ritualist is one who studies the history and character of the ancient rites of the Church, like Bingham, the author of the *Ecclesiastical Antiquities*. But the name of Ritualism is now given to the practical developments of the High Church views promulgated in the *Tracts for the Times* [TRACTARIANISM], and in other writings of Pusey and Keble. Those views taught that the Sacraments were actual means of conveying grace, that Baptism conveys Regeneration, and that in the Eucharist Christ is verily and indeed present, though in a spiritual manner. The use of new ritual in the Church of England, which sprang up almost suddenly about the year 1859, was the assertion of these views by visible symbolism. No new doctrine was advanced, but the doctrines which had hitherto been taught to the ear were now sought to be inculcated through the eye.

There are, however, two distinct elements to be traced in the Ritualistic movement. The one is the æsthetic. A great wave of antiquarian, artistic, architectural feeling has passed over Europe. Partly this was a reaction against the French Revolution; in our own country it was against the Whiggism of the seventeenth and eighteenth centuries. The revival of Gothic architecture, strange to say, was largely owing to a Quaker, Rickman, but it has been strong and continuous. Thousands of new churches have arisen beautiful of form, and in which music has been cultivated to a degree which would have struck our forefathers, with their trombones and Tate and Brady Psalms, with astonishment. In Presbyterian Scotland the change has been no less wonderful. Glasgow Cathedral is filled with stained glass, and many churches have organs, which once were considered the special mark of the Beast. The other element is the sacerdotal doctrine. The adoption of special vestments marks a conviction on the part of the adopters that the doctrine of the Sacraments is at one with that of the Church of Rome, so far as regards real efficacy in them, and a special presence of Christ. It is said by its advocates, "There is no evil in approximating to Rome or to any other Christian body; whatever promotes Unity is good and not bad. It is true that there have been those who held the Pope to be Antichrist, but this is not the doctrine of the Church of England or of educated men. We will, so far as we can, assert our points of union. There is in every religious ceremonial a dramatic element—the breaking of the bread and the pouring out of the wine is such; therefore we do right to attach importance to the teaching of the eye."

Thus it is matter of fact that our generation has seen the introduction into public worship of practices, some of which have not been in use since the days of Elizabeth, the alleged ground for the renewal being that the Church has suffered and lost ground through

their disuse. These practices, known as the "Six Points," are :—[1] the use of Coloured [or White] Vestments; [2] Lights on the Lord's Table; [3] the Mixed Chalice; [4] Unleavened Bread; [5] the Eastward Position; [6] Incense. [Each is considered in its place.] In 1867 Dean Stanley wrote an article in the *Edinburgh Review* advocating the toleration of the Ritualists. "Alien," he wrote, "as many of their tenets are to the general spirit of their Church and nation, they have enough in common with the composite aspect of the formularies of the Church, and the double-sided character of the nation, to give them a standing-place in the eye at once of law and of charity. It must also be added that they have virtues of their own which supply a useful counterpoise to the narrowness or perverseness of other elements in the ecclesiastical world. In the earlier days of the movement they counted amongst their ranks lofty characters and noble deeds and persuasive words, which the English Church will not willingly let die. Amongst them are still to be found some endowed with ardent, self-denying activity; some gifted with a refined or fiery eloquence, which redeem much that we condemn in their theory and their position, and which place them thus far on a level with the equally ardent and more successful leaders of the Wesleyan movement in former times, and with those numerous clergy in our own time who need no stimulant from party-spirit, or from sectarian zeal, to devote themselves to the unobtrusive performance of their Master's work. And we must remember that these High Church Dissenters are more amenable to the control of English law, to the softening effects of social and Christian intercourse, inside the National Church, than if they were cast out from it. By expelling them from it we should not divest ourselves of our responsibility in regard to them. We cannot burn them, as in the days of Mary; we cannot hang them, as in the days of Elizabeth; we cannot banish them, as in the days of Charles I. or Cromwell. By driving them to extremities we might perpetuate the evil for generations. If they became a separate sect, they would remain like other Nonconformists, with the additional extravagance which every isolated and exasperated sect is sure to take to itself. If they became Roman Catholics, they and those who are guided by them would be parted from the national interests and national sympathies by a gulf which it might take centuries to close. On the other hand, if they were allowed to retain their position within the Church, the fashion would probably pass away with the present generation, and their children and grandchildren would be the staunch Puritans or Liberals of the coming age; and even they themselves, judging by the changes which come over individuals and parties, would imperceptibly melt away into the adjacent shades of opinion, by which they are inextricably attached to the diverse, but still homogeneous, body of the Established Clergy."

The counsel thus given was not followed. Before it was given, attempts had been made to put down Ritualism. An attack was made on some coloured altar-cloths at Knightsbridge, and the judgment in favour of them incidentally laid much stress on the Ornaments Rubric [q.v.], and, in consequence, around this rubric the controversies multiplied. The resumption of the vestments was avowedly based upon the ground that they were certainly in use "in the second year of Edward VI.," and that the Rubric therefore sanctions them. In fact the Ritualists steadily affirmed that they were only reviving what that Rubric sanctioned. Unhappily the controversies which arose were carried on with extreme bitterness and even insolence of language; and when, in place of the toleration of opinion for which Stanley pleaded, fresh prosecutions were set on foot, both parties were fierce in their animosities. The various judgments that were given were conflicting: they were the Knightsbridge, in 1857; the Mackonochie, in 1868; and the Purchas, in 1871. The Ritualists, acquiring boldness both from the conflicting views which had been laid down, and also from the success which they claimed to have had in drawing people to the churches and in influencing large masses of the population for good, refused to be bound by the judgments. Their opponents pointed out that the older fathers of the Tract movement had never adopted these practices; but Dr. Pusey immediately came to their defence, and declared that he and his friends had always understood the Ornaments Rubric as did the Ritualists, and were conscious of themselves disobeying it, but that they felt that they had to teach the faith to a forgetful generation, and therefore they left it for their successors to revive. Two societies sprang up: the *English Church Union*, to defend and protect the Rubric as the Ritualists understood it; and the *Church Association*, to maintain what their opponents understood as the Protestantism of the Church of England. In anxiety to bring about a uniformity of practice, Archbishop Tait brought in the Public Worship Regulation Act in 1874, and the Folkestone Judgment [q.v.], in 1877, declared almost entirely against Ritualism. The repudiation of this decision by the whole main body of the High Church party led to a fresh endeavour of the Archbishop to revise the Ecclesiastical Courts [q.v.]. A Report has been made, but has never been sanctioned by Parliament. Meanwhile peace has to a great extent returned. Archbishop Tait himself, in at least a dozen cases, prevented prosecutions by the exercise of the *veto* which the Act gives, and his example has been almost universally followed by the bishops. It is felt on all sides that the evangelisation

of the people, and the relief of misery, are of infinitely greater moment than "questions about vestments and candlesticks," to use the late Archbishop's phrase, and that any system which promotes these works must possess elements of good. Mutual forbearance has done much already, and will do more.

**Robertson,** Frederick William, a famous English preacher, was born in London on Feb. 3rd, 1816. At the age of nine he was sent to the grammar school of Beverley, in Yorkshire, where he remained till his parents removed to Tours. He attended a French seminary while he was abroad, and returned to England with his father on the breaking out of the Revolution in 1830. He attended Edinburgh Academy for a year, and then removed to the University. In 1833 he was articled to a solicitor, but the work was uncongenial to him, and his health broke down. It was then arranged that he should enter the army, but he waited in vain for a commission, and finally, in 1836, entered Brasenose College, Oxford, in order to study for the Church. He took a great interest in the debates at the Union, but the chief influence on his life here was that wrought by the writings of Arnold and Wordsworth. He was ordained in 1840, and was appointed curate to St. Maurice and St. Mary Calendar in Winchester; but his health broke down in the course of a year, and he was obliged to go abroad. On his return, in 1842, he became curate of Christ Church, Cheltenham. In 1846, whilst in the Tyrol, occurred a great struggle in his mind, the result of which was that his views, which had previously been strongly Evangelical, became very "Broad," as it is popularly termed; and he manifested a peculiar animosity against the Evangelical party ever afterwards. On his return to England he resigned his appointment at Cheltenham, and early in 1849 went to St. Ebb's, Oxford, where he was just beginning to attract the attention of the undergraduates, when he removed to Trinity Chapel, Brighton. Here he continued to work for exactly six years, dying on the anniversary of his arrival there, August 15th, 1853. He was chiefly noted for his sermons, and for the lectures he gave for the benefit of the working men. The chief charm of these lay in the delicacy and strength of thought, poetic beauty, and homely lucidity of speech. He was at one time of his life grossly misunderstood and considered as unorthodox, owing partly to his rejection of what is commonly called the propitiatory view of the Atonement, and partly to his constant recognition of "the soul of good in things evil," a favourite phrase in his sermons; but his death greatly widened his influence. He published none of his sermons, but four volumes of them were prepared from reports which he had written after they had been preached, or from his notes, some of them being merely skeletons, which were largely amplified in actual delivery. These ran through many editions, and were followed by others, including *Notes on Genesis* and on *The First Epistle to the Corinthians*, the last being *The Human Race, and other Sermons*, published in 1881. His *Life and Letters* have also been published, written and edited by the Rev. Stopford Brooke.

**Robertson,** James Craigie [*b.* 1813, *d.* 1882], Canon of Canterbury, and Professor of Ecclesiastical History at King's College, London, wrote several works on that subject, as *How shall we Conform to the Liturgy of the Church of England?* [1843], *History of the Christian Church to the Reformation* [1853–73], *Sketches of Church History* [1855–78], *Biography of Thomas Becket* [1859], and *Plain Lectures on the Growth of the Papal Power* [1876]. His *Church History* is now regarded as the standard work on the subject.

**Robertson,** William.—An eminent Scottish historian and controversialist [*b.* 1721, *d.* 1793]. Little is known of his early life, but he was a volunteer in the '45; four years after, he received his licence to preach, and became minister of the Old Greyfriars in Edinburgh in 1758. Next year he published his history of Scotland, in 1769 that of Charles V., and in 1777, of America. He was made one of the King's Chaplains in 1761, and Principal of the University in 1762. In 1751 he appeared on the General Assembly, and was soon recognised as the leader of the "Moderates" in the great Patronage Controversy which was then going on [Secessionists], a position which he held for many years. He retired into private life in 1780, living in a country house thenceforward till his death. He proved how faithful he remained to his moderate principles, by pleading in the year of his retirement for relaxation of the penal statutes against the Roman Catholics. For this he incurred great odium, and his house was attacked by the mob.

Another curious controversy in which he was engaged arose out of Home's once famous tragedy of *Douglas*. Home was a minister, and a great outcry was made both against him and against some of the ministers who went to see the play performed in Edinburgh. So fierce was the storm that Home resigned his pastoral charge. Carlyle, one of the Edinburgh ministers, was suspended by his Presbytery, and appealed to the Synod, which reversed the suspension; but by a majority of three carried a sentence of "admonition." From the Synod the case was carried to the Assembly, when Robertson stood forth as Carlyle's defender and the advocate of liberty, and the judgment of the Synod was confirmed by 117 to 39. During the sitting of the General Assembly, Mrs. Siddons was acting in Edinburgh, and the business had to be arranged so that unimportant

matters should be taken on her days, as the younger clergy all went to see her. Robertson was much admired as a preacher in his day, but is better remembered now as the historian, the liberal theologian, and the friend of Hume. His histories have been superseded, owing to the immense stores of knowledge which have been opened since his time, but his dignity, learning, and grasp of his subject merit the highest praise.

**Robinson,** Edward, D.D., LL.D., Biblical scholar and explorer of the Holy Land [*b.* at Southington, Connecticut, April 10th, 1794; *d.* at New York, Jan. 27th, 1863]. He first studied law; then in 1821 entered a theological seminary. In 1826 he came to Europe, studied at Göttingen, Berlin, and Halle, and returned in 1830 to his native country; became Biblical Professor, and published several works elucidating sacred history and literature. His *Dictionary of the Bible* and *Greek and English Lexicon* are much used by students. He was obliged to resign his professorship in 1833 on account of ill-health, after which he published a new edition of Newcome's *Harmony of the Gospels*, and in 1837 made a voyage to the Holy Land, for the purpose of study and exploration, returning to Berlin in 1838. He spent two years in writing *Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa*, which appeared in several editions, and permanently established his reputation as a Biblical scholar. After the publication of this work, he again took up his professorship at Andover, which he held till his death. In 1851 he made another visit to Palestine, and again to Europe in 1862. Besides the works above mentioned, Robinson assisted Professor Stuart in editing a Hebrew grammar, and wrote a *Physical Geography of the Holy Land.*

**Robinson,** John [*b.* 1575, *d.* 1625].—The minister of the Independent Church in Holland from which departed the earliest settlers of New England. He was a native of Lincolnshire, and educated at Benet's (Corpus Christi) College, Cambridge—a college then much inclined to Puritanism. He gained a Fellowship after taking his degree, and was ordained to a charge in the diocese of Norwich; but his Puritan convictions deepening, he left the Church in 1604, and became pastor of a small Independent congregation. To enjoy the religious liberty then only to be found in the Dutch Republic, these endeavoured to leave England in 1607 for Holland, but were prevented by the authorities. Another attempt, in 1608, was, however, successful, and they reached Amsterdam and afterwards Leyden. How a little band from this settlement started, in 1620, for America, is told in the article upon the Pilgrim Fathers, Robinson remaining behind with the intention of following with the rest when the way should be cleared; but this intention was frustrated by his death in 1625. Robinson was a man of great intelligence and candour, and, though a strict Puritan and thorough Independent, was liberal and tolerant, and on various occasions after his secession communicated with the Episcopalians. He published *A Defence of the Brownists; Justification of the Separation from the Church of England; People's Plea for the Exercise of Prophesying* [1618]; *Essays, Moral and Divine* [1618]. One passage uttered by John Robinson has become historical, and has been quoted times without number by men of widely different schools of thought. It was in his memorable address to the emigrants at the close of their last solemn religious service, on the eve of their departure for the New World. He said, "If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—that the Lord has more truth yet to break forth out of His Holy Word. For my part I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of His will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

**Robinson,** Robert, an eminent Baptist minister, was born at Swaffham, in Norfolk, in Jan., 1735. He attended a grammar school till 1749, when he was apprenticed to a hairdresser. He rose early to continue his studies, and his master, noticing his gifts, cancelled his indentures before the time. Robinson first belonged to the Calvinistic Methodists, but left the society, and in 1759 he became a Baptist minister to a congregation near Cambridge. His sermons were very popular, and it became the fashion for undergraduates to attend his services. He died while on a visit to Dr. Priestley, at Birmingham, in 1790. His chief work was a *History of Baptism*, published after his death. He also wrote *Ecclesiastical Researches*, translated Saurin's sermons, and published some of his own. He was the author of some popular hymns.

**Roch,** St., the son of a gentleman of Languedoc, was born at Montpellier at the end of the thirteenth century. His mother, Liberia, is said to have found the mark of a small red cross on his breast when he was a child, and arguing from that that his life was to be one of sanctity, she took the greatest pains that his education should be fitting to such a life. When he was about twenty his parents died, and he found himself the possessor of a rich and beautiful estate. By the laws of France he could not give up his rights entirely, as he wished to do, so he handed

over the management of it to an uncle, and set out as a pilgrim, begging his way to Rome. Passing through the town of Aquapendente, in Tuscany, he found that the plague was raging fiercely, and immediately offered his services to the Governor of the Hospital. When the town was free of the pestilence he moved to another town which was afflicted in the same manner, and devoted himself to nursing and caring for the victims—to all appearance almost miraculously free from risk of infection. He spent three years at Rome, and then journeyed through Lombardy. At Piacenza he was himself at length stricken with the plague, and in spite of all his self-denying care of others, he was left entirely alone, and even told with great sternness that he must leave the town, though almost unable to move. He got as far as a poor hut in a neighbouring wood, and there took shelter. Here he was found by a charitable nobleman named Gothard, who, in spite of the deadly and infectious disease from which he was suffering, nursed him most tenderly. When Roch got well he persuaded Gothard to give up the world and devote himself to the religious life. He then returned to France, and died there Aug. 17th, 1327. He was buried in his native town; but in 1485 his body was removed to Venice, where, in consequence of the great veneration in which his name was held, a large church was built for the reception of his relics.

**Rochester,** Bishopric of. — This See was established by King Ethelbert and St. Augustine, the first Archbishop of Canterbury, in the year 604, at the same time with the re-establishment of that of London. The Bishops of Rochester seem originally to have occupied a position somewhat similar to that of Suffragans to the Archbishops of Canterbury, with a small fixed diocese also assigned to them, somewhat irregularly distributed in the west of Kent. In 1840 a great change was made in consequence of the vast increase of the Metropolis, and the counties of Hertford and Essex, with some small exceptions in the latter case, were formed into a new Diocese of Rochester, only the district around the cathedral city being retained for it in the county of Kent. By still more recent legislation, the two counties north of the Thames were formed into the Diocese of St. Albans, and a new Diocese of Rochester was again constituted, which embraced the district around the cathedral city, together with the eastern or Metropolitan portion of the county of Surrey, which was taken from the Diocese of Winchester. It has thus become a populous Metropolitan diocese, extending along the Thames from Woolwich to Kingston, and reaching southward to the border of Sussex, and containing also detached portions at the mouth of the Thames and the Medway from Rochester to Gravesend.

The endowment of the See of Rochester amounts to £3,000 a-year.

The following is a list of the Bishops of Rochester from the foundation of the See to the present time:—

| | Accession. |
|---|---|
| Justus . | 604 |
| Romanus | 624 |
| Paulinus | 633 |
| Ithamar | 644 |
| Damian | 655 |
| Putta . | 669 |
| Quichelm | 676 |
| Germund | 678 |
| Tobias | 693 |
| Eadulf | 727 |
| Dunno . | 741 |
| Eardulf | 747 |
| Diora . | c. 775 |
| Weremund | c. 785 |
| Beornmod | c. 803 |
| Tatnoth | 844 |
| Bedenoth | |
| Weremund | c. 860 |
| Cuthwulf | c. 868 |
| Swithulf | c. 880 |
| Ceolmund | c. 904 |
| Kynforth | c. 926 |
| Burrhic | c. 934 |
| Elfstan | c. 964 |
| Godwin. | 995 |
| Godwin. | |
| Siward | 1058 |
| Arnostus | 1076 |
| Gundulf | 1076 |
| Ralph d'Escures | 1108 |
| Ernulf | 1115 |
| John . . . | 1125 |
| John (Abbot of Saye) | 1137 |
| Ascelin . | 1142 |
| Walter | 1148 |
| Waleran | 1182 |
| Gilbert Glanville . | 1185 |
| Benedict de Sansetun . | 1215 |
| Henry Sandford . | 1227 |
| Richard Wendover | 1238 |
| Laurence de St. Martin . | 1251 |
| Walter de Merton | 1274 |
| John Bradfield | 1278 |
| Thomas Inglethorpe . | 1283 |
| Thomas of Woldham . | 1292 |
| Haymo de Hythe. | 1319 |
| John Sheppey | 1353 |
| William Wittlesey . | 1362 |
| Thomas Trilleck . | 1364 |
| Thomas Brinton | 1373 |
| William Bottlesham . | 1389 |
| John Bottlesham | 1400 |
| Richard Young | 1404 |
| John Kemp . | 1419 |
| John Langdon | 1422 |
| Thomas Brown | 1435 |
| William Wells | 1437 |
| John Lowe . . | 1444 |
| Thomas Rotherham . | 1468 |
| John Alcock | 1472 |
| John Russell | 1476 |
| Edmund Audley | 1480 |
| Thomas Savage | 1493 |
| Richard Fitz-James . | 1497 |
| John Fisher. | 1504 |
| John Hilsey. | 1535 |
| Nicolas Heath | 1540 |
| Henry Holbeach | 1544 |
| Nicolas Ridley | 1547 |
| John Poynet | 1550 |
| John Scory . | 1551 |
| Maurice Griffin | 1554 |
| Edmund Gheast | 1560 |
| Edmund Freke | 1572 |
| John Piers | 1576 |
| John Young | 1578 |
| William Barlow | 1605 |
| Richard Neile . | 1608 |
| John Buckeridge | 1611 |
| Walter Curle | 1628 |
| John Bowle . | 1630 |
| John Warner | 1638 |
| John Dolben | 1666 |
| Francis Turner | 1683 |
| Thomas Spratt . | 1684 |
| Francis Atterbury | 1713 |
| Samuel Bradford | 1723 |
| Joseph Wilcocks | 1731 |
| Zachary Pearce | 1756 |
| John Thomas | 1774 |
| Samuel Horsley . | 1793 |
| Thomas Dampier | 1802 |
| Walker King | 1809 |
| Hugh Percy | 1827 |
| George Murray . | 1827 |
| Joseph Cotton Wigram . | 1860 |
| Thomas Legh Claughton . | 1867 |
| Anthony Wilson Thorold. | 1877 |

Bede says that a cathedral was built by King Ethelbert at the foundation of the bishopric in A.D. 604, and dedicated in the name of St. Andrew. Of this cathedral there is no further notice until the Conquest, when it is stated to have been in ruins. It was rebuilt by Bishops Gundulf, Ernulf, and John of Canterbury, between 1077 and 1130 (when it became the church of a Benedictine monastery), and was consecrated four days after the consecration of Canterbury Cathedral on Ascension Day, May 11th, 1130, in the presence of Henry I. and most of the Bishops of England.

In 1137 and 1139 great fires occurred in the cathedral, which necessitated a partial

rebuilding. A new choir was constructed early in the thirteenth century, and the church was so much renewed that it was reconsecrated in 1240. In the next century much destruction occurred during the siege of Rochester by Simon de Montfort, whose troops turned the nave into a stable; but it was fully restored by Bishop Haymo de Hythe in the first half of the fourteenth century, when the central tower was erected, the upper part of which was rebuilt in 1749. Between 1871 and the present time very effective works of restoration have been going on, which have substantially secured the fabric for many generations to come.

The general aspect of the cathedral from the west end is that of a Norman church passing into Early English, with Early English transept and choir, and many Decorated and Perpendicular additions. It is rich in tombs, including that of Bishop Walter de Merton, etc. etc., and the pavement was once full of brasses, destroyed during the domination of the Puritans.

The cathedral foundation consists of a dean, four canons, three archdeacons, twenty-four honorary canons, and three minor canons.

**Rochet.**—A short surplice of lawn, with sleeves, worn by bishops under the chimere. It does not appear to have been worn before the thirteenth century, but at a later time it was customary for a bishop always to wear his rochet in public. The sleeves were at first tighter than those now worn. In modern times it has become usual to have the sleeves attached to the chimere, or black satin robe, instead of to the rochet, to which they properly belong.

**Rock,** Daniel [*b.* 1799, *d.* 1871].—A Roman Catholic, who was educated in the English College at Rome; he returned to England, and became Chaplain to the Earl of Shrewsbury in 1829, Pastor at Buckland in 1840, and Canon of Southwark in 1852. He wrote *Hieringia, or the Sacrifice of the Mass Expounded, Did the Early Church in England Acknowledge the Pope's Supremacy?* and *The Church of Our Fathers.*

**Rogation Days** [from Latin *rogare*, "to ask or beseech"].—The name given to the three days which precede Ascension Day, which have been set aside in the Church as days of fasting and supplication for God's special blessing on the fruits of the earth. It was formerly the custom to have public processions on these days, while litanies were sung, *rogatio* in Latin being equivalent to the Greek word *litaneia*. This seems to have originated with Mamertus, Bishop of Vienne, in 450, when the city was greatly injured by earthquakes; it became an annual observance in the diocese, and other bishops followed his example. The keeping of the Rogation Days was enjoined by the Council of Orleans in 511, and in England at that of Cloveshoo, in 747. They were not received at Rome till the time of Leo III. [795]. There were services for them in the old missals. In the Roman Church the Litany of the Saints is ordered to be recited, which is called the Lesser Litany to distinguish it from that chanted on St. Mark's Day. There is no office or even collect in the English Prayer Book for these days, but among the homilies there is a special one for the Rogation Days. *Hymns Ancient and Modern* provides two special hymns and a metrical litany for use at this season.

**Rogation Sunday.**—The fifth Sunday after Easter, so called from the three days which follow.

**Rogers,** Henry [*b.* 1806, *d.* 1877].—An Independent minister, who was Professor of English Language and Literature at University College, London [1839]; Professor of Philosophy at the Independent College at Birmingham; and in 1858 became Principal of Manchester Independent College. He wrote the *Eclipse of Faith, Lives of John Howe, Jonathan Edwards, and Thomas Fuller,* and *The Superhuman Origin of the Bible Inferred from Itself,* and many articles and essays. He was strongly Anti-Tractarian, and also Anti-Rationalistic, the *Eclipse of Faith* showing scant courtesy to any of the Neologian theories. The immediate cause of its being written was the publication, by one who had been a clergyman, of a sceptical volume called the *Nemesis of Faith.*

**Rogers,** John, a Protestant martyr, was born at Birmingham about 1500, educated at Cambridge and Oxford, and in 1535 became pastor in Antwerp. Here he became acquainted with Tyndall and Coverdale, and joined the Reformed Church. He afterwards issued a translation of the Bible known as Matthew's Bible. [Bible.] He removed from Antwerp to Wittenberg, where he remained till the accession of Edward VI., when he returned to England, and soon after received a prebend of St. Paul's. On the accession of Queen Mary he strongly denounced Romanism, on which he was seized, and, having suffered some months' imprisonment, was burned at Smithfield, Feb. 4th, 1555.

**Rollock,** Robert, the first Principal of the Edinburgh University, was born near Stirling in 1555. He was educated there, and in 1574 joined the College of St. Salvator, in St. Andrews, where he became very intimate with Dr. Andrew Melville. In 1583 Lawson founded Edinburgh University, and Rollock was called upon to act as Regent. In 1586 he was appointed Principal, and in the next year Professor of Divinity. In 1597 he acted as Moderator in the General Assembly at Dundee. He died in 1598, at Edinburgh.

Rollock's chief theological works are *On Effectual Calling, On God's Covenant and on the Sacraments, On Providence, Excommunication,*

and *Justification.* He also wrote commentaries on the Epistle to the Romans, on select Psalms, Daniel, St. John's Gospel, Ephesians, Galatians, Colossians, Thessalonians, and Hebrews.

**Romaine,** WILLIAM, a celebrated Evangelical preacher, the son of a poor Alderman, a refugee, and one of the victims of the Edict of Nantes, was born at Hartlepool, Sept. 25th, 1714. He was educated primarily at a school founded by Bernard Gilpin, the great Apostle of the North in the days of Queen Mary. Later on he entered Christ Church, Oxford, and soon distinguished himself there. He was naturally slovenly in his dress, and it is said that a gentleman seeing him pass him in the quadrangle one day, asked, "Who is that slovenly fellow?" His friend replied, "That slovenly fellow is one of the first geniuses of the university, and will probably be one of the brightest ornaments of literature in the present age." Romaine at first associated with a party in the university who opposed Newton's generally received philosophy, and studied the writings of Moses assiduously, professing to find in them a complete system of philosophical as well as Evangelical truth. He entered the Church when twenty-three years of age, and his first curacy was at Hereford. After some years spent in different parts of the country, where he made no small stir by his eloquent sermons, he determined to come to London, where, it is said, he hoped to attract more notice. He was doomed to disappointment, however, and found himself neglected, unnoticed, and without a church. He at last was actually on his way to the ship, intending to leave England, when a gentleman was so struck by the likeness to his father, whom he had known well some years before, that he asked him if his name were "Romaine." This question led to the full history of his present distress, and his father's old friend persuaded him to give up his intention of leaving England. Eventually this same friend, who had come across his path in such a strangely opportune way, was the means of securing him the lectureship of St. George's, Botolph Lane, which he held for many years; and later on, when his views had become thoroughly Evangelical, and his preaching had been marked with the greatest success, he was also appointed Lecturer at St. Dunstan's. On being dismissed by the Rector of St. George's, who disliked seeing the crowds who flocked to hear him preach, Romaine was hospitably treated by Lady Huntingdon, who allowed him to preach to rich and poor in her own house. When prevented by the Rector of St. Dunstan's from entering the church to preach at the usual hours to the immense crowds who always assembled regularly to hear him, it so happened that Dr. Terrick, the Bishop of London, was one day passing by the church, and hearing the cause of such a scene in the streets, he ordered that Romaine should be allowed by the Rector to preach at the ordinary hour, and that the doors of the church should be opened also earlier, so as to avoid the crushing and crowding. This interference of the Bishop on his behalf put an end to the system of opposition which he had so meekly and patiently endured so long. His style in preaching was simple, plain, eloquent, and marked by a touching earnestness. In 1757 he obtained a preachership at St. Bartholomew the Great, Smithfield, and in 1776 was chosen by the parishioners Rector of St. Andrew Wardrobe and St. Anne, Blackfriars—an office he held till his death. His habit of living was simple and regular in the extreme, which tended to give him such a long and healthy life. He died at the age of eighty-one, on July 26th, 1795.

**Rome,** CHURCH OF.—The very extent and influence of this vast Church, and the fact that it is the historical parent of all Western communions—as much so of those who most dissent from it as of the others—have made it necessary to treat various branches of the subject so extensively elsewhere under various headings, that less is needed in this place than has been devoted to other denominations of far less importance. The foundation of this Church is uncertain, but we know that when St. Paul wrote his Epistle to the Romans he had not yet visited Rome, though he did so afterwards. St. Peter is said to have been the first Bishop, and tradition says that he was martyred there. The mighty importance of the City of Rome naturally gave its bishop a great position, but the fact that it became for a while the arbiter and ruler of all Christendom is the most remarkable fact in the history of Christianity. The causes of the great silent change will be found under the heading PAPAL POWER, GROWTH OF; and the list of Bishops, under POPES; and the emancipation of a large part of Christendom, under REFORMATION. The controversy between Rome and Protestantism involves two main questions. In the first place, Protestants deny the authority of the Pope over them at all; and secondly, a large portion of the doctrine of the Roman Church is rejected as being a corruption of Apostolic Christianity. The Roman Church recognises seven Sacraments, viz. Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony. One of the chief characteristics of this religion is that of invoking help of the Virgin and the Saints. In defence, Roman Catholics say that they do no more than ask the prayers of those who, from their perfected state, must be more worthy to offer them than they; but in most books of devotion the prayers addressed to the Blessed Virgin and the Saints are such as

Protestants consider it sinful to offer to any but God. The public service is in the Latin tongue, which has caused their opponents to say that they wish to keep the laity in the dark as to what they are doing. [LATIN, SERVICE IN.] With regard to all matters relating to faith, Roman Catholics draw a hard-and-fast line between what is of doctrine and what of discipline. Doctrine is what was taught by Christ and His Apostles; disoipline, different rules laid down by the various Councils of the Church, and liable to change at any time. Since the Vatican Council of 1870, when Pius IX. put forth the doctrine of the Infallibility of the Pope, the utterances of the Pontiff have been taken as the groundwork of the faith and practice of the Church. There are various religious Orders both for men and women, who all are obliged to take the three vows of poverty, chastity, and obedience. Their work consists in superintending charitable institutions, such as asylums, orphanages, and hospitals, and some of the Orders have large schools attached to them. The number of Roman Catholics all over the world is about 220,000,000, those in Great Britain at the last census being 6,000,000. In England there is one Archbishop (Westminster) and sixteen Bishops; in Scotland, two Archbishops (Glasgow and St. Andrews) and four Bishops; in Ireland there are four Archbishops and twenty-three Bishops. The peculiar doctrines, practices, and terms of the Roman Church will all be found under their proper headings.

**Romuald,** ST., the son of a nobleman of Ravenna, was born in 956. He spent his youth in a vain and frivolous way; but when he was twenty years of age, his father, Sergius, had a violent quarrel with one of his neighbours, which ended in a duel and the death of Sergius's adversary. Romuald, who had been compelled to witness the duel, was filled with such horror and remorse at his unwilling share in it, that he was convinced it could only be atoned for by his retirement from the world. At the end of seven years, spent in a most severe and austere manner, Romuald decided to put himself for a time under the tuition of Marinus, a hermit who lived near Venice—Peter Urseoli, famed all over Italy for his learning and piety. While with him he brought to repentance the reigning Doge of Venice, who had been guilty of several crimes in order to get the government into his own hands. Meanwhile, Sergius, Romuald's father, had also entered a monastery. He did not find the quiet, regular life agreeable to his taste, however, and the news came to his son that he intended returning to the pleasures of the world. Romuald immediately determined to go to Ravenna, in the hope of dissuading his father from what he considered such a fatal step. His father listened to all the arguments Romuald brought forward in favour of the monastic life, and at length promised to stay where he was till his death. About this time the monks of Classis were without an abbot, and Otho III. was petitioned to nominate Romuald. He had not been there long before he saw signs of dissatisfaction and mutiny in the community. Under these circumstances, he resolved to resign, and went to Tivoli, which town the Emperor was then besieging, in order to inform him of his design. On his arrival there he found that the town had just surrendered. The Governor, Crescentius, took shelter in the Castle of St. Angelo at Rome, Otho feeling it hopeless to get him into his power by force. The Emperor therefore despatched a messenger, Tham, with a promise, bound by an oath, that if Crescentius would leave the castle his life should be spared. In spite of the solemnity of the promise, Otho no sooner saw the man in his power than he ordered him to be beheaded. Romuald declared that such a crime necessitated a public penance, and accordingly the Emperor performed barefoot a pilgrimage from Rome to Mount Garganus. Romuald founded several monasteries, but the only one that became famous was that of Camaldoli, about thirty-six miles from Florence; it adopted to a great extent the Benedictine rules, but altered them in some particulars, so that we find the members spoken of in some books as a separate Order. St. Romuald died June 19th, 1027, at the Monastery of Val-de-Castro; but Feb. 7th, the day of his translation, was ordered by Clement VIII. to be kept in his honour.

**Ronge,** JOHANNES [*b.* at Birchofswalde, in Silesia, Oct. 16th, 1813] was the founder of the "German Catholic movement," a formidable separation which took place from the Roman Church. He studied at the University of Breslau, and after spending a year as a volunteer in a rifle battalion, was ordained a priest of the Roman Catholic Church, and in 1841 became Pastor of Grottkau, in the county of Neisse, Saxony. He was suspended in consequence of an article which he published in the *Sächsische Vaterlandsblätte* in 1842, called "Rome and the Chapter of Breslau," in which he criticised severely the conduct of the extreme Romanists with regard to an ecclesiastical appointment. In 1844 Arnoldi, Bishop of Treves, published an announcement to the effect that the "Holy Coat" would be exhibited for the space of six weeks, during which an indulgence would be granted to all who came to see it and paid for its preservation. [TREVES, HOLY COAT OF.] Much indignation was expressed among the Protestants and among the less bigoted Romanists, and Ronge published his *Letter from a Catholic Priest to Bishop Arnoldi,* denouncing the exposition, and

challenging the authenticity of the tale which the Bishop had caused to be published concerning the relic. The article was responded to in all quarters with tokens of sympathy, and a great stir was made among all religious denominations in Germany. Ronge was excommunicated by the Chapter of Breslau in Dec., 1844; and in January, 1845, the German Catholic Church was founded, with Ronge at its head as pastor. Another congregation, which had been formed at Schneidemühl, in Posen, a short time before, headed by Czerski, and calling itself the Christian Apostolic Catholic Church, became united to the German Catholics, and the two met at Easter, 1845, to agree upon a creed and arrange the new organisation. The Nicene Creed was retained, Scripture declared to be the standard of faith, and the celibacy of the clergy, the doctrines of Purgatory, Transubstantiation, and the Seven Sacraments of the Roman Church were rejected. There were strong hopes entertained that a German Reformed National Church would be re-established holding the faith of the Creeds, but rejecting Papal domination. But the hope vanished when it was seen that the Divinity of the Lord Jesus Christ was treated as a doubtful question, though Czerski strove hard to preserve this cardinal doctrine of Christianity. The number of congregations increased rapidly; but they were opposed by Conservative Protestants, who dreaded infidelity more than Papal domination, and by the powers of the State, who feared that an attempt was being made to undermine existing institutions, and especially all religion. They were expelled from Baden as dangerous to the public welfare; and internal discords began to arise, through which the cause gradually declined. By 1858 the number of congregations had diminished by one-half, and in 1850 Ronge himself took refuge in England, and occupied himself with preaching to German exiles in London. The greater part of the societies have been suppressed, and the rest have become absorbed among the Rationalistic sects.

**Rood** [Saxon, *rode*, "a cross"].—This name is sometimes applied to the cross on which Christ died, although when used to signify the relics of the true cross the prefix "holy" is generally added, as Holyrood in Edinburgh. It is more commonly applied to the cross which was formerly erected at the entrance of the chancel in mediæval times. It generally stood in a gallery called the Roodloft, on which was erected a large crucifix or cross, sometimes with figures also of the Virgin Mary and St. John. In England after the Reformation the rood was, as a rule, removed; but there are some still remaining, and where they have been removed many churches have the rood galleries remaining.

**Rosa,** St., was born at Lima, in the kingdom of Peru, in 1586. Her parents were of good family, and rich, until Rosa was about fifteen, when they fell into most distressing poverty. Their daughter devoted herself to them, but they were continually urging her to accept one of her many suitors. She, however, had determined to remain single, and as a sure safeguard against being shaken in her resolution, she took the habit of the Third Order of St. Dominick in 1606. She spent a life of severe fasting, and in remembrance of our Saviour's Passion wore round her head a circlet of silver studded inside with sharp pins. She was possessed of a very vivid and excitable imagination, and was haunted for years by most horrible phantoms and apparitions, all of which she regarded as assaults of the Evil One, but which were no doubt owing to want of due nourishment. After years of suffering from a complication of diseases, she died Aug. 24th, 1617, and was buried in the Dominican convent of Lima. She was canonised by Clement X., who ordered her festival to be kept on Aug. 30th.

**Rosary** [Lat. *rosarium*, "a chaplet of roses"].—A form of prayer recited on beads by the Roman Catholics. It consists of fifteen decades of *Ave Marias*, each preceded by a Paternoster and followed by a Gloria. The rosary is divided into three parts, each of which is called a chaplet or corona. It was instituted to commemorate the fifteen mysteries —five joyful, five sorrowful, and five glorious —of the Virgin Mary. The practice of using beads, etc., is very ancient, having been in use as early as the fifth century; but the rosary was introduced much later. Some say it was instituted by St. Dominic, who learned its use from the Virgin in a vision in 1268.

**Roscellin** or **Roscelin,** was born in the diocese of Soissons in the eleventh century, and educated at Rheims. About 1089 he became Canon of Compiègne, and put forth heretical views of the doctrine of the Trinity—namely, that the three names of the Trinity are the names of three individual substances, as distinct as three angels, and that the unity of the Trinity is a mere verbal expression, implying a unity in power, as there may be among the angels. In 1092 a Council was called at Soissons, at which Roscellin was condemned, and obliged to recant. He fled to England, where he retracted his recantation, and wrote against his principal antagonist, Anselm (who had written *De Fide Trinitatis* against him), accusing him of holding heretical views on the Incarnation. Anselm had lately become Archbishop of Canterbury, and this caused a quarrel between him and the King, but they were reconciled, and Roscellin was forced to return to France. He became Canon of Tours, and shortly after began a controversy with his former disciple, Abelard. The latter had in his early years been a strong partisan of Roscellin, but his views took a more modified form, and greatly resembled

Sabellianism. Roscellin accused him also of other heresies, whereupon Abelard violently attacked his former leader. No account remains of Roscellin's latter years, but he is supposed to have died about 1106. [NOMINALISTS.]

**Rose,** HUGH JAMES [*b.* 1795, *d.* 1838], was born at Little Horsted. His father removed to Uckfield in 1800, where he took pupils, and educated his son till his entry at Trinity College, Cambridge, in 1813. In 1814 he gained the first Bell's scholarship, and in 1817 took his B.A.; the following year he gave up college residence to become private tutor in the family of the Duke of Athol; in the same year he took holy orders. In 1821 he was preferred to the vicarage of Horsham. Here his ministerial labours were greatly blessed; but the work of the parish, added to taking pupils, proved too much for his health, and in 1824 he started on travel through Prussia, Austria, and Italy. While on this journey he collected materials for one of his leading works, *Discourses on the State of the Protestant Religion in Germany.* In 1825, 1826, 1828, and 1830–33, he was Select Preacher at Cambridge, and in 1829 was appointed Christian Advocate under the will of Mr. Hulse. In 1830 he was appointed to the rectory of Hadleigh; but this place suited his tendency to asthma as little as Horsham, and in 1833 he was compelled to exchange that valuable preferment for the livings of Fairsted and Weeley, in Essex, and these again for the small benefice of St. Thomas's, Southwark, which he retained till his death. In 1831 he became the editor of a Church publication, the *British Magazine.* In 1833–4 he delivered some inaugural lectures at the new University of Durham, where he had temporarily accepted the Chair of Divinity—one, entitled *An Apology for the Study of Divinity,* and the second, *The Study of Church History Recommended.* He was the one great representative of Cambridge in the movement which produced the *Tracts for the Times.* In 1836 he succeeded Mr. Otter as Principal of King's College, London. He prepared and delivered (partly by deputy) two courses of Divinity lectures, those in 1836–7 on the *Evidences of Christianity,* and for 1837–8 on *Ecclesiastical History.* His edition of Parkhurst's *Greek Lexicon of the New Testament* turned a fanciful and somewhat unscholarly book into a very valuable one. In the autumn of 1838 he again went abroad in search of health, but died at Florence, Dec. 22nd, 1838. Dr. Newman thus dedicates to him his fourth volume of *Sermons:*—"To the Rev. Hugh James Rose, B.D., Principal of King's College, London, and Domestic Chaplain to the Archbishop of Canterbury, who, when our hearts were failing, bade us stir up the gift that was in us, and betake ourselves to our true mother, this volume is inscribed by his obliged and faithful friend, the author, Nov. 19th, 1838."

**Rosenfelders.**—In the middle of the last century a man who had formerly been a gamekeeper, named Hans Rosenfeld, appeared in Prussia with the announcement that the Gospel was all untrue, for that he was the real Messiah. Incredible as it may seem, he succeeded in getting a goodly following; he averred that Frederick the Great was Satan in human shape, whom he, as the Messiah, was to struggle with and subdue, after which he would cause all the nations of the earth to submit to him, and he would rule over them, assisted by the twenty-four elders mentioned in the Book of Revelation. He lived a grossly immoral life, and at last, in 1782, the King ordered him to be imprisoned for life. At this total collapse of all his schemes, his followers dispersed, and no more was heard of the heresy.

**Rosenmüller,** ERNST FRIEDRICH KARL, a distinguished Biblical critic and Orientalist, was born at Hessberg, in Hildburghausen, 1768, studied at Leipzig, became Professor of Oriental Literature there, and died in 1835. His chief work is *Scholia in Vetus Testamentum,* which, on account of the profound Oriental learning and untiring industry of its author, is one of the most valuable commentaries upon the Old Testament. He also wrote *Handbuch der Biblischen Alterthumskunde,* which he left incomplete; *Institutiones ad Fundamenta Linguæ Arabicæ*; *Analecta Arabica;* and *Das alte und das neue Morgenland, oder Erläuterungen der Heiligen Schrift.*

**Rosicrucians.**—A society formed in Germany at the beginning of the seventeenth century. An anonymous pamphlet published at Cassel, in 1614, asserted that the founder, Rosenkreutz, had lived 200 years before, but that, according to the rules drawn up at the foundation, its existence had up to that time been kept a profound secret. The pamphlet declared the members to be possessed of fabulous scientific knowledge, and to be absolutely exempt from illness or suffering of any sort. Another derivation of their name is from *ros,* "dew," which they held to be the most powerful dissolvent of gold; and *crux,* "cross," which in the chemical style signifies "light," became the figure of the cross, "X," exhibiting at the same time the three letters in the word *lux.* They were alchemists, who sought for the Philosopher's Stone by the intervention of dew and light. In 1622 the society published the following:—"We, deputed by our college, the principal of the brethren of the Rosencrucians, to make our visible and invisible abode in this city, through the grace of the Most High, towards whom are turned the hearts of the just; we teach without books or notes, and speak the languages of the countries wherever we are, to draw men, like ourselves, from the error of death." The whole thing created a great sensation at the time both in England and

on the Continent, some prominent men—as Robert Fludd and Jacob Behmen—defending it boldly, others declaring that it had some hidden purpose in view against Lutheranism, and that this talk about science, etc., was simply to put people off their guard. Gradually the name "Rosicrucian" became a generic term for every species of occult pretension; in general usage the term is specially associated with that branch of the secret art which has to do with the creatures of the elements. [THEOSOPHY.]

**Rosminians** or **Fathers of the Institute of Charity.**—A congregation founded in 1828 by Antonio Rosmini, an Italian philosopher. Their chief aim was to be the practice of the virtue of charity, and their work was to consist in preaching, visiting the sick and prisoners, relieving the poor, missionary-work and education, and praying for the dead. Their first house was at Monte Calvario, near Domo d'Ossola, and within a few years they established branch institutions at Trent, Verona, and Bath. The congregation was approved by Pope Gregory XVI. in 1838, and in the following year its members took the vows required by the rule, and Rosmini was made Superior-General of the Institute for life. Some of his philosophical works were condemned in 1850 by the Congregation of the Index, but the whole collection was subsequently examined, and pronounced undeserving of censure from a theological point of view. Some years after Rosmini's death, a house at Stresa belonging to the Order, and occupied by the founder during the later years of his life, was confiscated by the Piedmontese Government. Nine houses belonging to the Institute are in existence in England and Wales.

**Rothe,** RICHARD [*b.* at Posen, 1799; *d.* at Heidelberg, 1867], German theologian, was educated at Breslau, and studied theology at Heidelberg, Berlin, and Wittenberg. At Berlin he became acquainted with the leaders of the Pietists, and he was an early friend of Tholuck, Müller, and Olshausen. In 1823 he was appointed Chaplain to the Prussian Embassy at Rome: and he there became intimate with the Chevalier de Bunsen, who had much influence on his later theology. In 1828 Rothe became Director of the Theological Seminary at Wittenberg, and then Professor and Seminary Director at Heidelberg, where he remained till the close of his life, with the exception of two years spent at Bonn as Lecturer, in which post he succeeded Dr. Nitzsch. Though remarkable for his modesty and retiring disposition, Rothe exercised a widespread influence among his pupils and contemporaries, and his books hold a foremost place in speculative theological literature. His chief works are: *Anfänge der christlichen Kirche und ihrer Verfassung*, published in 1837, and *Theologische Ethik* [1845–8]. The first is a comprehensive history of the growth of the Christian Church from the Apostolic age to the time of St. Augustine, in which Rothe (himself a Protestant) proves that the tendency of the early Church was towards Romanism, especially in the Nicene age, which the Oxford School represented as the type of primitive Catholicity. The *Theologische Ethik* is divided into three parts—the doctrine of the good, the doctrine of virtue, and the doctrine of duties. Rothe professes to be a theolosopher rather than a philosopher, and disclaims the following of any philosophy. He defines piety as the consciousness of God in the soul, which to a pious man overmasters, for the time, all self-consciousness—self-consciousness only grows by degrees out of the primary all-absorbing feeling. He says, "God is as immediately certain to me as myself, because I cannot feel or conceive of the consciousness or the thought of myself in any other way than as immediately connected with the feeling and the thought of God; God is to me the absolutely and immediately certain, and I become first truly certain of myself by means of my certainty of God." He believes that the Church is destined to permeate all human life with religion, and that when this is accomplished she will become absorbed in the State. With regard to his creed, Rothe was a Protestant as far as he attached himself to any established form of orthodoxy; he regarded the Bible as the unchangeable standard of theology, but said that to him theology was a simple faith in Christ, the "sunrise in history, which alone sheds light over all the objects that fall under our observation."

**Roundheads.**—A name given to the Puritans, because they wore their hair cropped close to their heads, in contradistinction to the Cavaliers, who wore long lovelocks.

**Rousseau,** JEAN JACQUES, French philosophical writer [*b.* at Geneva, June 28th, 1712; *d.* at Ermenonville, near Paris, June 3rd, 1778], was the son of a watchmaker. His mother died in his infancy, and he was brought up by his aunt. In 1722 he was sent to a school at Bossey, where he remained for two years. He was then sent to a notary's office, but dismissed for inaptness and inaccuracy. He was next apprenticed to an engraver, M. Ducommun, a rough and violent man, under whom Rousseau contracted many wicked habits. He at length escaped in 1728, and journeyed to Confignon, near Geneva, where he was hospitably received by the priest, who was ever on the look-out for one whom he might convert. He was confided to the care of Madame de Warens, a lady living at Annecy, and placed in the monastery of the catechumens at Turin, where he abjured Protestantism simply, as he wrote afterwards in his *Confessions*, because he could not bear the idea of returning to Geneva, and

saw no other way out of his destitute condition. As he refused to take orders, he was dismissed from the establishment, and wandered about Turin for some time, and then became foot-boy in a house, whence he was dismissed for stealing. And after six weeks he gained another situation, where he was treated with great consideration, but, on a visit from an old comrade of Geneva, grew so lazy that he was again turned upon his own resources. In 1729 he returned to Annecy, and threw himself on the charity of his former patroness, Madame de Warens. He was sent to a seminary to learn Latin enough to become a priest, but was dismissed as deficient in intellectual faculty. He next tried music, and wandered about France and Switzerland till 1732, when he returned to Madame de Warens, who was now living at Chambéry. For the next eight years he lived a desultory life, chiefly as the lover of Madame de Warens. In April, 1740, he went to Lyons as tutor, and thence to Paris, where he remained till, in 1743, he gained the post of secretary to the Count of Montaigu, French Ambassador at Venice. However, they quarrelled, and Rousseau returned to Paris towards the end of 1744, and in the beginning of the next year became acquainted with Thérèse Le Vasseur, a kitchenmaid, with whom he lived for the rest of his life. He gained his bread as secretary to M. Dupin, fermier-général, and also wrote music for the stage which he did not sell. All his five children were sent at their birth to the foundling hospital. In 1749 the Academy of Dijon proposed, as a theme for a prize essay, "Has the restoration of the sciences contributed to purify or to corrupt manners?" Rousseau immediately determined to write on the negative side and gained the prize, this being his first literary work. Three years afterwards the same Academy propounded the question, "What is the origin of inequality among men, and is it authorised by the natural law?" He again competed, and though he did not gain the prize, his essay was more powerful than the former one. In 1754 he revisited Geneva, and there re-embraced the Protestant faith. Rousseau had become acquainted with Madame d'Epinay, who in 1756 invited him to reside at her country seat—the Hermitage; there he met with Diderot, d'Alembert, and Condillac, who engaged him to write in the *Encyclopédie*. [Encyclopædists.] Here he began his novel, *La Nouvelle Héloïse*. In 1757 he quarrelled with Grimm, Diderot, and, in fact, almost all his friends, and in December moved to Montmorency. Here he completed his novel, which was published in 1760. He at first greatly enjoyed his life at Montmorency, but his health broke down, and in 1761 he was several times inclined to commit suicide. The appearance of *Le Contrat Social* and *Emile* in 1762 caused a great sensation. They were condemned by Parliament, and the author had to fly for his life. He went to Yverdun, in the canton of Berne, in Switzerland; but the Senate of Berne ordered him to leave the canton, and he removed to Motiers, in Neuchâtel, then a part of the dominions of the King of Prussia. But persecution followed him here, and in 1765 he moved to the island of St. Peter, in the lake of Bienne, and, being again driven away, came in Jan., 1766, to England, with Hume. He resided at Wootton, near Ashbourne, in the Peak. Here, during the autumn and winter of 1766, he wrote the first part of his *Confessions*. He quarrelled with Hume, and worked himself up into the delusion that the English nation had formed a plot against him, and at last fled, arriving in France in May, 1767. He lived for a year at Trye, near Gisors, still believing that all were against him, then stayed at Bourgoin and Monquin, and finally reappeared in Paris in July, 1770. He lived by copying music, by which he gained only £60 a year. Thérèse's health and his own were declining, and in 1778 M. Girardin prevailed upon him to come and live at Ermenonville, an estate about twenty miles from Paris, where he suddenly died July 2nd, 1778. It is said that he committed suicide, but the doctors said that he died of apoplexy, and it has never been decided. He was buried on an island in the midst of a lake in the park, and sixteen years after his remains were removed to the Panthéon at Paris.

Rousseau's principal works were the *Discourses*, *The New Héloïse*, *The Social Contract*, *Emilius*, and his *Confessions*. These discourses, which were the answers to the problems started by the Dijon Academy, made his reputation. They were the first signs of reaction against Montesquieu's historic method of inquiring into society. The first was an elaboration of the truth that virtue without science is better than science without virtue. It was wholly one-sided, admitting none of the conveniences, alleviations of suffering, or increase of mental stature which knowledge has brought. Rousseau said that his object in writing *La Nouvelle Héloïse* was to reconcile the two opposing parties—the devout and the rationalistic—but his design is not perceptible. It contained very democratic ideas, tending to bring the manners of the great into contempt by the presentation of the happiness of a simple life. Its chief defect is, that feeling is raised into the highest place instead of being put into an equal place with understanding.

*The Social Contract* is a denial of human perfectibility. In it Rousseau renounced his views which appeared in the *Discourses*. Its central conception is the doctrine of the sovereignty of the people, which he had borrowed from Locke. He also held that the instant the Government usurps the sovereignty, the social treaty is broken, and the citizens

are restored to their natural liberty, and are not obliged to obey. This book kindled the revolutionary fire both in France and Germany. *Emilius, or Education*, had a great effect on the religion of France. It is full of Rousseau's deism, and brought about a reaction from the materialism and atheism of the time. Rousseau held that the three first precepts that ought to be instilled into the mind of a child are—a respect for truth; a deep feeling for things of the spirit—a sense of awe, mystery, and sublimity—that he was not to hear the name of a God or Supreme Spirit till his reason had ripened; and a love of justice.

His *Confessions*, which he had not intended to appear before 1800, but which were published surreptitiously in 1785, contain a full account of his whole life, with all the minutest details. He is very candid about his faults, but seems at the same time to be almost proud of some of them.

**Routh,** Martin Joseph, D.D. [*b.* at South Elmham, in Suffolk, Sept., 1755; *d.* at Tylehurst, near Reading, Dec., 1854]. He matriculated in 1770 at Queen's College, Oxford, entered the College of St. Mary Magdalen in the following year, was elected a Fellow in 1776, and took the degree of M.A. He was appointed to the office of College Librarian in 1781, became Senior Proctor of the University and Junior Dean of Arts, and was elected President of Magdalen College in 1791. He became Rector of Tylehurst in 1810, and held it, with his Presidency, till his death, employing his time in literary work, which he continued till within the last years of his life. In 1784 he edited *Platonis Enthydemus et Gorgias*, with notes; in 1814–15 he published three volumes of *Reliquiæ Sacræ*, and in 1832 *Scriptorum Ecclesiasticorum Opuscula*. Two more volumes of the *Reliquiæ Sacræ* were added in 1846–8, and he published two editions of Bishop Burnet's *History of His Own Times*.

**Rubrics.**—Directions in the Prayer Book as to the manner in which the parts of the service are to be performed; from the Latin *ruber*, "red," because they were formerly written in red ink to distinguish them from the service, which was printed in different type and in black ink. The first service books of the Church seem not to have had any rubrics, but the directions were contained in other books. The first to combine the two seems to have been Burchard, Master of Ceremonies under Innocent VIII., and Alexander VI., whose Pontifical containing the ceremonies and words of the Mass was printed at Rome in 1485.

**Rufina and Secunda,** Saints. — Daughters of a nobleman of the first rank in Rome. They were betrothed to two brothers, and would most likely have married them, but when, in the year 257, Valerian raised a persecution in Rome, the brothers renounced their faith in order to save their property. Rufina and Secunda, not feeling sure that they would have strength of mind to resist the persuasions of their friends, left the town secretly. Armentarius and Verinus were so angry when they found their betrothed had escaped, that they informed against them. The sisters were brought before the Governor, Junius Donatus, and by his direction were beheaded in a wood near Rome. A church was built in the fourth century on the place of their martyrdom, but it was destroyed some years later during an invasion of barbarians. The relics of the sisters were removed to the Church of St. John Lateran at Rome. The 10th of July is dedicated to their memory.

**Rufinus,** Tyrannius, Presbyter of Aquileia [*b.* at Aquileia about the middle of the fourth century; *d.* in Sicily, 410]. He was educated at a monastery in Aquileia, and there became acquainted with St. Jerome, who mentions him as one of the most promising students. Rufinus was baptised about 370, and went soon afterwards to Egypt to visit some of the famous hermits living in the deserts; he spent six years in Egypt, and during this time received a letter from St. Jerome full of tenderness and commendation. In 378 he went to Jerusalem, and built a cell upon the Mount of Olives, in which he lived for nearly twenty years. He is famous on account of his Latin translation of Origen and other Greek writers, his commentaries on Hosea, Joel, and Amos, and his bitter contest with St. Jerome; this was caused by the latter's disapproval of his translation of Origen's *De Principiis*, and, though at one time they became reconciled, the contest broke out afresh when Rufinus returned to Rome in 397. He lived for some time before his death at Aquileia; but was cited to appear before Anastasius, Bishop of Rome, and, failing to do so, his writings were condemned, and he was degraded from the rank of Presbyter. He retired to Sicily, and died there. He translated the *Ecclesiastical History* of Eusebius, and continued it to the death of Theodosius. He also translated the *Orations* of St. Gregory Nazianzen, and the *Rules* of St. Basil. His translations are paraphrases rather than literal versions.

**Ruinart,** Thierry.—A Benedictine monk of the Congregation of St. Maur [*b.* at Rheims, 1657; *d.* at the Monastery of Hautvilliers, near that city, 1709]. He entered the Congregation of St. Maur in 1674, and went in 1682 to St. Germain-des-Prés, where he became the pupil of Mabillon, and worked with him upon the last volumes of the history of the Order of St. Benedict. His chief works were *Acta Primorum Martyrum*; and *Historia Persecutionis Vandalicæ*, which some believe to have been the work of an African

Bishop, edited by Ruinart ; and he edited the works of Gregory of Tours.

**Rural Deans.**—Ecclesiastical officers who are supposed to superintend the clergy within their district, to see that their churches and houses are in proper repair, to discuss with them the leading church topics of the day, and to report the result to the bishop. They are of older origin in the English Church than in any other, and are mentioned in the laws of Edward the Confessor as the *decanus episcopi*, or bishop's dean. They were unknown in Italy, but existed in Belgium and France, and are still to be found in Austria. Till recently the division into rural deaneries was merely geographical, as no rural deans were appointed since the Reformation until about forty years ago. The former office of the rural dean, as shown in the oath which was administered to them on taking office, was to inspect the lives and manners of the clergy and people within their district, and to report the same to the bishop ; and in order that they might carry this out they were allowed to convene rural chapters which consisted of all the instituted clergy, or their curates as proxies, and the rural dean as president. These Chapters continued till Otho, the Pope's Legate in Edward I.'s reign, required the archdeacons to be present at them, and, they being superior to the rural deans, virtually took the presidency out of their hands. From this time the power of the rural deans became less. At the Reformation it was proposed to give them certain legal powers, but nothing was done. At the Synod of Convocation held in London, April 3rd, 1571, it was ordered that "the archdeacon, when he hath finished his visitation, shall signify to the bishop what clergy he hath found in every deanery so well endowed with learning and judgment as to be worthy to instruct the people in sermons, and to rule and preside over others ; out of these the bishop may choose such as he will have to be rural deans." But the office was not much used till about forty years ago, when the deans were revived to help the archdeacons in their work. The office was of ancient date also in France and Germany, but in Italy the smallness of the dioceses rendered deans unnecessary, and they were not introduced there till the sixteenth century by St. Carlo Borromeo.

**Rush Bearing.**—An ancient English custom of carrying rushes to the churches on the day of each village Wake, and strewing them there. It prevailed chiefly in the north of England among the lakes, and in Cheshire.

**Russian Church,** The.—The Russians claim to have been converted to Christianity by the Apostle Andrew, but it has been conclusively proved that the conversion did not take place till the ninth century. The State Church of Russia is a branch of the Greek or Eastern Church. In the year 955 Olga, widow of the Grand Prince Igor, went to Constantinople to receive baptism at the hands of the Patriarch. An account of the progress of Christianity in Russia will be found under Olga, St., and her grandson, Vladimir. Vladimir died in 1015, and his son, Yaroslav, caused the Scriptures to be translated into Slavonian, founded an archbishopric at Kieff, and by getting Greek priests to settle in his country sought to render his Church independent of the Patriarch of Constantinople ; but in this he did not succeed, and for six centuries it remained attached to the Greek Church. After the seizure of Constantinople by the Turks in 1453, the Russian bishops elected their own metropolitans without the sanction of Greek patriarchs, and in 1551 a Synod held at Moscow framed a code of ecclesiastical laws for the government of the Church. These laws were called *Stoglav*, or a hundred chapters. In the reign of the Czar Theodore the Greeks consented to the consecration, in 1588, of an independent patriarch of Moscow. The most important of these patriarchs was Nikon [1652–7]. In 1642 a catechism was composed in the Russian language by Peter Mogilas to check the growing tendency of the Russo-Greeks to conform to Rome, and Nikon did much to correct the errors which still remained in the Slavonic version of the Scriptures and in the service books. These changes in the liturgy caused great commotion in the Church, and in 1666 a large number separated themselves from the rest, and were called *Raseolniks*, from *raskol*, "cleft," to signify schism or dissent. They, however, call themselves *Starovertzi*, or the "Old Believers." Peter the Great, in 1700, on the death of the tenth Patriarch, Adrian, ordered that for the future the Russian Church should be governed by a synod consisting of a certain number of bishops, several presbyters, and an imperial procurator. Accordingly, in 1723, the Most Holy Synod was established at Moscow. It has now been removed to St. Petersburg. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members : the procurator, seven secretaries, and some clerks. It decides on all matters of faith, and superintends the administration of the dioceses. The law of the land with regard to religion is as follows : "The ruling faith in the Russian Empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and Pagans ; so that all people living in Russia may worship God according to the laws and faith of their ancestors." In some respects the Russian creed resembles that of the Latin, but yet it differs in a few very important

particulars, notably that of the doctrine of the Trinity. The Russians deny the double Procession of the Holy Ghost. [Filioque Controversy.] The worship of the Virgin is not so common as in Italy or Spain, but the invocation of the Saints is quite as usual. The laity communicate in both kinds with the priest, but with this difference, that while he partakes of each separately, the laity receive the bread soaked in the wine. The Russians take their fundamental doctrines from the Bible and the first of the seven General Councils of the Church. The number of Sacraments recognised by them is seven, namely, Baptism, Chrism, the Eucharist, Orders, Confession, Matrimony, and the Unction of the Sick. In the latter there is again a difference from the Roman Catholic idea of the same service. In the former unction is administered only at the certain approach of death, whereas in Russia prayers are added for the recovery of the patient. There are three orders of clergy: bishops, priests, and deacons, but numerous sub-divisions exist in each order. It will suffice if we mention those of the bishops, which are three in number: First, the metropolitans, of which there are only three in Russia; second, the archbishops; third, the bishops. The lower clergy are paid by the State, and although their incomes are for the most part very small, they manage, by total exemption from taxation, to live. They are forbidden to marry after their ordination, but there is no law against their keeping their wives if they should have been married while still laymen. The number of members of this Church is said to be as great as 64,000,000, of which 15,000,000 are sectarian dissenters. The ritual of the service is elaborate in the extreme; a description of a festival service has been published in Dr. Pinkerton's account of his visit to Russia. Great superstition prevails, especially amongst the lower classes, and this is fostered by the priests. Image worship, or, to speak more correctly, picture worship, is a great feature of the religion of the people, many thinking it utterly impossible to say a prayer unless they have a picture either of the Saviour or of the Virgin before them. A few years ago a book written by the late Mr. William Palmer was published, with a preface by Cardinal Newman. The author not only fully describes what he saw in Russia, but freely gives his views and impressions received while on a visit to the country. He went with the idea that it would be possible in time to unite the Russian and Anglican Churches, a union very much desired by many Russians; but returned with the conviction that with such an utter dissimilarity of opinion on many vital matters, such a union was quite impracticable.

**Rutherfurd,** Samuel, a Covenanter, celebrated for his piety and learning, was born at Nisbet, in Roxburghshire, about 1600, and educated at Edinburgh University. In 1627 he was appointed minister of Anworth, where he worked unceasingly among his people. In 1636 he was banished for preaching against the Articles of Perth, and went to Aberdeen, but returned to his charge on the overthrow of Episcopacy in 1638. In the next year he became Professor of Divinity at St. Andrews, and in 1643 came to London as one of the Scotch Commissioners to the Westminster Assembly. He did so much for the cause of Presbyterianism, that Milton wrote against him in *The New Forces of Conscience under the Long Parliament*. At the Restoration Rutherfurd was in great disfavour. The *Lex Rex*, a book which he had published in 1644, was burnt before his windows, and he was summoned before Parliament; but he died March 20th, 1661, before the time appointed for his appearance.

Among Rutherfurd's works are *The Due Right of Presbytery* [1644], *The Trial and Triumph of Faith* [1645], *The Divine Right of Church Government* [1646], *The Covenant of Life* [1655], *Civil Policy* [1657], and *Life of Grace* [1659].

# S

**Sabaites.** [Sabas, St.]

**Sabaoth.** — A Hebrew word, meaning "hosts" or "armies." It occurs in the fifth verse of the Te Deum, "Holy, holy, holy, Lord God of Sabaoth." Some doubt has been expressed as to the reference; the general opinion is that the angels or angelic hosts are meant, or the stars, which are often spoken of as the host of heaven. One critic believes that it means the hosts of Israel, and others that it is a general reference to all created things.

**Sabas,** St., Abbot, was born at Mutalasca, in Cappadocia, in 439. At a very early age he entered the monastery at Flavinia, not far from his native town. After living here ten years, he went to Palestine, and, taking St. Euthymius as his model, began adopting this Saint's custom of living in a cell quite alone, far away from all his fellow-men. But Euthymius, thinking this too severe a trial for a young man, advised him to take a cell near Jerusalem, which formed one of a sort of cluster of hermitages. After the death of Euthymius, the discipline of the monastery was relaxed, and Sabas went to a desert, where he remained four years without speaking to a single soul. At the end of that time, having had several applications from different men to be allowed to share his solitude, he agreed to form a small *laura*. He had never been admitted into priest's orders, and as the want of a priest was severely felt in the community, he was ordained by Sallust,

Bishop of Jerusalem, in 484, and made head of his monks, who were called, after him, Sabaites. His rule of discipline was so rigorous that his monks rebelled, and on the death of Sallust lodged complaints of their superior with his successor Elias. Sabas fled to the desert, but when Elias was firmly enthroned at Jerusalem he sent a message to him that he was to resume his work as before. At first the monks disputed every command he gave, threw down the buildings which he had raised, and some of them left again. But Sabas, by constant patience and sympathy, even when their conduct was at its worst, at last gained them all to perfect submission. At the end of his life he was sent by Elias on a difficult errand. The Emperor Anastasius had banished several Catholic bishops, and supported the Eutychian heresy, and Sabas, at the age of seventy, was sent to try to restore peace to the Church. The Emperor treated him with honour, and at his request promised not to molest Elias. Soon after his return he fell ill, and died Dec. 5th, 531. He founded several monasteries, amongst them one on the shores of the Dead Sea.

**Sabbatarian.**—This word has been used in several senses in ecclesiastical history. [1] In the sixteenth century it was applied to the "Seventh Day Baptists," who, alleging that the Church had departed from Apostolic order, insisted that the observance of the seventh day is binding upon Christians, and that the substitution of the first day was a corrupt innovation of the second century. On this opinion the Seventh Day Baptists were organised, and in the beginning of the seventeenth century there were eleven congregations of them. They still barely exist in England; in the United States there are about 9,000. [2] The word is now commonly applied by way of reproach to those who oppose any relaxation of the law as regards the opening of museums and picture-galleries on the Sunday, and who hold that it is the duty of Christians and of the State, on behalf of religion and morality, to vigorously oppose any secularisation of the Lord's Day.

**Sabbath.** — A Hebrew word meaning "rest." The seventh day of the week, on which it is commanded by the Law of Moses that man should rest from labour, in commemoration of God's rest on the seventh day after the creation of the world. It is also a memorial of the release of the Israelites from Egyptian bondage.

The question whether the Sabbath is to be regarded as a mere Jewish ordinance, and, therefore, no more a matter of universal obligation than the sacrifices or other requirements of the Mosaic code, is one which is very earnestly discussed in the present day. On one side it is asserted that Sabbath observance does not rest merely on the Fourth Commandment, but was pre-Mosaic and was observed by the Apostles. To support the pre-Mosaic view reference is made to Gen. ii. 3; iv. 3; xxix. 27. To this, reply has been made that none of these verses speak of command, but merely state fact. The Sabbath is not mentioned in the Book of Genesis, yet, in contrast with this fact, there are strict commands concerning the Tree of Knowledge and the institution of marriage. It is also argued that if the Sabbath had been pre-Mosaic it must have been applicable universally; yet the heathen are nowhere rebuked for non-observance, while the chosen people have the most stringent commands on the subject. In fact, the Sabbath is made a distinguishing mark between the chosen people and the rest of the world [Exodus xxxi. 13 and Ezekiel xx. 12]. And this, it is maintained, was the view of the early Fathers. Justin Martyr speaks of "the patriarchs justified before God without keeping the Sabbath." "From Abraham was the circumcision, from Moses the Sabbath." Irenæus: "Abraham without circumcision, and without Sabbaths, believed in God." Tertullian: "They must show that Adam and Abel were circumcised and kept the Sabbath." Of the Sabbath during the period of the Judges we know absolutely nothing; no mention is made of it in the Books of Joshua, Judges, Ruth, or Samuel. The Prophets, however, apparently seeing that it must degenerate into a mere day of idleness, seized upon it, and devoted it to the religious improvement of the people [compare Psalms lxxxi. and xcii.]. Only ten times is it mentioned in the Historical Books. In two of these passages it is desecrated by the dethronement of Athaliah [2 Kings xi. 5; 2 Chron. xxiii. 4], a marked contrast to the continued insistance on its observance by the Prophets. From the Captivity the Jews seem never to have incurred the charge of disregarding the Sabbath; nay, in a mistaken spirit, they allowed themselves to be slaughtered to the number of one thousand rather than resist on the Sabbath [1 Mac. ii. 34]. Hereafter they decreed it should be lawful to resist, but not to initiate an attack. This seems the first example of minute distinctions which the Rabbis afterwards put forth—such as, one man might carry a loaf, but two might not carry it between them; a man with the toothache might not rinse his mouth with vinegar, but he might use it for alleviating the pain if he swallowed it. How opposed to the spirit of the Law these additions were, is shown by our Lord's observance of the Sabbath; for, as He came to fulfil the whole Law, we cannot doubt that He kept the Sabbath as God intended it to be kept. Had the opponents of Christ examined their Pentateuch with a candid mind, they would have seen that, as the Sabbath, a day of rest and freedom from servile work, was their distinguishing mark, so they must, above all

other nations, be distinguished by their kind and tender treatment of dependants.

There have been some who, taking the strictest views of Sabbath observance, have held that the observance of the seventh day is still binding; such are the Seventh-day Baptists. And others who do not go this length maintain that the substitution of the first for the seventh day being made, the obligation to observe that day as the Sabbath strictly remains as before. Some hold that the substitution, though not mentioned in the New Testament, must have been by our Lord's command; others, that the day is fixed by Apostolical precedent, and that its manner of observance is a matter of ecclesiastical authority.

In the New Testament there are six distinct notices which relate to "the first day of the week." On that day our Lord rose from the dead, and He appeared to His disciples on the same day five times. After eight days, that is, on the first day of the week, He appeared to the eleven when assembled together [John xx.]. The Pentecostal Feast that year fell on the first day of the week, and on that day the Holy Ghost was given. In Acts xx. 7 the disciples come together on the first day of the week to break bread. In 1 Cor. xvi. 2, St. Paul bids the Corinthians lay by for the poor on the first day of the week. It is matter of dispute whether by the Lord's Day in Rev. i. 10 is meant the first day of the week or Easter Sunday, or the Jewish Sabbath. These passages seem enough to show, to any reasonable thinker, that the Apostles *observed* this day. But there is no mention of cessation from labour, nor of any connection with the Sabbath, nor is the observance required of the Gentiles under the decrees of the Council of Jerusalem.

The ante-Nicene Fathers are unanimous as to the weekly observance of the day. Thus in the Epistle of Barnabas: "We celebrate the eighth day with joy, on which Jesus rose from the dead." Justin Martyr speaks of Christians assembling on "the day called the day of the Sun." Ignatius writes: "No longer observing Sabbaths, we keep the Lord's Day." Irenæus is the first who speaks of cessation from labour. He says that reaping and gathering into barns is forbidden on that day. Tertullian too says [A.D. 202]: "On the Lord's day of resurrection we ought to abstain from all habit and labour of anxiety, putting off even our business, lest we give place to the devil." But he also calls it a day "on which we allow ourselves to be joyous." The edict of Constantine, in 321, decreed that all business and employment, except agriculture, should cease on "the honoured day of the Sun." The Emperor Leo, in 469, included agriculture in this prohibition.

During the Middle Ages Sunday was observed as a holy day, and it is curious that from the Waldenses and the Lollards came objections that this was an infringement of Christian liberty. The same line was taken by the great Reformers. Tyndall declared that no holy day was needed if the people could be taught without it. Luther repudiated the obligation so long as it rested on the Fourth Commandment: "If it be set upon a Jewish foundation, then I bid you work, ride, dance on it." Calvin used to play at bowls on the Sunday. The consequence was that a gross and open disregard of the day spread itself throughout Europe. So it was in England also. Even the itinerant preachers sent out by Archbishop Parker betook themselves, after the German fashion, to "tabling, carding, shooting, and bowling." At Kenilworth dancing took place on Sundays. Then those who could not assert the authority of the Church to make holy days, fell back on the Fourth Commandment. It was genuine reverence for religion which led the Puritans to call for greater strictness. The *Book of Sports*, published in 1618, it should be remembered, in behalf of James I., was not intended as a secularisation of the Lord's Day, but a check upon that. No one was allowed to join in the games but those who had previously attended the Church service. But the licence gave offence, and Archbishop Abbot refused to have it read. The whole subject was bound up with that of Puritan strictness, and the Pilgrim Fathers forbade travelling, cooking, shaving, making beds on the Sabbath. It was part of King James's legislation which fined a man for not going to church on Sunday, and there are many old statutes tending in the same direction which have fallen into disuse. The writer of an interesting article in the *Guardian* of Dec. 2nd, 1885, points out that the first statute of the reign of Charles I. was directed against meetings of people out of their own parishes "for any sports or pastimes, or any bear-baiting, bull-baiting, interludes," etc. In 1627 carriers were forbidden to travel on the Lord's Day under a penalty of 20s., and butchers were forbidden under a penalty of 6s. 8d. to sell meat. But the law known as the Lord's Day Act was passed in 1676, and forbade every tradesman, artificer, workman, or labourer, to exercise any work of their ordinary calling, works of necessity or charity alone excepted. The fine was, and still remains, on the Statute Book as 5s. for each offence. The interpretation of this law by the judges has produced some anomalies. "It was quickly noticed that the work to be punished was work done in the exercise of a man's ordinary calling. So a horse may be sold on a Sunday, but if it is sold by a horse-dealer the bargain cannot legally be enforced, and, strictly speaking, the horse-dealer may be fined. A farmer is not liable for making hay on a Sunday, but, strange as it may seem, his labourers may be punished for the same act." The Lord's Day Act has been modified by an Act of 1871, which provides that no prosecution can be instituted except by or with the consent in

writing of the chief officer of police of the police district in which the offence is committed, or with the consent in writing of two justices of the peace or a stipendiary magistrate having jurisdiction in the place. Another Sunday Act was due to Bishop Porteus. It forbids the opening of any place for entertainment, amusement, or public debating to which persons are admitted by the payment of money or by tickets sold for money. The keeper of such a place is liable to a fine of £200, the chairman of the meeting to £100, and every doorkeeper £50. Religious meetings of any sort are protected. A good deal of litigation followed the opening of the Brighton Aquarium on Sundays. This was clearly within the meaning of the Act. The company adopted several plans to get rid of their liability, but were convicted. The Home Secretary, however, remitted the penalty, on the understanding that no special attractions were to be provided which would necessitate putting on extra hands. [Lord's Day.]

In further considering the subject in relation to present-day questions, it ought to be pointed out that it is by no means an alternative, as is so often represented, between one or the other of the more extreme views; and it is the more important to urge this, because it will have been already evident that the extreme view is one exceedingly difficult to maintain from a Christian standpoint. Even the Jewish Sabbath was to be predominantly a period of *rest*—a welcome interlude in the toil of life. The command itself is emphatic in its merciful detail—"that thy man-servant and thy maid-servant may rest as well as thou,"—and this is further pointed by the admonition, "thou shalt remember that thou wast a servant in the land of Egypt." But there was nothing austere in this: innocent feasting was usual amongst the Jews; and our Lord Himself attended a feast on that day. The main command was that a man should *rest*, himself, from his customary toil, and take care to give all his servants and dependants a rest also. Even this Jewish Sabbath was "made for man, and not man for the Sabbath," and the degree to which man had been already subordinated and enslaved to it, was due to Pharisaic glosses, and to attempts at the manufacture of a quite new and Pharisaic sort of righteousness, unknown to the original Divine law.

Now, in the first place, the securing of such an object as this is fully within the right and the province of a civil Legislature, apart from any religious question at all. Of this a singular proof was afforded during the French Revolution, when the Lord's Day was "abolished" by public edict. It was soon found that the human frame could not bear with impunity an unbroken round of daily toil. The people *suffered* from it. And accordingly a periodical rest on every tenth day was decreed—called for by sheer physical necessity under the stress of modern life. A vast amount of experience has shown beyond doubt, and every man's own experience confirms it, that the nightly sleep alone is not sufficient to repair the exhausted energies of the human frame when subjected to steady toil of any kind. Every one knows how different is the feeling on Saturday evening to that experienced on Monday morning, after the day's rest. To secure such benefits was the right of even an anti-Christian Legislature; and in a professedly Christian country, manifestly there is but one day to be chosen for such purposes, and possible to be so guarded.

Christians themselves, again, have the express command to "forsake not the assembling of themselves together;" and this command, much more when aided by the unbroken usage of the Church, will ensure some kind of stated religious services. On no other day is there the quiet and the same opportunity, apart from the cardinal event which is by them commemorated, and ever borne in mind. Now it will be obvious that, so long as the Legislature faithfully guards the right of a people to rest and leisure, and the Church does her duty in turning such opportunities to account, the essentials for a true and reasonable observance of the Lord's Day Sabbath-rest are present. The amount and kind of religious observance must obviously depend in any case upon the individual conscience; and if it is grossly neglected as a whole, it can only be because the Church herself has, for the time being, neglected her duty, or lost her power, or ceased, at all events, to "draw" men to the worship of her Lord.

As to how far the Legislature should go, such matters of detail must always be left for time and circumstance; but it should never be lost sight of that the true basis of law on this, as on other subjects, should always be the protection of individual rights, rather than the restriction of any purely individual liberty. The true province of the law is to preserve, as far as possible, the Sabbath-rest for all under its care, not to dictate either directly or by implication how each individual should employ it. The thoughtful Christian will ever seek to remember how often—how continuously in fact—his own Lord was Himself traduced as a Sabbath-breaker, and will seek to temper his own judgments thereby. And, on the other hand, those who conscientiously seek to give to their poorer neighbours greater facilities on this day for some study and contemplation of the wonderful works of God, should see to it that this may be done by such efforts as may place no further burden upon already overworked public servants, who now enjoy their day of rest, and who ought not to have it taken from them. How to secure the fulfilment of this, the really fundamental idea of the Sabbath,

amidst the multifarious and complicated engagements of modern life—to servants especially, and most of all to public servants—seems really the most pressing problem connected with the Christian Sabbath at the present day.

**Sabbatians.**—A sect of the NOVATIANS [q.v.]. They took their name from Sabbatius, a presbyter ordained by Marcian, who attempted to bring some Jewish rites into the Church. The Sabbatians were among the heretics condemned by the Council of Constantinople in 381.

**Sabbatum Magnum** [" the great Sabbath"].—A name given to Easter Eve, and formerly observed as the most solemn fast in the whole year, not excepting Good Friday. A vigil was kept throughout the night till cockcrow, the supposed time of the Resurrection, and the early Christians used to assemble at this time for prayer and reading the Scriptures. It was also customary to baptise catechumens on this day, that they might be admitted to the Easter Communion; and those who had been excommunicated, and had done penance, were re-admitted to all the privileges of the Church.

**Sabeans.** [MENDÆANS.]

**Sabellius** was the author of the Sabellian heresy. Very little is known of his history. He was born at Ptolemais, in Libya, early in the third century, and afterwards became, perhaps, the bishop of that city. He owed some of his heretical views to Noëtus of Smyrna, whose disciple he was, and began to publish his errors about A.D. 260. They did not die out till the fifth century.

Sabellius denied the doctrine of the Trinity, maintaining that God is Unipersonal, and that the names Father, Son, and Holy Ghost merely designate the same person in different capacities. As the Father, God created the world; as the Son, He redeemed it; as the Holy Ghost, He sanctifies the elect. These three, he said, are no more different persons than the body, soul, and spirit of man are three persons. A deduction from this view is that the Father suffered on the Cross, hence the Sabellians are often included among the PATRIPASSIANS [q.v.]. Later, the Sabellians became divided, and one section—the Low Sabellians—held that Jesus Christ was not Divine, but that an "energy" or emanation from God dwelt in Him. They all accepted the Scriptures, but acknowledged also some apocryphal books, the chief of which was *The Gospel to the Egyptians*.

Sabellianism was the cause of the introduction of the word *person* in describing the orthodox doctrine of the Trinity. The word had not been used before in that connection.

**Sabinus,** ST.—Very little is known of the life of this saint, except that he was martyred under the persecution of Maximian in 303. He was Bishop of Assisium, and was arrested with others, and kept in prison till the arrival of the Governor, Venustianus, who ordered that both of Sabinus's hands should be cut off, and that his two deacons—Marcellus and Exuperantius—should be beaten with clubs and torn with iron nails. Venustianus was later converted to Christianity, and was immediately expelled from his office. Under the rule of his successor, Lucius, Sabinus was cruelly put to death at Spoleto. His festival is kept on Dec. 30th.

**Sacerdotalism** [from *sacerdos*, a "priest"].—The word is applied to that view of the priesthood which, accepting the doctrine of a sacrifice in the Holy Eucharist, regards the priest as the minister of that sacrifice. Opposed to this is the view that the priest is an elder of the congregation, and that there is no sacrifice in the Lord's Supper—only a memorial of the death of the Saviour. [PRIEST; LORD'S SUPPER; RITUALISM.]

**Sacheverell,** HENRY, was born in Wiltshire in 1672, and was educated at Magdalen College, Oxford, of which he became a Fellow, and where he took his M.A., B.D., and D.D. degrees. He seems to have been a dull man, but obtained a marvellous notoriety through two sermons which he preached in 1709—one at Derby and the other in St. Paul's Cathedral. They asserted strong Tory principles and the duty of "non-resistance," which so angered the Whig Parliament that they brought him to trial, and he was suspended for three years, and his sermons were burnt by the common hangman. But the victory which they gained ruined the Whigs. Sacheverell became a popular hero and martyr, and when his suspension was expired he was surrounded with great rejoicings. He preached before the House of Commons on May 29th, and became Rector of St. Andrews, Holborn, where he died in 1724.

**Sachs,** HANS [*b.* 1494, *d.* 1578], a Nüremberg shoemaker, who has been called "the prince and patriarch of the master-singers." He is said to have composed upwards of six thousand poems, etc., some of which had a great influence on the Reformation. Some of the most famous are *Die Wittembergische Nachtigall*, which is a transcription of Luther's translation of the Psalms: *Die ungleichen Kinder Eve; Hecastus;* etc.

**Sack,** BRETHREN OF THE.—A division of the Boni homines, or PERFECTI [q.v.], founded in France in 1200, so called from the sack which they used as a garment. They increased rapidly for a time both in France and England, but were dissolved in 1275, probably because they had adopted heretical doctrines.

There was also an Order of nuns of the same name founded by Saint Louis in 1261, but it was dissolved within a few years. As late as 1357 hempen sacks were worn in London by an Order of nuns.

**Sacrament.**—This word signified in classical Latin the oath which a soldier took to be faithful to his commander, and its ecclesiastical use appears to be due to Pliny, who, in his celebrated letter to Trajan, A.D. 112, says that he found that the Christians bound themselves with an oath [*sacramento*] to be faithful to Christ, and to abstain from crimes. Evidently this refers to the baptismal covenant. Tertullian uses the word regularly in its present sense.

The controversies in the Christian Church concerning the Sacraments are manifold. First with respect to the number. Protestants receive two; the Church of Rome declares there are "neither more nor less than seven," these being Baptism, Lord's Supper, Confirmation, Penance, Orders, Matrimony, and Extreme Unction. But this is a question more about definitions than realities. Taking Augustine's definition that a Sacrament is "a visible sign of invisible grace," it is difficult for those holding Episcopal views to deny that the laying-on of hands in Ordination and Confirmation can be other than sacramental acts. But then, Protestants, while admitting the latitude with which ancient writers used the word, maintain that the same latitude debars us from stopping at seven, and might include at least a dozen more. "Tertullian," remarks Bishop Jewell, "calleth the helve wherewith Elisha recovered the axe out of the water, the '*sacrament of wood;*' and the whole state of the Christian faith he calleth 'the *sacrament* of the Christian religion.' St. Augustine, in many places, hath 'the *sacrament* of the *cross*.' Thus he saith, 'In this figure, or form of the cross, there is contained a sacrament.' St. Jerome saith, 'Out of Christ's side the *sacraments* of baptism and *martyrdom* are poured forth both together.' Leo calleth the *promise of virginity* a *sacrament*. St. Hilary, in sundry places, saith, 'The sacrament of *prayer*—of *fasting*—of *the Scriptures*—of *weeping*—of *thirst*.' St. Bernard calleth the *washing of the Apostles' feet* a sacrament." But yet these same writers made an evident distinction between the two divinely appointed Sacraments of the Church, and those ordinary things to which, by a figure, they extended the term. Both Protestants, however, and Roman Catholics, agree that Baptism and the Lord's Supper stand on a different level to those of the other ordinances and rites of the Church. The one supplies grace to begin with, the other grace to go on with; they are the two *great* sacraments of life. These are pronounced by the Church of England in the Catechism to be "generally necessary to salvation," *i.e.*, necessary to all Christians alike; and another mark which Protestants add of the essential sacraments is that they were instituted by Christ Himself. The Church Catechism defines a Sacrament as—[1] An outward visible sign of an inward and spiritual grace. [2] Ordained by Christ himself. [3] A means whereby we receive grace, and a pledge to assure us thereof.

But a second question touches the nature of the Sacraments themselves. The Reformed view makes them "badges of Christian men's profession," signs and seals of living faith. The Roman view regards them as the absolutely necessary channels of Divine grace. According to the Reformed view, faith is required to make them efficacious, while the Roman doctrine of the *opus operatum* makes the virtue absolute.

**Sacramentals.**—A name given in the English Church to rites which have a certain resemblance to the Sacraments in that they are held to be outward means by which Divine gifts are conferred, but they have no visible sign or ceremony ordained of God. Such are Confirmation and Orders and Matrimony. The Roman Sacramentals are: "*orans, tinctus, edens, confessus, dans, benedicens;*" that is, the prayers of the Church, alms, blessed bread, confession at Mass and in the Office, the blessing of bishop or abbots, and holy water.

**Sacramentarians.**—A name given by the Lutherans to the Zwinglians, who believed that the elements in the Eucharist are nothing more than symbols, and that the Body and Blood of Christ cannot be present in them, nor be received in any way by the faithful. The name has been given to all who hold what were considered to be unorthodox opinions concerning the nature of the Sacraments, and has also been applied by Roman Catholics to Lutherans, Calvinists, and other Protestants indiscriminately.

**Sacramentary** or **Liber Sacramentorum.**—A book of the rites of Mass, and the other Sacraments of the Roman Catholic Church, with other sacramental rites, such as the dedication of churches, etc. It is represented by the Missal, Pontifical, and Ritual. Among the earliest sacramentaries are the Leonine, published by Muratori in the *Liturgia Romana Vetus*, and several Gallican sacramentaries, published by Cardinal Thomasius, one of which, the Gelasian, was reprinted from a manuscript of the ninth century in the Vatican.

**Sacred Heart of Jesus.**—This devotion, now very common in the Roman Church, originated in 1684 with the Sister Margaret Mary Alacoque, of the Order of the Visitation, a French nun, who declared that our Lord Himself had appeared to her in the flesh, and directed her to propagate the worship. It was preached by a Jesuit named La Combière, and rapidly attained to the popularity which it now holds, fulfilling its object of familiarising the people with the doctrine of our Lord's humanity. At the outset it encountered firm opposition,

especially from the Jansenists; and those who attached themselves particularly to this worship were nicknamed *Cordicolæ* or *Cardiolatræ*. In 1765 Pope Clement XIII. sanctioned the celebration of the feast of the Sacred Heart, and its foundress was canonised as lately as 1864. It is now kept on the Friday or Sunday after the octave of Corpus Christi.

In 1880 an Order of nuns, *Dames du Sacré Cœur*, was founded in Paris, and branches of them spread rapidly; but as they followed Jesuit rules, they shared in the general expulsion of the Jesuits.

**Sacrifice.**—The worship given to God by the oblation of some victim. Sacrifices at first were offered by the fathers of families, or the eldest persons in every house; but afterwards priests were ordained to that function. The "coats of skins" with which God clothed our first parents have been held by some of the greatest divines to indicate the Divine institution of sacrifice. But the first direct mention of sacrifice is in Gen. iv.: Abel "brought of the firstlings of his flock, and of the fat thereof," while Cain offered of "the fruit of the ground." The second is that of Noah, who, when he came out of the ark, sacrificed to God for his deliverance. Scripture makes mention likewise of the sacrifices offered by Abraham, Isaac, and Jacob. The sacrifices of the Mosaic dispensation were initiated by the institution of the Passover, which was followed by a code set down by Moses according to the order he had received from God. After the appointment of the priesthood, the sacrifices were only offered by the priest in the Tabernacle or the Temple. Before the victim or beast designed for sacrifice was slain, the person for whom it was offered laid his hand upon its head, and made a public confession of his sins, whereon the beast was slain, flayed, and divided into parts. The priests took the blood, and sprinkled with it the four horns of the altar, and poured the rest at the foot of it. This done, if the sacrifice were an *holocaust* or whole burnt-offering, the victim was wholly consumed by fire; but in other sacrifices, the inside and fat only were burnt, the Levites meantime singing hymns of praise to God, and entreating Him to accept the sacrifice. The parts that were not burnt were for the use of the priests. The law as laid down in Leviticus distinguishes three main forms of sacrifice, the *Expiatory* (the sin and trespass offering), the *Impetrarory* or *Supplicatory* (the burnt offering), and the *Eucharistic* (the meat offering and the peace offering). The same classes are observable in the Temple services. *Sin Offerings* were made at the great feasts as well as on the day of atonement, and at each new moon [Num. xxviii. 15]; there were daily *Meat Offerings* of flour, oil, and wine, besides the shewbread renewed weekly, the special offerings on the Sabbath and great festivals, and the first-fruits at Pentecost and harvest; and there was a daily *Burnt Offering*, doubled on the Sabbath, and special at the great festivals. To these must be added the morning and evening incense, and the offerings made on special occasions; as, on the presentation of the first-born, the cleansing of lepers, the fulfilment of Nazarite vows, etc.

From remotest times, the heathen nations sacrificed to their gods to propitiate them, but they also introduced the sacrifice of human beings. In the Scripture we have the burning of victims to Moloch, and the causing children to pass through the fire to Baal, and it was even so in European countries, in the worship offered to Saturn and Jupiter; Dionysius of Halicarnassus speaks of it in the first ages at Tyre, Carthage, and Italy. Plutarch, in his book of *Superstition*, mentions the sacrificing of children to Saturn; and Pliny tells us the custom had been observed in Rome. It was practised in our own country in Druidical times. We cannot but recognise in all such sacrifices a deep and unconquerable sense in mankind of alienation from God, and the sense of the soul that it needs forgiveness. How this need has been met to the full Christians make no question. [Work of Christ.]

**Sacrilege.**—The act of violating sacred things, or subjecting them to profanation; or the desecration of objects consecrated to God. The following were the chief acts of sacrilege punished by the ancient Church:—Accepting the Eucharist from any one other than a priest, the seizure of sacred property, the robbing of churches or graves, the abuse of sacred vessels and altars by employing them for unhallowed purposes, the plundering and misappropriation of alms and donations, a bishop's delivering over a monastery to spoliation, and, according to some, the abstaining from the cup in Holy Communion. There were also acts classed as sacrilege, but which have not been so called by conciliar decree, as, not consuming the Eucharist in church, giving the Eucharist to the dead, misuse of the chrism for medicinal or other purposes, drawing crosses on the ground where they may be trodden upon, etc. Committers of sacrilege were often put to death, and were sometimes ranked with murderers, and sometimes with heretics, felons, thieves, and wizards. Those who had stolen church property were thrice ordered to make restitution, and if they still refused were excommunicated and anathematised.

**Sacring Bell** or **Sancte Bell.**—A small bell rung during the celebration of Mass in the Roman Church, to draw the attention of the congregation to the more solemn parts of the service. It is also called the Saints', or Mass, Bell. In former times, a bell hung in a turret outside the church, was rung at the elevation of the Host, to

give notice to the sick and others unable to attend Mass.

**Sacristan.**—The name in the early Church for the minister who took care of the sacred vessels, vestments, and furniture. This office is still retained in many foreign cathedrals In most of the old English cathedrals the sacristan was the treasurer's deputy and a vicar choral, while in the new foundations he is a minor canon. At the present time, both the name and office of the sacristans of churches have been degraded, the former having changed to *sexton*, and the latter to an employment including not only the care of the church vestments and furniture, but also many other duties, formerly performed by inferior classes.

**Sacristy.** — Formerly a part of the diaconum or building attached to ancient basilicas, used by the deacons to keep the sacred vessels for the Mass, and by the priests to put their vestments on and off. It answered to our modern vestry.

**Sacy,** Louis Isaac le Maistre de, was born at Paris in 1613; died, 1684; educated at the College of Beauvais, under his uncle, Anthony Arnauld, Doctor of the Sorbonne. He was very clever, and applied himself to the study of divinity; was ordained in 1648, and two years afterwards became Confessor and Spiritual Director of the recluses of Port Royal [q.v.]. His first work was his translation of the Divine Service into French, with the hymns in verse, which is commonly called *The Canonical Hours of Port Royal.* During the persecutions of the Jansenists he withdrew into retirement in the suburb of St. Antoine; but was discovered and imprisoned in the Bastile, where he remained two years and a half. Here he wrote the history of the Old and New Testaments under the name of Royamont. After his release he went to live with his cousin, the Marquis of Pomponne, till his death. His translation of the New Testament, which appeared in 1667, was attacked by several bishops and condemned by Pope Clement IX.; Arnauld and Nicole, two of the Port Royalists, defended it, and the controversy lasted twenty years.

**Sadolet,** Cardinal and Bishop of Carpentras, born at Modena in 1478; died at Rome, 1547. He was educated at Ferrara and at Rome. In 1514 Pope Leo X. made him his Secretary, and three years after Bishop of Carpentras, in Avignon. On the death of Leo he retired to his bishopric; but Clement VII., the successor of Adrian VI., sent for him to return to Rome, which he did for three years. In 1536 Paul III. again called him to Rome, and made him Nuncio to France, to persuade King Francis to conclude a peace with Charles V., and on his return Sadolet was made Cardinal. He was buried in the Church of St. Peter ad Vincula. He wrote a commentary on St. Paul's epistle to the Romans; *Interpretatio Psalmorum; De Philosophica Consolatione et Meditatione in Adversis; De Liberis Recte Instituendis; De Philosophiæ Laudibus*, etc.

**Saint** [the Gallicised form of the Latin *sanctus*, which is the equivalent of the Greek *hagios*].—This word is of constant use both in the LXX. and Greek Testament as a simple adjective, applied both to persons and to things. It is used absolutely, in the sense of "Holy One," four times of our Blessed Lord [Mark i. 24; Luke iv. 34; Acts iii. 14; 1 John ii. 20].

It is applied to those who have been brought into the Jewish covenant many times in the Old Testament and once in the New [Matt. xxvii. 52], and to all baptised Christians in Acts ix. 13, 32, 41, xxvi. 10; Romans i. 7, viii. 27, xii. 13, xv. 25, 26, 31, xvi. 2, 15; 1 Cor. i. 2, vi. 1, 2, xiv. 33, xvi. 1, 15; 2 Cor. i. 1, viii. 4, ix. 1, 12, xiii. 13; Eph. i. 1, 15, 18, ii. 19, iii. 8, 18, iv. 12, v. 3, vi. 18; Phil. i. 1, iv. 22; Col. i. 2, 4, 12, 26; 1 Thes. iii. 13; 2 Thes. i. 10; Tim. v. 10; Phil. 5, 7; Heb. vi. 10, xiii. 24; Jude 3, 14; Rev. v. 8, viii. 3, 4, xiii. 7, 10, xiv. 12, xv. 3, xvi. 6, xvii. 6, xviii. 24, xix. 8, xx. 9.

This shows clearly that all Christians are regarded as saints ["consecrated ones"] by virtue of their calling. And this is the meaning, at least in part, of the words of the Creed "the Communion of Saints"—the union which all those who "have put on Christ" have with Christ, and with each other through Him.

In the earliest days of Christianity this wide meaning continued. All who professed the name of Christ were called and consecrated to be holy. Soon came a secondary and inner meaning—those Christians who walked worthy of their calling by leading holy lives. And inasmuch as the Christian profession in the first days involved danger from persecution, the word soon came to be applied to those who "loved not their lives unto the death," but gave evidence of their love and faithfulness by sealing their confession with their lives. Consequently the observance of saints' days arose. Each Church commemorated its own martyrs and confessors, and the day of their martyrdom was the day of commemoration. On such occasions there was a celebration of Holy Communion in token of the doctrine expressed in the Creed.

This was the origin of saint's day observance. The intercommunion of Churches which grew with the organic and outward unity led to the general adoption of such observances. Saints of one Church were felt to be the common heritage of all. As years went on the number multiplied, and naturally, therefore, the custom still held of specially commemorating saints who belonged to particular Churches. The growth of Papal

Usurpation led to the claim of the Popes to declare who were true saints. [Canonisation.] At the Reformation the names of the greater number were removed from the Calendar. Those of the Apostles and Evangelists were retained, and special provision was made for Holy Communion on those days. [Red Letter Days.] Others were retained in the Calendar, but without such provision. [Black Letter Days.] The Festival of All Saints was instituted in the Eastern Church in the fourth century; one of Chrysostom's homilies was written for it. The festival was not adopted in the Western Church until the seventh century.

**Saint Alban.** [Alban, St.]

**Saint Simon de Rouvroy,** Comte Claude Henri de, a French social philosopher, born at Paris in 1760; died there 1825. He was educated as a soldier, and in 1777 went to aid the Americans in their war against the English. He was from his earliest years possessed of the idea that he was born to play a great part, and on his return to France gave up his profession, convinced that his business was to "study the march of the human spirit, in order eventually to labour for the advancement of human civilisation." In 1785 he travelled in Spain, where he formed a project for making a canal to join Madrid with the sea, while in Mexico he had proposed to make an isthmus through the country. He was strongly in favour of the Revolution, though he took no active part in it. He, in partnership with the Prussian Graff von Redem, bought up a large quantity of the confiscated estates, intending to found a scientific and industrial school, but squandered his money, and in 1797 found that he had only £6,800 remaining to him. It was at this time that he began the studies that he thought necessary to the carrying out of his plan of remodelling society; but when, in 1807, his education was finished, he found himself in the most abject poverty. In 1812 he published his first work, *Letters from an Inhabitant of Geneva to his Contemporaries, stating his Views of Modern Society.* This was followed by *Introduction to the Scientific Labours of the Nineteenth Century.* In 1814 he and Augustin Thierry wrote *The Reorganisation of European Society.* Saint Simon had by this time gained round him a few ardent admirers, as Rodrigues, Thierry, Comte, Bazard, and Enfantin, but his books were little read, and no notice was taken of him outside his narrow circle. This and his poverty so depressed him that he attempted to commit suicide, but was prevented. His last work was an exposition of a new religion, *Nouveau Christianisme* [1825], of which the prominent idea is that Christianity is a progressive system, continually gaining new power, but retaining through all ages the principle, "Love one another." The first stage had been Catholicism, then came Protestantism, and lastly Saint-Simonianism. So far as the nature of this new or Saint-Simonian religion was defined, its peculiarity was to rest on two principles—the one relating to the end after which humanity was to strive, the other to the means whereby this end was to be attained. "The most rapid possible amelioration, physical and moral, of the condition of the class the most numerous and poor"—such was the first principle, defining the *end* prescribed by the new religion for all the efforts and labours of humanity. To the attainment of this end, however, a right organisation of society was indispensable; and the principle of this organisation or reconstruction was formulated thus—"To each man a vocation according to his capacity, and to each capacity a recompense according to its works." His last act was to found *Le Producteur*, a journal which was to proclaim this new religion. The Saint-Simonians became extinct in 1832, but there are still traces of their doctrine among the modern French school of thought.

**Saints,** Invocation of. [Invocation of Saints.]

**Sales,** Francis de. [Francis de Sales.]

**Salisbury,** Bishopric of.—The seat of this diocese was originally Old Sarum, the Saxon town of Searobyrig, to which place the See was removed in 1075 by Bishop Herman, who in 1058 had become bishop of the united dioceses of Sherborne [q.v.] and Ramsbury. He commenced to build a cathedral here, which was completed by his successor, Osmund. In 1220 Bishop Poore removed the seat of his diocese to Salisbury. In 1542 Dorsetshire was transferred to the newly-formed See of Bristol; in 1836 Berkshire was joined to the diocese of Oxford. Gloucester and Bristol were united under one bishop, and Berkshire was restored to Salisbury.

Bishop Richard le Poore, in 1220, set about building a cathedral, and continued it till he was translated to Durham in 1229. He founded also a Cistercian nunnery in his native place of Tarrant, in Dorsetshire. Amongst English cathedrals it shares, along with St. Paul's, the characteristic of being built all in one period, the first half of the thirteenth century. The lofty spire, upon which the repute of Salisbury Cathedral is rested, seems to have been no part of the original design, and was added some time after by an unknown architect, who nearly overtaxed the capability of the existing building, which was not designed to bear such a weight. Salisbury is peculiarly rich in the survival of consecration crosses, which in mediæval days were carved or painted on the walls of churches. There were no monks at Salisbury—a fact of which we are reminded by the choir-stalls being all placed east of the transept. One curiosity

among the monuments is the recumbent figure of a so-called boy bishop [Boy Bishop], but some suppose that this may be a small stone erected to cover the relics of St. Osmund, the founder of the See.

From the time of Bishop Poore to the Reformation, the bishops of Salisbury were not men of mark, excepting Hallam [1407–17], who was made a Cardinal and was present at the Council of Constance, at which place he died. Since the Reformation there have been John Jewell, Gilbert Burnet, and others who were translated to other Sees, of whom short biographical notices will be found.

The cathedral chapter consists of a dean, four canons, three archdeacons, forty-two canons non-residentiary or prebendaries, and four minor canons. The income of the See is £5,000. The diocese comprises the whole of Dorsetshire and Wiltshire, with portions of counties adjacent, and has 487 benefices.

List of Bishops of Salisbury.

| | Accession. |
|---|---|
| Osmund | 1078 |
| Roger | 1107 |
| Jocelin de Bailleul | 1142 |
| Hubert Fitz Walter | 1189 |
| Herbert le Poore | 1194 |
| Richard le Poore | 1217 |
| Robert Bingham | 1229 |
| William of York | 1247 |
| Giles Bridport | 1257 |
| Walter de la Wyle | 1263 |
| Robert Wickhampton | 1274 |
| Walter Scammell | 1284 |
| Henry Brandeston | 1287 |
| William Corner | 1289 |
| Nicholas Longespée | 1292 |
| Simon of Ghent | 1297 |
| Roger Mortival | 1315 |
| Robert Wyville | 1330 |
| Ralph Erghum | 1375 |
| John Waltham | 1388 |
| Richard Mitford | 1395 |
| Nicolas Bubwith | 1407 |
| Robert Hallam | 1407 |
| John Chandler | 1417 |
| Robert Neville | 1427 |
| William Aiscough | 1438 |
| Richard Beauchamp | 1450 |
| Lionel Woodville | 1482 |
| Thomas Langton | 1485 |
| John Blyth | 1494 |
| Henry Dean | 1500 |
| Edmund Audley | 1502 |
| Lorenzo Campeggio | 1524 |
| Nicolas Shaxton | 1535 |
| John Salcot or Capon | 1539 |
| John Jewell | 1560 |
| Edmund Gheast | 1571 |
| John Piers | 1577 |
| John Coldwell | 1591 |
| Henry Cotton | 1598 |
| Robert Abbot | 1615 |
| Martin Fotherby | 1618 |
| Robert Townson | 1620 |
| John Davenant | 1621 |
| Brian Duppa | 1641 |
| Humphrey Henchman | 1660 |
| John Earle | 1663 |
| Alexander Hyde | 1665 |
| Seth Ward | 1667 |
| Gilbert Burnet | 1689 |
| William Talbot | 1715 |
| Richard Willis | 1721 |
| Benjamin Hoadly | 1723 |
| Thomas Sherlock | 1734 |
| John Gilbert | 1749 |
| John Thomas | 1757 |
| Robert Drummond | 1761 |
| John Thomas | 1761 |
| John Hume | 1766 |
| Shute Barrington | 1782 |
| John Douglas | 1791 |
| John Fisher | 1807 |
| Thomas Burgess | 1825 |
| Edward Denison | 1837 |
| Walter K. Hamilton | 1854 |
| George Moberly | 1869 |
| John Wordsworth | 1885 |

**Salmasius,** Claudius, or Claude de Saumaise, was born at Semur, in Burgundy, in 1588; died at Spa, 1653. His mother being a Protestant, he was brought up in that religion. He studied at Paris and Heidelberg. He lived near Paris till 1632, when he was called to an honorary professorship at Leyden. He received many tempting offers from Cardinals Richelieu and Mazarin to return to France, but refused them all. He was undoubtedly a man of great learning, though too discursive to be accurate, and his historical and theological writings were of considerable value. Charles II. asked him to write a defence of his father and of monarchy, and accordingly, in 1649, appeared *Defensio Regia pro Carolo I.*, which was answered by Milton's *Defensio pro Populo Anglicano.* He died while writing a reply to Milton.

**Salutation,** Angelical.—A form of service in the Church of Rome consisting of the angel's salutation, that of Elizabeth, and some other words added not long since. It runs thus:—"Ave, Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui; Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in horâ mortis nostræ." Amen.

The latter clause *Sancta Maria, mater Dei, ora pro nobis peccatoribus*, was added, as some say, in the fifteenth century; but the last words, *nunc et in horâ mortis nostræ*, were inserted by the order of Pope Pius V., 1568. Macer, in his *Hierolexicon*, observes that Urban II. ordered a bell to be tolled thrice a day, especially morning and evening, that people might be put in mind of repeating this salutation, and that God might prosper the Christian arms in the recovery of the Holy Land; which custom having continued about 134 years, fell into neglect, till Gregory IX. revived it with the addition of a constant noon-bell. This is called the *Angelus* bell. The repeating of it at the beginning of the sermon was first enjoined by St. Dominic, or, as some say, by Vincent Ferrars.

**Salvation** [the translation of the Authorised Version of the Heb. *yeshuah*, "safety," "ease," and of the Greek *soteria*, "safety," "health"].—The word occurs in about 120 passages in the Old Testament and about 50 in the New Testament, and in the latter is used generally to denote all the benefits secured to believers through the life, death, and resurrection of the Lord Jesus Christ. These include deliverance from condemnation on account of sin, from the sinful nature inherited from Adam, and from death, and the final attainment of a state of holiness, happiness, largely increased powers, effectual service for God, and immortality.

**Salvation Army,** The, is a religious organisation which was originated in the East of London in 1865, by Mr. William Booth, the leader and general. He was born at Nottingham in 1829, and in 1843 became a minister of the Methodist New Connexion. He was in 1844 set apart as an evangelist, and when in 1856 he returned to the regular pastorate, he felt himself out of his sphere, and in 1861 requested to be allowed to again become an evangelist. The request was refused, so he left the Society and began an independent career. He worked in Cornwall, Newcastle, and other places, and in 1865 hired a theatre in Whitechapel. The society was developed

into its present form and received its name in 1876. With the name *army* came military phraseology. Prayer was termed *knee-drill*, the leader, a *general*; evangelists, *officers*; and candidates, *cadets*. A semi-military attire was assumed, barracks were built instead of separate residences, and when the army went out to take a place by storm, it was with banners displayed and bands of music. The noisiest music (drums, brass, etc.) is also employed in the meetings, and other proceedings of a very sensational character. The object is to attract people who would not enter church or chapel, and for this cause the officers, male and female, visit public-houses, prisons, etc., and open-air meetings are held. Its possession of the streets was not undisputed, and a counter army was formed which was called the Skeleton Army. An account of the doings of the Salvation Army, their expenses, etc., is published in a weekly paper called the *War Cry*. The number of corps or stations in March, 1885, is said to have been 983, the number of officers, 2,512. Services are held in 562 villages, and the number of them every week is 16,000. Over 5,000,000 people are said to be reached in the streets weekly. The weekly circulation of the *War Cry* and of *The Little Soldier*, a paper for children, is over 550,000. The total income from all sources in 1885, apart from trade receipts, was £76,168 17s. 4½d. The trading account in connection with the central trade headquarters showed £12,754 10s. 2d. from sale of books, £24,137 10s. 9d. from the sale of the official journals, £19,636 10s. 7d. from sales effected in the outfit department, and £6,397 1s. 2d. from the sale of tea. The net profit of these transactions was £3,606 11s. 3d. There were 802 corps in the United Kingdom, against 637 in 1884, and 520 abroad against 273. Four specially constructed vans are travelling about the country districts with preachers. Their literature comprises 23,470,860 publications in 13 different languages.

**Salvation of Infants.**—The salvation of baptised infants is definitely asserted by the Church of England in the Liturgy. "It is certain by God's Word that children which are baptised, dying before they commit actual sin, are undoubtedly saved." So runs the rubric at the end of the Baptismal Service. This rubric is drawn from a declaration published in Cranmer's *Institution of a Christian Man* in 1537. In the original form the words "and otherwise not" were appended. It was a happy omission when they were struck out. The present rubric was one of the heaviest grievances complained of by the Dissenters. Baxter declared that if every other word to which he objected were taken away, he still could not conform so long as this rubric should remain. There is no opinion expressed in any formulary of the Church of England as to the state of children dying unbaptised. Probably the reason for the insertion of this rubric was to declare that Confirmation was not essential to baptised infants. Bishop Bethell in his treatise on *Regeneration* says that it was the common opinion of the early Church that unbaptised infants were not saved [resting the view upon John iii. 5], but that this opinion did not involve any cruel idea of pain or suffering for little ones deprived of this Sacrament. It rather supposed them to be as though they had never been, whereas they might, by the care of their parents, have been reckoned among the followers of the Lamb. But this doctrine has found little favour among English divines, and the teaching of the great Hooker is probably an expression of the general opinion of Churchmen: "Grace is not absolutely tied unto Sacraments, and such is the lenity of God that unto things impossible he bindeth no man" [*Eccl. Pol.*, vi. 60]. It was this judgment of charity which induced the compilers of the Service "for Baptism of those of riper years" to qualify the conclusion which they draw from John iii. 5 as to the necessity of baptism, by the words "where it may be had."

**Salve Regina.**—An antiphon sung in the Roman Church from Trinity to Advent, after Lauds and Compline. It was the earliest antiphon of the Virgin, and was first put into the Breviary by Cardinal Quignon, and transferred to the Roman Breviary by Pius V. It is said to have been composed by Contractus, a Benedictine monk of the eleventh century, while the last clause, *O clemens, O pia, O dulcis Virgo Maria*, was added by St. Bernard.

**Salvianus,** a presbyter who lived in Gaul in the fifth century. He wrote numerous works, of which some are still extant, as *De Avaritia* [440], *De Gubernatione Dei*, or *De Providentia* [451]. His works were first collected and published by Pithœux, in Paris, 1580.

**Samaritans.** — A mixed people, who formed a sect among the Jews, and who inhabited the region between Judæa and Galilee. They were partly the remains of the ten tribes left in Samaria by Shalmaneser, King of Assyria, when he had carried their brethren away captive, and partly Babylonians, Cutheans, and others, who had come to supply the place of the conquered people. These had been converted from idolatry by the Jews; but on the return of the inhabitants from the Babylonish captivity, the Jews declined to mix with them, though united with them in religion. They attempted to prevent the Jews from rebuilding the temple at Jerusalem, and, failing in this, they built a temple on Mount Gerizim exclusively for their own worship. A few of the race still exist, scattered in Egypt, at Damascus, and at Gaza. They profess great strictness in observing the Mosaic law, but are regarded

by the Jews as heretics, as they accept only the Pentateuch. They possess some very valuable manuscripts, among them an ancient copy of the Pentateuch, written in Phœnician characters, or, according to some, the ancient Hebrew characters in use before the Babylonish Captivity. There are some differences between this Pentateuch and that of the Jews, but they are mostly, no doubt, owing to the inaccuracy of transcribers. Their worship is like that of the Jews, but they always take off their shoes before entering the synagogue.

**Samosatians.** [Paul of Samosata.]

**San Benito.**—The garments worn by the victims of the Inquisition at the *Auto da Fé*. They had devils and flames painted on them. If the victim was to be burnt alive, the flames pointed upwards; if not, downwards.

**Sanchez,** Thomas [*b.* at Cordova in 1551; *d.* at Granada, 1610], a Spanish Jesuit. He studied theology and law, and his book *De Sacramento Matrimonii* became famous, and would have been valuable had it not been for its intolerable coarseness.

**Sanchuniathon.**—A Phœnician philosopher and historian, who is supposed to have lived at the time of, or before, the Trojan War. Of his works nothing remains but fragments, quoted by Eusebius and Theodoret, the first of whom speaks of him as an accurate historian who wrote a valuable work on the history of the Jews. Sanchuniathon is mentioned by Porphyry, Athenæus, and Suidas, and Eusebius says that one of his works was translated into Greek by Philo. Modern writers have said that the fragments were forgeries, either by Philo or by Porphyry, accepted by Eusebius as genuine, and it is now doubted by many whether he ever existed. If so, it is still probable that he lived at a later period than has been generally assigned to him.

**Sancroft,** William, Archbishop of Canterbury, was born in 1616, at Fressingfield, in Suffolk. He was educated at Emmanuel College, Cambridge, of which he became a Fellow in 1642, but was ejected for refusing to sign the Solemn League and Covenant. He spent some years in France and Italy, and on returning to England at the Restoration became successively University Preacher [1660], Master of his College [1662], Dean of York [1663], and of St. Paul's [1664]. The cathedral having received much damage during the Commonwealth, he had set himself to repair it when it was burnt down in 1666, and he had to turn his mind to its entire rebuilding. He also rebuilt the deanery. In 1677 he was made Archbishop of Canterbury. He was committed to the Tower, together with six other bishops, in 1687, for refusing to read the Declaration of Indulgence, but they were all acquitted. Upon James's withdrawing himself in 1688, he concurred with the Lords spiritual and temporal in a declaration to the Prince of Orange for a free Parliament, with due liberty to Protestant Dissenters. But at the accession of William and Mary he refused to swear the oath of allegiance, and was deprived of his archbishopric. He retired to Fressingfield, where he died in 1693. He wrote *Modern Politics*, *Familiar Letters*, *Predestinated Thief*, and sermons. [Nonjurors.]

**Sancta Sanctis.**—An exclamation found in all Eastern Liturgies, following the Consecration Prayer and preceding the Communion. The words in the Liturgy of St. James are as follow:

*The Priest says secretly:*

Holy Lord, that restest in the holies, hallow us by the word of Thy grace, and by the visitation of Thy most Holy Spirit; for Thou, Lord, hast said Be ye holy, for I am holy. Lord our God, incomprehensible Word of God, con-substantial, co-eternal, indivisible, with the Father and the Holy Ghost, receive the pure hymn, in Thy holy and spotless sacrifice, with the cherubim and seraphim, and from me a sinner crying and saying [*Then he elevates the oblation and cries aloud*] Holy things for holy persons.

*The People say:*

One Holy, one Lord, Jesus Christ, in the glory of God the Father, to Whom be glory for ever and ever.

*The Deacon says:*

For the remission of our sins, and the propitiation of our souls, and for every afflicted and distressed soul that needeth the pity and help of God: and for the conversion of them that have strayed, the healing of them that are sick, the liberation of them that are in captivity, the rest of our fathers and brethren that have fallen asleep before us, let us pray earnestly and say, Lord have mercy.

*People:*

Lord have mercy.

**Sanctification.**—The work of the Holy Spirit whereby man is renewed in the image of God, and enabled to die to sin. It is based upon the holiness of God, who is not only absolutely pure in Himself, but communicates His purity to His people through the Spirit. Sanctification is not to be confounded with Justification, which is forgiveness of sin, whereby man stands before God pure in His eyes through an act of God's mercy. Sanctification is a gradual progress towards holiness, following Justification, and changing the heart and life through the power of the Holy Ghost. Justification removes the guilt, and Sanctification the power, of sin; Justification delivers us from the avenging wrath of God, and Sanctification conforms us to His image. Nevertheless, the two are inseparably connected in the promises of God, and in the doctrines and promises of the Gospel.

**Sanction, Pragmatic.** [Pragmatic Sanction.]

**Sanctuary.**—The eastern part of the choir of a church, enclosed by a railing, in which the altar is placed. In ancient times a church was divided into two parts—the atrium or court for the laity, and the sanctuary

for the clergy. The first mention of the word was in the Council of Braga in 563, which forbids any lay person to enter the *sanctuary* for the reception of communion.

**Sanctuary,** RIGHT OF.—By *sanctuary* is meant the privilege of criminals who fled to certain sacred places to secure freedom from arrest and punishment so long as they remain therein. This custom, which is now almost everywhere done away with, was derived from the Levitical law of refuge, by which, under express appointment, six cities were made cities of refuge for the involuntary man-slayer. From the time of Constantine downwards certain churches were set apart in many countries to be asylums for fugitives from the hand of justice. The right was not granted to all churches, but was conferred on special ones by the Emperors, who also made laws to prevent the abuse of the privilege, which was intended for the weak, innocent, and misunderstood, and not for condemned criminals. Thus we read, "All churches before the time of Charlemagne were *asyla*, and for all sorts of criminals; but he, by a Capitular, A.D. 779, conformable to one of Carloman and Pepin passed about 744, decreed that churches should not be *asyla* for criminals who had committed such crimes as the law punished with death;" and if he did not go as far as to make it lawful to force a criminal from his asylum, yet, what came to the same thing, he prohibited people from giving them any nourishment. At first the right of sanctuary was granted only to the altar and nave of a church, but was afterwards extended also to the court, gardens, etc.

It seems that this custom was of very early date in Britain, as the Druids gave certain sacred trees as *asyla*. There are legends to the effect that sanctuary was granted in 180 to the church at Winchester, and in 604 to Westminster. The first reliable fact is an enactment of Ina, King of Wessex, in 690, that the lives of all who had committed capital offences and had escaped to a church, should be saved, and that those deserving of stripes should be forgiven. In several English churches there was a stone seat beside the altar for those who sought sanctuary. Two of these still remain at Beverley and Hexham. The "Abjuration of the Realm" is an ancient law by which a felon who had taken sanctuary might within forty days go in sackcloth to the coroner and take an oath to leave the realm, and not return without the King's licence. If he did not fulfil his promise he was condemned to be hanged. During the Middle Ages the custom of sanctuary became much abused, the privilege being often extended to those who had knowingly and wilfully committed the most heinous offences. The Reformation restricted, but did not abolish, the right. In 1534 those who had committed treason were debarred from taking sanctuary, and in 1624 it was forbidden to all but debtors. Sanctuaries were finally done away in England in 1697. There still exists one for debtors in Holyrood.

**Sanctus** [*holy*]. Used in abbreviation for the TRISAGION [q.v.]. The music to which this is sung is called the Sanctus. The Sancte Bell is rung at this point in the Roman Catholic service.

**Sandals** form part of the bishop's vestments in the Roman Catholic Church. They are first mentioned by Amalarius of Metz as part of the bishop's dress, and the writer mentions the fact that the bishop's sandals differed from those of the priest, as the former wore them in travelling. At the time of Innocent III. we find that priests no longer wore sandals. They are regarded by Rabanus Maurus as a symbol that the pastors should reveal the truth only to those of their flock, concealing it from infidels; the sandal being made so that only the under part of the foot was covered, and the upper part revealed.

**Sandemanians** [originally called *Glassites*, by which name they are still known in Scotland].—A sect founded about 1728 by John Glass, a Scotchman, and originally a minister of the Presbyterian Church. He was suspended by the Synod of Angus and Mearns for holding heretical opinions, which he published in a book called *The Testimony of the King of Martyrs*. Among other views, he held that national establishments of religion are inconsistent with the teaching of the New Testament, and that there ought to be no connection between Church and State. His doctrines were further developed by his son-in-law, ROBERT SANDEMAN [*b.* at Perth, 1718; *d.* in America, 1771], who maintained the necessity of justification by faith, but at the same time defined faith as a simple belief in the Divine testimony, differing in no way from belief in any ordinary human testimony. Sandeman established the sect in London and America, and it exists to the present day; it never numbered many followers, and now they are probably under two thousand. The Sandemanians have revived several customs of the primitive Church, such as abstinence from blood and from things strangled, the holding of love-feasts, the kiss of charity, washing of each other's feet, community of goods, the use of the lot, and the celebration of the Eucharist weekly. They practise mutual exhortation, and believe in a plurality of elders or pastors, who are set apart from amongst themselves, engagement in trade being no obstacle. The late celebrated Professor Michael Faraday was a Sandemanian.

**Sanderson,** ROBERT, Bishop of Lincoln [*b.* in Yorkshire, 1587; *d.* at Lincoln, in January, 1663]. Educated at Lincoln College, Oxford, and was made Logic Reader of that college in 1608; afterwards became a

Fellow and Proctor of the University. Having taken orders, Sanderson was appointed Prebendary of Southwell in 1615 and of Lincoln in 1629; rector of a living in Lincolnshire, and, on the recommendation of Archbishop Laud, Chaplain to Charles I. in 1631. It is said that he was the King's favourite preacher, for Charles was a great admirer of casuistry, in which Sanderson excelled; and being with the Court at Oxford in 1636 he was made a D.D. In 1642 he obtained the Regius Professorship of Divinity at Oxford, but was prevented from entering on the appointment through the outbreak of the Civil Wars, and in 1648 was ejected by the Visitors commissioned by Parliament. He accompanied the King to Hampton Court and the Isle of Wight. In his younger days he had been somewhat of a Puritan and a Calvinist, but his opinions changed later, and in 1661 he wrote a treatise called *Episcopacy, as established by Law in England, not prejudicial to Regal Power*. After the Restoration he was made Bishop of Lincoln, and assisted at the Savoy Conference; and in the short time which elapsed before his death he did much towards increasing the value of the poorer benefices in his diocese. Sanderson was noted as an antiquary, but was chiefly famed for his casuistry. He wrote *De Juramenti Obligatione* [1661], *Nine Cases of Conscience* [1678], *Logicæ Artis Compendium*, *De Obligatione Conscientiæ*, and other works. Bishop Sanderson lives permanently in the Anglican Church, through the Preface prefixed to the Book of Common Prayer: "It hath been the wisdom," etc. This Preface is his work, and is deeply interesting as expressing the position taken by the Church of England at its restoration after the Revolution. It glances at the history of the past, and reviews each of the revisions, asserting that, all through, the essentials have continued the same. One phrase used in this Preface has become celebrated, "the middle way between two extremes." A countless number of preachers and essayists have adduced this as expressing the position of the Church of England between Romanism and Calvinism; but an examination of the context will show that the Bishop is merely expressing the moderation and calmness of the revisions; the retention of fundamental principles, the stiffness which refuses any reform. And the objects of revision which he declares are sought are, the preservation of peace and unity, the procuring of reverence and exciting of piety and devotion, and the cutting off of occasion of cavil. It will probably be considered by those who study the document most carefully, that it places Sanderson in a highly favourable light.

**Sandys,** Edwin, Archbishop of York, the son of a gentleman of Lancashire, was born in 1528 and died in 1588. He was educated at Cambridge, and while there was converted to Protestantism. In course of time he was made Master of Catherine Hall. He was Vice-Chancellor of the University when the Duke of Northumberland marched through with his troops, with the intention of setting Lady Jane Grey on the throne. Happening to be at Cambridge on Sunday, the Duke ordered Sandys to preach before him, which he did, taking for his text Joshua i. 16. The Duke was much pleased, and promised him promotion, but within a very few days they were both in the Tower. By the interest of some influential friends he was liberated at the end of four months, crossed to Germany, and stayed there till the accession of Queen Elizabeth. She made him Bishop of Worcester in 1559. He was translated to London in 1570, and thence to York in 1577. His only literary work was a volume of sermons.

**Sanhedrim.** — The supreme national tribunal of the Jews, instituted in the time of the Maccabees. According to the Talmud, Moses founded it when he chose seventy elders to assist him in the wilderness in judging the children of Israel; but of this there is no satisfactory evidence. There were seventy members of the Sanhedrim, besides the president, who was usually the high priest. They had power over secular as well as spiritual matters, and were elected from among the priests, elders, or heads of families, and scribes or doctors of the law. In council they sat in a semicircle, with the president in the centre; they assembled in the Hall of Squares, or some other building in the immediate vicinity of the Temple; at the trial of our Lord they sat in the high priest's palace. This council became extinct in 425.

**Sardica,** Council of.—According to Socrates and Sozomen, this Council was held in 347, but it probably took place in 344 or at the end of 343. It was called together for the purpose of deciding the disputed questions of the Arian controversy, and of healing the breach they had caused between the Eastern and Western Churches. There were present only seventy-six of the Eastern and more than three hundred of the Western bishops. It was impossible to effect a union, and the meeting served rather to widen than to heal the breach. The bishops of the West having demanded that Athanasius and his friends should be allowed to attend the assembly as regular bishops, and those of the East having refused to grant this, a total rupture took place between the parties. The Western bishops continued to hold their session at Sardica; the Eastern withdrew to Philippopolis, in Thrace, so that the only issue of the Council was to completely sever the bond of fellowship between the two Churches. Being unwilling to add anything to the Council of Nicæa, or to form a new Confession of Faith, they made twenty or twenty-one canons for the

general discipline of the Church, the fourth of which, according to the Roman Catholics, was the principal step to the sovereignty of the Pope in the Church, by ruling that an appeal might be made to the Bishop of Rome in quality of supreme judge. It is doubtful, however, whether the Council intended to do more than confer on Julius, who was then Pope, a personal privilege, as an expedient for a time of trouble and division. The Trullan Council adopted the canons of the Council of Sardica for the Eastern as well as the Western Church, though the division prevents it from being considered an œcumenical council.

**Sarpi,** Paolo, generally called Fra Paolo, was born in Venice in 1552, died in 1623. He early showed great talents, and the scope of his learning must have been wonderful. He became one of the Order of the Servites, and at the age of twenty-seven was made Provincial. The quarrel between the Commonwealth of Venice and Pope Paul V. was the cause of much anxiety to him. He denied the right of the Pope to interfere in secular matters, and asserted that Papal excommunication was only valid so long as it was perfectly just. He was summoned to appear at Rome, and on his refusal the Pope excommunicated him. But this did not affect him much, for he continued, with his tongue and pen, to assert the rights of the Commonwealth. The Pope's hatred gained him many enemies, and once he was set upon in the street by five men, who wounded him severely, though not mortally. Although not a Protestant, he strongly urged the reformation of the Church, and he was in correspondence with several leaders of the Reformation. In 1607 peace was concluded between the Commonwealth of Venice and Rome, and the ban of excommunication was removed from Fra Paolo. He was always in disfavour notwithstanding, and after his death Urban VIII., hearing that the people looked upon him as a saint and were in the habit of praying at his tomb, sent to forbid it. His writings are many, but the most celebrated is his *History of the Council of Trent*, which first appeared at Geneva in 1619. It is written from a strong anti-Roman point of view, and might, indeed, be the work of a Protestant. It has been translated into English, French, and German.

**Sartorius,** Ernst Wilhelm Christian [*b.* 1797, *d.* 1859], having studied at Göttingen, became Professor at Marburg in 1821, and at Dorpat in 1824. He wrote *Beiträge zur Evangelischen, Rechtglaubigkeit, Lehre von Christi Person, Die Lehre von der heiligen Liebe*, etc.

**Sarum Use.** [Uses.]

**Satan** is a Hebrew word signifying "hater" or "accuser," and the name is found in Job i. and ii., Zech. iii., Ps. cix. The doctrine of his personality seems undoubtedly more clearly taught in the later than in the earlier books of the Bible, and the gloss which is put upon the New Testament teaching, implying that his personality is merely a Hebrew form of expressing an "impersonation," is one which certainly does considerable violence to the letter of Scripture. The history of the origin of evil and of the fall of Satan from heaven is but dimly revealed to us. More of our popular theology than we are commonly aware of is derived from Milton's magnificent poem. But though we are left greatly in the dark as to the Fall of the Devil, we are in none as to his works. Let it be granted, in the words of Archbishop Trench, that "he is only known to us through his temptations, through the evil suggestions which he causes to rise up out of the deep of our hearts, through the fiery darts with which he seeks to set on fire in us the whole course of nature . . so that for all practical purposes the words of St. James, 'Resist the devil and he will flee from you,' might be translated into such language as this: Strive manfully against temptations and you have God's promise and pledge that these, instead of overcoming you, shall be overcome by you." But the temptations are real and certain enough. The doctrine of the personality of the Tempter is nowhere asserted in the Church Creeds, and some English divines have declined to affirm it dogmatically. But the language of Scripture and of Christ throws a very serious responsibility upon those who deny it. Kingsley in one of his vigorous sentences roundly declares that the denial is one of the most dangerous of modern heresies, and that the devil's latest device is "shamming dead."

Other names for Satan are Devil [Gr. *diabolus*, "slanderer" or "accuser"]; Beelzebub ["master of the house"], a heathen deity who was thus made a synonym for the prince of evil, a later form of Baal-zebul ["lord of flies," probably in allusion to the fact that he was regarded as the sun-god]; Apollyon and Abaddon, two names meaning in Greek and Hebrew respectively "destroyer."

The two great poetic creations by Milton and Goethe of Satan and Mephistopheles have had a great effect upon religious thought, yet hardly more so than the horned and cloven-hoofed figure of popular notion. This latter figure was the prescriptive mode of representing the devil in the mediæval miracle-plays, and in consequence has come to be a part of the vulgar notion and language. "To detect the cloven foot" is a phrase which is so common as almost to lead the unthinking to conclude that there must be Scriptural authority for the idea that the devil is so marked.

Meanwhile it should be seriously considered by those who reject the doctrine of the personality of Satan, that such rejection may

be but a step to the denial of a great deal more. The New Testament is, from beginning to end, an earnest testimony of a real battle between the kingdoms of light and darkness; and to cast doubt on the reality of that fight is to paralyse effort, to put off the armour of God, and to set aside watchfulness and prayer.

**Saturnians.**—A sect of Gnostics, the followers of Saturninus, a native of Antioch, who lived in the second century. They held doctrines very similar to those of the BASILIDIANS [q.v.], but very little is known either of them or of their leader.

**Saturninus,** ST.—A priest of Abitana, near Carthage, at the time of the Diocletian persecution [304], who, whilst celebrating the Holy Communion, was seized, with four of his children and forty-four other persons, and carried before the magistrate, and then marched in chains to Carthage. Amongst them was Dativus, a senator, and he, being the most considerable personage, was the first to be questioned by Anulinus the Proconsul. He testified boldly to Christianity, and he and the rest of the congregation were one after another put on the rack, and at last it came to Saturninus's turn. The magistrate tried to confuse him and make him contradict himself; but, finding this impossible, he was sent to be tortured like the others, some of whom had died in their agonies. One of the victims at this time was a lady of good birth named Victoria, who for a time was treated with more leniency in the hopes of persuading her to recant. When at her trial she announced that she was a Christian, her brother tried to persuade the magistrates that she was not in possession of her senses. She assured the Governor that she was, and desired nothing better than to lay down her life for her religion, and she gained her desire some days after. Saturninus and his four sons suffered death at different times; some of the rest died in prison from starvation or want of air. The Roman martyrology commemorates them all on Feb. 11th.

**Saumaise,** CLAUDE DE. [SALMASIUS, CLAUDIUS.]

**Saunders,** LAWRENCE.—A Protestant martyr in the reign of Queen Mary. He was educated at Eton, and then passed three years at King's College, Cambridge. On leaving the University he was bound apprentice to Sir W. Chester, a wealthy London merchant; but his master, seeing his mind bent to study rather than the life of a merchant, released him before he had served his full time. He was licensed to preach just at the beginning of Edward's reign, and became Reader, first at Fotheringay, and then at the Minster of Lichfield; he was then appointed to the living of Church Langton, in Leicestershire, and afterwards to Allhallows, Bread Street. On the accession of Mary, his friends urged him to fly the country, but he remained firmly at his post. On October 15th, 1553, he preached against the Mass, and by order of Bonner was arrested and committed to the Marshalsea on May 8th, 1554. He, together with Coverdale, Bradford, and others, signed a declaration stating the conditions on which they were prepared to dispute before the University of Cambridge. On Jan. 30th, 1555, after having been kept in prison for fifteen months, he was brought up for examination, and on Feb. 4th was degraded by Bishop Bonner and handed over to the secular power; then taken to a prison called the Compter, in his own parish of Bread Street; whence he was conveyed to Coventry, and there burnt, Feb. 8th. He wrote many interesting letters to his wife and others, encouraging them to constancy in their faith. These will be found at length in Foxe's *Book of Martyrs.*

**Saurin,** ELIE, was born at Ussean, in the valley of Pragelas, 1639, but lived most of his life in Utrecht, where he was appointed pastor of the Walloon Church in 1671. When the French took the town in 1672, many of them, though Roman Catholics, used to go and hear him preach. He had throughout his life a great opponent, M. Jurien. A Dutch synod thinking that a book the latter had published was not orthodox, asked Saurin to look it through and remark on it. Jurien denied the justice of the remarks, and in return accused Saurin of heresy. The quarrel was long and violent, and at last the synod forbade either of them to write any more. Saurin, however, thinking that his adversary had not kept his word, wrote a brilliant but bitter essay, entitled *An Examination of M. Jurien's Divinity.* Besides the books on this quarrel he wrote very little, a tract on the love of God and love of our neighbour being the only one worthy of notice. He died on Easter Sunday, 1703.

**Saurin,** JACQUES [*b.* at Nîmes, 1677; *d.* at the Hague, 1730].—One of the most celebrated preachers of the French Reformed Church. Though making great progress with his studies, he gave them up to join a regiment of volunteers fighting against Louis XIV.; but returned after four years to study theology at Geneva. He travelled through Holland, came to London, where he took charge of the French Reformed Church in 1700; went to the Hague in 1705, and settled there as pastor, attracting numbers of people to his church by his eloquence and earnestness. He was accused of heresy by some of his clerical brethren on the ground of his *Dissertation sur le Mensonge officieux*—on falsehoods which are expedient—a delicate subject to handle, and in which he is charged with attributing falsehood to God. This censure is said to have shortened his days. He published several volumes of sermons,

and others were published by his son after his death. In addition he wrote a series of *Discourses* on the historical events of the Old and New Testament, and a pamphlet on *L'État du Christianisme en France.*

**Savonarola,** Girolamo, was born at Ferrara on Sept. 21st, 1452. He seems to have been a quiet, reserved child, but at the same time to have shown signs at an early age of great intellectual powers. His grandfather had been a celebrated physician, and it was decided that Girolamo should follow the same profession. But a distaste for this, combined with a disappointment in love, determined him to devote himself to the retired life of a monastery. He left home secretly in April, 1475, and took monastic vows at the convent of St. Domenico at Bologna. He went to Ferrara in 1485, and preached there several times, but created no stir. He asked at first to be allowed to undertake merely the most humble offices in the monastery, but the superiors very soon recognised his intellectual powers, and employed him to instruct the novices. Suddenly at Bologna he burst out, entrancing all hearts and filling the church with excited crowds, who were spellbound under his magnificent oratory. Thence he was sent to Florence, and it was in this city that he made his name famous in history. Lorenzo de Medici was then at the height of his power and magnificence, and under his influence the whole town was given up to worldly and sensual pleasures. Savonarola set about awakening the citizens to a sense of their danger. He preached his first sermon in Florence in 1483; but, accustomed to the learned, subtle discourses of the Schoolmen, the people at first treated with contempt one who in simple, unpolished words urged them to repent of their sins. Savonarola was not discouraged by this failure. He preached for a year or two in small towns outside the walls of Florence. In 1490 he returned, and in a very few weeks had taken the whole city by storm. He became so powerful, and was supported by so many influential citizens, that Lorenzo became uneasy, and Savonarola was privately urged to be a little less bitter against those in authority; but he refused to listen. In 1491 he was made Prior of the Convent of St. Mark's, but utterly refused to conform to the usage of paying homage to Lorenzo for it. In 1492 the duke was on his death-bed, and although he had been granted absolution by one of the attendant priests, his mind was not at rest. Suddenly he thought of Savonarola, who had never been afraid to speak the truth to him, and caused him to be sent for. Writers differ as to the result of this interview—Politian, a courtier, asserting that Savonarola granted absolution; Burlamacchi, a friend of Savonarola, asserting equally decidedly that it was denied. As the latter account was written at a time when Savonarola was in very bad favour, and there were plenty of people who would have been only too glad to deny it had it been false, it appears the most probable. During the rule of Lorenzo's successor, Piero, Florence lost some of its prestige; but it still had great power, and Savonarola was without question the most influential man in the city. The moral improvement which he effected in Florence was most remarkable; the whole aspect of the city changed for the better; but his work now began to cause uneasiness at Rome. It is said that Pope Alexander VI. offered him a Cardinal's hat, hoping thereby to silence him. Savonarola declined the offer. The Pope then ordered him to appear in Rome; but he refused to obey. In 1497 he was excommunicated. A powerful hostile party was formed against him in Florence, which at the beginning of 1498 handed him over to the Inquisition, and on May 23rd of the same year he was publicly burned. As an author his fame rests on his Treatise on the 51st Psalm, his *Compendium Revelationum*, and his *Trionfo della Croce.*

**Savoy Conference,** held at the Savoy, London, in 1661, between the Church of England Catholic divines and the Puritans. Their object was to endeavour to settle differences, and so arrange the Prayer Book as to make it acceptable to both parties. The conference consisted of twelve bishops, amongst whom were Sanderson, Pearson, and Sparrow; and twelve Puritan divines, amongst whom were Baxter, Calamy, Reynolds, and Lightfoot. The Presbyterian divines desired the restriction of responses to the "Amen;" the abolition of saints' days and of commemoration of the dead; a change with regard to the Collects, Epistles, and Gospels, with the introduction of extemporaneous prayers; and the optional use of the ring in matrimony, the sign of the cross in baptism, the surplice, and kneeling at the Holy Communion. After sitting from April 15th to July 24th, they could come to no conclusion, not a single point being yielded to the Puritans or by them, and the Conference finally reported that "The Church's welfare, unity, and peace, and his Majesty's satisfaction, were ends upon which they were all agreed; but as to means they could not come to any harmony." The few alterations made in the Prayer Book immediately afterwards by a committee of bishops, such as the addition to the Lessons of the Story of Bel and the Dragon, made it if anything still more objectionable to the Puritans; and the consequence of the failure of this attempt at compromise, followed as it was by the Act of Uniformity in the following year, was the virtual exclusion of some 2,000 Puritan ministers from the Church, and the loss of many thousands of their adherents.

**Sawtre,** William (the name was originally Chatrys), the first of the Lollard martyrs.

Monkish writers have blackened him as a licentious man and a profligate; but there is no hint of this in the many and minute charges brought against him in Convocation, and we may safely assume that the charge is the commonplace of clerical vituperation against all who were suspected of heresy. By his own confession, we know that he sometimes omitted to say his matins and his hours, in order to hear confessions, and to celebrate the Mass, or to give the time to study and prayer; and that he had often sanctioned the abandonment of vows of pilgrimage, if commuted into sums of money to be distributed amongst the poor. He was parish priest of St. Margaret's, King's Lynn, and was charged before Bishop Spenser, of Norwich, with heresy and "diverse felonies and treasons." He was convicted and condemned to death; but publicly recanted at Lynn, and received a full pardon from the King [Feb. 6th, 1400]. After this he removed to London, where he became chaplain of the parish of St. Sythe, or St. Osyth, Walbrook. Here his conscience would not let him rest; but he taught and preached, openly and secretly, the same or similar opinions to those which he had previously denounced as heresy. He was now called to answer before the Convocation, and on Saturday, February 12th, 1401, was charged with having taught the following eight dangerous propositions:

1. That he would not adore the Cross on which Christ suffered, but only Christ, who suffered on it.
2. That he would rather bow to a temporal king than a wooden Cross.
3. That he would rather honour the bodies of saints than the true Cross, supposing it were before him.
4. That he would rather worship a man confessing and repentant than the Cross of Christ.
5. That he was more bound to worship a man whom he knew to be predestined than an angel of God.
6. That if any one has made a vow to visit the holy places at Rome or Canterbury, or anywhere else, to obtain some temporary benefit [*e.g.* to be cured of some disease or to secure some property], he is not bound to fulfil his vow literally, but may spend his money on the poor.
7. That any priest or deacon is more bound to preach the Word of God than to say the Hours.
8. That after the words of consecration in the Eucharist the bread remains bread, and nothing more.

He acknowledged that he had so taught, and accordingly sentence of degradation was passed on him, and forthwith carried out. He was then handed over to the secular powers, and by them condemned to be burnt at Smithfield.

**Scala Santa.**—A flight of steps in the Church of St. John Lateran at Rome, said to be those which Christ ascended when taken before Pilate. The Roman Catholics believe that they were miraculously carried from Jerusalem after the crucifixion. A certain number of indulgences are promised to those who ascend the steps and pray at the top, and thousands of pilgrims flock to them every year. It was while Martin Luther was crawling up these steps on his knees that he received that strong impression concerning justification by faith alone, which thenceforward shaped his whole work and life.

**Scaliger,** Joseph Justus [*b.* at Agen, in France, 1540; *d.* at Leyden, 1609].—Studied at Bordeaux and Paris, and became Honorary Professor at the University of Leyden in 1592. He joined himself to the Reformers, and was noted as a remarkable linguist, philosopher, mathematician, and poet. His principal works are philological, but he also published the first system of chronology, *Thesaurus Temporum* in 1608, and *Expositio Numismatis Constantini* in 1604.

**Scapular** [Lat. *scapulæ*, "shoulders"].—Originally a garment worn by monks to protect the dress; it practically consisted of a long piece of cloth with a hole in the centre, through which the head was placed, the cloth coming down in front and behind. Devotional scapulars in the Roman Church are miniatures of this, consisting of a small square piece for the chest and another for the back, connected only by two strings, which cross the shoulders. There are five modern scapulars, but that best known is a badge of veneration for the Virgin Mary. The legend concerning it is that it was given by the Virgin Mary to Simon Stock, General of the Carmelite Order at Cambridge, with the words, "This will be the privilege for you and for all Carmelites; no one dying in this scapular will suffer eternal burning." The other four scapulars are:—[1] That given by the Trinitarians; [2] the Servite scapular of the Seven Dolours; [3] that of the Immaculate Conception, propagated by Ursula Benincasa, and given by the Theatines; and [4] the scapular of the Passion, originated by a Sister of Charity at Paris, and given by the Vincentian Fathers.

**Scarf.**—An ecclesiastical ornament, sometimes worn instead of the stole, which it closely resembles; the difference is that the scarf is folded, and very much broader, covering nearly the entire front of the surplice. [See Stole.] It is of great antiquity, and seems to have been originally worn only by members of a cathedral chapter, and by Doctors of Divinity of the universities. Its use has now passed to chaplains of prelates and of the nobility, and to parochial clergy in places where the stole is not in use. It is generally of black silk, or of crape on occasions of mourning, and at weddings it is occasionally of white silk.

**Sceptic** [from the Gr. *skeptomai*, "to look about"].—One who professes to weigh evidence and to refuse belief in any given statement until he is satisfied of its truth. The name is derived from the old Pyrrhonists, who denied the real existence of phenomena,

and it is now applied to Deists and to those who doubt the Creeds of the Church or the truth of the Scriptures.

**Scheffer,** JEAN, German philologist and antiquary [*b.* at Strassburg of a noble family, 1621; *d.* at Upsala, March, 1679]. He was a good linguist and historian, and in 1643 published *De Varietate Navium apud Veteres.* In 1648, anxious to get free from the civil wars raging in Alsace, he went to Sweden, having been encouraged to do so by the good reception given to men of learning at the Court of Queen Christina. He had already become known there by the works he had published, and was appointed by the Queen Professor of Rhetoric at the University of Upsala, where he continued to work with great diligence till his death. He was made King's Law Professor and Librarian of the University, and published several books under the royal direction. The greater number of these were editions of Ælian, Arrian, Phædrus, Justin, and others, and he also wrote *Upsalia Antiqua,* a *History of Lapland,* and numerous treatises.

**Schelling,** FRIEDRICH WILHELM JOSEF VON [*b.* 1775, *d.* 1854], an illustrious German philosopher, born at Leonberg, near Stuttgart, educated at Tübingen and Leipzig, and in 1798 began to lecture at Jena, then the head-quarters of German speculative activity. The bent of his mind was determined at this time by his colleague, Fichte, but he gradually found his views unsatisfying, and proceeded to develop his own views of Intuitionism. The only true knowledge is that which identifies the real and ideal, nature and spirit. In Christ, God became for the first time objective, and in His person sacrificed the finite, and thus opened the knowledge of the Divine and eternal world to man. Later Schelling became a Professor at Wurzburg, and here his teaching became more distinctly Christian. He declared that Christianity had three phases to pass through—the *Petrine,* or Catholic; the *Pauline,* or Protestant; and the *Johannine,* the philosophical Church of the future—and this teaching has been again and again repeated in modern writers.

**Schism** [from the Greek *schizō,* "I cleave, or rend"].—The word is generally held to denote the act of separating from the Church, and so dividing the body which Christ prayed might be one. The Church was originally one, and is so described in the New Testament. [See 1 Cor. i. 9, 10; xii. 25; Eph. iv. 1-6; Rom. xvi. 17, 18.] The Church of Corinth is described as tending towards parties and divisions, and for this St. Paul rebukes it sharply. From time to time some great schism has rent the Church, such as the Novatian and the Donatist, where the seceders separated on questions of discipline; and a quarrel between two rival Popes divided the Western Church for many years. [PAPAL SCHISM.] The Roman Church brings it as a charge against the Reformed Churches that they are in schism; to which these reply that the departure of that Church from Apostolic doctrine is so marked and patent that no choice is left to the lovers of truth but to hold it fast, and to leave the responsibility to the Church which usurps authority at the expense of truth. Except on such grounds all division and separation is held to be a sin; since division, whether necessary or not, is a loss of power, and therefore an evil. Many Nonconformists make virtually the same reply to those in the Anglican Church who bring a similar charge against them, holding as they do that Episcopal methods are a very wide departure from primitive and original Christianity, and that the Church became thus corrupted at a very early age, even in the time of the earlier Fathers. Others, again, take a totally different view of schism itself, insisting that the primitive use of the word describes party spirit or disunion *in* the body, and that actual separation and formation into a distinct body is not schism; this view was maintained by Dr. Campbell. And others again have maintained that while diverse opinion is likely to lead to separate bodies in practice, there is and can be no schism whilst common Christianity is willingly acknowledged, and common Christian action undertaken on all possible various occasions; but that schism does exist on the part of any who refuse such acknowledgment or common action to others who are willing to give it on their part. There are various modifications of different views concerning this vexed question, but the above are the chief.

**Schleiermacher,** FRIEDRICH ERNST DANIEL [*b.* 1768, *d.* 1834], a great German theologian, was the son of a Lutheran minister at Breslau, and was educated first by his father, then in a Moravian school. Under the influence of the elementary teaching he received he was a pious child and deeply reverential in spirit; but, nevertheless, scepticism took such possession of him that he declares that he doubted the historical truth of any of the ancient Scriptures. But he had no desire to doubt, and he eagerly read the philosophical writings of his countrymen, especially Kant and Spinoza, in the hopes of having his doubts removed, and in his twenty-sixth year was ordained to the ministry. In 1799 he published his *Discourses on Religion*—a deeply earnest work intended to conciliate unbelievers, and to convince them that faith in an unseen world was compatible not only with reason but with the deepest human instincts. Neander declared that to this work he owed his spiritual life. Meanwhile, Schleiermacher threw himself heartily into politics and social questions, urging Germany, *e.g.,* to resist the insolence of Napoleon.

He was appointed Court Preacher in 1802, and Professor of Theology at the University of Halle in 1804. In 1810 the University of Berlin was founded. Schleiermacher was one of its active promoters, and was the first to occupy the Theological Chair. His translation of *Plato* [1804–10] placed him among the most famous Greek scholars of his time, and though English scholars regard its criticisms as too subjective, the book holds a very high position. Meanwhile he was indefatigable as a preacher, and his sermons, published in seven volumes, are masterpieces of earnest and penetrating power. He was certainly not what his countrymen would regard as an orthodox divine, for he had declared dogma to be an incrustation on the essential divinity of Christianity; but he was earnest, devout, reverent, of massive understanding and surpassing eloquence. Being seized with a fatal illness he called his friends and disciples together, and solemnly professed his faith in Christ as the Saviour and in the propitiation made by His death. He then himself celebrated and distributed the Holy Communion. His works are many and voluminous; the most important is his *Christian Dogmatics*, a masterpiece of theology. He regarded Christ as not only perfect and sinless, but as having the fulness of Divinity dwelling within Him, and as dwelling in succession in the hearts of the faithful. His *Essay on St. Luke's Gospel*, a characteristic specimen of his free historical criticism, was translated and published by the late Bishop Thirlwall, who pronounced it "a specimen of exegetical criticism which has seldom been equalled, and which cannot fail to excite the admiration even of those who do not admit all its conclusions." His conception of divinity was pantheistic, but his heart went deeper than his intellectual conceptions. He was a man of prayer, and a believer even where he found the historical evidence unsatisfying. His speculations are mostly left behind in the progress of thought, but his earnest piety, and the real soundness of his inner theology, his personal faith in God and in Christ, have endeared him to the hearts of his countrymen. They read his sermons, and love them, and reverence his memory. Among his disciples are the great names of Neander, Ullmann, Olshausen, Lücke, and Bleek.

**Schmalkald,** League of, for the defence of Protestantism, was formed Feb. 27th, 1531, under the Elector of Saxony and the Landgrave of Hesse, and was joined by fourteen German princes and twenty-one imperial cities, comprising nearly all the principal cities of North Germany, and others in the centre and south. The peace of Nürnberg [1532] followed immediately on the formation of the League, and this success was followed up by the raising of a large standing army and the drawing up of the Articles of Schmalkald in 1537. These were drawn up by Luther as a protest against the authority of the Pope, and were signed by all the members of the League. They were principally designed to show how far the Lutherans were disposed to go in order to avoid a final rupture, and in what sense they were willing to adopt the doctrine of Christ's presence in the Eucharist. In a few years' time jealousies began to arise among the various princes, the strength of the League gave way, and its army was routed at Mühlberg, in April, 1547.

**Scholastici.** — Ecclesiastics connected with a cathedral or collegiate chapter, on whom the duty devolved of superintending the management of its schools. The scholastici, called also *capischoli*, *capita scholaris*, and *magistri scholarum*, appear to have originated in the time of Charlemagne, and often taught personally in the schools, in addition to their work of superintending other teachers. At the Council of Trent it was decreed that the *scholasteria* should be held only by a doctor, master, or licentiate in theology or canon law, and that otherwise the appointment should not hold good.

**Schoolmen.**—The famous teachers so called were the revivers in the Western Church of Theology as a science. In the Greek Church it had become a tradition, but in the West the Schoolmen set themselves the task of reducing the traditional dogmas of the Church to a complete system. This principle, to use the words of Hallam, was "an alliance between faith and reason, an endeavour to arrange the orthodox system of the Church, such as authority had made it [all through the existence of this movement we find them turning to the laws of government, etc., laid down by the various Church Councils, and not to the Bible], according to the rules of the Aristotelian dialectics." The natural result of the constant study of the works of Aristotle was the foundation of a new school of philosophy, and we find the logical system of the famous Greek philosopher and theology treated side by side in the works of the Schoolmen. At first they contented themselves with long arguments on natural and revealed religion, removing by clever reasoning all that they considered liable to objection, treating the whole thing from a purely metaphysical point of view. They were, at the same time, wonderfully united in thought and mode of philosophising; but before very long different parties were formed. Each leading man had his own followers, who supported him and his theories and refused to see reason in the argument of any rival. These at last settled down into two chief sects, the Realists and the Nominalists. [Realists; Nominalists.]

The first period of the Scholastic philosophy reaches from Anselm to Alexander Hales [1073–1200]. The principal figures in this

period are Abelard (Rationalistic); Anselm and Peter the Lombard (Realistic); St. Bernard and Walter of St. Victor (Mystical; "*res divinas non disputatio competendit, sed sanctitas*"). Each great theologian dogmatised from his own standpoint on the doctrines of the Trinity, on Sin, the Work of Christ, on the Priesthood and the Sacraments. Thus, while Anselm in his *Cur Deus Homo?* made the first scientific attempt to construct the doctrine of Redemption on the basis of law, holding that by sin the honour due to God is withheld and punishment is deserved, and that this punishment can only be remitted by *satisfaction*, Abelard denied any necessary connection between the death of Christ and forgiveness.

Scholasticism was at its best, and exercised the most influence, during the thirteenth century, which may be called the second stage of its existence. The cause may, to a great extent, be traced to the establishment of the Mendicant Friars. A great many men joined this order, and the result was an increased number of students of theological philosophy. The two most famous of all the Schoolmen lived at this time, THOMAS AQUINAS [q.v.] and a Dominican, DUNS SCOTUS [q.v.], a Franciscan, each the founder of a rival sect, named respectively THOMISTS [q.v.] and SCOTISTS [q.v.]. These and the Nominalists—the sect started by ROSCELIN [q.v.] in the twelfth, and revived by WILLIAM OF OCKHAM [q.v.] in the thirteenth—were fierce and bitter rivals for nearly two hundred years, and the books written on all sides advocating their views are innumerable. The leading idea still in their teaching was that of theology treated as a science pure and simple. The decline of this theology began in the fourteenth century, soon after the appearance of Wyclif with his new doctrines. He and his followers tried to teach a more spiritual Christianity, and put the main facts of religion before the people in a more mystical, as opposed to the argumentative way. From this time the Schoolmen steadily declined, but for different reasons their decline was very slow. It might be thought that the new and enlightened ideas started by the revival of learning would have exploded the long and laborious theories of the old Schoolmen in a very short space of time; but habit, and the tenacity with which the chief universities at first adhered to the old lines of thought, made their defeat and extinction very slow. The task of stating fairly the good or bad influence exercised by the Schoolmen is a difficult one. On the one hand, a clear, subtle style of argument was studied and brought to a fair state of perfection; but on the other hand, the minute attention to the smallest detail, the raising of objections for the sake of answering (as it almost appears), make their books frivolous and tedious. Another influence they had, which produced far worse consequences, was that of discouraging by their methods the expansion of the mind. They were content to argue and discuss the rules of philosophy laid down by Aristotle or the old Christian Fathers, but the study of the Scriptures was neglected, and they looked with horror on any one making experiments, or seeking after fresh sources of truth. It was the revival of learning in the fifteenth century which showed to the Church and the world "a more excellent way."

**Schultens,** ALBERT, a famous Hebrew grammarian and Orientalist [*b.* at Gröningen, 1686; *d.* at Leyden, 1750]. He studied at Leyden and Utrecht, made himself master of Greek and Hebrew, Arabic, Chaldee, Syriac, and Rabbinic, and obtained a post as Professor of Oriental Languages at Franeker. He had previously been made Doctor of Theology and minister of Wassenaer in 1711, but had resigned the latter for his professorship. From 1729 until his death he was at the theological seminary at Leyden. His chief works relate to the study of Hebrew, and he was the first to show that Hebrew is only a branch of the Semitic languages, and consequently could not be the original language given by God to man, as was commonly believed. He also held that the study of Arabic is necessary to a correct understanding of Hebrew. He wrote some books on the Old Testament, and various addresses and criticisms.

**Schwartz,** CHRISTIAN FRIEDRICH, an eminent missionary [*b.* at Sonnenburg, in the Electorate of Brandenburg, 1726; *d.* at Tanjore, 1798]. He studied at Halle, where he attended the lectures of Michaelis on theology, and assisted Schultz in editing the Tamil Bible which the latter had translated. Schwartz was thus induced to become a missionary, and was sent by the Danish Missionary Society in Copenhagen to Tranquebar in 1750. He had previously obtained the patronage of the Society for Promoting Christian Knowledge, and was removed by this society to Tanjore in 1779. He was employed by the Government of Madras to undertake an embassy to Hyder Ali, which was successful, and the terms of peace were settled. It did not, however, last long, and between 1781 and 1783, while Tanjore was besieged by Hyder, the sufferings of the inhabitants from famine were terrible; but by the intervention of Schwartz with the cultivators, promising to pay them not only for provisions supplied, but for any bullock stolen by the enemy, food was at length procured and the town saved. In 1785 he founded schools at Tanjore for teaching the natives the English language. He was one of the most successful English missionaries in India, and did much to establish confidence among the natives towards the English. His name is revered not only by Christian converts, but by Mohammedans and Hindoos.

**Schwenkfelders,** the followers of Caspar Schwenkfeld von Ossing, a nobleman of Silesia. At first he adopted the doctrines taught by Luther, and being in a position of importance at the court of the Duke of Lignitz, was able to exercise great influence in spreading the Reformation. He separated from the Lutherans, however, and adopted certain opinions of his own, especially on the efficacy of the Divine Word and on the doctrine of the Eucharist. Instead of the words "This is my body," he suggested "My body is this," meaning, that which nourishes the soul, as the ordinary bread does the body. He maintained that the Sacraments were merely signs and not means of grace. He always declared that he had no desire to make converts, or to start a new sect; but after his death, in 1562, it was found that he had a numerous following in Silesia. The Lutheran clergy persecuted them frequently, but in spite of this they increased in numbers, and some Jesuit missionary priests were sent to convert them if possible to Romanism, the Emperor at the same time issuing an edict that all their children should be brought up in that faith. At last, in 1725, finding no peace at home, the whole party moved from Silesia to Saxony, and eight years later emigrated to Pennsylvania, and settled in Montgomery, where they still flourish. They hold to their own language, and the pastors, who are chosen by lot, are all Germans. They do not observe the Sacrament of Baptism, but as soon as a child is born, a minister is called in to pray for its prosperity, and a similar service takes place in the church when the mother is able to attend with the infant. When Silesia was joined to Prussia some years ago, a few of them returned from Saxony, but the sect is by far the stronger in America. In some respects of doctrine and government they resemble the FRIENDS.

**Scot,** JOHN. [DUNS SCOTUS.]

**Scotists,** a sect of religious philosophers, followers of DUNS SCOTUS [q.v.], which arose at the end of the thirteenth and beginning of the fourteenth century. They were in direct opposition to the Thomists, though both started from the same standpoint, professing to be guided by the philosophy of Aristotle. The Scotists held that all knowledge is derived from Divine illumination, and that science is therefore the province of all theologians. They maintained the *moral* efficacy of the Sacraments in contradistinction to the Thomists, who believed that the grace bestowed in them is *physical*. The Thomists affirmed and the Scotists denied the loss of power to goodness by the Fall. The Jesuits adopted the views of the Scotists with regard to the Immaculate Conception of the Virgin, while the Dominicans followed the doctrines of the Thomists in denying that dogma.

**Scotland,** CHURCH OF.—1. *The Celtic Church.*—Christianity is supposed to have made its way into Scotland during the Roman occupation of Britain, but nothing certain is known of its history. The first Christian teacher whose name has been preserved is St. Ninian, and of him little is known but that he laid the foundation of a church at Whithern (known as *Candida Casa*, the White House), on the north coast of Solway Firth, about A.D. 397. He settled there with the intention of converting the Picts of Galloway, and won over most of the inhabitants of southern Scotland to Christianity. A bishop, Palladius, was sent to Scotland by Pope Celestine about 430, by which time St. Ninian was gone. In 563 ST. COLUMBA [q.v.] landed in Iona from Ireland, and set himself to Christianise from that point the whole of Scotland. He died in 597, but his work was well carried on by many of his disciples, one of whom, ST. AIDAN [q.v.] founded the bishopric of Lindisfarne. About the time of St. Columba's death another church was founded at Glasgow, on the site of one which St. Ninian had built, by Kentigern, more commonly known among the Scottish people as St. Mungo. [KENTIGERN.] St. Kentigern died in 612, and the next great name in the history of the Scottish Church is that of ST. CUTHBERT [q.v.], who was born about the same time, and who became Bishop of Lindisfarne, where he died in 687.

A few years later a new class of devotees arose in the Church, who were called CULDEES [q.v.]. They were first trained in the monasteries, and then went forth to end their life in some cave or desolate cell, some at Culross or Lochleven, some in and about St. Andrews. The cathedral of this city was founded by St. Regulus [369], and dedicated to the first-called Apostle, who has been from that time the patron saint of Scotland. St. Regulus is supposed by some to have been Bishop of Patras, where legend says St. Andrew suffered martyrdom; he was entrusted with the charge of finding a grave for the bones of the saint, and, being wrecked on the coast of Scotland, he gained from King Angus a grant of land on which to erect his church. A community sprang up, consisting of St. Regulus as head, his priests and deacons, some hermits, and the Culdees who had already inhabited the district.

2. *The Roman Catholic Church.* — The Church of St. Columba began to decline about the eleventh century; its property was lost by degrees, and abuses grew up in the customs and services of the Church itself. The reform which was needed was brought about mainly through the instrumentality of St. Margaret, wife of King Malcolm Canmore. With all the wonderful tact and energy which she possessed, she threw herself into the task, assembling councils, and at one time engaging in theological discussions with the clergy, in which she proved her arguments. She

endeavoured to bring about conformity with the Roman standard. The chief points in which she effected a change were, the time of keeping Lent, the observance of Sunday, and the manner of receiving the Communion. She died in 1093, and for a few years there was a reaction against the changes she had made. Her three sons reigned in succession, Edgar, Alexander I., and David. During the reign of Malcolm Canmore and his successors, a circumstance took place which greatly changed the aspect of the Scottish Church—namely, the immigration into the south and east of Scotland of settlers whom the oppression of William the Conqueror had driven out of England. These settlers received grants of land, intermarried with the Scottish nobility, and introduced English customs. Parishes were formed, two new dioceses were created by Alexander I., and, as in England, the Church became more Papal. David, who reigned from 1124 to 1153, did much for the Church of Rome in Scotland. In his time the Augustinian and Cistercian Orders were introduced, and fifteen religious houses were founded, among them, Melrose, Holyrood, and Dryburgh. He created bishoprics at Glasgow, Brechin, Dunkeld, Dumblane, Ross, Caithness, and Aberdeen. Lismore or Argyll, created in 1222, was the only one formed after his death. From 1153 to the beginning of the fifteenth century the Church of Rome remained in possession of Scotland. The Scottish Church differed from the English in having no archbishop, though the kings of Scotland had from time to time pressed the Pope to make St. Andrews an archbishopric. The latter preferred to keep the superintendence of the Church in his own hands, and sent a papal legate as his representative to attend the Diocesan Councils, much to the dislike of the Scottish bishops. In 1225 Pope Honorius III. authorised the holding of these Councils without the Legate, and in 1472 St. Andrews (held at that time by Bishop Patrick Graham) was at length erected into an archbishopric; but this having been done without the knowledge of the King or the other bishops, the new Archbishop passed the rest of his life as a prisoner in Lochleven. His successor, Schevez, was made Primate in 1487, and in 1492 the Bishop of Glasgow was also promoted to be an Archbishop, whereupon a strife began between the two dignitaries, and never ceased till the Reformation. In course of time most of the wealth of Scotland came into the possession of the Church, and for this reason the monasteries relaxed in discipline and lost the esteem of the people. The Mendicant Orders were instituted to remedy this evil, and soon became popular; but their popularity only tended in time to produce the same effect as with the monasteries, for they became proud and overbearing towards the other clergy, disunited and quarrelsome among themselves, and finally objects of scorn and ridicule on account of the immorality of their lives. The spark of religion which the rise of the Mendicants had kindled, declined with them, and from that time the Church of Scotland sank lower than ever. Bishops and clergy were appointed not on account of their piety or learning, but to gain some private ends of the Sovereign, in many cases for the sake of the wealth which rich clergy brought to the Crown in exchange. The state of the Church grew worse as time went on; preaching was almost entirely discontinued except by the friars; and the only bright spots in this dark period were the lives of a few good men who, from time to time, did their utmost to stir up the minds of the people to a sense of their danger. No permanent effect was felt till the beginning of the fifteenth century, when some of Wycliffe's disciples made their way across the border, and began preaching in the south of Scotland, some of them travelling as far north as Perth. They denounced boldly the corrupt customs which prevailed in the Scottish Church, the Roman errors which had crept in at the same time that all the life of religion seemed to have died out. They aimed at reforming the lives and conduct of the clergy; and in spite of the hatred which was everywhere felt towards them, they succeeded in at least preparing the minds of the people for the Reformation which was to follow.

3. *The Reformation.*—It is not certain whether Patrick Hamilton [q.v.], who came to Scotland in 1523 from Paris, was the first to preach the doctrines of the Reformers in Scotland. He was certainly one to whom Scotland owes much for his courage in preaching the Reformed religion. After the death of Archbishop Beaton, who had condemned Hamilton, the persecution of the Reformers was entrusted to his nephew, David Beaton, Abbot of Arbroath, who had been educated in France, and was a staunch Roman Catholic. He extended his imitation of French customs even to the manner of dealing with heretics, and induced the King to take part with him in stamping out the Reformed religion. For some years a continual inquisition went on; numbers were tortured and put to death, and many more were imprisoned or forfeited their possessions.

The name of George Wishart [q.v.] stands out, in the early part of the sixteenth century, as one of the most learned Reformers that Scotland had yet seen; he was seized and burnt to death in 1545. His place was filled immediately by one who had hitherto been simply one of his disciples, but who was destined to become far more famous than his master — John Knox [q.v.]. During the Regency of Mary of Guise for her daughter, a constant struggle was going on between the two religions, and led eventually to a civil war, which ended in a victory for the Protestants in 1560, just after the Regent's death. The

result was that the Confession of Faith was established by the Scottish Parliament. This Confession was the recognised standard of the Church of Scotland from 1560 to 1647, when it was superseded by the Westminster Confession. After the accession of Mary Queen of Scots, it seemed as though the tide were to turn in favour of the old religion; but the Queen's influence was not sufficiently great to effect this, and after her defeats and humiliations there was no more hope from that quarter.

Amid all the turmoil, John Knox was the man among all others who had most influence with his countrymen, and took the best advantage of it by impressing his doctrines on all sides. It was he who prevailed with the Parliament to accept the Confession of Faith, and he introduced the Genevan Prayer Book into Scotland. He drew up the First Book of Discipline, which treats mainly of the organisation of the Church, and of the disposal of Church revenues. Knox cleared the way for the introduction of Protestantism, but as yet this was only the beginning of the struggle, which lasted throughout the sixteenth and seventeenth centuries. After Knox's death its character was altered, and, instead of being a contest between Romanism and Protestantism, it gradually became one between Prelacy and Presbyterianism. To all appearance Papacy had died out, but no doubt many still clung to it secretly, and would have been glad of any opportunity to have the old forms and ceremonies restored. A great difficulty stood in the way also with regard to the disposal of Church revenues, and in order to remove this the Concordat of Leith was drawn up in 1572, by which it was ordained that all bishops, abbots, and priors were to continue to be parts of the spiritual estate, but their power was to be limited, and they were to be under the control of the General Assembly. [Tulchan Bishops.]

4. *Presbyterianism Established.*—The new attack against Episcopacy began with Andrew Melville [q.v.], who returned from Geneva in 1575, and who used his learning and power of rhetoric to such purpose that, in 1580, the Assembly passed a decision that Episcopacy was "unlawful, and without warrant in the Word of God." With the view of supplanting Episcopacy by Presbyterianism, Melville and his party compiled a second Book of Discipline, which received the sanction of the Church. It seemed at first that their efforts were to be unsuccessful, through the conduct of the young King, who insisted on having some of the bishops maintained in their dioceses, and chose for his companions young Roman Catholic noblemen. A panic was raised, which was only half allayed by the recantation of d'Aubigny, Duke of Lennox; and so great was the alarm that the King was seized and imprisoned at Huntingtower, near Perth, where he was kept for a year. He eventually made his escape, and his captors were declared guilty of high treason. Melville barely succeeded in making his escape to Berwick, and the rest of the ministers only remained in peril of their lives. The result of the King's imprisonment was the passing of the "Black Acts" in 1584, by which the Sovereign was declared to be supreme in all matters, and ecclesiastical authority was placed in the hands of the bishops. But this violence raised such an outcry that three years later another Act was passed, which put an end to the Scottish Episcopate; all Church revenues became the property of the Crown, and were soon squandered by the King and his associates. From this time till 1592, when the Presbyterian constitution (commonly called the Magna Charta of the Church of Scotland) was established by law, he put no further obstacles in the way of Presbytery.

5. *Re-introduction of Episcopacy — Laud's Liturgy — National Covenant.*—The King's feelings altered when he found that the ministers would allow him no freedom in dealing with some nobles in the North, who were still inclined to Romanism, and for whom the Presbyterians had no mercy. He sought his revenge by an attempt in 1596 to re-introduce Episcopacy, under the very plausible pretext of admitting some of the wisest ministers into Parliament. Probably he would not have been able to carry out his design as he wished if it had not been for his succession to the English throne in 1603, when, finding himself supported by English bishops, he hoped to bring about a uniformity of religion, and set himself to do so by dissolving assemblies, imprisoning ministers, and otherwise exercising arbitrary power, hoping to prevail on the people before long to accept the bishops whom he should appoint. He endeavoured to bribe Melville with the offer of a bishopric, but, finding him still obdurate, the King sent him to the Tower for three years, and finally banished him to France. Some bishops were consecrated in England, and the Episcopal Church seemed again to be established in Scotland, though the absence of ritual was very noticeable beside that of the English Church. The change was hardly felt among the people; but a deep feeling was excited among them in 1618 by the Five Articles of Perth, which were submitted to the Assembly for its sanction, and which enjoined kneeling at Communion and the observance of Christmas, Good Friday, Easter, Ascension, and Whitsunday, allowed Confirmation of children of eight years old, and permitted Communion of the Sick in private houses. The people were staggered at the idea of such a departure from ancient customs, and in most churches refused to comply. Nothing of great importance took place till the year 1633, when Charles I. came to Scotland to be

crowned, and took the opportunity of planning some reforms in Church matters. He made some changes in the revenues; formed Edinburgh into a bishopric, with the Collegiate Church of St. Giles as its cathedral; and, a far more important matter, he ordered the introduction of a Liturgy, to be modelled on that of the English Church. This Service-book was the work of Archbishop Laud; it was completed in 1637, and on July 23rd was to be used for the first time at St. Giles's; but the Dean was not allowed to proceed beyond the first few words before an uproar was raised which obliged him and the Bishop of Edinburgh, who was present with the Archbishop of St. Andrews, to escape for their lives. The innovation resulted in the formation of a National Covenant, signed in the Greyfriars Churchyard at Edinburgh, Feb., 1638, the members of which bound themselves to defend their Church from the encroachments of Popery. In November, the National Assembly met; the Five Articles, the Book of Canons, and the new Prayer Book were condemned, the bishops were tried and deposed from their bishoprics, and Presbyterianism was once more restored in its original form. This proceeding on the part of the Assembly could not but have serious consequences; a petition was presented to the King, but he refused to take any notice of it, and the Scotch army was speedily prepared for war. Peace was made before actual hostilities had begun, for the King began to realise how much in earnest his opponents were. He undertook to call a General Assembly to settle the disturbances, and it met the following year; its work consisted in doing again what had been done by its predecessor, and the Assemblies which had established Episcopacy were declared to have been illegal.

It was soon known that Charles was again making his army ready for an invasion, and the Scotch resolved to be beforehand with him. In August, 1640, an army, headed by the Marquis of Montrose, marched southward and took possession of Newcastle. Frightened by this decisive measure, the King hastened to make concessions, and gave up all the points on which he had before insisted most strongly.

6. *Solemn League and Covenant.*—With the English rebellion came new hopes to the Presbyterians, who trusted that Presbytery would now extend over the whole kingdom, and in anticipation of such an event they decided to bind themselves, with their English brethren, by a religious covenant, to protect the rights of their Church. The Solemn League and Covenant was drawn up towards the close of 1643, and sanctioned by the Estates, and the oaths were taken by the English Parliament. [COVENANT; CAMERONIANS.] The Scotch army immediately marched again into England to unite their forces to those of the English Parliament.

In 1645 the *Directory for the Public Worship of God* was accepted by the Assembly, and in 1647 they also accepted the *Westminster Confession of Faith*, taking exception only to one or two points. On the execution of Charles I., the Scots proclaimed Charles II. king, and induced him to sign the Covenant, for they were resolute in refusing to acknowledge Oliver Cromwell. On the Restoration, King Charles, who hated the Covenant, dismissed the Assembly, and took the government of the Church under his own control. He again introduced Episcopacy, and now began a terrible time of persecution to the Covenanters. The leader in this raid against Presbyterianism was Archbishop Sharp. [SHARP, JAMES.] In 1670 was passed the Conventicle Act, forbidding the meetings of the Covenanters and enforcing compulsory attendance at church, and the next few years exhibit fierce persecution, and a constant struggle between the two parties.

7. *Presbyterian Church established by Act of Parliament.*—The fall of James II. in 1688 brought down the Episcopal Church also. Scotland had for many years been becoming more Puritanical in its tendencies, and was now most rigorous in the stress laid upon the duty of prayer and fasting, and the sins of frivolity and dissipation. Episcopacy was at an end in many parts of the country, though it was not definitely abolished till 1689, when the Convention of the Estates met and denounced it, and in 1690 an Act of the Parliament of William and Mary confirmed the Presbyterian *Confession of Faith*, and ordered the use of the Catechism and Directory for Public Worship. The patronage of the Church was conferred on the Elders and Town Councils in the boroughs, and on the landowners in the country.

The General Assembly, which met in 1690, appointed two commissions to visit the clergy in different parts of the country to enforce discipline. In the north the arrangement was a failure, for the commissioners were incapable of acting with the moderation which the Assembly wished, and numbers of the clergy were turned out of their livings, while the people refused to allow the Presbytery to appoint successors. In many places Episcopalians were put in the vacant livings by the parishioners, and in these parishes the Presbyteries lost all control, if indeed they were not left destitute of members. King William became dissatisfied as the confusion increased, delayed the meeting of the Assembly, and finally refused to admit any member who would not take the "Oath of Assurance" that he was King *de facto* and *de jure*. Lord Carstares, the King's confidential adviser, prevailed upon him to countermand the order, and his consent restored in a great measure the confidence of the Scottish clergy, who had begun to regard him with distrust. Liberty was granted to the Episcopalians to remain in possession of their benefices, though they were

not allowed to become members of assemblies, synods, and presbyteries; and the consequence was that they gradually diminished in number, though they consider themselves to be the old Church of Scotland. From the time that King William released the Assembly from the Oath of Assurance in 1694, it has continued to meet year by year, and the Established Church has been Presbyterian.

Although the Scottish people had no wish for the union of the English Church with their own, they were generally anxious for the union of the Parliaments, which took place in 1707. The General Assembly lost most of its power by the Act of Union, but men realised that it was for the Church's good that the interests of the two countries should be united. Lord Carstares was elected president of the Assembly which met after the Act was passed, and an attempt was made to enforce uniformity, but with so little success that the Tory Parliament of Queen Anne passed an Act of Toleration, giving freedom to the Episcopalians to continue their own form of worship. In the same year they revived the old system of patronage, which had been in abeyance for more than sixty years, and to that breach of the Treaty of Union are to be directly ascribed all the schisms that have since rent the Church of Scotland.

8. *Moderatism.*—From this time till 1720 much work was done in setting up the churches which had long been vacant, and settling the borders of the Church; but in that year a new feeling began to show itself, which developed later into the so-called Moderatism. It was at this time also that the "Marrow movement" began, which took its name from a book by Edward Fisher, entitled the *Marrow of Modern Divinity*, in which certain doctrines relative to justification by faith were put forward. The book was condemned in 1720 by the General Assembly, whereupon the "Marrow men" raised a protestation, and petitioned against the decision of the Assembly, and a contest began which lasted for many years, and was aggravated in 1732 by an Act which was then passed concerning the right of patronage. Many causes combined to increase the discontent among the clergy, and they were beginning now to wish to shake themselves free from the old groove, and to escape from the strictness of discipline which had been imposed upon them. To this movement was owing the first secession which took place in 1733, and of which Ebenezer Erskine was the leading spirit. [ERSKINE; SECESSIONISTS; UNITED PRESBYTERIANS.] It was the beginning of party spirit in the Church, and from this time the two parties of "popular" and "moderate" Presbyterians continued to develop. Many of the followers of Moderatism laid themselves open to a charge of heresy [WISHART], but the persecutions which they suffered were the means of promoting their cause, which grew and flourished throughout the eighteenth century. With the development in theological ideas there was development in other directions, and in the latter half of the eighteenth century the literature of Scotland, principally of its clergy, was the richest of the age. The first secession was healed to a great extent by the policy of WILLIAM ROBERTSON [q.v.]; who by his influence on the General Assembly succeeded in reducing the Church to order and restoring unity to the Presbyteries, though his policy had the effect of driving many from the Established Church. A second secession took place in 1752, and its consequences were more lasting than those of the first, numbers of people leaving the Church and forming a large dissenting body. In those who still remained faithful to the old connection, Evangelicalism no doubt was strengthened by the schism, but the departure of such numbers from the Church awakened a feeling of alarm in all its members. No events worthy of notice happened during the closing years of the eighteenth century, but the beginning of the nineteenth saw many very important changes, not so much in the doctrines of the Church, as in the manner in which she carried on her work. Hitherto the schools had been utterly inefficient for the number and requirements of the population, but by new rules made at this period, they were subjected to the supervision of the Presbyteries, and better homes and salaries were provided for the teachers. Sunday-schools were established, and livings were better endowed. At the same time the Church began to take part in the work of foreign missions, which had hitherto been left in the hands of men not connected with any religious body in particular. But the most important change effected at this time was that of Church extension, the idea of which originated with DR. CHALMERS [q.v.], of the Tron Church, Glasgow, who was much distressed at the want of accommodation for the people in his own church, and set to work to influence the Scottish people to help him in his scheme of subdividing parishes, so as to bring them more directly under the minister's control, and of connecting poor and rich through the Church's influence.

9. *The Great Disruption.* — The good which resulted from this movement was accompanied by one evil to the Church, for the Dissenters thought it was a blow aimed at them, and the "Voluntary Controversy" was raised as to the advisability of disestablishing the Church. Seceders and Dissenters united in an attack upon the Established Church, and the struggle became more political than religious, for the Church claimed that her new chapels should be endowed by the State, and the Dissenters contested and eventually overruled that claim. Another controversy was raised after the passing of the Reform Bill in 1832, concerning

the right of the people to a share in Church government, and the Veto Act was passed in 1834, to enable the laity to reject the nomination of any minister appointed by the patron, provided that the veto was agreed to by the majority of the congregation. The ministers were forced into accepting the decree against their will, and later many of them had to give way to another change—namely, the admission of the ministers of unendowed chapels into the General Assembly. An opening once made, fresh innovations followed, and in 1839 members of the Associate Synod of Seceders were admitted. Many ministers appealed against vetos brought against them, and trials to decide on the judgment of the Presbyteries were brought before the Assembly. The Court of Session hastened to attempt to repair the evils by impolitic measures, till the confusion reached its height, and the Non-Intrusion party called loudly for separation from the Scottish Church. The separation came in 1843, and caused much surprise to many who did not understand the spirit of the Scottish people, and believed that only a few of the most violent Non-Intrusionists would go so far as to cut themselves off from communion with the Church. In the midst of the general confusion which prevailed about 1842, the Moderates were unfortunate in having no one capable of taking the lead, or deciding on what course it would be well to adopt, while on the other side were Chalmers and Dr. Candlish, who was in reality the leader of the party. In November, 1842, the General Assembly met, and after ten days' discussion they bound themselves to stand by one another, and to unite themselves into a separate body. The Free Church was formed on May 18th, 1843, when of the 1,200 ministers who had hitherto belonged to the Established Church, 451 seceded. After the first shock which the parent Church felt from the Secession, its work went on with no less earnestness and success than before; and it proceeded to redress one by one the grievances which had been the cause of its troubles. The work of the Maintainers was hard, for the Seceders put in their way all the difficulties they could devise, and public feeling was all against them. But the Church overcame the opposition, and the work of Church extension prospered, mainly under the guidance of Professor James Robertson, who set on foot the endowment scheme, for the carrying on of the Church's work in the chapels already built. Mission work also made great advances in the years which followed the Secession, and in this also Dr. Robertson and Dr. Norman Macleod were the moving spirits. The grievance of patronage was again considered, and the Scotch Benefices Act was brought in; but, though hailed with delight by the people, it was rejected by the Parliament, as giving too much power to the Church. Many efforts were made to bring the question fairly before the Assembly, and finally in 1868 a Committee of Inquiry was instituted, whose report to the Assembly resulted in a victory to the supporters of Anti-Patronage. The Established Church of Scotland has 1,283 parishes, and 1,479 ministers.

**Scotland,** Episcopal Church of.—As our previous article will have partly shown, the National Church of Scotland had been made, at least nominally, Episcopalian upon the accession of James I. to the throne of England, Presbyterianism regaining the ascendancy on the accession of Charles I., and Episcopacy being once more restored at the Restoration of Charles II. Thus it remained until the accession of William III. in 1688. Presbyterianism was then finally established, not so much as the Church of the majority, as because the Episcopal Bishops refused to take the oath—were, in other words, Nonjurors. No doubt the same course would have been taken in England if the Church had not yielded to circumstances, and taken the oath of allegiance. The Rebellion of '45 was disastrous to the Episcopal Church in Scotland. The Bishops were, almost without exception, Jacobites, and the Government treated them most rigorously as political offenders and rebels. In 1746 an Act was passed forbidding the Episcopalian form of worship, except in the presence of the clergyman's family, and that only twice a year. The punishment for the first offence was imprisonment for six months; for the second, transportation for life. The grandfather of the late Bishop of Aberdeen, the author of "Tullochgorum," which Burns pronounced the noblest of all Scotch songs, was imprisoned for six months in 1753, for the crime of *reading the Liturgy to more than four persons beyond his own family*. Many clergy did duty no less than sixteen times on a Sunday in order to keep within the law. The Episcopal Church was reduced to the last extremity, but a few faithful men were left, who worked hard to prevent her entire extinction. It was not until 1792 that these penal laws were rescinded. Meanwhile a serious difficulty had been created among the Episcopalians, which even yet has hardly died out. There were some who preferred the Liturgy to the Presbyterian services, but had no taste for civil disabilities, and these professed Episcopalian views, but without placing themselves under the Scottish bishops. These places of worship were designated "qualified chapels." Hence there was introduced a cause of variance at once. After the penal laws were abolished it was hoped that reunion between these might have been effected, and in 1804 a Convocation of the Scotch Episcopal Clergy met at Laurencekirk, and subscribed to the English Articles and Liturgy as a basis. But a cause of difference remained. The Scottish Episcopal Church had adopted, with the English Nonjurors, a

Liturgy resembling the First Prayer Book of Edward VI., and retained the mixed chalice in the Eucharist, and some other matters to which the "English Episcopalians" were opposed. It was agreed to leave to these the free use of the English Liturgy, whilst the Communion between them should not be interrupted thereby. But many of them were not contented with this. They called on the Bishops to abandon the Scotch Liturgy and adopt the English, and on their refusal the reunion was rejected. There are still a few, and only a very few, of these congregations in Scotland; nearly all of them have conformed to the Episcopal Church in consequence of that Church having left the choice of Liturgies to the congregations, and in the majority of the churches the English Office is in use. A memorable chapter in the history of this Church is that of the consecration of Bishop Seabury [q.v.], the first American Bishop, in 1784. [See also United States.]

The leading gentry and nobility of Scotland for the most part belong to the Episcopal Church, but nevertheless the Church is a very poor one. The income of a clergyman is seldom more than £100 a year, though this is the minimum. It is derived mostly from pew rents, and, in consequence, the amount depends largely on the popularity of the clergyman. The new life shown in the Church of England during the last fifty years has influenced Scotland, as is shown by the increasing number of services, and the building of various theological colleges. Of these the principal are: Trinity College, founded in 1841, to which are attached a few scholarships; St. Ninian Cathedral and College, Perth, the first cathedral established in Scotland since the Reformation, consecrated in 1851; Church and College of the Holy Spirit, Isle of Cumbrae, founded in 1849. At present there are seven Episcopal Sees, viz.:—Aberdeen, regarded as the chief; St. Andrews; Ross and Moray; Edinburgh; Brechin; Argyll and the Isles; Glasgow and Galloway. Patronage is chiefly in the hands of the congregation, who have the right of nominating their own pastor after they have heard him preach a sermon. The Episcopal Church has seven dioceses and 238 churches or stations.

**Scott,** Sir George Gilbert, R.A. [*b.* 1814, *d.* 1878], the most celebrated church architect of our time, was the grandson of Thomas Scott, of Aston Sandford. In 1844 he designed the *Martyrs' Memorial at Oxford*, and in the following year was entrusted with the rebuilding of St. Nicholas' Church, Hamburg, the great height of the steeple of which makes it so striking an object in the eyes of all visitors to the city. With the remarkable Church restoration movement which has characterised the last half-century Scott's name will always be associated, for among his works are the restoration of the cathedrals of Canterbury, Exeter, Ely, Lichfield, Hereford, Ripon, Gloucester, Chester, St. David's, St. Asaph's, Bangor, Salisbury, St. Alban's, and Westminster Abbey. He built also a vast number of new churches, and many public buildings. He was elected an R.A. in 1860. His principal books on architecture are *A Plea for the Faithful Restoration of our Ancient Churches*, *Remarks on Secular and Domestic Architecture*, *Gleanings from Westminster Abbey*, etc.

**Scott,** Thomas, a very popular Biblical Commentator [*b.* in Lincolnshire, 1747; *d.* at Aston Sandford in Buckinghamshire, 1821]. He was apprenticed to a surgeon, but expelled from this situation for misbehaviour, and sent by his father to work at the lowest drudgery of farm work. After nine years spent in this manner, he announced his intention of entering the Church, took orders in 1773, and was appointed to the curacy of Weston Underwood, whence after a few years he removed to the curacy of Olney. He had by this time adopted strong Calvinistic views, through the influence of John Newton, whom he succeeded at Olney; and he published in 1779 a small book, the *Force of Truth*, containing a statement of his opinions. He became chaplain to the Lock Hospital, in London, 1785, and about 1802 Rector of Aston Sandford. His *Family Bible*, with notes and commentary, is still popular in the Evangelical school of divinity, but it is less full of thought than that of Matthew Henry.

**Scripture.** [Bible; Lessons; Revised Version; Various Readings.]

**Scrutiny.**—An examination into the faith and disposition of catechumens before their baptism, accompanied by exorcism and religious instruction. In the Ordo Romanus, the *Feria Scrutinii*, the most important day of scrutiny, was the Wednesday of the fourth week in Lent; besides this there were two other days appointed in Lent, and at a later date the number of days of scrutiny increased to seven. When it became the custom to baptise infants at the Easter or Pentecost after their birth, the number again fell to three, and from the twelfth century onwards the ceremony of scrutiny was joined to that of baptism, when the time of baptism was no longer limited to those seasons.

**Scudamore,** William Edward [*b.* 1813, *d.* 1881], a divine of the modern English Church. He was born at Wye, in Kent; educated at St. John's College, Cambridge; took holy orders in 1838, and two years later was presented to the living of Ditchingham, in Norfolk, where he spent the remainder of his life. His parish had been greatly neglected, but he quickly got it into thorough order. The Ditchingham House of Mercy, with its

sisterhood and orphanage and hospital, if not originated by him, at least owed much of their success to his energy and care. He was Warden of the House of Mercy till his death. But it is for his writings that his name will be chiefly remembered. In 1846 he published *Steps to the Altar*, which has passed through numerous editions, and been translated into Hindustani. Another devotional work of his is *Words to Take With Us*. In 1841 his repugnance to the theology of Rome caused him to publish *Letters to a Seceder from the Church of England*. In 1855 *England and Rome* and *The Communion of the Laity* both attracted considerable notice. But Mr. Scudamore's principal literary work was the *Notitia Eucharistica*, printed in 1872. In this essay, which is a storehouse of information on all doctrines connected with the Holy Eucharist, he aimed at proving that the practice of the early Church was opposed to the attendance of non-communicating worshippers at the celebration of the Holy Communion; that the elevation and worship of the Host were of late introduction, and plainly condemned by the Anglican Church; and that previous private confession and absolution were not to be required as necessary of recipients of the Lord's Supper. Here, as in all his religious opinions, he closely followed the guidance of the early Fathers, and of the greatest of the Anglican divines — Hooker, Andrewes, Bull, Cosin, and Jeremy Taylor. Mr. Scudamore was a man of deep piety and personal religion, and singularly humble-minded. His devotional works are merely the outward expression of what he inwardly believed and felt and practised.

**Sculpture,** Christian. — Many causes combined during the early centuries of the Christian Era to mark this period as deficient in Christian works of art of any description. For two centuries before the birth of Christ art had been in a state of decline, and when Greece, the mistress of art, came under the Roman yoke, there seemed little prospect of a genuine revival. But sculpture had another disadvantage, namely, the association of images in the mind of the Jews with the idolatry forbidden by the Mosaic Law; and the early Christians regarded images with scarcely less abhorrence. Roman art had degenerated into the representation of the lowest passions of human nature, and the Christian avoided it for this reason, Tertullian going so far as to say that art is the invention of the devil. The earliest deviations from this strict avoidance of image worship are the monumental representations in sculpture of Biblical history; and these are of the crudest and most elementary description. Statues representing objects of worship were very rare until about the tenth century, though it seems that some Christians were found who defended them, and even protested against the destruction of beautiful Pagan images. Sepulchral reliefs gradually found their way more and more into use to adorn monuments, shrines, Church furniture, etc., and crucifixes began to be used, not as objects of worship, but simply as beautiful works of art. In the West, sculpture formed a part of architecture, and instead of setting up solitary statues inside churches, it became customary to adorn the west fronts of the larger churches with images of Christ and the Virgin, angels, saints, and martyrs, and with representations of scenes from the life of Christ. All these figures, without exception, were required to be clothed in long draperies, and this necessarily hampered the artists, who had none of them as yet attained to the highest skill, while it sometimes destroyed the distinctness of a scene in which many figures were grouped together. The first Christian sculptor who can be named as having reached any great degree of excellence was Nicolo Pisano, an Italian of the thirteenth century, who executed a series of bas-reliefs at Pisa and Siena, representing events in the life of Christ and the Last Judgment. His pupils carried on the work, and the west front of the cathedral of Orvieto, the door of its baptistery and other works, show traces of his influence. In the fifteenth century sculpture progressed under Donatello, Brunelleschi, and especially Ghiberti; and these prepared the way for the greatest of all Christian sculptors, Michael Angelo Buonarotti [1475–1564]. His *chef d'œuvre* was the figure of Moses, in the Church of San Pietro in Vincoli, at Rome, and his works enrich most of the principal buildings at Rome and Florence.

**Scultetus,** Abraham, Divinity Professor at Heidelberg, was born at Grünberg, in Silesia, in 1566; died at Emden in 1624. He studied at Görlitz, Wittenberg, and Heidelberg, was ordained in 1589, and became the pastor of a little village in the Palatinate, afterwards Court Preacher to the Elector Palatine Friedrich V., and in 1598 Pastor of St. Francis' Church at Heidelberg. In 1612 he accompanied the Elector to England, where he became acquainted with many learned men. On his return to Heidelberg in 1618 he was made Divinity Professor. Soon after he was sent as a Commissioner to the Synod of Dort, where he first acted the part of mediator, but finding this was hopeless, became a vigorous champion for the contra-remonstrants. He was accused in 1620 of advising the Elector Palatine to accept the crown of Bohemia, and of raising great disturbances in the Palatinate about the explication of the Sacrament, He lost his professorship at Heidelberg; but two years after became preacher at Emden. He wrote *Ethicorum libri duo*, *Sphæricorum libri tres*, and *Medulla theologiæ patrum*.

**Seabury,** Samuel, first Bishop of the Episcopal Church of America [*b.* at Groton,

Connecticut, 1729; *d.* at New London, 1796]. He graduated at Yale College in 1748, studied medicine in Scotland, and afterwards took holy orders, being ordained by the Bishop of London in 1754. He was first appointed missionary at New Brunswick, New Jersey, and was afterwards chaplain to the forces at New York; and when the English cause became hopeless, and the colonies were recognised as independent States, Seabury was unanimously elected by the clergy to be their first bishop, on March 25th, 1783. He started at once for England for consecration, and arrived in the summer of that year; but difficulties stood in the way which were not lightly to be got over. The See of Canterbury was vacant, and the Archbishop of York refused to consecrate without a special Act of Parliament, as it was illegal for the subject of a foreign State to take the required oath of allegiance. Seabury accordingly had recourse to the Scottish bishops, who had already manifested an interest in the American Church, and who had not the same fear which the English showed of the consequences of newly-born independence at such a time. He was consecrated at Longacre, Aberdeen, Nov. 14th, 1784, in the chapel of Bishop Skinner's house, as Bishop of Connecticut, by three bishops of the Scottish Church. After the consecration Seabury signed certain articles, which were to serve to maintain the friendly intercourse between the sister Churches, the chief being a decision that in the celebration of Holy Communion the American Church should follow as closely as possible the rites of the Church of Scotland. He returned to America in 1785, and held his first ordination August 3rd. The first Convention was held in September, when Bishop Seabury was not present; alterations were proposed in the Prayer Book, and the question of consecration was discussed. It was agreed that Seabury's consecration was valid, but all desired to perpetuate the union with the Mother Church, and they decided to request the English bishops to consecrate whatever other bishops they might choose. The English bishops consented, and in 1787 America had four bishops, who united to consecrate the Bishop of Maryland. Bishop Seabury was indefatigable in his work for the American Church, and has left a marked influence on its policy and present condition. His constant labours gave little time for literary work, but he has left several unpublished works and some volumes of sermons.

**Seal of Confession.**—Every confessor in the Roman Church is under the strictest obligation to keep secret all knowledge gained by auricular confession. The priest is supposed to stand in the place of God towards the people under his charge, and therefore to reveal what he has heard privately is sacrilege, punishable by the ecclesiastical law with heavy penalties. No exception is made as to the slightest sins, the revelation of which might do no harm, or to crimes which, if revealed by the priest, would bring the sinner to justice; nor is the priest allowed to remind the penitent of any knowledge he may possess by any sign or change of manner. The only exception is when a confession has been made sufficient to clear another person suspected wrongly of the crime. By the Fourth Lateran Council a priest guilty of breaking the seal of confession was sentenced to deposition and perpetual imprisonment, and another sentence was that his whole life should be passed in ignominious pilgrimage.

**Seamen,** Missions to. [Societies.]

**Sebastian,** St.—St. Sebastian was born of Christian parents at Narbonne, in France, in the third century, and educated at Milan. He obtained an appointment as captain of the Prætorian Guard, with a view to helping the persecuted Christians at Rome. In his capacity as soldier he gained access to two brothers who were undergoing terrible suffering in prison on account of their religion. [Marcellinus and Marcus.] When he had succeeded in converting their governor [*see* Tiburtius, St.], and so obtaining their release, he hid himself for a time in a friend's house, though he still worked hard for his suffering brethren. His retreat was discovered through the treachery of a renegade named Torquatus, and all the inhabitants of the house were ordered to be executed by Fabian, Governor of Rome. Feeling, however, that Sebastian was a prisoner of some importance, he did not dare sentence him without first referring the case to the Emperor. Diocletian had a personal interview with Sebastian, and, finding that his faith could not be shaken, ordered that he should be shot to death with arrows. A Christian woman named Irenea, on coming to the body, with the intention of giving it decent burial, found to her surprise that life was not extinct. With great difficulty she conveyed him to her house, where he quickly recovered. When he was well enough he presented himself boldly before the Emperor, begging him to be more lenient to the Christians. Diocletian was very angry, and ordered the soldiers around him to beat Sebastian to death. To prevent a second recovery, his body was thrown down a sewer; but a Roman lady, Lucina, found it, and caused it to be buried in the Catacombs. His festival is on Jan. 20th.

**Secessionists,** Scottish.—The first secession, which took place in 1733, originated in a sermon preached before the Synod of Perth and Sterling by Ebenezer Erskine; an account of this movement will be found in

his biography. [ERSKINE, EBENEZER.] In 1747 a new Secession took place on the question of the burgess-oath, which had been introduced by Act of Parliament into Edinburgh, Glasgow, and Perth, which ran as follows: "Here I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof: I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry." Some affirmed that no consistent Seceder could take this oath, as it implied an adherence to the Established Church with all its corruptions; while others looked on it as merely making a profession of Protestantism in opposition to Popery, and in no way involving a compromise of Secession principles. Those who condemned the oath were popularly called *Anti-Burghers;* those who tolerated it, *Burghers.* The latter retained the name of *Associate Synod;* the former adopting the name *General Associate Synod.* In 1752 came yet another division, owing to the deposition of Thomas Gillespie, of Carnock, for refusing to instal Andrew Richardson in the parish of Inverkeithing, his appointment being very unpopular with the parishioners. In 1761 he, with two others, formed what is called the RELIEF CHURCH or PRESBYTERY, taking the name of "Relief" from its purpose of furnishing relief to churches suffering from the evils of patronage.

In 1820 the Burghers and Anti-Burghers coalesced as the United Secession, and in 1847 the Secession and Relief Churches amalgamated as the UNITED PRESBYTERIAN CHURCH [q.v.].

The Original Seceders and the Cameronians have joined the FREE CHURCH.

**Secker,** THOMAS, D.D., Archbishop of Canterbury, was born of Dissenting parents at Sibthorpe, in Nottinghamshire, in 1693. He was educated at the Chesterfield Grammar School, at the Dissenting academy at Attercliffe, and lastly at Tewkesbury, where he became acquainted with Samuel Chandler and Joseph Butler, afterwards the famous Bishop of Durham. He was intended for a Dissenting minister, but he gave up the idea, and began to study medicine. Some of his friends—as Talbot, son of the Bishop of Durham—were anxious that he should follow the example of Butler and join the Established Church. This he was at length prevailed upon to do; he entered Exeter College, Oxford, and was ordained in 1723.

He advanced rapidly in the Church, being made Chaplain to Bishop Talbot [1723], Rector of Houghton-le-Spring, which he soon exchanged for Ryton, Chaplain to the King [1732], Rector of St. James's, Piccadilly [1733], Bishop of Bristol [1735], of Oxford [1737], Dean of St. Paul's [1750], and finally Archbishop of Canterbury in 1758. He was a famous preacher and a conscientious, liberal, and pious man. He died Aug. 3rd, 1768, and was buried in Lambeth churchyard. His Life was written and his works were edited by his chaplain, Beilby Porteus.

**Secreta,** or, as they are sometimes called, *secreta oratio*, are the prayers said inaudibly by the priest in the service of the Mass. The lawfulness of the practice was questioned at the Reformation and abolished by the Protestants, but they are still in use in the Roman Church. The argument in favour of their being retained is a canon drawn up by the Council of Trent; but as there is some doubt on the subject, the priests are told they may think as they like about the historical question, but must obey the law.

**Sect** [Lat. *seco*, "to cut"].—A collective term, originally comprehending all such as follow the doctrines and opinions of some divine and philosopher; *i.e.*, amongst the Jews we have the sect of the Pharisees and that of the Sadducees, and the early history of the Christian Church tells of many sects, which have all been noticed under their different heads. The term is often used now to characterise those who form separate communions, and do not associate practically with others in religious worship, as Romanists, Lutherans, Methodists, etc.; but would not be rightly applied to the divisions of High and Low Church, because they are only parties *in* the Church, with great and important differences in opinion indeed, but having made no external breach in the Church, nor separated from each other's communion. [See SCHISM.]

**Secular Clergy** [Lat. *sæculum*, "the world," "an age"].—Clergy who lived comparatively in the world, in contradistinction to those confined in a monastery, and bound by vows and rules of life. The term "secular," which had formerly been used to denote all things outside the pale of the Church, came into use as applied to the clergy in the above sense at the beginning of the twelfth century, when Honorius II. allowed the monks of Cluny to receive into their order any secular priests who wished to join them.

**Secularism.**—A modern form of atheism, the fundamental principle of which is that men should concern themselves solely with the duties and affairs of the present life. The National Secular Society says that "Secularism relates to the present existence of man, and to actions the issue of which can be tested by experience. It declares that the promotion of human improvement and happiness is the highest duty, and that morality is to be tested by utility; that in order to promote effectually the improvement and happiness of mankind, every individual of the human family ought to be well placed and well instructed,

and that all who are of a suitable age ought to be usefully employed for their own and the general good." The Secularists deny the existence of a personal God, or at most leave it as an open question on which there is no sufficient proof; and they say that the only God whose existence is evident is "Nature." They object to Christianity both morally and intellectually, but in nine cases out of ten the objections brought against it are wide of the mark, and take for granted beliefs which have no existence: a caricature of some Christian doctrine being set up, there is small difficulty in proving its ugliness. They deny any spiritual needs in humanity, and urge that the desire for the good of mankind is sufficient to move men to self-sacrifice. Secularism is largely made up of the chief principles of Rationalism and Positivism. We have not met with any summary better than the following, which is by the Archbishop of York, Dr. Thomson:—

"Secularism, whether system or not, aims at the overthrow of all belief in God and in a future state, and at such a modification of all political and social arrangements as may be required for the production of an era of general enjoyment, called, I perceive, by one writer 'universal beatitude.' It adopts in some measure the doctrine of evolution, which promises, after many ages, if the sun shall keep hot so long, such natural development of wisdom and self-restraint, that the children born shall just balance in number the adults that depart; these being exactly the number that can be pleasantly nurtured, without undue pressure on the means of subsistence. But the mills of evolution grind slowly, if they grind small; and the Hedonists or secularists of this moment have no notion of waiting in the interests of generations so far off. This is a form of entail, they think, in which the tenant for life is denied the usufruct, for the sake of heirs that may not be born for a million or two of years;—not born at all, indeed, if the sun should happen to get cool. So the march must be a good deal hastened, and as a beginning the human race is to be asked to desist from all belief in God; indeed, it is assumed that the belief in Christianity has already been refuted and made impossible. This accomplished, the way is paved for social changes, which shall confer on all classes, especially the labouring class, immense benefits, not even stopping short of that 'universal beatitude,' at which all good and modest reformers do not hesitate to aim."

**Secunda.** [Rufina and Secunda.]

**Secundians.**—A Gnostic sect of the second century, agreeing in some points with the Valentinians [q.v.], but not in all. The founder, Secundus, was a pupil of Valentinus, but he appears to have struck out an original line of thought in going to the philosophy of the East for instruction. He maintained that everything was attributable to one of two main causes—Light and Darkness, or to a Prince of good or of evil.

**Sedes Vacans.**—A term used in ecclesiastical law to denote the vacancy of the office of any high dignitary of the Church, though it is strictly applicable only to that of the Pope or of a bishop. The interval is that between the death, resignation, or translation of the occupant, and the legal instalment of his successor. It was formerly the custom to provide a substitute called the *interventor*, during the interval, or to entrust the duties of the office to the cathedral chapter. This is still done in the case of a *sedes impedita*, when the vacancy is owing to the unavoidable absence or illness of the occupant.

**Sedilia** [Latin *sedilia*, "seats"].—Seats within the chancel (generally on the south side) for the use of the clergy. There are usually three of these combined in one structure, but sometimes there are two or only one, and in a few rare instances four or five. They are often richly carved.

**Sedulius,** Caius Cælius, author of the *Carmen Paschale*, an heroic poem on the life of our Lord and events of Scripture history. Nothing is known of the author, except that he lived in the fifth century, during the reigns of Theodosius II. and Valentinian III.

**See** [Lat. *sedes*, "seat, throne"].—A word used for the throne of a bishop in his cathedral, in distinction from his *diocese*, which means the area over which he exercises spiritual power.

**Seekers.**—A Puritan denomination which arose in 1645. They derived the name from their maintaining that the true Church ministry, Scripture, and ordinances were lost, and that they were seeking for them. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry was without authority; and that our worship and ordinances are unnecessary or vain.

**Selden,** John, lawyer and antiquarian [*b.* at Salvington, Sussex, 1584; *d.* at Whitefriars, 1654]. He studied at Chichester, graduated at Oxford, and entered Clifford's Inn, and afterwards the Inner Temple, for the study of law. In the early years of his career he published *England's Epinomis*, *Jani Anglorum Facies Altera*, the *Analecton Anglo-Britannicon*, and *De Diis Syris*, an important work, which was published in 1617, and established his fame on the Continent as well as in England. The *History of Tithes* [1618] so roused the anger of the King that Selden was obliged to rewrite it, and to acknowledge his errors before the Court of High Commission. Selden seldom appeared at the Bar, but was looked up to as an authority on

political matters, and was imprisoned in 1621 for advising the Commons to hold their ground against the encroachments of the King. He represented Lancaster in several Parliaments, and was zealous in the popular cause. He supported the Petition of Right, but appeased the King's anger by the *Mare Clausum*, published in 1636. In 1643 he sat in the Westminster Assembly of Divines, and was made Keeper of the Tower Records. He was very intimate with Ben Jonson. Selden was a man of great learning in legal matters, and during his imprisonment he wrote his chief works: *De Successione in Pontificatum Hebræorum* and *De Jure Naturali et Gentium juxta Disciplinam Hebræorum*. Probably his most popular work is *Table-Talk*, published about 1690.

**Selwyn,** George Augustus, the first Anglican Bishop of New Zealand, was born in 1809, and was appointed to his bishopric in 1841. By his wonderful energy, zeal, and ability, he won himself a splendid name in the history of missionary enterprise. He landed in May, 1842, and spent the first five months exploring the Northern and part of the Middle Island. The Southern Island was first visited in 1844. The diocese at first contained many of the Pacific Islands, and these Bishop Selwyn visited first in 1847. It was at last found necessary to divide the diocese [New Zealand], and in 1854 the Bishop revisited England to confer with the heads of the Church. His sermons at this time were very forcible, and four which he preached during Advent at Cambridge determined Mackenzie, afterwards Bishop of Central Africa, and Patteson, to devote themselves to a missionary life. Selwyn returned to New Zealand in 1855, and worked there unceasingly till 1868, when he was prevailed upon, but much against his will, to return and take the Bishopric of Lichfield. He died there April 11th, 1878.

**Semi-Arians.**—Those who, whilst categorically denying the Arian doctrines, held them secretly in a somewhat modified form. They refused to accept the word "consubstantial," but said that the Son was of *like* substance with the Father, thereby in reality denying the Divinity of Christ, for there can be but One God. The Councils of Rimini and Seleucia were composed for the most part of Semi-Arians. In modern times the term is used to denote those who believe that the Son was not from the beginning, but was begotten by the will of the Father. Such doctrines were held by some of the Rationalist divines of the last century, such as Drs. S. Clarke and Hoadley.

**Seminaries.**—Schools or colleges appointed for the education of young persons destined for the priesthood. There are a great many of these in Roman Catholic countries, the first of which is said to have been founded by St. Augustine. In the sixteenth century many of the universities had fallen into the hands of the Protestants, and at the Council of Trent it was decreed that "the metropolitan of every province and the bishop of every diocese, should establish at some suitable place (if there were no institution of the kind already) a college or seminary, in which a certain number of boys exceeding twelve years shall be brought up and instructed in common, to qualify them for the ecclesiastical estate." For the maintenance of these seminaries certain benefices were allotted, or the clergy were obliged to maintain them. The most famous of these was the seminary of St. Sulpicius, founded at Paris by M. Olier about 1650. Almost all the seminaries were destroyed at the Revolution, but many have since been restored. There are also Evangelical seminaries in the kingdom of Würtemberg, where youths are trained till they are ready for the University at Tübingen. In 1817, Frederick William III. of Prussia founded a seminary at Wittenberg, in honour of Luther.

In the reign of Queen Elizabeth the Roman Catholics formed the project of founding English seminaries abroad, that from thence they might be furnished with missionaries to perpetuate and increase their communion. Accordingly, the College of Douay was founded in 1569, that of Rome in 1579, Valladolid in 1589, Seville in 1593, and St. Omer in Artois in 1596. In the next century more seminaries were established at Madrid, Louvain, Liége, and Ghent.

By a statute of Queen Elizabeth it was made a præmunire to contribute towards the maintenance of a Popish seminary, and by one of James I. no persons are to be sent for instruction to Popish seminaries under divers pains and penalties. At present there are seminaries in England, at Westminster, Birmingham, and Liverpool: one in Scotland, at Glasgow; and eight in Ireland, as well as that at Maynooth.

In the Protestant Episcopal Church in the United States there are nine theological seminaries.

**Semler,** Johann Salomo, the founder of historical criticism of the Bible, was born at Saalfeld, in 1725. He was, in 1743, sent to the University of Halle, where he made the acquaintance of Baumgarten, who exercised a great influence over him. He took his degree in 1750, and in 1751 became Historical Professor at Altdorf, and Theological Professor at Halle. On Baumgarten's death in 1757 Semler succeeded him.

The new departure taken by Semler was this:—The Lutheran teaching had not assailed the Bible as the means of God's revelation to man, but had denied the authority of the Church. It became necessary to find a

new basis of belief; and Rationalism proffered human reason as being in harmony with the sacred oracles. From this lower ground, another step was easy, and it was taken by Semler, under whose system the last trace of dogmatic Christianity fell to the ground. Christ, he said, did not come to make an authoritative revelation, but to teach virtue. The Sermon on the Mount was His best manifesto; the deep discourses found in St. John were later accretions of theology, not authentic utterances of Christ.

As he put forward his views, the invectives hurled against him by the orthodox grew fiercer, and he was called a "homo impius et Judæis pejor;" and Pident, formerly Professor in Cassel, laid a complaint against him at the Regensburg Corpus Evangelicorum. In 1779, when he published his *Beantwortung der Fragmente eines Ungenannten* and the *Antwort auf das Bahrdtsche Glaubensbekenntniss*, his friends accused him of duplicity, as they said this zeal for ecclesiastical knowledge was incompatible with his former criticisms. He died in 1791.

Semler's criticism is directed towards a twofold object—the ruling principle of the Biblical canon and the treatment of Church history. The opinion which Semler found as the ruling one was that the books of the Bible formed an identical and inspired whole, a "totum homogeneum," as he expressed it. This opinion was shaken by his own studies, as also by the former works of R. Simon, of Clericus, and of Wetstein, and he endeavoured to show that the books had been placed in their present order by chance, and not according to any set rule. This view is treated of in *Abhandlung vom freien Gebrauch des Kanons*. Semler did not effect so much in this branch of Church history, except that by searching out the details and making many doubtful points clear, he founded the history of Christian doctrine, especially treating of the early centuries. On this subject he wrote *Selecta Capita Historiæ Ecclesiasticæ* and *Commentarii Historii de Antiquo Christianorum Statu*: An account of his views may be found in his edition of Wetstein's *Prolegomena* and in his *Lebensbeschreibung von ihm selbst verfasst*. He wrote 171 works, only two of which have passed through a second edition.

**Seneca,** Lucius Annæus, a celebrated Roman philosopher, was born at Cordova a few years before Christ. His father, Marcus Seneca, was a rhetorician, rich, and high in Court favour, and from him his son inherited a great aptitude for rhetorical studies. But he became a Stoic, preferring philosophy to the study of words and the assemblies of men. He proposed to himself the acquisition of inward contentment and self-satisfaction. He rose high in the favour of the Emperor Claudius, when he was accused of adultery with a sister of Caligula, and was exiled to Corsica for eight years. He was at length recalled to Rome, and appointed tutor to Nero, the son of Agrippina, Claudius's wife. During this period he wrote his treatise on *Anger*, and it is characteristic of him. "It exhibits," says Mr. Maurice, "an ideal of character which he set before himself habitually, and which it cannot be denied that in a great measure he realised. The miseries and oppressions of the earth did not disturb his peace. The crimes of the palace never led him to dream, as an old Athenian might have dreamt, of Harmodius; or to pray, as an old Roman might have prayed, for a Divine avenger; or to mix, like his kinsman Lucan, reverence for Pompey and Cato with adulation of Nero. He was not inspired, as Juvenal was at a somewhat later time, by mere indignation, to pour out verses. He did not brood, like Tacitus, over the inevitable fall of his country's glory when its virtue had departed, nor anticipate the possible greatness of the untamed tribes in the forests of Germany because traces of old Roman virtue were to be seen in them. He disposed rapidly and decisively of the objection that moral evil ought to excite the displeasure of a philosopher, by urging that the philosopher in Rome who began to act upon that maxim must be displeased all day long. Whatever subject Seneca handled is treated in this spirit."

When Nero became Emperor, his military tutor, Burrhus, exercised a beneficial influence upon the opening of his reign. Seneca addressed to him a treatise on *Clemency*, recommending to him gentleness and forgiveness of injuries, and congratulating him upon exhibiting so many noble qualities. Burrhus died, and then the worth of Seneca's fair prognostications was seen. The young Emperor plunged into such vices and crimes as have made his name a byword of terror and disgust to all generations. How far Seneca is responsible for his bringing up may be regarded as a doubtful question. There are some writers, like Dion Cassius, who hold that the treatise on *Clemency* was mischievous in its results, and that Seneca's influence is distinctly to be traced in what followed. Others assert, and not without probability, that Nero's murder of his mother was suggested by Seneca. Whether or not this be so, there is no doubt that he wrote the apology for the matricide. It had become part of his philosophy to endure not only personal injuries, but the sight of moral evil, without anger. It was part of his calm philosophy to look calmly upon oppression and wrong. He was not inconsistent in this. He had accumulated immense wealth—no less than two million and a half pounds of our money. Nero coveted it, and endeavoured to have Seneca poisoned, but the attempt failed. Then he was accused of conspiracy, and on this charge was commanded to kill himself.

With the same calmness which marked his contemplation of sin in others he met his own death; opened his veins in a warm bath, and bled to death, A.D. 65. Gallio of Acts xviii. was his brother. In the Apocryphal New Testament is a correspondence comprising thirteen letters between Paul and Seneca, but they are certainly spurious.

**Sentences.**—The texts from Holy Scripture, one or more of which are read at the beginning of Morning and Evening Prayer. They were placed there by the compilers of the Prayer Book of 1552, who followed the example of some of the old Latin breviaries. Most of them dwelt upon the duty of confession of sins, thus forming a fit introduction to the service which follows immediately after. They are partly taken from the Psalms, partly from the Prophetical Books, while three are extracts from the New Testament.

**Separatists.**—This term has been used in many ways, and in many countries at different periods of ecclesiastical history. It may be taken to mean all those who dissent, or separate themselves, from the national Church of their country. In Mary's reign it was applied to those who refused to attend Mass, and in Elizabeth's to all who did not conform to the Reformed doctrines. In Germany we find the term in frequent use, especially during the last century, when a sect sprang into existence at Würtemberg, holding for the most part the same views as the Pietists [q.v.]. They were much persecuted, and at last, in 1803, emigrated to America, where they became known under the name of the Harmony Society. Frederick William III. of Prussia tried to effect a union between the Lutheran and Reformed Churches, and those who refused to join were sometimes called Separatists [see also Kornthal]. In Ireland at the present day there are three sects known as Separatists. The founder of the first, John Walker, belonged to the Sandemanians [q.v.], and his followers practically hold the same doctrines; but he announced that it was his intention to acknowledge communion with no other sect whatever, and hence the name Separatist. As a distinguishing name they are sometimes called Walkerites. Another sect, also agreeing in all essential points with the Sandemanians, was started by a Mr. Kelly, formerly a clergyman in the Established Church of Ireland, and lastly, the division of the Plymouth Brethren which adhere to Mr. Darby [see Plymouth Brethren], and which are rather numerous in Ireland, are often also there termed Separatists, the word more often used in England being Exclusives.

**Septuagesima.** [Quinquagesima.]

**Septuagint.**—The Greek version of the Old Testament, used by the Hellenist Jews and by the early Christians. The story of the Septuagint, as given by Aristeas, is as follows: — Ptolemy Philadelphus, the son of Lagus, King of Egypt, wished to add a copy of the books of the Jewish Law to his library at Alexandria, and sent to the high priest, Eleazar, to ask for a copy, and for competent persons to translate it into Greek. Seventy-two men, six from each tribe, were sent to Egypt, and after seventy-two days spent in translation, the five books of the Pentateuch were completed, the translators having assisted each other. Later accounts introduce miraculous elements into the story, and Justin Martyr tells that each man was shut up alone in a cell to translate the Old Testament unaided, and that when the results were compared they were found to agree in every point. This was one of the stories current at the time of Justin Martyr, but it is of course mere fable. [Bible.]

**Sepulchre, The Holy,** at Jerusalem, the alleged place of our Lord's burial. According to the traditional account, the Romans, who possessed Palestine, upon the destruction of the Holy City declared themselves professed enemies of the glory of Jesus Christ in that place, and in order to eclipse, and if possible extinguish it, they filled the sepulchre with earth, and built an idolatrous temple on the spot: they erected the statue of Jupiter on the place of our Lord's resurrection, and that of Venus where He was crucified. All this was done by the order of Hadrian in 137, when, leaving the old city buried in its own ruins, he built a new one north of Jerusalem, and called it Ælia, and Mount Calvary thus profaned was enclosed in the walls of the new city. The same tradition goes on to state that Constantine the Great, having defeated Licinius, and established the peace of the Church and provided for the security of its faith by the Council of Nice, turned his thoughts to the places consecrated by the life and death of Jesus Christ, which he resolved to rescue from the profanation to which they had long been exposed. The Holy Sepulchre was his first care, and he directed that a magnificent church should be built there in honour of our Lord's resurrection. Eusebius tells us that the Emperor's mother undertook to execute this commission, and in 335 the stately edifice was consecrated by a number of bishops, who came thither from the Council of Tyre. [Helena, St.; Cross.] From that time the veneration of the Holy Sepulchre daily increased, and the church maintained its grandeur till the beginning of the seventh century, when the Persians, coming into Palestine, demolished part of the building, carried off the cross, and made Zachary, Patriarch of Jerusalem, their prisoner. His successor, Modestus, is said to have recovered the cross and to have restored the church in 635, with

the help of the Emperor Heraclius. But in the seventh century it fell into the hands of the Saracens, was restored to the Christians towards the close of the eighth century in the hope of gaining the friendship of Charlemagne, but on his death relapsed to the Infidels. They kept it till the end of the eleventh century, when Godfrey of Bouillon became King of Jerusalem in 1099; but in 1187 it reverted to the Infidels under Saladin, Sultan of Egypt.

Such is the tradition current concerning the Church of the Holy Sepulchre, the most sacred of all the holy places, "in comparison of which," as Dean Stanley remarks, "all the rest sink into insignificance if it is genuine, the interest of which, even if not genuine, stands absolutely alone in the world." It is no wonder, therefore, that, as its genuineness has been altogether called in question, it has been also strenuously maintained. The case against the genuineness is most fully stated by Robinson in his *Biblical Researches;* everything which can be said in favour will be found in *The Holy City* of Mr. Williams. The opponents urge that Hadrian's wish was to insult the Jews, not the Christians, and, therefore, that the story of his setting up the statues is improbable, and further, that there is no allusion to the sacred sites in Justin or Origen, though they lived on the spot. Another point urged against the genuineness is that the Holy Sepulchre is within the walls, whereas Christ suffered "without the gate;" but, as Dean Stanley points out, there are other sepulchres in the immediate neighbourhood which would not have been suffered within the city, and, therefore, the boundary-wall has clearly been altered. And he adds, "Granting to the full the doubts which must always hang over the highest claims of the Church of the Sepulchre, no thoughtful man can look unmoved on what has, from the time of Constantine, been revered by the larger part of the Christian world as the scene of the greatest events of the world's history, and has itself in time become for that reason the centre of a second cycle of events of incomparably less magnitude indeed, but yet of an interest in the highest degree romantic."

In this remarkable church may be seen all the divers rites and forms of the older Churches of the world: the barbaric splendour of the Greek Church, which holds possession of Constantine's basilica and of the rock of Calvary; the deep poverty of the Coptic and Syrian Churches, each confined to one paltry chapel; the Latin Church, which has contrived to assert its position among its rivals by establishing an altar for "the exaltation of the Cross" [Cross], and has secured possession of the Holy Tomb itself for its altar. Between them all is a standing conflict, the two great Churches of the East and the West being brought side by side within the same narrow territory. It was a quarrel between these which was the immediate cause of the Crimean War of 1853–4; the Russian Government demanding from Turkey to be entrusted with the care of the Holy Places. There is a splendid description of the Easter ceremonial of the Holy Sepulchre in Stanley's *Sinai and Palestine*, pp. 464–469.

**Sequence.**—The name given to the rhythm which *followed* [Lat. *sequor*, "I follow"] the Epistle, and preceded the Gospel. In former times the Epistle was read at the altar as at present, but the Gospel was read from the rood-loft, and therefore something was necessary to be sung during the transit of the deacon. At first the last note of the Alleluia sung after the Epistle was prolonged, but this was found too tedious, and in the ninth century special antiphons were introduced. The first writer of sequences is generally supposed to have been Notker, a monk of St. Gall, who is said to have seen some at the Benedictine abbey of Jumièges, near Rouen. In some of the mediæval Missals there are sequences for each Sunday and festival, but in the Roman Missals of the sixteenth century there were but four—for Easter, Whitsuntide, Corpus Christi, and the masses of the dead. A fifth for the two feasts of the Seven Dolours [the *Stabat Mater*] has been added since. Sequences were discontinued in England in the seventeenth century, when the disuse of rood-lofts rendered them unnecessary. The name is sometimes used as synonymous with hymn, but this is obviously wrong, as a sequence is rhythmical without regular metre, and has no rhymes.

**Sequestration.**—The separation of anything in course of dispute from the possession of both the contending parties, in order to collect and preserve the profits of a living for the benefit of the next incumbent. If the value of a benefice is inadequate for the support of a clergyman, it is sometimes left under sequestration for some years, in charge of the curate and churchwardens. Sequestration is sometimes employed to satisfy the debts of an incumbent if he has no private income, and he is obliged to pay them out of the profits of his benefice, the bishop of the diocese being entrusted with directing the confiscation. In the time of the Civil War the estates of delinquents were often seized for the use of the Commonwealth by sequestration.

**Seraphic Hymn.** [Tersanctus.]

**Sermon** [Lat. *sermo*, "discourse," "talk," which is from *sero*, "to sow," "disseminate"] means, theologically, a discourse delivered in public for instruction and improvement. Other names in the ancient Church were "homily" (which is from a root signifying "a multitude") and *tractatus* ("a treatise"). The high dignity of the office of preaching was shown by the fact that in the

African Churches no presbyter was suffered to preach before his bishop until the time of St. Augustine. In the Eastern Church this was not so, though after a presbyter had finished, the bishop used to preach. It would seem that the deacons for many years were not allowed to preach. When this rule was relaxed, the right to preach was also conceded to laymen, but under careful restrictions. They acted as catechists (as in the catechetical school at Alexandria), but not in the churches. Even monks, who were often laymen, were not allowed to preach in church as a rule. But in some cases a special lecture was given, as in the case of Origen, who was licensed by the bishop to preach and expound the Scriptures before he took orders. It was usual when more than one bishop was present in a church for all in turn to take up the word of exhortation. Frequency of sermons depended on the place and the season. Thus Chrysostom's Lenten Sermons were delivered on successive days, and Augustine makes reference to previous sermons as delivered "yesterday." But probably this was only in the case of large parishes and towns. The English Liturgy only actually prescribes one sermon each Sunday, directing in the rubric that it shall follow the Nicene Creed in the Communion Service. But almost universal custom gives a sermon also at the evening service, where it is generally placed at the end, though in some cathedrals and other churches it is put after the third collect. The Act of Uniformity Amendment Act provides that a sermon may also be preached in church without other service.

Sermons have been classed thus: [1] expositions of Scripture; [2] panegyrics on saints; [3] sermons for special seasons; [4] sermons on special duties. It is impossible to lay down fixed rules concerning the structure of a sermon, but we may say that generally it should begin with an *exordium*, in which the preacher should state his subject in broad outline, avoiding such minuteness as belongs to the separate divisions, seeing that this tends to take off the attention from what follows. Then come the *divisions*, the more distinct the better, and they should not be too many; and then the *application*, addressed both to the judgment and to the affections. The minister here should reason, expostulate, warn, exhort, win.

The order of the seasons is useful to the preacher as furnishing him with a variation of topics, and ensuring, if he be painstaking, that he shall have each doctrine of the Gospel in succession before his eyes. "I make a rule," says one well-known preacher, "to take one of my sermons every Sunday from some passage which has occurred in the Services, and the other from something which has *not* so occurred, and so I force myself to search the Scriptures for new material, and so avoid beaten tracks."

One of the most eminent of living preachers, Dr. Phillips Brooks, in his admirable *Lectures on Preaching*, lays down the principle that there are two elements to be considered in a sermon, and he calls them *Truth* and *Personality*. Preaching is the communication of Truth to man. Nothing can make up for the lack of it. It is truth that binds one preacher to another, and causes the message which they deliver to be received. But the truth is delivered from man to men. It is not written in the sky, it is not merely written in the Bible, it is to be conveyed from man to his fellows, and to be recommended by the vivid personality of the speaker, who delivers what he has received and has felt to be true. Consequently the preacher should know what his preparation ought to be. Not the mere acquisition of knowledge but "the kneading and tempering of a man's whole nature till it becomes of such a consistency and quality as to be capable of transmission. . . . Other works which the sermon writer will find very useful are Claude's *Essay on the Composition of a Sermon*, Mr. Spurgeon's *Lectures on Preaching*, delivered to his students, and Mr. D. Moore's *Thoughts on Preaching*.

**Serpentinians.** [OPHITES.]

**Servetus,** MICHAEL, was born in 1509 at Villanueva in Arragon. His parents held a good position there, his father being a notary of some standing. Like his great contemporary Calvin, Servetus passed his young days in a Dominican convent, and like him, too, his first patron was an ecclesiastic, Quintana by name. This priest was father confessor of the Emperor Charles V., and Servetus went with him into Italy, and was much impressed there by the adoration given by the people to the Pope. Even at that time Servetus evidently held the novel opinions of the times, for he compared the Pope to a harlot. The natural ability and great versatility of intellectual powers with which Servetus was endowed, ought to have secured him a brilliant career, if not as a Reformer yet as a man of letters. At Paris in 1534 he gave and received lessons in medicine, mathematics, and astronomy. He conjectured and almost described the circulation of the blood. Large audiences were attracted to hear him, but owing to his exacting, arrogant character, he was soon embroiled with the whole University of Paris, which distrusted his views. Servetus openly characterised all who differed in opinion with himself as "fools and public pests." When he met at Basle such Reformers as Zwingli, Œcolampadius and Bucer, Servetus was written of by Œcolampadius as "That rash, hot-headed Spaniard." Later on Zwingli warned his friend, Œcolampadius, that "the views of the Spaniard will be the ruin of the whole Christian religion." It is remarkable what a different impression Calvin made on these same men. They saw danger to the Reformed religion in one, hope

and strength in the other. In 1531 and 1532 Servetus wandered between Basle and Germany, and it was at Basle that he brought out his first work on *The Errors of the Trinity*, affixing boldly his own name to the work. This book violently attacked the doctrine of the Trinity, and met with disapproval by Catholics and Protestants alike. Even the most gentle Reformers were almost violent in their denunciation of Servetus and his views. The Government seized the book. Servetus, it is said, was imprisoned for a short time; but almost immediately he published a second work, which, however, was barely noticed. Becoming distrusted and disliked at Paris, where he was forbidden to teach astrology or to predict from the stars, Servetus left that city and settled at Lyons, where he was corrector of the press to a firm of printers. His great want of stability of purpose caused him to change his name and residence constantly; in 1540 he settled at Vienne, in Dauphiné, where he was twelve years under the protection of the Archbishop, Mgr. Palmier, adopting the name of Villanueva, his native city. He published there many works, and brought out a translation of the Bible. He was in high repute as a physician, and conformed to the Roman Catholic religion. One of the latest of Calvin's biographers, Stühelin, and M. Emile Saisset, another distinguished philosopher of the contemporary French school, agree in their opinion of the doctrine of Servetus, the fundamental principle being, they say, the assertion of the one absolute and indivisible God. "That doctrine is Pantheism, with the chaos of logic, mysticism, and mere words which Pantheism offers as rational explanation." In the year 1534 Calvin and Servetus had met in Paris, and appointed a meeting to carry on their controversy in public. Calvin kept the appointment, but Servetus never appeared, and it is evident, from subsequent events, that Calvin ever after retained a contempt for the man who thus escaped from a contest. Servetus was obliged to acknowledge the wonderful power his opposer had over the minds of most people, and wishing to renew his acquaintance with Calvin he even wrote asking his advice, and sending him a copy of his new book, on *The Restoration of Christianity*. These letters were numerous between 1540 and 1546, Calvin replying coldly. He gave Servetus wise and earnest advice, evading his cavilling questions, and showing a strong wish not to enter into regular correspondence with him. Servetus, however, continued writing to Calvin, who, at last, was wearied into replying: "Neither now, nor at any future time, will I mix myself up in any way with your wild dreams. Forgive me for speaking thus, but truth compels me." From this time the correspondence ended on Calvin's part. Servetus thereupon made fierce attacks on Calvin's book, *Christian Institutes*, and eventually he published his own work on the *Restoration of Christianity*, but anonymously. The book awoke a storm of indignation, especially in Lyons and Geneva, representative places of Catholicism and Protestantism. Servetus was suspected of being the author through the initials M. S. V. (Michael Servetus Villanueva) being put at the end of the book, and he was summoned to appear before M. de Montgiron, Lieutenant-Général du Roi in Dauphiné, to whom Servetus was physician. He was acquitted, on the alleged ground that there was not sufficient evidence that he held heretical opinions. But neither falsehoods nor evasions could shield him in any strict inquiry, when the Cardinal de Tournon and the inquisitor Ory took up the matter, making use of information they obtained through a zealous Protestant—De Tric by name—and they at last induced Calvin to give up to them many papers in Servetus' own handwriting, containing some of his heresies. Amongst these papers was a copy of Calvin's *Christian Institutes*, on the margin of which Servetus had written notes quite opposed to the Christian dogmas recognised both by Protestants and Catholics. Some have blamed Calvin for the part he took in this matter, and have accused him of duplicity and hypocrisy in showing some hesitation in giving up the papers, and eventually doing so unreservedly. Servetus was confounded by the mass of evidence brought to bear against him, and made all sorts of useless and contradictory statements. He was arrested and imprisoned on April 5th, 1553, but was shown so much leniency that he escaped after a few days, and wandered about between France and Switzerland for some months. At the end of July, Servetus actually returned to Geneva, where he spent twenty-seven days, and excited some curiosity at the little inn—the Auberge de la Rose—where he stayed. He even went to hear Calvin preach. Sentence had been passed upon Servetus while he was wandering about after his escape from prison, that "he should be burnt alive over a slow fire at the place of public execution, so that his body should be reduced to cinders as well as his book," so that when Calvin heard that this "pantheistic visionary" was at Geneva, he at once requested one of the syndics to arrest Servetus, which was done on Aug. 13th, 1553. At this time Calvin was engaged in a fierce contest with the Libertines, yet he did not hesitate to openly proclaim the fact that it was he who had instigated the re-arrest of Servetus, and also that in accordance with the laws of Geneva, he had procured the assistance of his friend and secretary, Nicolas de la Fontaine, to act as prosecutor, and to submit to the necessary imprisonment during the trial, which lasted two months and thirteen days. After the first few days the trial became a theological

controversy, and Calvin himself took part in it. Servetus incautiously admitted his pantheistic doctrines, which shocked and embarrassed the council, amongst whom were the principal Libertine leaders—Ami Perrin and Berthelier—who were desirous to protect Servetus. But his vanity, frivolity, and untruthfulness led him to disclaim any connection whatever with the Libertines of Geneva, so that their confidence was shaken in him. The majority of the Genevese magistrates wished to modify the character of the trial, which had brought to light so much personal animosity, and they therefore granted Servetus's request that the Churches of Berne, Zurich, Schaffhausen, and Basle should be consulted on his case. They also adjourned the trial several times, thus deferring the final decision. On Sept. 22nd, Servetus, after abusing Calvin in the strongest terms, publicly went so far as to demand that his adversary should be committed for trial, which should only end by the condemnation to death of one of the two. This attack on Calvin was not even noticed; and, deserted by the Libertines, who now saw the final crisis was at hand, Servetus sank down into dejection and despair, and he at last appealed in the most abject way that relief might be sent to him in prison, where he was lying ill and forsaken. Necessary comforts were supplied to him, but the "important things" which he declared he had to communicate were merely a pretext to gain a hearing, and so perhaps an influence over the minds of those who were sent to him. In October the four Cantons sent in their answers, which were unanimous in condemning Servetus, recommending severity, yet the advice was couched in the most cautious terms. On Oct. 26th, after several adjournments of the trial, the majority of the council decreed that, considering the great errors and blasphemies of Michael Servetus, he should be led to Champel and there burnt alive, and that his books should be burnt with him. Calvin made every effort to change the manner of Servetus's death, although he openly admitted that burning at the stake was what he considered the sentence should be. Servetus implored mercy, and Farel went to him, urging him to recant, which might lead to a mitigation of the sentence. He also arranged a meeting between Calvin and Servetus, which, however, was of no avail, for Calvin's stern exhortation to repentance only wounded Servetus, who kept silence after asking Calvin's forgiveness at the beginning of the interview. Even in the depths of his despair Servetus refused to give up his convictions, and he died even heroically and calmly at the stake, attended by Farel, on Oct. 27th, 1553.

**Serving Tables.**—This was a term used in the administration of the Holy Communion in the Church of Scotland. This Sacrament formerly was often only administered twice in the year, and during the preceding week frequent preparatory services were held. The communion Sunday services were commenced by what was called the *action* sermon, and this was followed by a prayer and the singing of a psalm; then the minister proceeded to *fence* the table—that is, to give a brief address warning the ignorant and profane from coming to the holy table, and at the same time setting forth the characteristics of worthy communicants. This introductory address was followed by the singing of an appropriate psalm, such as the cxxxii., during which the elders brought in the elements, and intending communicants took their places round the communion table, which was arranged so as to preserve the idea of a supper. Then the minister descended from the pulpit, and read from 1 Cor. xi. the account of the institution of the Lord's Supper, and then offered a prayer, popularly called the "consecration prayer." This was followed by an appropriate address to those occupying the table, and was called "serving the table." Then, while repeating the words of institution, the minister gave the elements with his own hands to those who were seated on each side of him, and the elders distributed to the rest of the communicants. During a solemn silence each communicant passed to his neighbour the bread and wine after partaking of them, then the minister added a few words of advice, and dismissed them from the table with a blessing. The table was then again filled, and was addressed by one of the assisting ministers, the minister of the parish taking his seat as a communicant. The service was closed by a psalm of thanksgiving, and a final address to all the communicants. Communion is now generally more frequent, and the practice somewhat modified.

**Servites,** or "Servants of the Virgin Mary," an Order founded on the festival of the Assumption [1233], at Florence, by seven merchants, one of whom was the uncle of Juliana Falconieri, the foundress of the female Servites in 1306. They previously joined a confraternity to sing the praises of the Virgin, and now withdrew to the Villa Camartia, in a secluded spot outside the city, and devoted themselves entirely to her worship. In 1236 they removed to the Monte Senario, and built a convent, and in 1239 adopted the Augustinian rule, adding several particular constitutions. Their habit was black with a leathern girdle, a scapulary and a cope. The order was confirmed by Gregory IX. and Alexander IV., and in 1487, under Innocent VIII., they gained equal privileges with the other four Mendicant Orders. The Order spread very rapidly, and at the death of the last of its founders, Alexis Falconieri, it numbered over 10,000 monks. It did not appear in England before the Reformation, but at present there is a community in the Fulham Road, London,

with a branch at Bognor. There are two convents of Servite nuns near London, and one at Arundel. The great theologian and councillor of Venice, Paolo Sarpi, belonged to the Servite Order.

**Servus Servorum Dei** ["servant of the servants of God"].—A name used by the Pope when signing his name. St. Gregory the Great is said to be the first who adopted it as a distinctive title, and he did so as a rebuke to John, Patriarch of Constantinople, who styled himself Universal Bishop or Œcumenical Patriarch.

**Session,** KIRK. [KIRK SESSION.]

**Sethians.**—An Egyptian sect of the second century, who belonged to the Gnostic heresy. Their distinguishing doctrine was that they looked upon Seth, Noah's son, as the most holy man of the Old Testament, and firmly believed that the Messiah, when He came, would be descended from him. Some writers class them with the OPHITES [q.v.]. Irenæus says that they allowed that the Christ descended upon Jesus at His baptism, but left Him at the Crucifixion. Another of their theories was that the angels, and not God, were the creators of the world.

**Sevenfold Gifts.**—The gifts of the Holy Spirit which were to rest on the Messiah, as enumerated by the Prophet Isaiah [Is. xi. 2]. In the Confirmation Service they are given thus:—The spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear. The Authorised Version only gives six gifts, but some writers explain this by saying, "The Spirit of the Lord" is a distinct gift in itself, and is synonymous with "the spirit of prophecy."

**Seventh Day Baptists.** [SABBATARIANS.]

**Severinus,** St., Abbot, Apostle of Noricum.—Of his early days we know absolutely nothing. He came from the East about the year 452 to Pannonia, a district where no sort of order was kept, and moved about from town to town, helping with his advice and prayers the wretched people, then exposed to the ravages of the barbarians. At length he settled in Noricum, a Roman province occupying the present Austria and parts of Bavaria. Severinus built a monastery near Vienna, and from there he and his followers made excursions through the neighbouring towns, trying to organise some kind of government, and preaching the Gospel at the same time. His success was great, and in time he was consulted by all the chiefs of the country before they took a step of any importance, and his advice was always followed. One great secret of his power was the kindness and cordiality with which he greeted all who came to him, whether they were of his own creed or not. His influence over barbarian chiefs was marvellous. The most famous of these chiefs was Odoacer, who came to Severinus for advice before attempting to gain the kingdom of Italy, on which he had set his heart. After labouring faithfully for thirty years he died on New Year's Day, 482, at Faviana, a city on the Danube.

**Severus,** SULPICIUS, an eminent historian, was born in Gaul, 363; died at Marseilles, 410. He was a lawyer, but on the death of his wife adopted a retired life, living in Aquitaine with a few chosen companions. He was an intimate friend of Paulinus, Bishop of Nola. He wrote an abridgment of sacred history from the creation to the end of the third century, a life of St. Martin of Tours, and a dialogue on the Egyptian hermits.

**Sewell,** WILLIAM, D.D., born in 1805, died in 1874, ordained in 1831. He was Senior Fellow of Exeter College, and one of the most distinguished members of the University during the Oxford Movement; and was the founder of Radley and of St. Columba's. Among his numerous works may be mentioned:—*Hora Philologica, or Conjectures on the Structure of the Greek Language; Christian Morals;* an *Introduction to the Dialogues of Plato; The Nation, the Church, and the University of Oxford; The Character of Pilate and the Spirit of the Age; The Servant of Christ;* and numbers of sermons, addresses, and letters.

**Sexagesima.** [QUINQUAGESIMA.]

**Shaftesbury,** ANTHONY COOPER, 3RD EARL OF [*b.* 1671, *d.* 1713].—A Deist. He says of himself that John Locke had the entire direction of his education. He was sent to Winchester; in 1693 he began his Parliamentary career, in which he had some success; but after Anne's accession, he devoted himself to literary pursuits. In 1708 he published his *Letter on Enthusiasm;* in 1709 *Moralists, a Philosophical Rhapsody,* and *Sensus Communis, or Essays on Wit and Humour*; in 1710 *Soliloquy, or Advice to an Author.* His writings, in spite of their sceptical tendency, were admired, and he still has a great name in the history of English philosophy and literature. In 1711 appeared *Characteristics of Men, Manners, Opinions, and Times;* in this work he covertly attacks Christianity, saying that its only purpose was to advance morality.

**Shaftesbury,** ANTHONY ASHLEY COOPER, 7TH EARL OF, the descendant of a long line of famous men, was born in Dorsetshire in 1801; died, 1885. He was educated at Harrow, and at Christ Church, Oxford, where he gained a first-class in the classical schools, and graduated in 1822. In 1826 he was elected member for Woodstock, and in Parliament specially devoted himself to the question of Indian administration. But soon the state of the lower classes at home came under his notice, and he began that work to which he afterwards devoted his life, and which has

made his name so universally famous—that of improving the condition of the poor. His first effort in this direction was the passing of the Factory Act, which he effected after much trouble and opposition on the part of the Commons. But the chief of all his good works, and the one with which his name was most nearly associated, was the institution of the Ragged Schools. He was led to this work by discovering the state of utter ignorance which existed amongst the lower classes. He was untiring in his efforts, and brought several measures before the Lower House; but in 1852, on the death of his father, he succeeded to the peerage, and was able to draw the attention of the House of Lords to some of his schemes. He went on working to the end of his life, and saw many of his plans approach conclusion some time before his death, and so was able to spend the last years of his life in comparative retirement. His sympathies were entirely with the "Evangelical party" in the Church, and he was President of the Protestant Alliance, the Bible Society, the Pastoral Aid Society, and the Society for the Conversion of the Jews. He took a warm interest in the employment of youths as shoeblacks. In 1884 he was presented with the freedom of the City of London, and in May of the following year received an address from the members of the Ragged Schools as a token of their gratitude. It was proposed that he should be interred in Westminster Abbey, but he had expressed the wish before he died to be buried near his wife at his native home in Dorsetshire.

**Shakers.** — By having some similarity with the Quakers the Shakers are supposed to be a branch of that sect. Their founder was Anne Lee, who left England on account of persecution, and went to New York in 1774, where she soon attracted a good following. She rose to importance from her receiving a supposed revelation in 1770 testifying against the carnal nature of the flesh as the root of human depravity. She was called the "Elect Lady" or "Mother Anne," and her followers asserted that she was the mother of all the Elect, and that no blessing could descend to any person but by and through her. She died in 1874, but the society still continued to exist. The name "Shakers" was given them on account of the extraordinary contortions into which they threw their bodies all through the performance of their services. These exercises consist of jumping, dancing, and singing, clapping of hands, whirling round and round, which resulted in fits of shaking similar to ague. They lay claim to extraordinary spiritual gifts, besides the gift of tongues and of prophecy. They discard marriage, and declare that all external ordinances of religion ceased with the Apostles. Even now they exist in great numbers in the United States of America. Their chief settlement is in New Lebanon, but there are seventeen more in different parts of America. Some years ago a branch of these Shakers established themselves at Hordle in the New Forest, where they led a camp life under the guidance of their *mother*, Elizabeth Girling. She professed to be immortal, but in the year 1886 she died, to the dismay of her adherents. These have gradually dwindled down to an insignificant number; they suffered great privation, and would have been starved had not the neighbouring clergy and other charitable people ministered to their necessities. On the death of Mrs. Girling the society was broken up.

**Shamrock.**—The national badge of Ireland. Tradition says that it was adopted as such after the coming of St. Patrick to convert the Irish, A.D. 433; for in order to explain the doctrine of the Trinity in Unity, he showed them a shamrock-leaf, saying, "Is it not as possible for the Godhead to comprise Father, Son, and Holy Ghost, as for these three leaves to grow upon a single stalk and to be three in one?" The Irish were at once convinced by his argument, and were converted to Christianity, in memory of which they have always regarded the shamrock as their national emblem.

**Sharp,** GRANVILLE, a great opponent of negro slavery, was born at Durham, where his father was prebendary, in 1734; died in London, 1813. He was educated for the bar, but never practised, and entered the Ordnance Office, which he left on account of the measures taken by the British Government at the outbreak of the American War. In 1769 he published a work on the *Injustice and Dangerous Tendency of Tolerating Slavery in England*, and soon after came forward on behalf of a negro named Somerset who had been brought to London, and on falling ill had been turned out of doors by his master. Sharp took care of him till he was cured, and then procured him a situation; but the master two years after captured and imprisoned him as a runaway slave. The case was tried, and referred to twelve judges, who finally declared, in May, 1772, that all slaves should be free on touching English soil. Sharp continued to write against slavery, and in 1787 was made chairman of the first meeting for the abolition of negro slavery.

**Sharp,** JAMES, Archbishop of St. Andrews, was born at Banff, 1618. He was educated at the University of Aberdeen, and in 1640 became Regent or Professor of Philosophy in St. Leonard's College, St. Andrews, which post he soon exchanged for that of minister of Crail. In 1656 he was sent to London with some of the Resolutioners to plead their cause before the Protector. He had ingratiated himself with Cromwell, but

seems also to have maintained a correspondence with Charles II., and was chosen to go to Breda, in May, 1660, to look after the interests of the Scotch Church. He returned to Scotland with a letter from the King declaring his resolution "to protect and preserve the government of the Church of Scotland, *as it is settled by law*, without violation." This was understood in the Presbyterian sense, but on the 1st of January, 1661, the Scottish Parliament passed an Act annulling all Acts passed since 1633, thus abolishing Presbyterianism, and restoring the Episcopal Church, which had been overthrown in 1638. In December of that year, Sharp was made Archbishop of St. Andrews. He became very unpopular on account of his unjust and tyrannical acts. He persecuted many of his former allies, and ill-treated all those who were opposed to Episcopacy. In 1664 he restored the Court of High Commission. He was assassinated on Magus Moor, near St. Andrews, May 3rd, 1679, by some fanatical Covenanters, who were watching for Carmichael, one of his inferiors.

**Shastra** or **Shastras.** — The name given to the sacred books of the Hindus, which contain their law both on civil and religious subjects. It consists of four parts, all of which were written at different times, in the Sanskrit language, and are said to have been collected by Manu, the son of Brahma.

**Sheldon,** GILBERT, Archbishop of Canterbury, was born at Staunton, in Staffordshire, in 1598; died at Lambeth, 1677. In 1613 he entered Trinity College, Oxford; in 1622 was admitted Fellow of All Souls', and at the same time ordained and appointed Chaplain to Lord Coventry, who recommended him to Charles I., and from that time he received numerous preferments. In 1633 he was presented by the King to the livings of Hackney, and of Ickford in Buckinghamshire, while Laud gave him the rectory of Newington, in Oxfordshire. He became a D.D. in 1634, and the next year Warden of All Souls' College, Chaplain to the King, and Clerk of the Closet. The appointments of Master of the Savoy Hospital and Dean of Westminster would also have fallen to him had not the Civil War broken out. He adhered to the King throughout, and was witness of the vow which he made to the effect that if he were restored to his throne he would give back to the Church all the appropriations held by the Crown. By his zeal for the King, Sheldon gave great offence to the Parliamentarians, who ejected him from his fellowship and imprisoned him for six months, only releasing him on a promise that he would never come within five miles of Oxford, that he would not join the King in the Isle of Wight, and that he would appear before them within fourteen days whenever cited. He retired to Derbyshire, and there lived till the Restoration. He then became again Warden of All Souls', and also Dean of the Chapel Royal and Bishop of London, and Master of the Savoy, so that he presided over the Savoy Conference of 1661, concerning which he is much blamed for his unnecessary hostility towards the Puritans. In 1663 he succeeded Juxon as Archbishop of Canterbury. During the Great Plague he remained at Lambeth, and did much good by his charity. He became Chancellor of Oxford University in 1667, but resigned the post eighteen months after. During his later years he lived chiefly at Croydon, and was buried in Croydon Church.

Various opinions are held as to Dr. Sheldon's character. Bishop Parker of Oxford describes him as a man of undoubted piety, with a great aversion to all pretences in others. Bishop Burnet, on the other hand, says that "he seemed not to have a deep sense of religion, if any at all; and spoke of it most commonly as of an engine of government or a matter of policy." The truth of this judgment seems to be shown by a curious passage in Pepys's *Diary*, which tells that one day visiting Lambeth, he was invited to hear a sermon, and went, expecting to listen to serious matter, instead of which the doors were closed, and a colonel imitated a Presbyterian in a most ludicrous manner, turning up his eyes and talking through his nose, and using Puritan phrases in abundance, till the room echoed with shrieks of laughter. Sheldon himself was one of the audience. The story is almost incredible, but Pepys was not given to invention of this sort, and we have proof herein that the prevailing irreligion of the times had infected Sheldon himself. He is said to have spent over sixty thousand pounds on public benefactions to learning and other pious uses. Thus he built the theatre at Oxford which bears his name, and cost him about £16,000, besides £2,000 to buy lands to keep it in repair. He also created the library at Lambeth, gave £2,000 towards the rebuilding of St. Paul's Cathedral, and considerable sums of money to several colleges both at Oxford and Cambridge.

The only publication left by the Archbishop was a sermon on Ps. xviii. 49, preached before the King at Whitehall on June 25th, 1660, being the day of solemn thanksgiving for the Restoration.

**Sherborne,** BISHOPRIC OF.—About the year 705, Sherborne in Dorsetshire was made into a bishopric, the diocese being taken out of that of Winchester. It comprised Dorsetshire, Somersetshire, and a great part of Wiltshire (sometimes called the Diocese of Wilton, or Wiltunensis); but in 1060 the two bishoprics were re-united, and their seat removed in 1076 to Old Sarum, and in 1220, by Bishop Richard Poore, to Salisbury.

An abbey was built here in 998 by Bishop Wulfsin on the site of an earlier cathedral

church raised on the formation of the See by Ina, King of the West Saxons. This was burnt by Sweyn, and the present minster was commenced about 1060. In 1436 the nave, choir, and east end were destroyed by fire, and rebuilt in the Perpendicular style by Abbots Bradford and Saunders [1436-1475]. Between 1830 and 1858 it has undergone complete restoration. It is dedicated to St. Mary. Its first bishop, ST. ALDHELM [q.v.] was by far the most noted. There were ten bishops of Ramsbury or Wilton, the last one, Herman, being consecrated in 1045, who in 1058 became Bishop also of Sherborne. Edward VI. founded a King's School at Sherborne in 1550, which has an endowment of £1,000 a year, and several exhibitions at Oxford and Cambridge.

LIST OF BISHOPS OF SHERBORNE.

| | Accession. | | Accession. |
|---|---|---|---|
| Aldhelm | c. 705 | Sigelm | . c. 926 |
| Forthere | c. 712 | Alfred | 933 |
| Herewald | c. 737 | Wulfsy . | 943 |
| Æthelmod | c. 778 | Elfwold | . c. 961 |
| Denefrith | c. 794 | Ethelsy | . c. 979 |
| Wigbert | c. 801 | Wulfsy . | . c. 993 |
| Ealhstan | 817 | Ethelric | . c.1002 |
| Heahmund | 868 | Ethelsy | . c.1012 |
| Etheleage . . | c. 872 | Brihtwy | |
| Alfsic or Wulfsige | c. 889 | Elmer . | . c.1020 |
| Asser . | c. 900 | Brihtwy | . c.1023 |
| Ethelward | c. 910 | Elfwold | . c.1046 |
| Werstan | 910 | Herman | 1058 |
| Ethelbald | c. 918 | | |

LIST OF BISHOPS OF RAMSBURY.

| | Accession. | | Accession. |
|---|---|---|---|
| Ethelstan | . c. 910 | Wulfgar | . c. 982 |
| Odo | . c. 927 | Siric | 985 |
| Aelric | | Elfric . | . c. 990 |
| Osulf | . c. 952 | Brightwold | 1005 |
| Elfstan . | . c. 974 | Herman | 1045 |

**Sherlock,** RICHARD, born at Oxton, Cheshire, 1613, studied first at Magdalen Hall, Oxford, and afterwards at Trinity College, Dublin, where he took his M.A. degree in 1633. Having taken orders, he became minister of several adjacent parishes in Ireland, the united stipend of which did not exceed eighty pounds; and when the rebellion broke out he came to England, and became chaplain to a regiment of the King's forces at Nantwich, Cheshire. Subsequently he held chaplaincies at Oxford, first with the governor and then at New College, where he received the degree of Bachelor of Divinity in 1646. At the Restoration he was promoted to the rectory of Winwick, in Lancashire, and at the same time the University of Dublin made him a Doctor of Divinity. He died at Winwick, 1689. The greater number of his literary works were directed against the Quakers, who caused him much annoyance at some of the places under his charge. He wrote also books of devotion: *The Practical Christian*, and a paraphrase of the Church Catechism, called *The Principles of the Holy Christian Religion.*



**Sherlock,** THOMAS, Bishop of London, the son of Dr. William Sherlock, was born in London in 1678. He was educated at Eton and Cambridge, where he graduated in 1701. Six years later his father, who was Master of the Temple, was appointed Dean of St. Paul's, and his son Thomas was given the Mastership. He was afterwards successively Bishop of Bangor, Salisbury, and London. He died in 1761. In politics he was a firm Tory and a strong upholder of the policy of Church and State. He was Hoadly's most formidable opponent in the BANGORIAN CONTROVERSY [q.v.]. He was much esteemed as a preacher in his day, and published a volume of sermons, some of which are very fine. Among his other literary works we may mention *Use and Intent of Prophecy*, and *Trial of the Witnesses of the Resurrection of Jesus.*

**Sherlock,** WILLIAM, D.D., born in Southwark about 1641; died, 1707. He was educated at Cambridge, and, having held several London livings, was made Master of the Temple; this he held, with the exception of a few months at the time of the Revolution in 1689, till his death. His conduct at the time of the Revolution has been the subject of much criticism. At first, there is no doubt, he, with several other eminent Churchmen, refused to take the oath of allegiance to the new Government; but later, when he saw the new system working well and William apparently firmly settled, he changed his mind, took the oath, and was allowed to resume his duties at the Temple. Some writers say that he changed his mind on conscientious grounds, others that he did it solely with an eye to the main chance. There is this to be said for him, that he received nothing whatever at the hands of the new Government, but remained what he had been before—the Master of the Temple. He vindicated his conduct in a pamphlet entitled *The Case of Allegiance to Sovereign Princes Stated.* His fame as a writer was great, other works being: *Vindication of the Doctrine of the Trinity and the Incarnation of the Son of God*, and several treatises on *Providence* and *Future Judgment.*

**Shiites.**—One of the two chief divisions of Mahommedanism. Their religion has been the established one of Persia for the last four hundred years. After Mahommed they revere the memory of Ali, the fourth of the Caliphs who succeeded Mahommed. For this reason they are regarded as unorthodox by their rivals, the SONNITES [q.v.], who recognise the rights of the first three Caliphs. The Shiites hold Fatima, Mahommed's daughter and Ali's wife, in the greatest veneration, which is the only known instance of Mahommedans giving homage to a woman. When the Shiites are called to the mosques for prayer, they add to the usual declaration, "There is no God but God, and Mahomet is His prophet," the words, "and Ali is His vicar." They occasionally

make pilgrimages to Mecca in common with other Moslems, though Bagdad is sanctioned for this purpose, and is often chosen as being a shorter and less laborious journey.

**Shin-Shiu** [or REFORMED BUDDHISM], literally the "True Sect," is said by its followers to have been established in China, A.D. 381, by Hwui-zuen, who introduced the worship of the fourth of the five Buddhas. This religion was founded on a Sanscrit writing, brought to China from India in the second century, which has lately been found in Japan. The members of the sect believe in salvation by faith in Buddha, and in ultimate bliss in the Paradise of the West. The Jōdō-shinshiu, or "True Sect of the Pure Land," derived from the above, was not established till 1173, by a priest named Hōnen; it was afterwards developed by his pupil. The sect is a curious mixture of doctrines, partly resembling Protestantism and partly Romanism; its chief temple and "archbishop" are at Kioto, and it numbers about ten million followers in Japan alone. Other Buddhists do not acknowledge Shin-Shiu, and in many Buddhist countries it is unknown. [See BUDDHISM.]

**Shinto,** or **Sintooism.**—The most ancient form of religion held by the Japanese, which chiefly consisted in the worship of the Kamis or honoured dead. From these after many evolutions sprang Izanagi and Izanami, two of their chief gods, who created the earth. Another important object of their worship is the goddess Tensio-Dai-Dsin, from whom were descended the Dairi, the spiritual head of the Shintoists, and also their temporal head until the middle of the twelfth century. This dignitary was supposed to be invested with almost superhuman attributes, and to be visited by the gods once in every year. The temples were called Mias, and were perfectly plain, with neither images nor pictures. Their worship consisted of prayers and prostrations. They had frequent lustrations, and twice a year a general purification took place. In the ninth century a priest, Kukai, showed that Shintoism was very similar to Buddhism, which caused several divisions, as "Riobu," a mixture of Shinto and Buddhism; Yuiitsu, Buddhism with a Shinto basis; Deguchi, Shinto explained by the Chinese Book of Changes; and Suiga, a mixture of Deguchi and the tenets of Chiu-hi. Divided into these different religions, Shinto gradually disappeared. In the eighteenth century, a school of writers deciphered and edited the Shinto scriptures, which caused the revival of Sintooism for a short time; but, after the restoration of the monarchy in Tokio, it was abolished. It is still, however, a living power among millions of the Japanese.

**Shortened Form of Service.**—Under the Act of Uniformity Amendment Act, 1872, it is allowable in Church of England services to substitute a shortened form for that prescribed for morning and evening service, except on Sundays, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day. Such shortened form omits the exhortation, and all the prayers between the third Collect and the Prayer of St. Chrysostom, uses the Lord's Prayer once instead of twice, one or two lessons at the discretion of the minister, and one Canticle and Psalm only.

**Shrine.**—A term derived from the Latin *scrinium*, applied either to a tomb or to a movable repository of relics. We sometimes find the tomb of a man, much held in honour after his death, called a shrine, although he may not have been regularly canonised. It was the custom for pilgrims to come long distances to visit the shrine of some popular saint, and to make offerings of all sorts of valuable jewellery, etc.—as, for example, the shrine of St. Thomas at Canterbury. The shrines in England were nearly all despoiled and destroyed at the time of the dissolution of the monasteries in the reign of Henry VIII.

**Shroud,** FESTIVAL OF THE HOLY, held by the Roman Catholics on the Friday after the second Sunday in Lent, in memory of the shroud in which our Lord was wrapped for His burial. There are several churches on the Continent dedicated to it, and at the shrines erected to its memory many wonderful miracles are said to be wrought. Indulgences were formerly offered to those that visited the shrine of the shroud at Besançon on certain days of the year, and crowds of pilgrims used to flock thither.

**Shrove Tuesday** [SHRIVE]. — The day before Ash Wednesday, so called from the Anglo-Saxon *shrive* or *shrove*. This word, Anglo-Saxon in form [*scrifan*], is really a Latin word Anglicised, *scrifere*, "to write," "to draw up a law," and hence "to impose a penance." It was in ancient times the custom to confess on the day before Lent, so as to qualify to begin the Fast by receiving the Communion.

**Shuckford,** SAMUEL [*d.* 1754], Curate of Shelton, in Norfolk, Prebendary of Canterbury, and Rector of All Hallows, Lombard Street, London, was the author of *The Sacred and Profane History of the World connected from the Creation of the World to the Dissolution of the Assyrian Empire at the Death of Sardanapalus, and to the Declension of the Kingdoms of Judah and Israel under the Reigns of Ahaz and Pekah.* This was intended as a continuation of Prideaux's work, but was never completed.

**Sibylline Books.**—In the reign of Tarquinius Superbus, so goes the legend, a certain Sibyl came to Rome, bringing with her nine books, which she avowed to be of priceless value, but which she nevertheless

offered to the king for a large sum of money. He carelessly refused, whereupon she burned three of them, and offered him the remaining six for the same sum. On his again refusing she burned three more, and by this time her strange conduct had caused so much stir in the city that the king, more out of curiosity than anything else, bought the three that were left. The original owner immediately vanished, telling the king before she left that the books contained many prophecies concerning the future history of Rome. He ordered that they should be safely put away, and appointed two men of patrician families as custodians. These men had no other office, and were at the same time exempt from all civil authority. The books were destroyed in 82 B.C., when the Capitol was burned, but messengers were sent some years after to all parts of the known world to make a collection of oracles which could take their place. These were destroyed by Honorius in 399 A.D.

**Sidesmen.**—In ancient episcopal synods the bishops were wont to summon laymen, two or more, according to the size of the parishes, who should appear at the synod and give an account of their respective parishes, of the conduct of both clergy and people, and of any needs or any wrongs which they had observed. These were called *testes synodales*, or popularly *synodsmen*, and this became softened into *sidesmen*. In their origin, therefore, they are the same as churchwardens. They were also sometimes called "questioners," as making quest or inquiry concerning offences. They became in time standing officers in many places, especially in large parishes, and are chosen, in accordance with Canon 90, at the Easter Vestry.

**Siena,** COUNCIL OF.—At the dissolution of the Council of Constance it was resolved that as the question of the reformation of the Church had been so slightly dealt with, another Council should meet in Pavia in five years' time. When the time came [1452], the plague was raging there so fiercely that the Pope ordered the members to remove to Siena. By this means, as Siena was near Rome, he was able to exercise more influence over the arrangements of the Council. The teaching of Wiclif and Huss was condemned, but after that, the various members began to quarrel, and the Papal party objected to the proposals of the representatives of the nations. Then came the question of fixing the place for the next Council, and after many disputes and intrigues Basle was decided upon, and on Feb. 14th, 1454, the Council was dissolved, having effected absolutely nothing.

**Simeon,** CHARLES.—One of the chief party leaders of this century in the Church of England [1754–1836]. He was Incumbent of Trinity Church, Cambridge, for more than fifty years, and by the great influence of his personal piety, and his zeal and vigour as a preacher, he became the chief representative of the Low Church party, into the teaching of which he infused a larger element of Calvinism than it had hitherto possessed. His power with the undergraduates of the University was very great. "Charles Simeon's preaching," writes Dr. Stoughton, from his own pleasant recollections, "was not penetrating like dew, but coming down like hailstones and coals of fire. He spoke as one who had a burden from the Lord to deliver—as one who, like Paul, felt 'Woe is me if I preach not the Gospel.'" Simeon's *Horæ Homileticæ* is a work containing 2,536 sermon outlines upon the entire Scriptures, and of real value, though critical ability is not to be looked for. In his zeal for Calvinising the Church he founded a scheme for buying up advowsons, and the Clergy List gives eighty livings as in the gift of the Simeon Trustees.

**Simeon Stylites** [from *stylos*, "a pillar"], the originator of the custom of doing penance by living on a pillar, was born probably about 390 at Sisan, between Antioch and Cilicia. He was brought up by Christian parents, and when fifteen years old was induced to enter a monastery near his home, where he stayed two years, and then went to one at the foot of Mount Coryphus, where he spent ten years. But the austerities were not great enough for him, and he then lived as a hermit in a little house under the peak of the mountain Telanassus. Here he used to fast forty days at a time, in imitation of Moses and Elias. After three years he took possession of the peak, had a wall built round him, and fastened one end of a chain twenty cubits long to a great stone, and the other to his right foot, so that he could not if he wished leave his bounds. His fame spread over all the country, and the sick and palsied came from far and wide—even, it is said—from Spain, Britain, and Gaul, to be healed. At last, wishing to escape from them, he ordered a pillar six cubits high to be built, which was afterwards increased to twelve, twenty-two, and thirty-six. Here he lived for forty or fifty years, spending his time, as is related by his disciple Anthony, in working miracles, teaching the people, meditating, and praying. He died in 460. He was buried with great pomp at Antioch.

There were two other pillar saints of the name of Simeon, one being called Fulminatus from having been killed by lightning; he lived in the twelfth century, and seems to have been one of the last to adopt the practice.

**Simon Magus.**—In the second century the Christian Church was assailed by what proved a long and lasting trouble—viz. the appearance of heresy respecting the Person and Nature of Christ. That it had begun when St. John wrote, may be seen by his

denunciations of those who dispute the doctrine of Christ [2 John 10]. Simon Magus has been by some declared to be the first of the Gnostics, and to have asserted that he was an Æon, or emanation from God. He was by birth a Samaritan, and tradition identifies him with the man mentioned in Acts viii. 9. If we may trust the somewhat uncertain traditions of him, he went to Egypt, and there learned all sorts of heathen philosophy and magic. On his return he practised his acquired arts, announcing that they were the sure signs of his Divine authority. He seems to have had many followers, among whom may be mentioned Menander and Dositheus, and a small sect declared themselves his followers for some years. Tradition says that he attempted to fly from the top of the Capitol, intending to represent the return of our Lord in glory, and died from the effect of the fall.

**Simon's,** ST., AND ST. JUDE'S DAY.—Kept by the Church on Oct. 28th. Very little is said of these saints in the Gospels, but where they are mentioned they are always together, and were most likely brothers. It is not quite easy to identify them. With regard to St. Simon, some writers have contested that there were two Apostles with the name Simon, because in St. Matthew he is called Canaanite and in St. Luke, Zelotes. But when it is realised that Zelotes is nothing but the Greek equivalent of Canaanite, which was the name given to the strictest sect of the Pharisees, it is easy to identify them as the same. He was some relation to our Lord—most likely His half-brother. St. Jude has also two surnames, Thaddeus and Lebbeus. Thaddeus is generally supposed to be a name of endearment for Judas, and Lebbeus is a Hebrew word meaning *heart*, but the derivation of both the words, and the reason they were applied to St. Jude, is quite uncertain. The collect for the day does not speak of them and their work in particular, but of "the blessed saints" in general.

**Simonians,** ST. [SOCIALISM.]

**Simony** originally meant the sin of buying and selling spiritual gifts, which was so called from Simon Magus, who attempted to buy the gift of the Holy Spirit. In the early Church the practice of buying ordination was severely censured; both ordained and ordainer were subject to total excision from the Church. Under this head were also considered the sins of exacting a reward for administering baptism or the Holy Communion, Confirmation, or any other similar rite. Afterwards two other kinds of simony were recognised, viz. [1] purchasing spiritual preferments, and [2] usurpation of holy offices. In the first three centuries there was no law against the former, as the stipends for offices were small, and to hold them was attended by great danger of persecution; but afterwards a bishopric was much sought after, and some tried to gain one by bribing the stewards, etc. This was condemned by the Council of Chalcedon; and by the laws of Justinian every elector had to take an oath that he chose the elected, not from any gift or promise, but because he believed he was fit for the position. Under usurpation of holy offices is included the investing of any man in an office or preferment to which he had no legal title, or the intruding into any place which was already filled. Thus several heretical bishops who took possession of sees already occupied by orthodox men were accused of simony. Also it was forbidden for bishops to move arbitrarily from one see to another without the consent of the Provincial Council.

**Sin.**—The commonest word for sin in the Greek Testament is *hamartia*, and it has the same meaning as the commonest word in the Old Testament. [See Gesenius's Heb. Lex., s.v. *chata*.] That meaning is strictly "a missing of the mark," and so "a failure," "a sin." The other New Testament word, *paraptoma*, "transgression," is derived from a word signifying, "to fall down beside." Scripture gives no definition of sin, but the whole tenor of it indicates that this consists in failure to regard and do the will of God. It is selfishness, which is the setting up of the individual will against that of the Divine Creator and King. That heavenly will is righteous dealing, and love, and forbearance, and hope. "This is the will of God, even your sanctification," writes the inspired Apostle [1 Thess. iv. 3]. Every act of self-sacrifice and kindliness, being in unison with that will, is blessed—it is part of a higher life, of a more perfect existence; it is a striving after the true aim of life, after the ideal of perfect existence—after God. And it follows that the contrary to this, that which thwarts the will of God, is evil, and accursed. For it is not only harmful in itself, but it is sinful, guilty, because it bears moral responsibility. Man, we are told, was made in the image of God. He is not senseless and stupid. He is conscious of a free-will; knowing good and evil, he has the choice between them. Herein he is distinguished from the brutes, that he is not limited in existence by a monotonous law, like the growth of a plant; he can choose for himself. And sin is the rebellious choice, the choice of that which the Creator forbids, the choice of an atmosphere tainted and impure when the free air of heaven is offered, the choice of sloth and impotence in place of life and strength and energy. The origin of sin is confessedly a mystery, but so is the origin of everything which exists. "There is nothing," writes Coleridge, "of which the ultimate ground is not mystery." Mystery as it is, it is no less confessedly a fact. That all opposition to

God's will is evil must be clear at once, but the heinousness of the guilt will vary according to circumstances. The conscience of mankind, and the voice of Scripture both bear witness to this. Thus man is, according to Scripture, infected with ORIGINAL SIN [q.v.]. The Scripture also declares that all men commit actual sin, and the conscience bears witness to the fact. [For the distinction made by the Roman Catholic Church between Mortal and Venial Sin see MORTAL SIN.]

**Singing.**—An ordinance of Divine Worship, used to show forth the praise of God. In all times this has been a branch of worship, among heathens as well as Christians. It was practised by God's people before the giving of the law, and is enjoined both by ceremonial law and by the Apostles under the Christian dispensation. The public worship of the primitive Christians consisted mainly in Psalm-singing, which developed to a great extent when the persecutions ceased. The people met before dawn for the purpose of singing hymns; and St. Basil says that it was also customary to sing hymns in private houses. St. Augustine considered that the music used in his time for Church services was too secular, and recommended the practice of having the Psalms recited with very slight intonations, consisting only of a few notes.

In the Anglican rubric reference is made to "Quires and places where they sing," and the rubric before the Canticles, Psalms, Creeds and Litany, directs them to be "sung or said." At the present time in most churches where there is a regular choir, the Canticles and Psalms are sung, and in many the Cathedral plan is followed of "Choral Service." This proceeds on the interpretation of the two words, that "sung" means with musical inflections and "said" either in the manner of reading or in monotone.

**Sion College** was founded with some money left for the purpose by Dr. Thomas White, in 1630. There had previously been, in the street known as "London Wall," a religious house founded in the fourteenth century, a priory for the reception of the blind. The ground was, therefore, sacred to charity, and White, who was rector of St. Dunstan's-in-the-West, sought to restore it to a religious use. His plan was to make a college of which all vicars and incumbents in the City should be Fellows. There is an excellent library attached, containing more than 50,000 volumes, founded by one of Dr. White's executors, Dr. John Simpson, Rector of St. Olave's, Hart Street, and containing among other scarce works the Jesuit library seized in 1679. All the clergy of London are privileged to use this library, and they may borrow books on the payment of an annual subscription which for incumbents is one guinea, for curates half. Under the copyright of Queen Anne a copy of all books entered at Stationers' Hall was sent to the library; but this was put a stop to in 1836 by an Act of Parliament, the sum of £363 15s. 2d. being ordered to be paid annually as compensation, the money being applied exclusively to the purchase of books. The Bishop of London has been the Visitor of the College ever since its foundation, and the government of the whole body is carried on by the president, two deans, and four assistants, all of whom are elected by the Fellows to hold office for a year. In Defoe's time the College included almshouses for ten men and ten women. In 1884 the house in London Wall was sold, and the ground built over, and in 1886 a handsome building was erected on the Thames Embankment.

**Sion,** NOTRE DAME DE.—This is an Order which specially devotes itself to the bringing up of Jewish children in the faith of the Roman Catholic Church. The founder was M. Alphonse Ratisbonne, a Jew, who declares that he had always felt a strong antipathy to the teaching of Christianity until one day in 1842, while standing in a church at Rome, he saw a vision of the Virgin. He was so much impressed, that he was induced to study the question closely, and very soon after was baptised. His brother had previously been converted, and the two together determined to found an Order for the conversion of the Jews. This they did in Paris, and branches were soon established not only in France, but in England and the East, one standing in the Via Dolorosa at Jerusalem.

**Si quis.**—A name given to the notice appointed to be read in a parish church when any parishioner intends entering holy orders. The form of the notice, after the name and degree of the candidate have been given, is as follows:—"If any person (*si quis*) knows any just cause or impediment, for which the said M. N. should not be admitted into holy orders, he is now to declare the same, or to signify the same by letter forthwith to the Lord Bishop of———"

**Sirmond,** JACQUES, was born at Riom in Auvergne, in 1559; died at Paris, 1651. He studied at the Jesuit College at Billom, and in 1567 joined the Order. He was Professor of Rhetoric at Paris in 1590, then went to Rome to become Secretary to Aquaviva, General of the Jesuits. He remained there, studying the manuscripts in the Vatican library, until 1608, when he returned to Paris, and became Rector of the College there in 1617, and Confessor to Louis XIII. in 1637.

Sirmond visited the libraries and archives of the convents, and saved many valuable manuscripts, which he published. He edited the *Opuscules* of Geoffrey, Abbot of Vendôme, and the works of Enodius, Bishop of Pavia; of Apollonius Sidonius; of Eugenius, Bishop of Toledo; the chronicles of Solatius and

Marcellinus; the collections of Anastasius the Librarian; the Capitularies of Charles the Bald and his successors; the works of Theodulph, Bishop of Orleans; also Flodoard's *Histoire de Rheims*, the *Letters of Peter de Celles*, and the works of Paschasius Radbertus, of Hincmar, Archbishop of Rheims, and of Theodoret. He published also an account of the Councils of France.

**Sisterhoods.**—These Orders, which of late years have been revived in the English Church, are of very early origin. Sisters must not be confused with DEACONESSES [q.v.], the difference being that sisters were always members of a body, each being responsible to their superior; whereas deaconesses were generally free, devoting their lives to the care of the poor and the sick entirely in their own way, not under vows. St. Jerome, in his writings, speaks of a girl and her mother who lived in a convent with a few other women, spending their time in good works; and we find references to them in both St. Chrysostom and St. Augustine. All through the history of these Orders we find again and again their apparent dislike to solitude. The first female hermit, Syncletica, was followed into the desert by several of her former companions, and together they made a small colony. At first the history of the female Orders is identical with that of the male, and it seemed as though one would be but an imitation of the other. But in the eleventh century female monachism made a great advance. This was caused to a great extent by the Crusades, which united all Christian nations in one cause against the Mahommedan. Several of the highborn ladies, who had lost their fathers, brothers, or husbands in the wars, wished to retire from the world till quieter times. They did not feel inclined to take the vows necessary for the cloister life, and so we find them establishing themselves together in communities, not bound by any vows, nor promising to renounce intercourse with the world, but simply living together a life of meditation and prayer, and helping their poorer neighbours in such ways as they could. These were called Beguines [from the Teutonic word *beg*, "to pray"]. These communities were quickly established in different countries, notably in Germany, Belgium, and Italy; two still survive in the towns of Ghent and Bruges. In course of time the Beguinages extended their sphere of work, and founded hospitals, penitentiaries, and schools. For the last four centuries the education of girls of all classes has been largely connected with sisterhoods. In the eleventh century these sisters were by far the best educated of any of their sex, many of them being able to read Virgil and Terence in the original. Large bodies of sisters were organised in connection with the Franciscan and Dominican Orders, who were known by the name of the "Grey Sisters;" an attempt was also made to establish an Order of Jesuitesses, but without success. All this time female education had been their first care, but at the beginning of the seventeenth century a movement was made in France to provide for the relief of the suffering poor, and in course of time the Sisters of Charity were organised. They had no property, but were maintained and provided for by the community. They passed through a period of probation, and were then called upon to take certain vows, which had to be renewed every year, they being at liberty to leave the institution when they liked. The movement found great favour both in France and the Netherlands, and several public institutions in Paris were given into their charge. A similar society, called the Congregation of St. Joseph, was founded some years later. Since that time sisterhoods have increased wonderfully, nearly all having for their object the reformation of fallen women, of which the Daughters of the Good Shepherd may be given as an example. From the time of the Reformation, for many years, no thought appears to have been taken of sisterhoods in the Church of England, and when, in the Church Revival of the present century, the establishment of sisterhoods was first taken in hand, the movement was regarded with much suspicion and dislike. The first sisterhood in connection with the Church of England was founded by Miss Sellon in 1848, for the benefit of the poor of Plymouth. A great opposition was raised, but Bishop Philpotts of Exeter bravely stood by her, and her success among the rough sailors was so wonderful and unmistakable, that she may be said to have secured the success of the movement, and to have disarmed opposition. In the following year the Sisterhood of St. John, at Clewer [MONSELL, HARRIET], was established, the members of which devote themselves entirely to fallen women, and since then several others have arisen in different parts of England, such as the Good Samaritans, of which Sister Dora was, for a time, a member. The sisters generally wear a distinguishing dress, but this is not a universal rule; and they are not obliged to take vows, though it is understood that they mean to devote themselves heart and soul to the work. [NUNS.]

**Six Articles, THE**, passed June 28th, 1539, by the English Parliament; a movement on the part of Henry VIII. and the Roman Catholics to restore Romanism in place of the doctrines of the Reformation. The Six Articles were popularly known as the "Bloody Statute," or "The Whip with Six Strings." They required the people's acquiescence in [1] the doctrine of Transubstantiation; [2] the use of private masses; [3]

auricular confession; [4] the celibacy of the clergy; [5] vows of chastity; and [6] communion in one kind only.

**Six Points.** [Ritualism.]

**Sixtus,** St.—St. Sixtus was a pupil of Pope Stephen, who was the first to suffer under the persecution of the Emperor Valerian, in the year 257. Three weeks after Stephen's death Sixtus was chosen Pope in his place, and held that dignity for about a year. His parents were Grecian, but he had been brought up in Rome, and was greatly attached to the Church in that city, where he had served the office of deacon. He carried on with great ability the controversy on the question of the validity of Baptism [See Stephen, Pope and Martyr], which had begun under the rule of his master. In the year 258 Valerian was engaged in wars with Persia, and left the government of Rome entirely in the hands of Marcian, a bitter enemy to the Church. He obtained from the Emperor an order for the execution of the whole clergy of Rome, and, as was natural, the Pope was the first to suffer. He was accompanied to the place of execution by Lawrence, his favourite pupil, whom he had recently ordained deacon. [Lawrence, St.]. St. Ambrose relates the following conversation as having taken place just before the execution. "Father," said Lawrence, "whither are you going without your son? You did not use to sacrifice without your deacon, why then am I now neglected? what have I done to deserve this hard treatment? Oh, take me with you, and see whether you have committed the Blood of Our Lord to a person unworthy of that honour. Allow me a share in your death, whom you have admitted to a share in the holy ministry." And St. Sixtus assured him that he did not leave him, for he would follow in three days. He was martyred Aug. 6th, 258. St. Cyprian also mentions this execution in a letter written to a bishop about that time, and adds that a man named Quartus, who was evidently famous among the Christians of that period, was beheaded with him.

**Sixtus,** Popes. [Popes.]

**Skeleton Army.**—A name given to the rough element of the population who made it their business to attack the Salvation Army by throwing missiles and otherwise interfering with them. They were more active in the earlier career of the latter, and more than once came into desperate collision with them, notably at Worthing, where damage was done both to persons and property.

**Slavery.**—It has been a matter of cavil by unbelievers that Christ gave no commands on the subject of slavery, that neither He nor His immediate successors, the Apostles, should have prohibited it, and that St. Paul, by sending back Onesimus to Philemon, and by exhorting slaves to obedience, appears to countenance it. But at the time in which the Apostles lived, slavery was an organised system, and never worse in its conditions than at that time, and it was clear that its abolition could only be a matter of progressive growth or change, to be wrought by the mutual love which would spring up in the followers of Christ. His Kingdom was not of this world, and He did not use the world's weapons, but aimed to establish His Kingdom in each individual heart. Within the Church there was no distinction between the bond and free; all alike partook of its services, and it was felt that Christ's doctrines would ultimately produce freedom and equality outside the Church. St. Paul, while he preached equality in the sight of God, yet commanded the slaves to be obedient to their masters; he taught that the only true slavery was the slavery of sin. The Church in very early times included in her liturgy a prayer for them "that suffer in bitter bondage." As the Gospel spread, we hear of many masters, who on their conversion brought their slaves to be baptised, by which act they became free men. Mr. C. L. Brace, in his *Gesta Christi* (page 227), tells us of the many acts which were passed in early Christian times favourable to slaves, and mentions the fact that thirty-seven Church Councils passed laws concerning them. In the fourth century, in the reign of Constantine, the Christian Church was joined to the State, and laws were passed to facilitate the manumission of slaves. Under Justinian the great moral power of Christianity is most felt in the Roman laws on slavery. In the ninth century we meet with the first formal mention of a command from the Church against slavery in the words of St. Theodore of Stude. All who study the various laws about slavery from the time of Constantine to the tenth century must see that they sprang from Christian principle. The work was indeed a very gradual one, and slavery existed in the East up to the fourteenth, and in Greece to the fifteenth century. In the Middle Ages slavery was changed into the milder form of serfage. After slavery disappeared in Europe, it was largely introduced into America by the importation of the heathen negroes from Africa, and it was not till the close of the eighteenth and beginning of the nineteenth century that a steady opposition was made to it, which resulted in its complete abolition in America and our colonies. [Clarkson; Wilberforce, William.]

**Smith,** George [*b.* 1828, *d.* 1876].—An eminent Biblical explorer. He first earned his livelihood by steel engraving, but having taught himself the Eastern languages, and studied the Ninevite sculptures in the British Museum, he became known as a great Assyrian scholar, and was in 1873–4–5 sent out to Nineveh, where he gained much valuable

knowledge as to cuneiform inscriptions, and made many most important discoveries of ancient documents, including the well-known Creation and Deluge narratives. He has written *Assyrian Discoveries*, *History of Assyria from the Monuments*, *Chaldean Account of Genesis*, and *History of Sennacherib*.

**Smith,** John Pye, D.D., LL.D. [*b.* at Sheffield, 1774; *d.* at Guildford, 1851], Congregational minister, studied theology at Rotherham College, and became theological professor at Homerton College, which post he held from 1805 to 1850. He was the first Dissenter to study and propound German theology, and was looked upon by his brethren as unorthodox, because he followed the discoveries of modern science, and showed how they might be reconciled to Divine revelation. He wrote the *Scripture Testimony to the Messiah*, *Four Discourses on the Sacrifice and Priesthood of Jesus Christ* (a defence of Evangelicalism); *Scripture and Geology*, and the *First Lines of Christian Theology*.

**Smith,** Sydney, the famous English wit, was born at Woodford, in Essex, in 1771; died in London, 1845. He was educated at Winchester on the Wykeham foundation, and rose to be captain of the school; then at New College, Oxford; was ordained in 1794, and two years after became Curate of Nether Avon, near Amesbury, where he remained till 1798, and then accepted the office of tutor to the son of his squire, Mr. Hicks-Beach. In 1800 he became Incumbent of the Charlotte Episcopal church in Edinburgh. Here, together with Francis, afterwards Lord Jeffrey, and others, he started the *Edinburgh Review*, the first number of which was published in October, 1802. In 1804 he removed to London, where he became popular as a preacher, and also as a wit. In 1806 he was made Rector of Foston-le-Clay, in Yorkshire, and eighteen years later the Duke of Devonshire presented him to the living of Londesborough. In 1828 Lord Lyndhurst made him a Prebendary of Bristol, and enabled him to exchange Foston for Combe Florey, in Somersetshire. In 1831 he became a Canon of St. Paul's.

His chief works were: *Peter Plymley's Letters*, written in 1807, to promote Catholic Emancipation; *Speeches on the Catholic Claims and Reform Bill; The Ballot;* several sermons and letters; and numerous contributions to the *Edinburgh Review*.

**Socialism.**—English Socialism is defined by its founder, Robert Owen [1771–1858], as the *Science of Happiness*. Its object is to promote the well-being of man in *society* first of all, his well-being as an *individual* necessarily following. Socialism is undeveloped Positivism or Comtism [Positivism], and in this it is now for the most part merged.

On its religious side, Socialism is a form of Pantheism, and God or Nature is resolved into a "mysterious power which permeates every particle of the elements which compose the universe, and these elements possess qualities which are unchangeable, and operate according to fixed laws, which are called the laws of Nature."

By this power man has been made what he is, and he must be, in the future, what that power shall make him to become. Man is, therefore, entirely dependent on this power for all his faculties, and all that he possesses. Man is thus non-responsible, except in so far as he is necessarily amenable to the natural consequences of his actions. To reward and punish him by artificial means is irrational. Such being man, to ensure the happiness of the human race permanently, all that is required is that society shall create new conditions for the purpose of forming from birth a good, useful, and superior *character* for all, according to their natural qualities or organisations. To bring about these desirable ends, it is necessary first of all to abandon the irrational conditions of society, "all past religious governments, men-made laws, artificial marriages, modes of producing and distributing wealth, of buying cheap and selling dear, and all other past and existing institutions," and to enter upon a new life, surrounded by new conditions, in which the spirit of universal charity and love will govern the population of the earth, as one enlightened and affectionate family, upon a system of perfect equality, according to age, of education and condition [condensed from "Socialism," by Robert Owen, in *Religions of the World*]. Distinctions of rank and possession of wealth by an individual would thus come to an end in the Socialist system. Owen tried to propagate Socialism, or, as he called it, "The Rational System of Society," by establishing co-operative workshops for the various industries in this country and in America, labour being regarded as a high duty for all. His followers were, as we have seen, practically Atheists, and they permitted as much freedom in the relations of the sexes as the laws of the country would not actually punish.

*Communism* is Socialism put into practice on its political side. The necessity for some strong, central, despotic power, capable of keeping order, is recognised, primogeniture is necessarily abolished, and all property and the earnings of industry are thrown into a common fund, from which distribution is made to each person according to merit. We have an example of Socialism carried on into Communism in the Commune of Paris after the Franco-German War in 1871. French Socialism or Communism was founded by Count St. Simon [1760–1825], a contemporary of Robert Owen, from whom the latter probably borrowed his ideas to a large extent. St. Simon regarded labour as the one sacred duty of life, the best labourer as the most religious man, and the highest in rank in the social scale. He also

devised a system of worship, if so it can be called, in which social happiness and joy were to be put before the mind by means of poetry, music, painting, etc. Like Owen, he resolved God into Nature, and defined Him as "all that is."

Putting its practical Atheism aside, there is a vein of truth in Socialism. It is the clear duty of those who have the power to promote in every possible manner the welfare of the vast numbers of their fellow men whose lot is daily labour. Property not only confers rights upon those who possess it, but it also implies duties to be fulfilled by them. Each man, rich or poor, is, whether he likes it or not, in some way his brother's keeper. But these truths are after all but the constant teaching of Christianity. Christianity is the most perfect form of Socialism; the latter says that "if man is ever to be made rational and happy, he must enter upon a new life, in which the spirit of universal charity and love will govern," whilst the former teaches that "love is the fulfilling of the law," and what is more, gives men the power to practise it.

**Societies.**—The various religious societies may be thus classified:—[1] *Bible Societies;* [2] *Foreign Missionary Societies;* [3] *Home Missions;* [4] *Societies for the spread of Christian Knowledge;* [5] *Charitable Societies;* [6] *Societies for Promoting Special Objects;* [7] *Church Societies;* [8] *Roman Catholic Societies.*

BIBLE SOCIETIES.

The principal of these is the British and Foreign; an account of all of them will be found under the above head.

FOREIGN MISSIONARY SOCIETIES.

*Anglo-Continental Society.*—Instituted in 1853. Its object is to deal with Christians outside of England by making the principles of the Church of England better known in European countries. This it does by means of circulating religious publications in various foreign languages.

*Baptist Missionary Society.*—Founded 1792. Income, £67,828. Office: 19, Castle Street, Holborn.

*China Inland Missions.*—Office: 6, Rysland Road, Mildmay Park.

*Christian Vernacular Education Society for India.*—Founded 1858. Unsectarian. Income, £10,917. Office: Borough Road, London.

*Church Missionary Society.*—Founded 1799. Offices at Salisbury Square, Fleet Street. Income, £231,541. [An account of the formation and work of this Society is given under MISSIONS.] In connection with it was formed in 1880 the *Church of England Zenana Missionary Society* by a branch of the Indian Female Normal School and Instruction Society, who thought the work might be better done by an exclusively Church society. The object of the society is to make known the Gospel of Christ to the women of the East in accordance with the Protestant and Evangelical teachings of the Articles and formularies of the Church of England. They have thirty-eight stations in the dioceses of Calcutta, Madras, Lahore, Travancore, and the missionary districts of Tinnevelly. The work is carried out by ladies, Bible-women, and greatly helped by medical missions. Its income exceeds £20,000.

*Colonial Missionary Society.*—Founded 1836, to promote Christianity amongst settlers in British colonies and dependencies. Congregationalist. Income in 1885, £3,054. Office: Memorial Hall, Farringdon Street.

*Evangelical Continental Society.*—Founded in 1845. Income, £2,557. Unsectarian. Office: 13, Bloomfield Street, London Wall. Its object is the spread of the Gospel among Roman Catholics and others in Europe by the agency of native pastors, evangelists, etc.

*Freedmen's Missions Aid Society*, for the Christian education of the African race everywhere. Unsectarian. Office: 18, Adam Street, Strand.

*General Baptist Missionary Society.*—Founded in 1816. Income, £7,695. Office: 60, Wilson Street, Derby.

*Indian Female Normal School and Instruction Society*, or *Zenana Bible and Medical Mission.*—Founded in 1852. Unsectarian. Office: 2, Adelphi Terrace, Strand. Income, £10,228.

*London Missionary Society.*—Founded in 1795. Unsectarian, but supported chiefly by the Congregationalists. Income, £101,104. Office: 14, Bloomfield Street, London Wall, E.C.

*Society for the Propagation of the Gospel in Foreign Parts.*—This is the oldest missionary society, founded in 1701. Offices at 19, Delahay Street, Westminster. The objects of this Society are:—[1] to receive, manage, and dispose of funds contributed for the religious instruction of our fellow-countrymen beyond the seas; [2] to provide a sufficient maintenance for an orthodox clergy to live among them; [3] to make other provision for the propagation of the Gospel in those parts. Sufficient account of this Society has already been given. [BIBLE SOCIETIES; MISSIONS; PROPAGATION OF THE GOSPEL, SOCIETY FOR.] In connection with the missions of this Society is the *Ladies' Association for the Promotion of Female Education in India and other heathen Countries.* The objects of this Association are to provide female teachers for the instruction of native women and children in the missions of the Society, to provide suitable clothing for the female mission schools, and a maintenance for boarders. Funds for this are raised in England by branch associations throughout the country. The first teacher was sent to Madagascar in 1867, and in 1868 two ladies joined the Delhi Zenana Mission, and one went to Burmah. In 1869 the work was extended to South Africa. Many Zenana missions have since been formed in India, and

at present there are about 2,000 pupils under instruction in their schools, besides about 1,250 in other schools connected with the Ladies' Association.

*The Colonial and Continental Church Society* was established in 1835, for the purpose of sending clergymen, catechists, and schoolmasters, to the colonies of Great Britain, and to minister to British residents elsewhere. It was united in 1851 to the Newfoundland School Society, which had been formed in 1823. Its labours are carried on in thirty colonial dioceses of North America, India, Australia, and other parts of the world. Its income is £40,132. Office: 9, Serjeant's Inn, E.C.

*The South American Missionary Society* began as the "Patagonian Mission" in 1844, and was designated by its present title twenty years later. Its objects are [1] Missionary, among the Indian tribes of South America; [2] Ministerial, among the English-speaking sailors in the many harbours, and [3] Evangelistic, among the Spanish and Portuguese, by making known the principles of the Church of England, and distributing copies of the Scriptures in the native languages. Its offices are at 11, Serjeant's Inn, Fleet Street. Income, £15,000.

*The Universities Missions.*—A very successful mission is carried on in Central Africa by the Universities.

Oxford founded a Mission to Calcutta in 1880, on the principle of a community bound by no vows, but living together as a brotherhood, to work among the educated natives of Calcutta.

Cambridge in 1876 commenced a mission to Delhi, with the direct object of carrying on Evangelistic work.

Haileybury in 1873 started a fund for a mission in India, and supports the Haileybury Lecturer at St. John's College, Agra.

*Turkish Mission Aid Society.*—Founded in 1854, for evangelistic work in the East. Unsectarian. Office: 7, Adam Street, Adelphi, Strand.

*United Methodists Free Churches Home and Foreign Missionary Society.*—Founded in 1857. Income, £20,493. Office: 443, Glossop Street, Sheffield.

*Wesleyan Missionary Society.*—Founded in 1816. Income, £146,308. Office: Wesleyan Centenary Hall.

HOME MISSIONS.

*Army Missionary Association.*—Founded in 1883 for the purpose of aiding the Society for the Propagation of the Gospel, and promoting the interests of foreign missions generally in the army.

*Army Scripture Readers' Society.*—Founded 1848. Unsectarian. Income, £12,000. Office: 4, Trafalgar Square.

*Association for the Care of Friendless Girls.*—This Association aims at taking care of rough girls just leaving school, visitation of outcast girls, rescue work, establishing factory girls' clubs, and other works of mercy. Secretary: Miss Ellice Hopkins, Percy House, Brighton.

*Baptist Union British and Irish Home Mission Society.*—Founded in 1797. Income, £4,431. Office: 19, Castle Street, Holborn.

*Bishop of London's Fund.*—Founded in 1856 for the spiritual needs of the unreached masses. Income, £19,000. Office: 46a, Pall Mall. The example of this society has been followed by the *Bishop of Bedford's Fund* for East London, started in 1880; *Bishop of Rochester's Ten Churches Fund* for South and South-East London, started in 1881; and the *Bishop of St. Albans' Fund* for the erection of seven churches in East London.

*British and Foreign Sailors' Society.*—Founded in 1818. Unsectarian. Income, £11,093. Office: Sailors' Institute, Shadwell, E.

*British Society for Propagation of the Gospel among the Jews.*—Founded in 1842. Unsectarian. Income, £7,262. Office: 96, Great Russell Street, W.C.

*Christian Evidence Society.*—Founded 1871, to meet and repel the increasingly aggressive infidelity of the times. This it does by means of lectures in churches and in the open air; by classes and examinations; by the publication of books and tracts dealing with the current objections of atheists, pantheists, and sceptics. Unsectarian. Office: 13, Buckingham Street, Strand.

*Christian Instruction Society.*—Founded 1825, to aid in evangelising London and its vicinity. Unsectarian, but chiefly Congregational. Office: Memorial Hall, Farringdon Street.

*Church Army.*—A Home Mission Society which works under the direction of the parochial clergy on the strict lines of Church teaching. Income, £8,000. Office: 21, John Street, Adelphi.

*Church Guilds Union.*—An association of societies of the Church of England desirous of helping each other in the furtherance of good works. Office: St. Martin's Priory, Canterbury.

*Church Mission to the Fallen.*—Founded in 1881. This society carries on direct missionary work amongst the fallen and unchaste, by the employment of women as missionaries to seek out fallen women in their own homes, in hospitals, workhouses, and the public streets, and by holding mission services in churches and schools. Office: 3, Margaret Street, Cavendish Square.

*Church of England Scripture Readers' Association.*—Founded in 1844 to assist the parochial system in the dioceses of London, Rochester, St. Albans, Canterbury, and Winchester. Income, £12,312. Office: 56, Haymarket.

*Church of England Working Men's Society.*—For setting before the members of its own class Christianity as taught by the Church of England, and for the preservation of the doctrine, discipline, and usages of the Church. The society consists entirely of *boná-fide*

working-men (communicants) as members. Office: 3, Tavistock Street, W.C.

*Church of England Young Men's Society.*—Founded in 1843 to promote the spiritual, social, and intellectual welfare of young men. Office: 3, St. Bride Street, Ludgate Circus.

*Church Parochial Mission Society.*—Founded after the London Mission of 1873, to provide clergymen who devote themselves exclusively to the conduct of missions. Office: 21, John Street, Adelphi.

*Church Pastoral Aid Society.*—Founded 1836. For the evangelisation of the home population, by means of the parochial organisation of the Church of England; this is done by money grants for the support of additional clergy and lay agents in parishes where local means for the purpose are inadequate. Income, £54,335. Office: Temple Chambers, Falcon Court, Fleet Street.

*Church Penitentiary Association.*—Founded in 1851. This society helps in the foundation and maintenance of Houses of Mercy and Refuges throughout the kingdom; these houses are mostly managed by self-devoted women, who give their services to the work. Income, £13,000. Office: 14, York Buildings, Adelphi.

*Congregational Church Aid and Home Missionary Society.*—Founded in 1819. Income, £36,707. Office: Memorial Hall, Farringdon Street.

*Country Towns Mission.*—Established 1837. To promote evangelical religion without reference to denominational distinctions among the working population and poor. Unsectarian. Income in 1885, £2,882. Office: 18, New Bridge Street, London, E.C.

*Diocesan London Home Mission.*—Founded in 1857, to send the Gospel to the multitudes of London whom the existing parochial machinery could not reach. This society's work is carried on in parishes where subdivision is desirable, and the missionary clergy are appointed by the bishop to take entire charge of new districts, to initiate and develop work in them, to preach in temporary buildings, dwelling-houses, or the open air, and thus to meet the spiritual destitution until the districts become organised parishes with permanent churches. Income, £4,977. Office: 121, Pall Mall, S.W.

*English Congregational Chapel Building Society.*—Founded 1853, to aid in building suitable churches and residences. Income in 1884, £10,144. Office: Memorial Hall, Farringdon Street. Congregational Chapel-Building Societies are in operation for the districts of Lancashire and Cheshire, Liverpool, Scotland, etc.

*Girls' Friendly Society.*—Founded in 1875. Its objects are to bind together in one society ladies as associates, and working girls and young women as members, for mutual help, sympathy, and prayer; to encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift; to provide the privileges of the society for its members, wherever they may be, by giving them an introduction from one branch to another. Office: 3, Victoria Mansions, Westminster, S.W.

*Guild of the Holy Standard.*—A society formed in 1873. It aims at promoting a higher tone of life as regards courage, temperance, purity, and manliness, and at exercising an influence for good among young soldiers.

*Homes for Working Girls in London.*—Founded in 1878 with a similar object to the Girls' Friendly Society. Office: 38, Lincoln's Inn Fields.

*Incorporated Church Building Society.*—Founded in 1818 to promote the work of church extension in England and Wales by making grants towards the building or enlarging of churches and chapels. Income, £6,770. Office: 2, Dean's Yard, Westminster.

*Incorporated Free and Open Church Association.*—Founded in 1866 with a view to promote a greater freedom of worship, by throwing the parish churches of the land open without restriction to the people. Office: 24, Bedford Street, Strand.

*Irish Evangelical Society.*—Congregationalist. Founded in 1814. Income, £1,573. Office: Memorial Hall, Farringdon Street.

*London City Mission.*—Founded 1835. Its simple object is to carry the Gospel from house to house in the densely-populated parts of the metropolis, without regard to denominational peculiarities. Unsectarian. It employs 463 missionaries. Income, £70,968. Office: 3, Bridewell Place, London, E.C.

*London Congregational Chapel-Building Society*, for promoting and aiding the building of additional places of worship in the metropolis for that body. Founded 1845. Worked in association with the *London Congregational Church Extension Committee.* Office: Memorial Hall, Farringdon Street.

*London Lay Helpers' Association* is under the presidency of the Bishop.

*London Society for Promoting Christianity among the Jews.*—Founded in 1809. Income, £35,590. Office: 16, Lincoln's Inn Fields.

*Methodist New Connexion Missionary Society.*—Founded in 1826. Income, £9,700. Office: Sheffield.

*Midnight Meeting Society.*—Founded 1859 for rescue work. Income, £1,200. Office: 8A, Red Lion Square, E.C.

*Mission to Hop-pickers.*—This society was founded in Maidstone in 1877, to provide spiritual ministrations for immigrant hop-pickers. Secretary: Rev. J. Stratton, Ditton Place, Maidstone.

*Missions to Deep Sea Fishermen*, of whom there are 120,000 engaged in the North Sea all the year round. Office: 181, Queen Victoria Street.

*Open-Air Mission.*—For the proclamation of the Gospel by ministers and laymen in the open air of the cities and towns of Great Britain. Unsectarian. Income in 1885,

£1,571. Enrolled members, 905. Office: 14, Duke Street, Adelphi, Strand.

*Parochial Mission to the Jews.*—Income £604. Office: Arundel House, Thames Embankment.

*Parochial Mission Women's Association.*—Founded in 1860 to benefit a class below that reached by ordinary district visiting. Poor women belonging to the class among which they are to work are employed in house-to-house visiting, with the consent of the incumbent in whose parish they are placed; they collect small sums from the poor to enable them to buy articles of clothing and other necessaries, and at the same time raise their tone and habits. Office: 11, Buckingham Street, Strand.

*Presbyterian Church of England.*—Founded in 1847. Income, £213,202. Office: 7, East India Avenue, Leadenhall Street.

*Protestant Reform Society and Church Missions to Roman Catholics in Great Britain.*—Founded in 1827. Income, £2,900. Office: 20, Berners Street.

*Reformatory and Refuge Union.*—Founded in 1856. This society carries on three distinct works: [1] Improvement and extension of preventive efforts. [2] Aid to those who feed, clothe, and educate the destitute. [3] Missionary efforts directed by the Council. Office: 32, Charing Cross, S.W.

*Royal Naval Scripture Readers' Society.*—Founded 1860. Income, £1,689. Office: 4, Trafalgar Square.

*Salvation Army* [See under that head].—Founded for evangelising the lower classes. Income, £76,000. Office: Queen Victoria Street, E.C.

*Seaman's Christian Friend Society.*—Founded in 1846. Income, £1,720. Office: 37, Commercial Road, E.

*Society for Missions to Seamen.*—Founded in 1856 for providing for the spiritual wants of our fishermen, boatmen, etc., when in port. Income, £26,369. Office: 11, Buckingham Street, Strand.

*Society for the Employment of Additional Curates.*—Founded in 1837. This is of a distinctly missionary character, its purpose being to give greater power and efficiency to the Anglican Church in large towns and growing centres of population, by increasing the number of clergy, whose time should be wholly devoted to the work of simply spreading the Gospel of Christ, and bringing the ministrations of the Church within the reach of those who would otherwise be uncared for. Income, £85,227. Office: Arundel House, Thames Embankment.

*Society of Irish Church Missions to the Roman Catholics.*—Founded in 1846. Income, £19,000. Office: 11, Buckingham Street, Strand.

*St. Andrew's Waterside Church Mission Society.*—Founded in 1864 to encourage the worship of God at sea. Income, £3,893. Office: 65, Fenchurch Street.

*Thames Church Mission Society.*—Founded in 1844. Income, £4,654. Office: 31, New Bridge Street, E.C.

*Universities and Public Schools' Missions.*—These are missions in poor districts supported by the universities and schools. They are as follows:—*Oxford:* Christ Church and Magdalen College School. *Cambridge:* St. John's, Trinity, Pembroke, and Clare Colleges. *Schools:* Eton, Winchester, Harrow, Marlborough, Wellington College, Charterhouse, Uppingham, King's College, Clifton College, Tonbridge, Rossall, Felstead, Oxford House, Bradfield, Aldenham, Radley, Cheltenham.

*Wesleyan Home Mission and Contingent Fund.*—Founded in 1740. Income, £37,788. Office: Wesleyan Centenary Hall, 17, Bishopsgate Street.

*Young Men's Christian Association*—Founded in 1884. Unsectarian. Income, £8,802. Office: Exeter Hall, Strand.

*Young Men's Friendly Society.* — Founded in 1879. Office: Northumberland Chambers, Northumberland Avenue.

*Young Women's Help Society.*—Founded in 1881. Secretary: Miss Dymock, 29, Queen Square, W.C.

### SOCIETIES FOR THE SPREAD OF CHRISTIAN KNOWLEDGE.

*British and Foreign School Society.*—Founded in 1808. Income, £25,714. Office: Borough Road, S.E.

*Christian Colportage Association for England.*—Founded 1874, for disseminating pure and Christian literature by colporteurs. Unsectarian. Income (including sales), £16,006. Office: 37, Farringdon Street, E.C.

*Church of England Book Society.*—Established 1881, to promote the circulation of Christian literature. It assists the poorer clergy and candidates for ordination by making free grants of theological books. Office: 11, Adam Street, Strand.

*Church of England Sunday School Institute.*—Founded in 1843, for the purpose of increasing the efficiency of Sunday Schools in the Church of England, on a similar plan to that of the SUNDAY SCHOOL UNION [q.v.] The society gives free grants of Sunday school books and materials both at home and abroad, where necessary. Income, £14,853. Office: 13, Serjeant's Inn, Fleet Street.

*Home and Colonial School Society.*—Founded in 1836. Income, £10,400. Office: 348, Gray's Inn Road, W.C.

*Monthly Tract Society.*—Founded in 1837. Unsectarian. Income, £2,074. Office: 8, New Bridge Street, E.C.

*National Society for the Education of the Poor.*—Founded in 1811. The main object of the Society [as expressed in the words of its charter] is to secure that "the poorer members of the Church shall have their children daily instructed in suitable learning, works of industry, and the principles of the Christian

religion according to the Established Church." Its operations have been mainly directed to two purposes: [1st] it has sought to increase the means of education by multiplying the number of properly-constructed school buildings; [2nd] it has constantly been engaged in promoting the most approved system of instruction by the establishment of institutions for training teachers, both male and female [St. Mark's College, Battersea College, and Whitelands], by the occasional inspection and organisation of schools, by supplying from its central depository reading sheets and lesson books, maps, apparatus, etc., and by collecting and diffusing the most reliable information with regard to any temporary or permanent assistance that may be obtained in the way of grants for educational objects. Office: Depository, Sanctuary, Westminster.

*Pure Literature Society.*—Founded in 1854 on non-sectarian principles. It is actively engaged in promoting the circulation of pure and interesting literature. Office: 11, Buckingham Street, Strand.

*Ragged Church and Chapel Union.*—Founded in 1853. Income, £500. Office: 4, Trafalgar Square.

*Ragged School Union.*—Founded in 1803. Unsectarian. Income, £6,081. Office: 13, Exeter Hall, Strand.

*Religious Tract Society.*—Founded in 1799 on the basis of united action on the part of Churchmen and Nonconformists in the production and circulation of Evangelical literature. The Committee has always been composed of an equal number of each body: both are represented on its editorial staff; one of its Honorary Secretaries is always a clergyman of the Church of England, the other a Nonconformist minister. It helps largely in missions to India, China, Japan, etc. Income, £30,000. Office: 56, Paternoster Row.

*Society for Promoting Christian Knowledge.*—Founded in March, 1698, by four laymen (Lord Guildford, Sir H. Mackworth, Justice Hook, and Col. Colchester) and one clergyman, Dr. Thomas Bray, the great founder of parochial and clerical libraries, and the Commissary in Maryland of Compton, Bishop of London. These were soon joined by others—Bishop Burnet, Strype the antiquary, White of Selborne, John Evelyn, Samuel Wesley (father of John and Charles), Bishop Wilson of Sodor and Man, and Robert Nelson. Their objects were: [1] The education of the poor. The first year they founded two schools (St. Botolph, Aldgate, and St. Giles, Cripplegate), next year four more. In 1811 the National Society sprang from the midst of this Society, and the two have worked most harmoniously. That the Society for Promoting Christian Knowledge has not abandoned its educational work is shown in the fact that last year £527 were granted as prizes in Training Colleges, and in 1880 the Society founded St. Katherine's Training College at Tottenham. [2] Hospital work was also taken in hand, and is still carried on abroad. Three grants for medicines and surgical appliances were in 1885 sent to the Medical Mission established by the Bishop of Victoria in China. [3] Bibles and prayer books, defensive and practical theological treatises, works of Christian history, are all issued regularly in great abundance, and given gratuitously to many poor parishes. [4] Grants of books to sailors, soldiers, emigrants, are regularly made, and an Emigration Committee aims at giving help by introductions and advice; and [5] foreign missions are helped each month of the year. The total amount of the grants in money and books in the year ending March 31st, 1885, was £47,180. Office: Northumberland Avenue, W.C.

*Sunday School Union.*—Founded 1803, for the promotion and raising of the standard in Sunday-school work. This is very largely done by the drawing up for three months in advance of a series of simultaneous "International Lessons," so that all schools joining the Union may study the same lessons. For these careful expository lessons are published a week or two in advance by writers of acknowledged ability, separate and special expositions being provided for young and for infant classes. Other helps are published and supplied at the lowest possible prices, and public training lessons, lectures, and examinations are also carried on. Unsectarian, but chiefly Nonconformist. Income, £4,776. Offices: 56, Old Bailey, E.C.

*Wesleyan Education Committee.*—Founded in 1840. Income, £8,000. Office: 130, Horseferry Road, Westminster.

CHARITABLE SOCIETIES.

*Aged Pilgrims' Friend Society.*—Founded 1807, for the relief in pensions or asylums of the aged Christian poor of any Protestant denomination. Income, £6,810. Office: 83, Finsbury Pavement, E.C.

*Asylum for Fatherless Children* at Reedham.—Founded 1844. Undenominational. Income, £7,842. Office: 35, Finsbury Circus, E.C.

*Asylum for Idiots,* Earlswood.—Income, £30,000. Office: 36, King William Street, E.C.

*Blind Pension Society of the United Kingdom.*—Income, £2,936. Office: 235, Southwark Bridge Road.

*Charity Organisation Society.*—Object: To improve the poor, by propagating sound principles and views in regard to the administration of charity, by promoting the co-operation of charitable institutions for the furtherance of their common work; by finding work for the unemployed, by giving assistance where really needed, by repressing mendicity, and endeavouring to prevent abuse of charity,

etc. etc. Office: 15, Buckingham Street, Strand.

*Church of England Central Society for Providing Homes for Waifs and Strays.*—The object of this society is to enable the clergy and laity of the Church of England to co-operate in rescuing from vicious surroundings the orphan and destitute children met with in every parish, and especially in large towns. The means adopted are:—[1] Boarding out in families; [2] establishing small homes; [3] emigration. Income, £7,650. Office: 32, Charing Cross.

*Church of England Incumbents' Sustentation Fund.*—Founded in 1873. Office: 4, Dean's Yard, Westminster.

*Clergy Orphan Corporation.*—Founded in 1749. For clothing, maintaining, and educating poor orphans of clergymen of the Established Church. There are schools for boys at Canterbury, and exhibitions at Keble College, Oxford, and schools for girls at St. John's Wood. Office: 63, Lincoln's Inn Fields.

*Congregational Fund Board.*—Established 1695, for the relief of poor ministers, of poor members of contributing churches, and the support of poor students. Income about £2,000. Office: 117, Camberwell Road, S.E.

*Congregational Pastors' Retiring Fund*, for aiding by pensions the retirement of ministers when aged or infirm. Capital invested, £120,000. Office: Memorial Hall, Farringdon Street, E.C.

*Corporation of the Sons of the Clergy.*—Founded in 1678. During the time of the Great Rebellion—in the year 1650 or thereabouts—a body of gentlemen, sons of clergymen, associated themselves together for the relief of the numerous distressed ministers, who had been ejected from their preferments, and, with their families, were in sad straits. In the year 1655 the first festival was held at St. Paul's Cathedral, when the Rev. George Hall, afterwards Bishop of Chester, preached on behalf of the charity. The annual festival and sermon have continued from that day to this to be its most characteristic and profitable feature. The society received a Royal charter of incorporation in the year 1678, "His Majesty King Charles II. being moved thereto by the numerous cases of distress which existed among the clergy, their widows and children, the result of loyalty and fidelity during the trying periods of the Rebellion and Commonwealth." Its present objects are:—[1] To afford continuous or occasional assistance to clergymen of the Church of England when incapable of duty from mental or bodily infirmity, or burthened with large families, or in unavoidable necessity. [2] To grant pensions to widows of clergymen and their unmarried daughters. [3] To grant donations to clergy widows in temporary difficulty, and [4] to apprentice clergymen's sons and daughters whether orphans or not, to schools, professions, and trades, or to help them in other ways on being placed out in the world. Office: 2, Bloomsbury Place, Bloomsbury Square, W.C.

*Curates' Augmentation Fund.*—Founded in 1866, to provide increased stipends for curates who have served without reproach for not less than fifteen years. Office: 2, Dean's Yard, Westminster.

*Homes for Little Boys*, at Farningham and Swanley. Undenominational. Income, £14,366. Office: Ludgate Circus, E.C.

*Ministers' Associate Fund*, for affording aid to Congregational ministers whose incomes are inadequate. Income for 1884, £1,200. Office: Memorial Hall, Farringdon Street, E.C.

*Ordination Candidates' Exhibition Fund.*—Founded in 1873 towards assisting to procure a university training for those seeking holy orders. It is managed by a committee of the Additional Curates' Society. Office: Arundel House, Thames Embankment.

*Orphan Working School.*—Founded 1758, for orphans of both sexes and any denomination. Income about £16,000. Office: 73, Cheapside, E.C.

*Poor Clergy Relief Corporation.*—This society was established in 1856, and was originally founded to enable clergymen with limited means to make provision for themselves and their families. But the "committee soon discovered that the clergy, as a body, were much too poor to assure their lives, and that their incomes were often even too limited to provide the decent comforts of life." They accordingly devoted their entire attention to the immediate relief of temporary distress amongst the clergy, and have "now entirely abandoned the original plan of assisting them in the assurance of their lives." The clothing department is a prominent feature in the work of the Corporation, which sends out parcels of clothing [new and old], sheeting, blankets, mourning apparel, under-linen, flannel, boots, shoes, etc., to the value of £1,500 annually. As the "clergy, as well as their wives, make constant application for wearing apparel," some twenty-five working parties and an annual sale of work have been successfully organised. Pecuniary grants ranging from £5 to £25 are made to necessitous clergy, their widows, or orphans. It was incorporated by Royal Charter in 1867. The income is about £9,000 a year. Office: 36, Southampton Street, Strand.

*St. Andrew's Home for Working Boys.*—This society provides a comfortable dwelling for boys who may be friendless in London. Office: 43, Charing Cross.

*St. John's Foundation School* was instituted in 1852, for the free education of the sons of the poorer clergy in England and Wales. The School is at Leatherhead. Office: 1A, St. Helen's Place, Bishopsgate Street.

SOCIETIES FOR PROMOTING SPECIAL OBJECTS.

*Association for Promoting the Unity of Christendom.* Office: 32, Charing Cross.

*Evangelical Alliance.*

*Home Reunion Society.* — Founded 1878. Office: 7, Whitehall.

[A notice of the objects of these three societies will be found in the article REUNION.]

*Band of Hope Union.*—Founded 1855, to promote total abstinence amongst the young. Income, £1,775. Office: 4, Ludgate Hill, E.C. The main work and expenditure of this society is done in the branches, of which there is one in the majority of Sunday schools throughout the country.

*British and Foreign Anti-Slavery Society.*—Founded for the total extinction of slavery and the enfranchisement of all captured or born as slaves. Income about £1,200. Office: 55, New Broad Street.

*Church of England Purity Society.*—Its objects are to promote [1] Purity among men. [2] A chivalrous respect for womanhood. [3] Preservation of the young from contamination. [4] Rescue work. [5] A higher tone of public opinion. The Society insists on the equal obligation of purity on both sexes. Office: Palace Chambers, 9, Bridge Street, Westminster. The *White Cross Society* has similar objects.

*Church of England Temperance Society.*—Founded in 1873 with the following objects:—[1] The promotion of habits of temperance. [2] The reformation of the intemperate. [3] To deal with the causes which lead to intemperance. Its spheres of work are very numerous. Office: Palace Chambers, Bridge Street, Westminster.

There are numerous other denominational Temperance Societies, but the above is believed to stand alone in having a department which only pledges the members to "Temperance" as distinct from "Total Abstinence."

*Evangelical Protestant Deaconesses' Institution and Training Hospital.* — For associating Christian women in nursing, training, etc. Income, £2,874. Office: The Green, Tottenham.

*Funeral Reform Society.*—Founded in 1879 to promote the decent interment of the dead, in a manner more in accordance with our belief in "the resurrection of the body" than the meaningless, extravagant, and unchristian-like customs which have latterly prevailed. Secretary: Rev. F. Lawrence, Westow Vicarage, York.

*National Temperance League*, founded for the universal promotion of total abstinence from all intoxicating beverages. Office: 337, Strand, W.C. There are almost countless minor societies.

*Palestine Exploration Fund.*—This society was formed in 1865 for the purpose of verifying the sites of the events in our Lord's life. Office: 1, Adam Street, Adelphi.

*Peace Society* [Society for Promoting Permanent and Universal Peace].—Founded 1816. Income, £3,475. Office: 47, New Broad Street, E.C.

*Protestant Alliance.*—Income, £1,138. Office: 9, Strand, W.C.

*Society for Promoting the Due Observance of the Lord's Day.*—Founded 1831. Income, £1,510. Office: 20, Bedford Street, Strand, W.C.

*Society for the Suppression of the Opium Traffic.* — Founded 1874. Office: Queen Anne's Mansions, St. James's Park, S.W.

*Working-Men's Lord's Day Rest Association.*—Founded 1857. Income, £1,329. Office: 13, Bedford Row, W.C.

CHURCH SOCIETIES.

*Church Association.*— This society was founded in 1865 [1] to maintain the principles and doctrines established at the English Reformation, and to preserve the purity of Protestant Worship in the Church of England; [2] to resist all innovations in the order of the service as prescribed by the joint authority of Church and State—and specially to prevent the idolatrous Adoration of the Elements in the Lord's Supper, contrary to the order of our Communion Service and the terms both of the Liturgy and Articles; [3] to resist all attempts to restore the use of the Confessional, and every exercise of priestly authority which was put down at the Reformation; [4] To effect these objects by means of lectures, and the use of the press, by appeals to the courts of law, in order to obtain a clear decision what the law is, and by appeals to Parliament to pass such measures as may be needed to restrain clergymen from violating the order of their Church and obtruding on their parishioners practice and doctrines repugnant to all formularies and Articles of our Reformed Church." Office: 14, Buckingham Street, Strand.

*Church Defence Association.*—Founded in 1860, to combat the Disestablishment controversy, to remove the ignorance which exists with regard to the history and status of the Church, to prove her claim to her endowments, and to show the use she has made of them for the welfare of the nation. The institution has a staff of lecturers thoroughly acquainted with the various aspects of the Disestablishment question, who systematically visit throughout the country, placing their services at the disposal of the clergy for meetings, discussions, etc. Income, £13,000. Office: 9, Bridge Street, Westminster.

*Liberation Society* [Society for the Liberation of Religion from State Patronage and Control].—Founded with the purpose of effecting:—"[1] The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds. [2] The discontinuance of all payments from public funds, and of all compulsory exactions, for religious purposes. [3] *After an equitable*

*satisfaction of existing interests*, the application of the national property now held in trust by the Established Churches of England and Scotland to other and strictly national purposes; and, concurrently therewith, the liberation of those Churches from State control." Income, £8,541. Office: 2, Serjeant's Inn.

*The English Church Union* was formed in the year 1860 for the purpose of uniting clergy and laity in defence of the doctrine and discipline of the Church of England, and of the rights and liberties of her faithful children. The maintenance of such an organised body to undertake, under God, this work of defence, has been rendered necessary, in the opinion of its promoters, by the circumstances of the times: "by the laxity of professing Churchmen; by the desire for sweeping changes in the Prayer Book, and in the old-established order of the Church, as evidenced by the passing of the Public Worship Regulation Acts; and the introduction of the Marriage with a Deceased Wife's Sister Bill; by the attacks on Eucharistic Doctrine, the Athanasian Creed, and the use of Confession; and by the attempts to alter the standard of ritual laid down in the Ornaments Rubric, and meanwhile to "put down" by penal proceedings, deprivation, imprisonment, confiscation of property, and even by mob violence those who conform to that rubric; and lastly, by the tendency among statesmen to apply the test of *expediency* or *popularity* to the rights and claims of the Church, and to the most sacred subjects of religious truth." Those only who are Communicants of the Church of England, or of Churches in communion with her, may be elected and enrolled in the English Church Union. Office: 35, Wellington Street, Strand.

ROMAN CATHOLIC SOCIETIES.

*Aged Poor Society.*—Founded in 1708 for granting pensions to the poor. Office: 31, Queen Square, W.C.

*Apostolical College of the Society of African Missions.*—This is for the education of missionaries for Africa.

*Associated Catholic Charities.*—For educating and apprenticing the children of poor Catholics. Treasurer: Geo. Blount, Esq., 28, Old Burlington Street.

*Association for the Propagation of the Faith.*—The object of this society is to assist by prayers and alms the Catholic missionaries in foreign nations. Treasurer: A. G. Fullerton, Esq., 27, Chapel Street, Park Lane.

*Benevolent Society for the Relief of the Aged Poor.*—Founded in 1761. Office: 35, King Street, Cheapside.

*Society of St. Vincent de Paul.*—Founded in 1844, for performing works of mercy among the poor, and promoting the education and welfare of orphan and destitute boys. Office: 33, Chancery Lane, E.C.

*Society of the Holy Childhood.*—Its objects are [1] to procure baptism of all infants in danger of death in China and other Pagan countries, where infanticide is practised; [2] to bring up in religious establishments those who survive; [3] to provide for their future in life, either in the religious or married state.

*St. Anselm's Society.*—Founded in 1860, for the diffusion of good books. Office: 5, Agar Street, Strand.

*St. Joseph's College of the Sacred Heart for Foreign Missions.*—Mill Hill, Hendon, N.W

**Socinus,** FAUSTUS, the founder of the Socinians, was born of one of the most noble families of Sienna in 1539. He received very little education, but followed the profession of his family, who were lawyers. In 1559 he went to Lyons, where he remained till the death of his uncle, Laelius Socinus, in 1562. Laelius Socinus (*b.* 1525) had left Italy on the breaking up, in 1546, of a club which had met at Vincenza to discuss the doctrine of the Holy Trinity. He had formed a sect at Cracow, and finally settled at Zurich, where he died. He left many manuscripts containing an account of his views, which his nephew studied for three years. He returned to Italy in 1562, and lived in the court of the Duke of Florence till 1574, when he went to Basle. Meanwhile the Anti-trinitarians at Cracow had greatly increased in numbers, but in 1565 a division took place, some (the Farnovians) becoming almost Arians, others (the Budneians) holding the opinion that Christ was merely a man, whence they belonged to the Psilanthropists (Gr. *psilos*, "merely," and *anthropos*, "a man") while others kept a medium course. In 1579 Socinus was called upon to reconcile the parties, which at last with some difficulty he managed to do; they became one community, and received the name of Socinians. Socinus wished to be admitted into the Unitarian Society at Cracow, but was refused, his views not being quite identical with theirs. His opinion was accepted at the Synod of Racow in 1693, and he immediately began to draw up a confession of faith, called the Racovian Confession, from his uncle's papers, but died in 1604, before it was completed. The confession was published in 1605 in Polish, in German in 1608, and in Latin in 1609. The sect continued to flourish under Jacobus a Sienno, the founder of the Racow Academy, Schmalz, Völkel, Ostrodt, Moscorovius, and others, till 1638, when some of the Racovian students broke a cross on the highway, and in consequence a decree was made at Warsaw ordering the church and college to be closed, the press to be stopped, and the professors exiled. This decree was followed by several others, till in 1658 they were forbidden, under pain of death, publicly to solemnise their worship or profess their sentiments. If they had not

joined the Catholic, Lutheran, or Calvinistic communion within two years they were to be exiled. The day fixed for their departure was Aug. 10th, 1660, when the law was carried out with the utmost severity, and the Socinians disappeared from Poland. Socinian views were taught in Germany by Ernst Soner (*d.* 1612), and some of the Polish exiles came and settled here, but the heresy soon died out. It took a firm hold in Transylvania, through Blandrata, one of the chief advocates of the Anti-trinitarian doctrines. It did not prosper in England, the only purely Socinian congregation being formed by John Biddle in Gloucester during the Commonwealth. He died in prison for heresy in 1662, and was succeeded by Thomas Firmin, but the congregation soon disappeared.

The doctrines of the Socinians are to be found in the Racovian Catechism and in the writings of Socinus and other great leaders of the society. The chief are:—that Christ did not exist before His birth; that He and the Holy Ghost are not God; that Christ's death was for Himself, not for His sins, but for the mortality and infirmities of our nature, which He had assumed; that God could justly pardon our sins without satisfaction; that Christ did not become our High Priest, nor immortal till He had ascended; that the soul of man becomes insensible at death and will be raised again with the body at the general resurrection; and that the good will be established in eternal felicity, while the wicked will be consigned only to a limited punishment.

**Socrates** was born at Athens in 469 B.C. He was the son of a sculptor, and followed the profession of his father till he was nearly forty years old, when he gave it up for that of a philosopher. He came to Athens about the time of the commencement of the Peloponnesian war. His career differed considerably from that of his contemporaries, inasmuch as he instituted no school, resented the title of teacher, and therefore had no followers in the accepted sense of the word. His plan of work was to walk about the streets of Athens, talking with his fellow-citizens on all sorts of subjects, leading them to express their views, and then proceeding to show them where their argument was faulty; for he believed firmly that he was designed by the gods to fulfil a religious mission, and that a divine teacher, a *dæmon* [divinity] was with him at all times, and was his teacher. Such was his conviction. But the same conviction led him to believe that his fellows had all their inward teachers, and therefore he questioned his companions in order to be instructed. Accordingly, he was no solitary thinker, but loved to draw a circle around him. And the young men of Athens loved to be drawn; for he was a humourist; he was genial, brave, patriotic. One young man there was whom Socrates regarded with intense affection, Alcibiades. He was skilful, handsome, fascinating in manner—all the qualities of the brilliant Greek were exhibited in him in their perfection. Had he also but learned that there is a right and a wrong, the whole history of Athens might have been different. Socrates would fain have taught him. But whilst he joyously listened to the bright teaching of the philosopher, he did not train himself to walk in the light which he found; he became selfish and wilful, and turned his best gifts into means of mischief.

The Socratic dialogue consisted of cleverly contrived questions of the philosopher, intended to draw out his companion, to lead him to think to reconsider his subject, to view it on all sides. His aim was to draw out the faculties; not to make them the supreme arbiter, but to bow them before a divine power. It was the very object of his life to do this, and it cost him his life. For he made virtue the foundation of all teaching and the aim of all intellectual exercise, and virtue was the pursuit of good and the rejection of evil. The Athenians would have cared nothing for his word-splittings; they were the most tolerant people in the world of abstract opinions. But he declared that he was not a promulger of opinions; that they were bound to know and to distinguish truth, that it was no matter of indifference. He was upon this accused of not worshipping the gods which the city worshipped, and of introducing divinities of his own. Alcibiades, too, who had proved a traitor to the State, was known to have been a learner from Socrates, and upon this fact was founded the charge that he was a corrupter of the youth of the State. He was brought before the judges of Athens, and his trial was the most momentous which up to that time the world had ever seen. By a majority of six, 282 against 276, he was pronounced guilty. There was a chance of escape for him. The penalty was death, but the smallness of the majority would probably have induced the judges to inflict some lighter punishment. He was asked to speak for himself, and he boldly answered as follows: "And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is that which I ought to pay or to receive? What shall be done to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care about—wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties? Reflecting that I was really too honest a man to follow in this way and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good, privately, to every one of you. Thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and not think of

the triumph of Athens before he thinks of Athens herself; and that this should be the order which he observes in all his actions. What shall be done to such a one? Doubtless some good thing, O men of Athens, if he has his reward; and the good should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor who desires leisure that he may instruct you? There can be no more fitting reward than maintenance at the expense of the State in the Prytaneum."

This bold answer was received by the judges as a direct insult, a fresh proof of audacity, and they condemned him. Plato has told the story of his death with immortal power. Thirty days ensued before execution. Then the solemn evening came. The fatal draught of poison was brought, and amid the frantic lamentations of his friends and disciples he drained it to the dregs with his habitual ease and cheerfulness. He spoke to the last of his opinions of immortality, and of what he hoped to do in the world to come. Thus died the greatest of heathen philosophers, the greatest of heathen martyrs. "It is instructive to observe," writes Dean Stanley, "that here, almost alone, outside of the Jewish race, is to be found the career which, at however remote a distance, suggests whether to friends or enemies, a solid illustration of the One Life, which is the turning-point of the religion of the whole world. We do not forget the marvellous purity of the life of Buddha; nor the singular likenesses and contrasts between the rise of Islam and the rise of Christianity. But there are points of comparison where these fail, and where the story of Socrates is full of suggestions. When we contemplate the contented poverty, the self-devotion, the constant publicity, the miscellaneous followers of Socrates, we feel that we can understand better than before the outward aspect, at least, of that Sacred Presence which moved on the busy shores of the Sea of Galilee, and in the streets and courts of Jerusalem. When we read of the dogged obstinacy of the court by which he was judged—the religious or superstitious prejudices invoked against him—the expression of his friend when all was finished—'Such was the end of the wisest and justest and best of all the men I have ever known'—another Trial and another Parting inevitably rush to the memory. When we read of the last conversation of the prisoner in the Athenian dungeon, our thoughts almost insensibly rise to the farewell discourses in the upper chamber at Jerusalem with gratitude and reverential awe. The differences are immense. But there is a likeness of moral atmosphere, even of external incident, that cannot fail to strike the attention. Or (to turn to another side), when we are perplexed by the difficulty of reconciling the narrative of the first three Evangelists with the altered tone of the fourth, it is at least a step towards the solution of that difficulty, to remember that there is a parallel diversity between the Socrates of Xenophon and the Socrates of Plato. No one has been tempted by that diversity to doubt the substantial identity, the true character, much less the historical existence, of the master whom they both profess to describe. The divergences of Plato from Xenophon are incontestable; the introduction of his own colouring and thought undeniable; and yet not the less is his representation indispensable to the complete idea which mankind now reveres as the picture of Socrates. Nor, when we think of the total silence of Josephus, or of other contemporary writers, respecting the events which we now regard as greatest in the history of mankind, is it altogether irrelevant to reflect that for the whole thirty years comprised in the most serious of ancient histories, Socrates was not only living but acting a more public part, and, for all the future ages of Greece, an incomparably more important part, than any other Athenian citizen; and yet that so able and so thoughtful an observer as Thucydides has never once noticed him, directly or indirectly. There is no stronger proof of the weakness of the argument from omission, especially in the case of ancient history, which, unlike our own, contained within its range of vision no more than was immediately before it for the moment."

**Socrates,** an ecclesiastical historian, was born at Constantinople about 380. He studied the law, and pleaded at the bar, whence he obtained the name of Scholasticus or Advocate. His history dates from 309, where Eusebius ended, down to 445, and is written with great simplicity and comparative accuracy.

**Sodor and Man,** Bishopric of.—St. Patrick was the Apostle of the Isle of Man. Returning to Ireland in 447, he left St. Germanus, whom he had consecrated bishop, to carry on the work. Sodor is the name of a small village in Iona, where it is said a see was established in the ninth century by Pope Gregory IV. In 1098, Magnus, King of Norway, having conquered the Sudor Eyes, or Scottish Hebrides, and the Isle of Man, united them under one bishop, under whose jurisdiction they continued till the year 1333, when the English possessed themselves of the Isle of Man, and since then, though the bishop has exercised no jurisdiction in Sodor, he has retained the ancient title, being still styled Bishop of Sodor and Man. He enjoys all the rights of other bishops, with the exception of having no vote in the House of Lords. The see of Man was annexed to the province of York by Henry VIII. in 1546.

There is no complete list of the bishops. The first named in Bishop Stubbs's register is

Robser; the first with a date, Wimund Mac Aulay, a monk of Furness Abbey, to which abbey the election of the bishops belonged; he was consecrated in 1109. There is mention of a bishop named John about 1154, and Bishop Simon about 1225, Bishop Mark 1303, and Huan Hesketh 1510.

List of Bishops since the Union with York.

| | Accession. | | Accession. |
|---|---|---|---|
| Henry Mann | 1546 | Mark Hildersley | 1755 |
| Thomas Stanley | | Richard Richmond | 1773 |
| John Salisbury | 1571 | George Mason | 1780 |
| John Meyrick | 1576 | Claudius Crigan | 1784 |
| George Lloyd | 1600 | George Murray | 1814 |
| John Philips | 1605 | William Ward | 1828 |
| William Forster | 1634 | James Bowstead | 1838 |
| Richard Parr | 1635 | Henry Pepys | 1840 |
| Samuel Rutter | 1661 | Thomas Vowler Short | 1841 |
| Isaac Barrow | 1663 | Walter A. Shirley | 1847 |
| Henry Bridgman | 1671 | Robert John Eden | 1847 |
| John Lake | 1683 | Horace Powys | 1854 |
| Baptist Levinz | 1685 | Rowley Hill | 1877 |
| Thomas Wilson | 1698 | | |

Under the bishop, the see is governed by an archdeacon and a vicar-general. The income of the diocese is £2,000 per annum. According to ancient custom an annual convocation of the Manx Church is held on the Thursday in Whitsunweek. The island contains thirty-three parishes. There was in 1883 a great discussion about the building of a cathedral and whether it should be at Douglas or at Peel. Nothing has yet been done in the matter. Peel contains the ruins of two cathedrals—those of St. Patrick and St. German—both on a small island in the harbour; churches were erected in those situations in olden times for safety, as at Holy Island and Iona. The whole of the ancient traditions of episcopacy are associated with Peel. Besides the cathedral dedicated to St. German, other bishops of Sodor, in like manner, have given their names to Manx localities, as St. Brandan to Turk Braddan, St. Michael, Machutus or Manghold, etc. It is impossible to fix the date of the original structure of St. German's; the choir, the oldest part of the present building, is generally acknowledged to have been rebuilt by Bishop Simon [1226–47], while the nave and transepts belong to a later period. The church is cruciform, and the architecture a mixture of Early English and Decorated. Until the close of the last century the bishops were enthroned here, but its roofless condition now renders the ceremony impossible. Several bishops are buried here; the tomb of most interest is that of Bishop Rutter, the friend of Charlotte de la Tremouille, who assisted her in the defence of Lathom House from Fairfax. A child of Bishop Wilson's is also buried here. Under the chair is a crypt, which till 1780 was used as a dungeon for ecclesiastical, and sometimes civil, offenders. In it Eleanor Cobham, wife of Humphry Duke of Gloucester, was confined for witchcraft during fourteen years.

**Solifidians** (from Latin *solus* alone and *fides* faith), the name that was frequently given to those who first adopted the doctrine of justification by faith alone and not by works.

**Somascha,** The Regular Clerks of, an order formed at the beginning of the sixteenth century by St. Jerome Emiliani, a Venetian, born in 1481. He was of noble birth, and had served in the campaigns against Charles VIII. and Louis XII., but was taken prisoner whilst defending the town of Castelnuovo, and on his deliverance devoted himself to the service of God. He first took charge of some orphan nephews, but in 1528 founded an orphan asylum at Venice, and afterwards others at Milan, Bergamo, Pavia, and other towns. The central point from which all the institutions were managed was fixed at Somascha, between Milan and Bergamo. It was first worked by laymen, but Emiliani was afterwards joined by some priests, and they were gradually formed into an order. The founder died in 1533, was beatified by Benedict XIV., and canonised by Clement XIII. The order was confirmed in 1568 under the rule of St. Augustine, and received the name of Regular Clerks of St. Mayeul, or of Somascha. It was for a time united with the Theatines, and in the seventeenth century with Fathers of the Christian Doctrine. It extended rapidly, and has the charge of several orphanages and colleges. The principal house is at Rome.

**Sonnites** or **Sunnis** are a sect of Mahommedans who are strongly opposed in every way to the Shiites [q.v.] They are very numerous, the Shiites being confined for the most part to Persia. The Sonnites are sometimes called Traditionists, on account of their looking upon the *sonnah* or traditions as of equal authority with the Koran. They recognise the rights of all four Caliphs who immediately succeeded Mahomet, and this is one of the great points of difference between them and the Shiites, who reject all but Ali, the fourth. They are subdivided into four parties, but the difference consists chiefly in ceremonials and ritual—all uniting in fundamental doctrine and in hatred of the Shiites.

**Sorbonne,** a celebrated college founded at Paris in 1252 by Robert Sorbon, chaplain to Louis IX., within the University of Paris. It was originally intended for sixteen poor theological students, four of whom were to be French, four Norman, four Picard, and four English. The congregation was confirmed by Clement IV in 1268. A teacher of theology was appointed, the college became formed, most of the Paris doctors of theology were trained there, and when the lectures of the faculty began to be held there, the college and the faculty became identified. During the first three centuries after its foundation it throve wonderfully, and is noted

for having established the printing-press in Paris in 1470. In every doctrinal, liturgical, or ecclesiastical controversy which arose in the Gallican Church the Sorbonne has taken the most prominent place. Its acts are among the most characteristic passages of mediæval Church History, all manner of subjects being discussed by the sharpest wits, sometimes numbering as many as sixty. Its fall began when it became the property of the Guises; and, though Richelieu attempted to reconstruct it, it gradually decreased in importance till the Revolution, when it was destroyed along with the other ecclesiastical establishments. In 1808 a faculty of Catholic theology was re-established at the Sorbonne, but owing to the influence of the Government in appointing the professors, it is regarded with much distrust, and holds a position very different to that of former days.

**Soteriology.** — From Greek, *soteria*, "salvation," and *logos*, "knowledge." The science or doctrine of the salvation of man, and the means by which God accomplishes it. *See* JUSTIFICATION, WORK OF CHRIST, etc.

**Soul.**—This word is used as the English version of the Hebrew word *nephesh*, and the Greek *psychè*, and signifies primarily "animal life." But it is used more widely to express the whole region of mind as contrasted with visible substance. The deep conviction of mankind that there is in man a nature which differentiates him from the brutes, led to a belief in a threefold nature, and this view finds confirmation in Scripture, which speaks of the body (*soma*) or flesh (*sarx*), the soul or life (*psychè*), and the spirit (*pneuma*) (1 Thess. v. 23.) Speculations as to the origin of the soul, its essence and seat, were afloat from the earliest times, and are by no means at an end in our own day, but form one of the questions of some biologists. The Epicureans thought that the soul was a subtle air, composed of primitive atoms; the Stoics, that it was a flame, a portion of heavenly light; while the Cartesians made thinking the essence of the soul. The EGO was the living personality which the body covered, but was independent of it. Both Pythagoras and Plato held the brain to be the central dwelling-place of the soul. The Materialist carries that view to the length of attributing all consciousness and thought to the vibrations of the brain-fibre—and holds the soul to be, in fact, a product or property of the bodily organisation, and in no sense independent of it. Consequently, as the body is not immortal, so neither can the soul be. [This subject has been discussed in the article on MATERIALISM.] Such a view is contradicted by the innermost consciousness of us all. *Non omnis moriar*, said the heathen poet, "Not all of me will die." Even now I am not bound to this body, for there is within me a principle which can travel into far-off scenes, while I remain at home. I can think of scenes of my childhood which I may never see again. Therefore, there is nothing improbable in the belief that, whilst chemical agencies dissolve the body, they have no power over the *Ego*, over my innermost self. The doctrine of TRANSMIGRATION [q.v.] was plainly one form of assertion of the responsibility of the individual soul, and so far seems to be a step above the theory of absorption which has found favour with many rationalising philosophers—the theory that souls are swallowed up in the great ocean of a Divine Life. Such a theory is a denial of moral responsibility, destroying the faith in a conscious continuance of intellectual life and affection. It is one of the many evidences of the obscurity of Spinoza's philosophy on some points, that he has been claimed, both by those who preach the immortality of the soul, and by those who deny it, as being, respectively, on their side. Dr. Martineau, who has not a high idea of Spinoza, believes that he had no conviction of such immortality.

As we review the arguments adduced in favour of this all-important doctrine of the Christian faith, the vast capacities of the thinking part of man, the universal consent of all nations, the conscience of sin and the conviction of God's justice, we still hold that beyond them all, mighty as they are, is the fact of the Resurrection of Christ and the evidence thereof. Death could not hold Him, and when He came forth from the grave it was not only as the image of the Invisible God, but as "the first-born of every creature."

**South,** ROBERT, the son of a London merchant, was born at Hackney in 1633; died at Islip, 1716. He was educated at Westminster School under Dr. Busby, and in 1651 went to Christ Church, Oxford; was ordained in 1658, and in 1660 became University Orator. He was appointed domestic chaplain to the Lord Chancellor Clarendon on account of a speech which he had delivered on Clarendon being installed in his office at Oxford. In 1663 he took his D.D. degree, and became a Prebendary of Westminster, and in 1670 a Canon of Christ Church. In 1677, Laurence Hyde, son of the Lord Chancellor, and afterwards Earl of Rochester, was sent as ambassador to Poland; and South, who had been his tutor, accompanied him. On his return to England he became Rector of Islip, in Oxfordshire, and Chaplain-in-Ordinary to the King. He refused all further preferment, being strongly opposed to James II.'s attempts to restore Roman Catholicism. However, he believed in the duty of submission to the rightful Sovereign, and it was with difficulty that he was persuaded to swear allegiance to William and Mary; and he utterly refused to take the See of either of those who were ejected for refusing to take the oath.

He remained at Islip writing and preaching against Puritanism till his death. He was buried in Westminster Abbey. The most famous of his works are his sermons, which are characterised by vigorous sense and sound English.

**Southcott,** JOANNA.—A fanatical woman, born in Devonshire about the middle of the last century, who gave herself out as the bride of the Lamb, and announced, when she was over sixty years old, that she was about to give birth to the Messiah. She published a collection of her "prophecies" in shilling parts: they consist of wild rhodomontade, interspersed with doggrel verse, and form two large 8vo volumes. It speaks very badly for the state of intelligence and education, that at the time of her death she had thousands of followers, and after her death [Dec. 27th, 1814] many of them continued to observe the ceremonies she had prescribed, so that till a very few years since there were congregations who still called themselves after her name.

**Southwell,** BISHOPRIC OF. — This See was constituted in 1884, its first bishop being Dr. George Ridding. It is taken from the dioceses of Lincoln and Lichfield, and comprises the whole counties of Nottingham and Derby, including 471 parishes besides chapelries, with an area of 1,182,419 acres, and a population of 699,152. The endowment of the See is £3,000 a year. There are two archdeaconries, but as yet no cathedral body. The Church of St. Mary the Virgin, or Southwell Minster, is in every way worthy to be advanced to the rank of a cathedral. No other of the newly-constituted cathedrals of the last half century can approach it in dignity of design and beauty of architecture, with its massive Norman nave and western and central towers, Early English choir, and Decorated chapter-house. Southwell Minster, though never formally recognised as a cathedral church, was regarded by the Archbishops of the Northern Province, until the severance of the county of Nottingham from the province and diocese of York in 1839, almost as a secondary cathedral for that remote part of their wide-stretching spiritual domain. Possibly the site of a Romano-British church; most probably, according to early and consistent tradition accepted by some of our most careful historians, one of the centres of Paulinus's missionary labours, c. 630, after the conversion of the men of Lindsey, and the erection of the first Christian church in the Roman city of "Lindum Colonia," the modern Lincoln; rebuilt and endowed by the ubiquitous Wilfrid, in the five last years of his life, 705–9; augmented by Edwy's grant of his royal demesnes in the soke of Southwell to Archbishop Oskytel in 958, and re-founded or re-modelled (according to the statement of Henry VIII.'s Commissioners) by Edwy's brother Edgar, after the middle of the tenth century, when the first three prebends were probably founded, and the church, endowed with the great tithes of the soke, became collegiate; furnished with large and sonorous bells by Archbishop Kinsy [1051–60], at the same time that he bestowed like gifts on the minsters of Beverley and Stow; constituted by Kinsy's successor Ealdred [1061–69] a college of secular canons, for whose use, according to the reformed rule of Chrodegang, he erected a common refectory, as he had done at York; established as the Mother Church of the county of Nottingham by Archbishop Thomas II., freed by him from all episcopal customs and dues, placed on the same standing as St. Peter's at York, St. John's at Beverley, and St. Wilfrid's at Ripon, and enriched with royal privileges and immunities; the seat of a yearly synod for the county, at which the consecrated chrism, brought solemnly from York, was distributed to the rural deans, to be by them dispensed to the parish priests; at Whitsuntide the object of yearly processions by the clergy and laity of the whole county of Notts, released from the ancient duty of repairing to York to pay their Pentecostals, to which came the mayor and corporation of Nottingham with the justices of the peace, on horseback, in their most magnificent array, to lay down their Whitsun farthings under the wide Norman archway of the great north porch, where the treasurer of the Chapter stood to receive them—a time-honoured custom, only abolished little more than a century ago by Archbishop Drummond, "*proprio motu*," as a meaningless survival from the past—it is evident that Southwell Minster has always occupied a place of peculiar dignity and importance in the organisation of the vast diocese of York. In later times it more than once narrowly escaped destruction. In 1540 it surrendered its possessions to Henry VIII., and was re-founded by him in 1543; in 1547 it was seized by the Crown, but re-founded by Queen Mary in 1558; in 1604 still further established by James I., to be once more suppressed in our own days, and by a melancholy but just Nemesis on luxury and inefficiency under the guise of religion, reduced to the level of an ordinary parish church, it is now happily raised to more than its pristine dignity as the cathedral of the newly-formed diocese.

It must be confessed that the history of the collegiate church is not an edifying one before its final extinction on the death of the last prebendary in 1873. The number of prebendaries was sixteen. It was an acephalous body without a dean, or even any permanent president, such as the precentor was at St. David's, and the archdeacon at Llandaff, both of whose chapters were dean-less. Few professedly religious foundations could show smaller grounds for exemption from the axe

of our ecclesiastical reformers. Of the sixteen prebendaries, each came into residence for three months once in four years, his only duties being to attend the daily choral services—and even these it was at one time in the last century seriously proposed to suppress—to preach statutable sermons, and to "exercise hospitality." That is to say, to quote the Bishop of Lincoln: "In a church having sixteen canons, only one was resident at a time for a quarter of a year in four years, and the other fifteen were non-resident for three years and three quarters."

**Southwell,** Robert, a Roman Catholic poet, was one of the least known writers of Queen Elizabeth's age. His thoughts are often very beautiful, although not powerful. He was born in 1560, in Norfolk, and was educated at the English College at Douay. In 1584 he returned as a Jesuit missionary to England, where the Countess of Arundel made him her chaplain. His most admirable poems are *The Triumphs over Death*, *St. Peter's Complaint*, *The Epistle of Comfort*. In July, 1592, Southwell was apprehended on a charge of sedition, and imprisoned for three years, during which time he affirms that he underwent the torture ten times. Some few books were allowed him, and he chose the Bible and the works of St. Bernard. After three years he wrote to Lord Cecil, begging for a day to be appointed for his trial, to which Cecil is said to have replied, "That if he were in haste to be hanged he should have his desire." On Feb. 20th Southwell was removed from Newgate and taken to Westminster, where he was tried and condemned. On the following day, Feb 21st, 1595, he was hanged at Tyburn.

**Sozomen,** Hermias, a Church historian, called Scholasticus, was born about the end of the fourth century at Salamina, in the island of Cyprus, and for a long time pleaded at the bar of Constantinople. He compiled an *Ecclesiastical History* in nine books, from the third consulship of Crispus and young Constantine to the seventeenth consulship of Theodosius the Younger, that is, from 323-439. This book is still extant, except the part which describes the events of the last twenty years. He seems to have known and made use of Socrates' history. His book is useful as giving a good idea of discipline of the Church. He died some time after 443, probably towards 450.

**Spanheim,** Friedrich, was born at Amberg, in the Upper Palatinate, January, 1600. After having studied in the College of Amberg, he went to Heidelberg, and in 1620 to Geneva to study divinity. His father's circumstances becoming somewhat straitened by the Palatinate disturbances, he lived for three years as a tutor. In 1625 he travelled in England and France, and finally settled down at Geneva as professor of philosophy. He was ordained, and in 1631 became divinity professor. He showed such learning and understanding that he was sought after by several universities, and in 1642 moved to Leyden, where he remained till his death in 1648. He wrote many works, among which are *Dubia Evangelica*, *Chamierus Contractus*, *Exercitationes de Gratia Universali*, *Epistola ad Matthæum Cottierium de Conciliatione Gratiæ Universalis*, *Epistolam ad Buchananum de Controversiis Anglicanis*, and *Vindiciæ exercitationum*.

**Spanheim,** Friedrich, son of the preceding [*b.* 1632, *d.* 1701], was professor of theology at Heidelberg and Leyden, and one of the champions of Calvin against Descartes and Cocceius.

**Spanish Reformed Church.**—This religious body took its origin in Mexico. The Spanish yoke was thrown off and Mexico proclaimed a republic in 1824. In 1861 came the ill-omened attempt of Napoleon III. to subject the country to French domination, and the Archduke Maximilian of Austria was proclaimed Emperor, to the satisfaction of the Roman priesthood of the country. But the nation resented the interference, rejected the Empire, and put Maximilian to death in 1867. This was followed by a declaration of toleration, which had been refused during Spanish rule. Up to this time the country had been in the very depths of superstition and ignorance; but now the Bible began to be introduced. In 1866 Miss Rankin started a systematised Protestant Mission, which gradually made way. Not only so, but a reform movement was begun within the Roman Church itself; a priest named Aquelar opened a hall for preaching which he named the "Church of Jesus." On his death his congregation besought assistance from the Episcopal Church of America; it was given, and Dr. H. C. Riley was consecrated Bishop of the Mexican Reformed Church, a remarkably grand sermon being preached on the occasion by the Bishop of Western New York, affirming the distinctive principles of Episcopacy as distinguished from Romanism. Since then two other bishops have been consecrated. In 1871 a Dominican friar was chosen for his eloquence to oppose Bishop Riley, and himself became one of his proselytes.

Meanwhile a corresponding movement was going on in Spain. In 1881 an appeal from the Bishop of Meath, Lord Plunket [afterwards Archbishop of Dublin], was sent forth calling attention to this movement, and asking for "the sympathy of Protestant Europe." This appeal was contained in a magazine entitled *Light and Truth*, which still continues as the organ for the communication of information respecting this Reform movement. The first number contains a letter from the Rev. Juan B. Cabrera, Bishop-Elect of Madrid, who states that he has a congregation of 456 and a school of 100 children. This congregation was visited by Bishop Riley in February, 1880, on which

occasion Reformed congregations from Seville and Malaga attended with that of Madrid, and the Spanish Reformed Church was solemnly constituted. In Portugal also Reformed congregations were established, whom Bishop Riley also visited. Several of these were ministered to by men who had been Roman Catholic priests. In the course of the year a Liturgy was drawn up, partly from that of the Church of England, partly from the old Mozarabic Liturgy. The last report gives 13 ordained ministers of the Reformed Church in Spain, eight of whom are ex-Roman priests, the others have received American orders. They have besought the English Church to consecrate their bishops-elect; but a difficulty was felt by the English Bishops on the ground that the Roman Bishops, though held to be in grievous error, are yet in possession; and the English Church, following the universal precedent from the beginning, has refused to be a party to what many ecclesiastical authorities hold to be a schism. Those who argue thus, whilst they look hopefully on the Reform movement, are desirous that the Reform shall be carried on from within. Nevertheless, there are others who strenuously declare that the Reformed Episcopal Churches ought to stand aloof no longer, but fill the gap and consecrate the bishops. The following passage from a recent address by Archbishop Plunket puts the case very earnestly :—

"A remarkable movement in the direction of Church Reform has taken place during late years in Spain and Portugal. Five-and-twenty years ago there were not a score of native Protestants in these countries. There are now some ten thousand. The faithfulness and courage with which these brave-hearted men, in the face of tremendous odds, have battled their way out of error into light and truth, is beyond all praise, and towards all who have so done, even though they follow not after us, we should be ready to extend a helping hand. But among these Reformers there are some with whom English and Irish Churchmen should especially sympathise. I speak of those who, after the example of our own forefathers, have organised themselves on an Episcopal basis, and have adopted a fixed Liturgy, purged, like our own, from Roman error, but wisely shaped, as in our own case, upon the model of an ancient national ritual. The number of these Reformers is not as yet large. About two thousand in Spain, and about one thousand in Portugal, may be counted as belonging to their ranks. But the congregations into which they are gathered occupy important centres in these two countries. In Spain they are to be found in Madrid, Seville, Malaga, Salamanca, Valladolid, and in the neighbourhood of Barcelona. In Portugal we meet them in Lisbon, Rio de Mouro, and Oporto. Moreover, though thus widely separated from one another, these scattered flocks are bound together even already by a sense of corporate unity, which adds not a little to their power for good. Each congregation has its vestry, and both in Spain and Portugal there is a central Synod attended by delegates from these vestries, where in each case the foundation of a Reformed Episcopal Church has been solemnly and prayerfully laid. In Spain the Synod has chosen a Bishop-Elect. In Portugal it is purposed to do likewise when the right opportunity presents itself. So far, therefore, as an outward organisation goes, the elements of cohesion and continuity are duly provided. But there are, thank God, closer and more sacred bonds than these. Speaking as one who has twice visited the Peninsula for the special purpose of testing the reality of this movement, I can certify without reserve to the fact that these Reformers are becoming daily more and more knit one to another by love and devotion to a common Master—the great Shepherd and Bishop of their souls—and by a profound conviction that they have a work of evangelisation to do for Him in their native land! Such are some of the hopeful features of this movement. Did time permit, I could point to many more. I could show from its history that it is a movement from within, and that, though foreign agencies, especially in the way of Bible circulation, have done much to help the work, their function has been not so much to create a desire for reform as to meet an already existing want. I could also show that this want is not due to merely political aspirations, or to any ephemeral burst of enthusiasm, but that it is in very truth a craving for somewhat more satisfying in the way of spiritual food than Rome can supply. But I must pass from the hopes of the movement to its needs —for it is because of these needs that I have felt constrained to take up my pen. These Reformers, like the early Christians, are few, and poor, and weak. None of the wealthy or the mighty ones of this earth have, up to this, joined their little band, and hence they find it impossible as yet to stand alone. They do not ask us to undertake the work of Reformation in their land. They are already engaged in that work, and all they ask of us is to help them in accomplishing it themselves. Nor do they ask us to help them thus for ever. Ere long they hope to be self-supporting. But just at present, though, as I can vouch, they are contributing according to their ability, they find it hopeless, without aid, to meet their own spiritual needs. And for this aid they have appealed to us. We have not gone out of our path to look for this duty. We have found the wounded traveller on the very highway by which we have been journeying. Can we, with a clear conscience, pass him by on the other side? The next few years will be to these Reformers a season of terrible suspense. In adopting for their

churches an Episcopal constitution, they staked all upon the prospect of finding some Sister-Church in Christendom willing to consecrate the Bishops-Elect of their choice. Had they been satisfied with a Presbyterian form of government they would have run no such risk. But they chose rather to follow the example of our own Reformers, trusting that we—who must approve of their resolve—would not deny them the means of carrying it into practice. They have accordingly asked for this privilege at the hands of the Irish Bishops, and a final decision will be come to by that body after an opportunity for consultation with their brethren of the Anglican Communion at large has been given them at the Conference which it is expected will be held at Lambeth about three years hence. I earnestly trust that the bishops of my church will see their way to grant the request of our brethren in Spain and Portugal who have so far trusted us."

**Sparrow**, Anthony, D.D., Bishop of Norwich [*b.* at Depden, Suffolk], was educated at Queen's College, Cambridge, of which he was fellow, till ejected in 1643 for refusing the Covenant. At the Restoration he was appointed one of the preachers at St. Edmondsbury; thence he was promoted to the Archdeaconry of Sudbury, and to the mastership of his college. In 1667 he was consecrated Bishop of Exeter; and on the death of Bishop Reynolds [1676] he was translated to the See of Norwich, where he died in 1685. He wrote *Rationale of the Book of Common Prayer*, a *Collection of Articles, Injunctions, Canons, Ordinances, Orders*, etc., and several sermons.

**Spener,** Philipp Jakob.—Founder of the Pietists [q.v.] in Germany [*b.* at Rappoltstein in 1635; *d.* at Berlin, 1705]. His father was Counsellor to the Count of Rappoltstein, and the Countess, who was godmother to Philipp Jakob Spener, took a great interest in him, and had him educated by the Court Chaplain, Joachim Stoll. At the age of fifteen he went to Colmar, and a year later to Strasburg University; here he pursued his theological studies under Sebastian and Johann Schmidt and Dannhauer, all of whom were zealous Lutherans. Here also he studied Hebrew and Arabic. In 1659 he went to Basle, where he took lessons in Hebrew from Buxtorf; he also visited the universities of Tübingen, Freiburg, and Würtemburg. In 1662 he was chosen public preacher at Strasburg, and also gave lectures at the University on history and philosophy. In 1664 he took his D.D., and the Senate of Frankfort-on-the-Maine invited him to become chief preacher of that city. His early training had given him strong religious impressions, and his preaching was characterised by great earnestness and sincerity, and his life by its singular purity; but his zeal against the Calvinists, who were an influential body in Frankfort, made him many enemies. However he soon ceased to contend with them, and turned his mind to the great object of his life, which was to enforce purity of doctrine and to make his hearers acquainted with the contents of the whole Scriptures, instead of only just the portions appointed to be read during church service. To encourage the study of the Bible he in 1670 instituted his *Collegia Pietatis*, where he explained passages of the New Testament, and invited discussion and further inquiry from his hearers of both sexes. He thus unintentionally founded the sect of Pietists. In 1675 he published his *Pia Desideria*, urging the need of a general reform in the mode of preaching and teaching Christian doctrines. In 1686, at the request of the Elector of Saxony, he accepted the post of Court Preacher at Dresden, and he soon became involved in a religious dispute with the theological teachers of Leipzig (Carpzov, Alberti, etc.). Spener had founded in Leipzig a *Collegium Philobiblicum* for studying the Bible in its original languages, and this was looked on as a censure on the University for its neglect of exegetical teaching. Jealousy, moreover, at Spener's having been appointed to one of the most coveted Church preferments had much to do with causing opposition to his views, and his enemies succeeded in prejudicing the Elector against him and getting his religious meetings forbidden. [It was at Leipzig that the nickname of Pietists was given to Spener's followers.] Spener, therefore, removed to Berlin in 1690, and here again he commenced his catechetical instructions, and enjoyed universal respect. His adherents at Leipzig (Francke, Anton, and Breithaupt) were in 1692 made Professors of Theology at the new University of Halle, which henceforth became the home of Pietism. The theologians of Wittenberg next attacked Spener, accusing him of founding various fanatical sects, and of holding no less than 283 heretical opinions. To them Spener replied in 1695 by his *True Agreement with the Confession of Augsburg*. Soon after this he was mixed up in a very serious dispute concerning the necessity of confession before receiving the Sacrament, and Spener gave it as his opinion that Christians might be allowed to use their own judgment in this matter. In 1694 the new Elector, Frederick Augustus, urged Spener to return to Dresden, but he refused the offer. His last work was *On the Eternal Godhead of Christ*, which he finished shortly before his death in 1705.

**Spinoza,** Baruch de, the greatest of rationalistic philosophers, was born at Amsterdam on Nov. 24th, 1632, of Jewish parents, who had settled there on escaping the persecution of Jews in Spain. He afterwards Latinised his name Baruch into Benedict. He was destined to commerce, but his love of study and great intellect made his parents

alter their resolution in favour of a rabbinical education. Let it be remembered that the youth thus linked to men of various lands—for his father was a Portuguese Jew—was bound to one nation only by spiritual affinity, and that a nation without a home, and the course of the earnest young Jew's mental life will be more easily followed. The education of the Jews was almost exclusively religious, the Old Testament and the Talmud forming their principal studies. Spinoza entered into them with almost fanatical zeal, which, backed by remarkable penetration and subtlety, won the admiration of his instructor, the Chief Rabbi, Saul Levi Morteira. At fourteen Spinoza rivalled almost all the doctors in the exactitude and extent of his biblical knowledge. But he pursued his inquiries further than they could follow him, and put questions which they could not solve. Thus, because he found no mention of the doctrine of Immortality in the Old Testament, and because he was dissatisfied with some of the interpretations of the Law which his Rabbis gave, and those the interpretations which Christ Himself had rebuked, he was accused of heresy, and excommunicated from the Synagogue. [See the terrible curse quoted at length in Mr. Martineau's *Types of Ethical Theory*, i. 258.] His friends and relations were forbidden to hold intercourse with him, but he made some new friends, particularly Franz Van den Ende, who had a great influence on his life; he was a physician in Amsterdam who kept a philological seminary, and is said to have been a political plotter and an atheist. Some years later he was hanged in Normandy for conspiracy. He taught Spinoza Latin, which he learnt with great ease, and which was very valuable to him. At this time the works of Descartes fell into his hands, and he studied them eagerly. He left Amsterdam in 1660, and retired to Rhynsburg, near Leyden, where he carried on a trade, as all Jews were taught to do. His was that of a maker of telescopes, microscopes, etc., but he devoted all his spare time to philosophy. In the next year he moved to Woorburg, a small village near the Hague, and finally to the Hague itself. Here he frequently attended the Calvinistic worship, and expressed the deepest admiration for the character of Christ and the writings of St. Paul; but he was never baptised, nor called himself a Christian. He was offered the professorship of philosophy at Heidelberg, but refused, conscious that the philosophy he would teach was too closely allied to theology not to trench on its dogmas. He resigned the heritage which fell to him on his father's death to his sisters, refused to accept the property which his friend, Simon de Vries, had intended to leave to him, and also the pension offered to him by Louis XIV., and continued his labours in the greatest poverty, sometimes, it is said, expending on his food only 2½d. a day. He died Feb. 22nd, 1677, of phthisis, from which he had suffered for twenty years.

Spinoza's system is the logical development of the system of Descartes, though the two philosophers differed on many points. Spinoza's first published work was an *Abridgment of the Meditations of Descartes*, with an appendix containing the germs of the *Ethica*, and *Tractatus Theologico-Politicus*. This work contains a rationalistic criticism of the Bible, and an attack on the institution of the priesthood as injurious to the general welfare. He also explained in it that philosophy and theology have nothing in common. This book was at once condemned and forbidden in every country, and many artifices were used to introduce it into the various countries under different names. But Spinoza is chiefly known by *Ethica More Geometrico Demonstrata*, which contains a statement of his doctrines drawn up in a mathematical form, and which has gained for him the name of "The Euclid of Metaphysicians." He gives eight definitions, and seven axioms. The eight definitions are:—

1. By a thing which is its own cause, I understand a thing, the essence of which involves existence, or the nature of which can only be considered as existent.

2. A thing finite is that which can be limited (*terminari potest*) by another thing of the same nature; *e.g.* body is said to be finite because it can always be conceived as larger. So thought is limited by other thoughts. But body does not limit thought, nor thought limit body.

3. By substance I understand that which exists in itself, and is conceived *per se*; in other words, the conception of which does not require the conception of anything else antecedent to it.

4. By attribute I understand that which the mind perceives as constituting the very essence of substance.

5. By modes I understand the accidents (*affectiones*) of substance; or that which is in something else, through which also it is conceived.

6. By God I understand the Being absolutely infinite, *i.e.* the substance consisting of infinite attributes, each of which expresses an infinite and eternal essence.

7. That thing is said to be free which exists by the sole necessity of its nature, and by itself alone is determined to action. But that thing is necessary, or, rather, constrained, which owes its existence to another, and acts according to certain and determinate causes.

8. By eternity I understand existence itself, in as far as it is conceived necessary to follow from the sole definition of an eternal thing.

The seven axioms are:—

1. Everything which is, is in itself or in some other thing.

2. That which cannot be conceived through

another (*per aliud*) must be conceived through itself (*per se*).

3. From a given determinate cause the effect necessarily follows; and, *vice versa*, if no determinate cause be given, no effect can follow.

4. The knowledge of an effect depends on the knowledge of the cause, and implies it.

5. Things which have nothing in common with each other cannot be understood by means of each other, *i.e.* the conception of one does not involve the conception of the other.

6. A true idea must agree with its object (*idea vera debet cum suo ideato convenire*).

7. Whatever can be clearly conceived as non-existent, does not, in its essence, involve existence.

By these definitions and axioms Spinoza demonstrated the following propositions:—

Prop. 1. Substance is prior to its accidents.

Prop. 2. Two substances having different attributes have nothing in common with each other.

Prop. 3. Of things which have nothing in common, one cannot be the cause of the other.

Prop. 4. Two or more distinct things are distinguished among themselves either through the diversity of their attributes, or through the diversity of their modes.

Prop. 5. It is impossible that there should be two or more substances of the same nature and of the same attributes.

Prop. 6. One substance cannot be created by another substance.

Prop. 7. It pertains to the nature of substance to exist.

Prop. 8. All substance is necessarily finite.

The *Ethics* was not published until after his death; it was, however, left by him complete and ready for publication. It is a work comparatively small in bulk [264 small quarto pages], but it has had a profound effect upon the philosophy of modern times. For a while his system was regarded with horror; then a strong reaction set in, which has lasted to our own time. "His system," says Dr. Martineau, "rightly understood, responds to no enthusiasm, pretends to no beauty but that of cold consistency, and maintains no higher attitude than that of serene neutrality towards all that is and happens in heaven and earth. It is a strange but unquestionable fact that in the fervour of young doubt and mental need the precise and passionless propositions of the *Ethica*—the severest of all books—have often been seized with an intense eagerness. It is, perhaps, that the hottest fever loves the coldest drink." The best account that we have met with of the practical bearing of the ethics of Spinoza is Mr. Maurice's. He shows how near the ardent Jew came to the doctrine of the Incarnation, how his confusions arose from not arriving at that doctrine, how he realised that the love of God towards His own perfectness involves a love to mankind, yet stopped short of the Christian deduction of the Love of the Father towards the Son, and of men in Him. Spinoza closes his treatise with the grand words: "If now the way that I have shown leads to these rewards seemeth to be very difficult, nevertheless it may be found. Difficult, indeed, it must be, because it is so rarely discovered. For how can it happen, if safety were near and could be found without great labour, that nearly all should neglect it? But all noble things are difficult, all noble things are rare." On which Mr. Maurice comments thus: "A grand conclusion, we say; yet one in which nothing would be concluded if a voice which proclaimed, 'Strait is the gate and narrow is the way which leadeth to life,' had not also proclaimed, 'I am the way; I am the door through which every man may enter in and find safety.'"

The late Mr. Blunt thus constructs the Spinozistic Creed from passages in the philosopher's writings:—"I believe in One Infinite and Undivided God, Eternal and Unchangeable, existing and acting by the sole necessity of His nature; of infinite attributes, whereof two only are capable of being conceived by man—Extension and Thought, whereof He Himself is the Identity; of all things the Free Cause; immanent, not transient; in Whom all things consist, and without Whom nothing can exist or be conceived. By Whom all things were made, not by design or for the sake of any end but, predetermined, and following necessarily from the absolute nature or infinite power of God. Of which world is Man, whose consciousness is the basis of all certitude, in which whatsoever is clearly perceived is true, and exists objectively in nature; whose will is not free, but necessary or constrained; whose acts and desires are good so far as they are defined by reason, and whose salvation, liberty, and beatitude consists, not in the reward of virtue, but in the virtue itself, whereby affections are restrained, and in the constant and eternal knowledge and love of God; whose worship by man consists in the exercise of obedience, charity, and justice. And I believe in the communion and fellowship of all men in so far as they are led by reason and in the eternity of the mind."

Spinoza taught that God is the only infinite substance, and that nothing can be conceived without Him. He is not corporeal, but body is a mode of God, and, therefore, uncreated. He is the same as Nature; as Spinoza expressed it, "God is the identity of the *natura naturans* and the *natura naturata*. He is the *idea immanens*, that is, the One and All, the only eternity. Spinoza has been accused of Pantheism from a misconception of his word "substance," and also of Atheism from his doctrine that the universe is a manifestation of the Deity, not as the Deity Himself, but as

"the Deity passing into activity, but not exhausted by the act." A spirit so subtle and eager to see all sides of truth has thus paid the penalty to be expected, namely, that of being made the subject of disputes and misunderstandings innumerable. Considering that he arrived independently at ideas which are found in St. Augustine, and that modern German philosophers, from Kant downwards, have reverenced him as a master, it cannot be doubted that his teaching must contain many elements of value. One of those who knew him best, describes him as "a God-intoxicated man." But the deepest and subtlest analysts not unfrequently find themselves baffled. Thus Dr. Martineau, in a close and exhaustive examination of his works [*Types of Ethical Theory*, i. 247–393], declares that there are passages which are so ambiguous that controversialists on opposite sides may fairly claim him on their side. He shows that Spinoza's belief in the immortality of the soul, as expressed in the treatise on God, was real and strong, *not*, as has been alleged, "a mere accommodation to a discarded philosophy" [p. 374]. But in the *Ethics* he becomes vague, and a mystic cloud seems to have gathered over the future, the belief in immortality seeming to change into that of absorption into God, and the loss of individual consciousness.

**Spiritual Works of Mercy.** [Mercy, Spiritual and Corporal Works of.]

**Spiritualism, Spiritualists.** — Spiritualism had its origin in America in 1848, when certain *rappings* in the house of Mr. Fox, at Hydeville, New York, were heard, which could not be accounted for, and by which it was said communications could be held with the spirits of the departed. These *raps* were arranged into a sort of alphabetical order for the purpose of the supposed communications, and were supplemented by the motion of articles of furniture about the room, the disembodied spirits being said to have discovered the means of discoursing by electric detonation; then musical instruments were said to sail about the room and utter unearthly melodies; sentences were written by unseen hands; shadowy forms were descried in the darkness; light touches felt; and lastly, the complete embodiment of a spirit so far as to be recognised by relatives. The spirits were also said to give their names. The believers in these manifestations increased very rapidly, and many converts were made in England, while in the United States it is said that at one time no fewer than 30,000 "spirit mediums" were practising. The doctrines of Spiritualists are much as follows: "God is a Spirit, and the visible universe is an expression to man of His Infinite Life. Man is a spiritual being: each individual spirit is a part of the great oversoul, or *anima mundi*. The spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge, and its condition is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons called Mediums, who are on occasion influenced, or, as they term it, controlled by the spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing, and produce sounds; they can sometimes show themselves in materialised forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their part, and must pass away in face of clearer light. By intercourse with the spirit world, man will advance as he never has advanced before in knowledge, purity, and brotherly love" [Paper read at Durham Church Congress, by Rev. R. Thornton, D.D.]. Among the Spiritualists who have attracted most notice have been Douglas Home, who gave sittings before Napoleon III. and Alexander II. of Russia, and Robert Dale Owen [*b.* at Glasgow, 1801; *d.* 1877], who emigrated to the United States, and became the most prominent of the Spiritualists. His publications on this subject are *Footfalls on the Boundary of Another World* [1860] and *The Debatable Land between this World and the Next* [1872]. Spiritualism has been claimed by some as an adjunct to the Christian religion, by others as a substitute for it. As an adjunct, it is rejected by almost all the leaders of the Christian Communion; as a substitute, it involves the virtual setting aside, more or less completely, of the authority of Holy Scripture and of the teaching of the Church Universal. Some have not inaptly called it a "ghastly caricature of religion." The author from whom we have already quoted, Dr. Thornton, thus admirably sums up what may be said in its favour:—

"Now, there is much of the Spiritualist teaching with which the Church can most cordially agree.

"[1] It is a system of *belief*, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold as true, propositions which are incapable of mathematical proof. They are at least theists, if no more; certainly not atheistic.

"[2] It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first and then a cause in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

"[3] It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

"[4] It declares that there can be, and is, communion between spirit and spirit; and so by implication acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit; in other words, of revelation, inspiration, and grace.

"From the statement of these points of agreement I pass on to those in which I think Spiritualism warns the Church that her trumpet sometimes gives but an uncertain sound.

"[1] We habitually remind those we teach that 'they have an immortal soul:' we too seldom convert the phrase, and tell them that they are really spirits, and have a body, which contains an immortal part, to be prepared for immortality. We make them look on the body as the true being, the soul as a sort of appendage to it—an error against which Socrates could caution his disciples. [*Phædo*, p. 115, sec. 64.] No doubt bodily existence is [in appearance] more of a reality to us in this life than spiritual being; and thus—if I may venture on the allusion—nine out of ten people, when they hear the words 'Real Presence,' understand bodily presence; they have not grasped the truth that to the spiritual only can the epithet 'real' be justly applied here below. Minds thus disciplined are easily led away to believe that the soul is only a certain phase of the bodily organism, and is dissolved with its dissolution. Those who have learnt with Socrates that the soul—or, more properly speaking, spirit—is the essence of the man, could never suppose that the existence of the reality depended upon the existence of its instrument. We should have taught more carefully than we have done, not that men *are* bodies and *have* souls, but that they *are* souls, and have bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God's work hereafter.

"[2] Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express the belief in the communion of saints; for if we hint that one who prays for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of his Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, not that of the spirit, is made the true life.

"[3] Further, there is a widespread reluctance, even in the Church, to accept the superhuman as such. I do not say this is universal far from it; but it is very general. There are some, for instance, who abhor all spiritual exposition of Scripture. The four rivers of Paradise [to use a Rabbinical illustration] have no meaning for them; they may accept two, but the other two, 'searching' and 'mystery,' they cannot away with. Others do not like to hear of the work of the Eternal Spirit in His Church, or of things done in God's wisdom, otherwise than earthly wisdom would direct or conjecture. They acknowledge, indeed, some Divine guidance, but shrink from spiritual influence or spiritual illumination, the ministry of angels or the snares of the Evil One."

Not less wise is his statement of the points in which he is obliged to condemn the Spiritualist's teaching. First the failure of the phenomena to carry conviction:—

"Strange knockings, we are told, are heard, which on demand are made to represent the letters of the alphabet, and frame mysterious words; musical instruments sail about the room and utter unearthly melodies; sentences are written by unseen hands; shadowy forms are descried in the darkness; light touches are felt; indeed, one spirit has permitted herself to be kissed. . . . Now, supposing for a moment that these are real spiritual beings, one would see a great danger in the practice of conferring with them. How can we know their character? It is curious that they are considered to shrink from daylight in general. 'Your light hurts us,' they are represented as saying, though we read, 'God saw the light that it was good.' One Spiritualist (Mr. Brittan) declares that in thirty-five years he has never met with a spirit who has told him a wilful falsehood; but it is confessed that there is a danger of becoming associated with low spirits. Indeed, we are told that on some occasions stones have been thrown by spirits; so there would appear to be roughs or Fenians among the shades. But we need not, I think, be under any apprehension. There is no sufficient evidence that spirits are at work at all. . The strange things witnessed at some of the *séances* by unimpeachable witnesses suggest that all are manifestations of a simple human force, which we may call as we choose psychic, biological, odylic, ectenic; whose conditions are as yet unknown (as those of chemistry were a century ago), but may before many years be as well known as those of heat, electricity, magnetism, and light, with which it is no doubt correlated; and may perhaps be represented, as Biot proposed to represent the conditions of life, by an equation.

"But, farther, we cannot accept that degrading view of the body which seems to be an element in the highest Spiritualist teaching. It is represented, not as an instrument for the acquisition of knowledge, and as being, no less than the spirit, the work of God, and consecrated to His service, but as a foul obstructive. Vegetarianism, and, of course, teetotalism, are essential to one who would reach the higher knowledge; his very residence must be a place where no blood is or has been shed. We find ourselves at once in the presence of the Gnostics, Bardesanes, and Tatian, and remember with horror how short and easy was the step from their stern asceticism to Carpocrates and the Ophites.

"But, still worse, we find in Spiritualists' teaching a terrible degradation not of our human body only, but of the great Master of bodies, souls, and spirits. And here it is that I call it specially antagonistic to the Church: Jesus in their system is but an adept—an early Jacob Böhme, who gained his adeptship by an ascetic diet, for 'there is no evidence that He partook of any animal food except the flesh of the paschal lamb.' Or He is a Psychic, a remarkable medium, gifted with an exceptional amount of spirit-force, and a peculiar power of communicating with and controlling spirits. Or He is an Essena, a leader of a Buddhist sect, of high rank indeed, but inferior to the great Gautama who preceded Him. His life is nothing more to us than a grand example of purity and charity, His death only a noble piece of self sacrifice. With such views it is hardly necessary to say that the personality of evil is almost contemptuously denied, and the Scriptures displaced from the post of honour due to the written Word of God."

**Spiritualities.**—That part of the ministry which relates to its official functions and duties, as distinguished from *temporalities*, or matters of ordinary and worldly character.

**Spirituality.**—In ecclesiastical parlance, the whole body of the clergy, whose office is the charge of the spiritual affairs of mankind.

**Sponsors** [Lat. *spondeo*, "I promise"], called also godparents and sureties. There seem to have been sponsors in very early Christian times, and it is said they were first appointed by Hyginus, Bishop of Rome, in 154. There was at first only one sponsor for each catechumen, and they were chosen from the deacons and deaconesses. All catechumens, heretics, and penitents, and in some cases those who had not been confirmed, were forbidden to act as sponsors. At the Council of Auxerre, in 578, monks and nuns were also excluded. At first it was common for parents

to stand as sponsors to their children, but this was forbidden in the ninth century. It was proposed in 1689 that they should be allowed the privilege. It was not carried at the time, but has been since. The number of sponsors in the English Church is now three, according to the ancient custom in this country—two godfathers and one godmother for a male, two godmothers and a godfather for a female. In the Roman Church it is only necessary to have one god-parent, though there are sometimes more; and in this church no person is allowed to marry his or her sponsor. It was formerly the law in the English Church that the sponsor might not marry the parent of his or her godchild, but this is now repealed.

The office of sponsors for infants is twofold: 1st, that of acting in their name in making the requisite renunciation of the devil and all his works, confession of faith in Christ, and promises of a holy life; 2nd, that of providing and securing for the child by their faithful endeavours, not only a bare knowledge of the principles of the Gospel, but, as far as may be, a practical acquaintance with the important vows made for them in baptism, and the solemn consecration of heart and life which they involve.

The rubric at the end of the Catechism says: "*Every one shall have a Godfather or a Godmother as a witness of their Confirmation*," and this sponsor is to be distinguished from the Baptismal Sponsor.

This provision of the Prayer Book is a continuance of still more ancient usage. Thus Archbishop Walter in the Council of Oxford, 1322 [Lyndwood, L. 1, *tit.* De Sac. Unc. *cap.* Sacerdotis], ordered that parents should not be sponsors to their children at Confirmation: "Item ad Confirmationem nullus puer teneatur a patre vel matre." Lyndwood glossing the word *teneatur* says that the candidate is held [*i.e.* taken by the right hand] by another, to signify that he has not yet received his full strength. The same idea is very beautifully brought out by St. Thomas Aquinas, who says that at Confirmation we are given the full armour of Christ for the spiritual conflict, and so the confirmee, being not yet girded with all his weapons, is upheld by his sponsor to show that as yet he is weak and an immature soldier: "quasi adhuc imbecillis et puer." In fact, just as in old times the candidate for knighthood was presented by a sponsor, so is the candidate for the spiritual knighthood. This custom of appointing a Confirmation Sponsor is still observed on the Continent.

"It may be allowed to regret that this custom has been allowed to fall into desuetude, for it surely would be exceedingly helpful to our young people both at and subsequently to Confirmation that they should have an elder friend who should remind them of the solemn renewal of the vows they had made and of the due use they are to make of their full privileges as members of the Church. If the old custom were to be followed of the candidate being led up to the bishop by his sponsor, this would give the sanction of an outward solemnity to a very real spiritual bond. It may well be thought that a revival of this ancient custom so clearly indicated in the Prayer Book might result, by God's blessing, in a far larger percentage of our candidates becoming communicants, and, of what is of more importance, persevering in the better thoughts and purposes God gave them at Confirmation. For this sponsorial relationship would be no temporary one, but would involve the ties of a permanent spiritual friendship. There can be little doubt that in this would be found a real spiritual work for our lay communicants which would be of true interest to them and of real advantage to their own souls. It would, in fact, to a great extent do what is good and useful in John Wesley's idea of class-leadership while, like everything on old Church lines, avoiding its many dangers." [E. G. W. in *Ely Diocesan Remembrancer.*]

**Sports,** Book of—or, as it is sometimes called, *Declaration of Sports*—was issued by James I. in 1618. In the earlier days of the Reformation no difference had been made in the observance of Sunday from what it had been in the Middle Ages, when, after Morning Service, all sorts of games and sports were indulged in on the village green. The Puritans, however, set up a far more severe standard of discipline, taking as their model the old Jewish Sabbath, and following the rules laid down in the Old Testament. [Sabbath]. The first action taken by the Puritans was in Lancashire, where they endeavoured to enforce the strict observance, and the magistrates took their side. King James happened to pass through on his way from Scotland to London, and on being appealed to decided against the Puritans. After he had left, news was brought that the villagers, not content with the permission to indulge in their sports after Morning Service, had, in several instances, met together for amusement at the very door of the Church with the intention of disturbing the worshippers. The result was the *Declaration of Sports*, first published for use in the diocese of Lancashire, but afterwards extended to the whole kingdom. The King announced in this declaration that "no lawful recreation should be barred to his good people which should not tend to the breach of the laws of his kingdom and the Canons of the Church." The lawful games were archery, dancing, leaping, vaulting, and the setting-up of May-poles. It was stipulated, however, that no one should be allowed to take part in the sports who had not first been present at Divine Service. He did not issue this declaration in the usual way as an Order of Council, but commanded that

it should be read by the clergyman of every parish from the pulpit. The opposition of the clergy, including Abbot, the Archbishop of Canterbury, was so great, that James prudently withdrew it. In the reign of his son, Charles I., the question was again revived, this time in consequence of the attempt to put a stop to the village wakes in Somersetshire. In former times these wakes had been held on the day kept in honour of the saint to whom the parish church was dedicated, but gradually had come to be held either the previous or following Sunday, and were often the cause of so much rioting and drunkenness, that attempts had been made to put a stop to them. In 1633 Judge Richardson commanded that henceforth wakes should be discontinued, thereby incurring the wrath of Archbishop Laud, who considered that in so doing he had encroached on the rights of the Bishop. The opinion of the clergy in that part of the country was asked, and the majority were in favour of allowing the wakes to be continued; though it is alleged that care was taken in the first instance to consult only those who were known to be of the High Church party. The Bishop of the diocese makes his report to Laud in these words: "I find also that the people generally would by no means have these sports taken away; for when the constables of some parishes came from the assizes about two years ago, and told their neighbours that the judges would put down these feasts, they answered that it was very hard if they could not entertain their kindred and friends once a year to praise God for His blessings, and to pray for the King's Majesty, under whose happy government they enjoyed peace and quietness, and they said that they would endure the judges' penalties rather than they would break off their feast days. It is found also true by experience that many suits have been ended at these feasts by mediation of friends, which could not have been so soon ended in Westminster Hall," and he adds, "If the people should not have their honest and lawful recreations upon Sundays after Evening Prayer, they would go either into tippling houses, and there, upon their alebenches, talk of matters of the Church and State, or else into conventicles." In October of the same year, therefore, Charles I. republished the *Book of Sports*, adding that any minister refusing to read it in church was to be severely punished. The outcry was even fiercer than it had been before, and the indignation caused was one of the strongest elements in the destruction of the monarchy. The declaration was publicly burnt by order of the Long Parliament in 1644.

**Spotswood,** John, Archbishop of St. Andrews, was born at Mid Calder, near Edinburgh, in 1565; died in 1639. He was educated at Glasgow University, where he took his degree when only sixteen. He soon after succeeded his father in the parsonage of Calder, and subsequently officiated as chaplain to the Duke of Lennox, when he went as ambassador to Henry IV. of France. James I. having heard of Spotswood's learning and piety, took him to England when he succeeded to the throne; and the See of Glasgow falling vacant he was presented to it, and became also one of the Scotch Privy Council. In 1615 he was promoted to the Archbishopric of St. Andrews. He was strongly opposed to the Puritans, and thus when the Covenant was signed he was ejected from his See and came to London, where he died.

He wrote a *History of the Church and State of Scotland* from the third century to his own times.

**Stabat Mater.**—The opening words of a hymn composed about the end of the thirteenth century by Jacopone da Todi. It is one of the most beautiful of Latin hymns, and describes the Virgin at the foot of the cross, as depicted in St. John's Gospel. The beauty of the hymn, and the adoration paid to the Virgin, have made it a great favourite in the Roman Church, and it has been set to music by Nanini, Palestrina, Pergolese, Haydn, and Rossini, whose version is the best known in England. It has been many times translated into English, German, and Dutch. Another *Stabat Mater*, supposed to be by the same author, describes the joy of the Virgin at Christ's birth; but it is little known, and far inferior to the *Stabat Mater Dolorosa*.

**Stackhouse,** Thomas [*b.* 1680, *d.* 1752], Vicar of Beenham, in Berkshire, is the author of *The New History of the Holy Bible A Letter to a Right Reverend Prelate*, being an account of the hardships of the inferior clergy; *Memoirs of Bishop Atterbury*, *Complete Body of Divinity*, and an *Exposition of the Apostles' Creed.*

**Stalls.**—The seats in cathedrals and collegiate churches which, situated in the choir, are reserved exclusively for the use of the clergy. The word is sometimes given to a benefice, the incumbent of which is entitled to be a member of the cathedral body.

**Stancarists.**—A sect founded in Poland in the sixteenth century by Francesco Stancaro, who was born at Mantua in 1501, died at Stobnitz in 1574. He was ejected from the University of Mantua on account of his leaning to Protestantism. He published a Hebrew grammar at Basle in 1546, and two years later became Hebrew professor at Königsberg, and in 1550 was called on to fill a similar post at Cracow. He was, however, soon dismissed for propagating Protestant principles in his lectures, and was imprisoned, but released in a little time through the interest of some noblemen. In 1551 he went to

Prussia, and settled at Frankfurt-on-the-Oder. Here he began his controversy with OSIANDER [q.v.] concerning the Atonement of Christ; Stancaro held that Christ is our Mediator only with respect to His humanity; for that if He were mediator with respect to His Divinity, He was inferior to the Father in His Divine Nature, and could not be co-essential with God the Father. Thus, he asserted, those who maintained that Christ was a Mediator in His Godhead revived the Arian heresy. He returned to Poland in 1558, where he excited no small commotions, and he wrote *Apologia contra Osiandrum de Trinitate*, and was strongly opposed by Blandrata, Lismanini, etc. The Stancarists did not long survive their founder, but soon became absorbed in the Socinians.

**Stanislas Kostka,** ST., a Polish saint, born Oct. 28th, 1550, was the younger son of John Kostka, senator of Poland. He and his brother Paul were educated together by a tutor, John Bilinski, who afterwards accompanied them to the large Jesuit college of Vienna. Stanislas was of a more serious disposition than his brother, and was very particular in the choice of his companions; Paul and Bilinski were fond of excitement and pleasure, and were perpetually taunting him and trying to tempt him to share their pleasures. He was seized with a dangerous illness, and on his recovery vowed that he would henceforth give up the world altogether and lead the life of a monk. He took his vows in Rome, on SS. Simon and Jude's Day, 1567, and thereby incurred the violent wrath of his father. He had not been long in Rome before he was seized with a violent fever, of which he died, Aug. 15th, 1568, before he had completed his eighteenth year. He was beatified in 1604, and canonised by Benedict XIII. in 1727. His festival is kept on Nov. 13th, the day of the translation of his relics. He is generally regarded by the Poles as one of their chief saints, and is the patron saint of most of their principal towns.

**Stanley,** ARTHUR PENRHYN, Dean of Westminster [*b.* at Alderley, Cheshire, where his father was rector, Dec. 13th, 1815; *d.* in London, July 18th, 1881]. In January, 1829, he entered as a scholar at Rugby, where he showed a remarkable talent for history, and a very retentive memory, but an incapacity for the study of mathematics, which was a serious drawback to his progress. He was entered at Balliol College, Oxford, in 1833, where he gained the Newdigate prize for a poem on *The Gipsies;* and in 1840–1 he travelled in Greece for the purpose of pursuing his classical studies. His father had been appointed to the bishopric of Norwich in 1837. On his return to England, Stanley began his career as a college tutor, and met with good success. His lectures showed more than ordinary ability, and he became known by two works which he published, a *Life of Arnold*, which appeared in 1844, and *Sermons and Essays on the Apostolic Age* [1846], which took an entirely new line in dealing with the lives of the Apostles. He was made secretary to the first Oxford Commission; and in 1850, in writing in the *Edinburgh Review* on the Gorham judgment, he began a series of criticisms on ecclesiastical questions. In 1851 he was appointed Canon of Canterbury, and during the years in which he held that office he wrote a *Commentary on the Epistles to the Corinthians; Memorials of Canterbury;* and *Sinai and Palestine*, a delightful volume, in which he brought the observation of his travels to bear upon the Sacred History. It was in consequence of this volume that he was appointed by the Queen to accompany the Prince of Wales in his tour in the East in 1862. He had previously made a tour in Russia, which led him to deliver lectures on its history, published in 1861. He became Dean of Westminster in 1863, and soon afterwards married Lady Augusta Bruce, who was equally in earnest with himself in the labours which he undertook among the people of Westminster, while neither lost sight of the duties which they owed to society. Dean Stanley devoted himself to beautifying the Abbey, and making it popular, and to cultivating the friendship and religious feeling of the poor of the neighbourhood, and he spent much time in lecturing and preaching in all causes for the good of the people. His tenure of the office of Dean was an epoch which will never be forgotten in the history of Westminster and of the religious life of England. He was a Broad Churchman, always eager to promote union with other denominations. His wife died in 1875; this was felt by him as a lifelong sorrow. He was never the same man again; but he was brave in his endurance, and did not neglect his good and holy work, and in 1878 he visited America, where he was cordially received, and delivered numerous addresses and sermons. His other works, are:—*Lectures on the Jewish Church*, three series [1863–79]; *Historical Memorials of Westminster Abbey* [1868]; *Essays on Church and State* [1870]; a *History of the Church of Scotland* [1872]; *Christian Institutes* [1881]; *Memoirs of his Father and Mother, Edward and Catherine Stanley;* and numerous articles in reviews.

Stanley's courageous endeavours to promote union with Nonconformists, and also to protect the freethinking divines of the Church of England, notably, the writers of ESSAYS AND REVIEWS [q.v.] and BISHOP COLENSO [q.v.], exposed him to many hard words. But his courage made him popular even with those who opposed him, and his conspicuous piety and philanthropy were admitted on all hands. His funeral in Westminster Abbey was a marvellous spectacle, from the crowds which gathered to it representing

every phase of religious belief and of intellectual greatness.

**Starobradtzi, Starovertzi,** or **Raskolniks.** [Russian Church.]

**States of the Church.**—The position of the Papal See as a temporal Power in Europe was acquired gradually. [See Papal Power, Growth of.] We have seen in that article how within the walls of Rome the Pope became the greatest potentate, in consequence of the fall of the Empire. It was by the gift of Pepin, King of the Franks, in 751, of the Exarchate of Ravenna and the Pentapolis (Ancona, Sinigaglia, Fano, Pesaro, Rimini), with Bologna and Ferrara, to the Pope, that the Papal States were founded. It is noticeable, however, that Pepin named himself, and not the Pope, as supreme ruler of Rome itself. By the bequest of the Countess Matilda of Tuscany, that State was added to the Papal possessions in the eleventh century. Under Innocent III. in the thirteenth century the Papal States became absolutely independent of the Empire. Elsewhere we have shown how, after Innocent's time, Papal power declined. After the Reformation the Papal Chair was filled exclusively by Italians, members of noble families, and in the Papal States prosperity, industry, and intellectual life steadily went down. By the successes of Bonaparte in Lombardy he was enabled to force the Pope to cede the Romagna, Bologna, and Ferrara to France in 1797, and in 1808 the great usurper went further, and as Pope Pius VII. steadfastly refused to enter into an offensive and defensive alliance with France, and, to close his ports against England, Napoleon proclaimed the Papal States incorporated with France. For this he was excommunicated by the Pope, who was therefore imprisoned for three years, and treated with cruelty and violence. In 1814 the Papal States were restored to their owner. They would again have been lost amid the Revolution, which took place in Europe in 1848–9, but for the intervention of Louis Napoleon, the President of the French Republic, who sent a French army of occupation to Rome to protect the Pope; which remained until 1866, when the Emperor withdrew it. Meanwhile Garibaldi, with an army of volunteers, having made successful war on Naples, the result was the unity of Italy into a monarchy under King Victor Emanuel [1859]. All the country, except the State of Venice and the province known as the "Patrimony of St. Peter," became part of the new monarchy. This province also was attacked by Garibaldi, but he was defeated and wounded, and thereupon retired into private life. The withdrawal of the French army removed the last obstacle to the absorption of the Papal States, and on Sept. 20th, 1870, the Italian army took possession of the "Patrimonium Petri," and the secular authority of the Pope was at an end. He now only possesses the Palace of the Vatican, and Rome is the capital of the Italian Kingdom. Up to the present moment the protest of Pope Pius IX. has not been withdrawn, that the annexation is an unlawful usurpation, and the Pope has refused to take part in any ceremonial outside his own residence; but the opinion is held by many that Leo XIII. will yield to circumstances, and enter into amicable relations with the secular Government.

**Stationary Days.**—Wednesdays and Fridays are so called as being the days for week-day services of greater length than on other week-days; Wednesday because it was the day on which the Jews took counsel to kill our Lord, Friday because it was the day of the Crucifixion. In the Western Church the fast was obligatory on Friday, while that on Wednesday, always voluntary, gradually died out. In the Eastern Church both days are still kept. The fast lasted always till three o'clock in the afternoon.

**Stations of the Cross.**—A series of pictures to be found in every Roman Catholic Church, sometimes on the Continent in the open air on the road to the church. They represent the events of the Passion in order, the first being on the right side of the altar, and the rest going round the walls of the church, until the last is to be found on the left side. The custom of prayer and meditation before the representation of each event is a very favourite one with Roman Catholics, and was instituted by the Franciscan Orders in the seventeenth century. There are usually fourteen pictures. The following are the scenes depicted:—The sentence passed on Christ by Pilate; Christ receiving the Cross; His first fall; His meeting with the Virgin; Simon of Cyrene bearing the Cross; St. Veronica wiping His face with her handkerchief; His second fall; His words to the women of Jerusalem; His third fall; the parting of His garments; His crucifixion; His death; the descent from the Cross; His burial.

**Staupitz,** Johann von, a great friend of Martin Luther, died at Salzburg, 1524. The date and place of his birth are not known. He joined the Augustinian Order, and entered heart and soul into its doctrine of faith and election. In 1500 he became Prior of the Augustinian Convent in Tübingen, and Doctor of Theology at the university; but two years after, at the invitation of the Elector of Saxony, moved to Wittenberg. In 1503 he was chosen Vicar-General of his Order in Germany. It was he who first kindled in Luther a love for the Gospel, when they met at Erfurt in 1505. Staupitz saw that the young monk was capable of great things but was too much given to asceticism and feared God more than he loved him; so gained his confidence and cheered him. In 1508, at his

recommendation, Luther was called to Wittenberg. In 1519 he wrote and offered Luther a refuge at Salzburg, whither he had removed; but the latter was displeased that his friend had drawn back from the Reformation, and again submitted to the Roman Church by becoming Vicar to the Archbishop of Salzburg. The severance of their friendship, however, did not take place till 1521, when Staupitz finally withdrew himself from Luther, alarmed at the storm raised around the Reformer. Staupitz about this time joined the Order of the Benedictines, and became their Abbot, at Salzburg, in 1522. Though he drew back from the Reformers, he did not oppose them; he saw the abuses of the Roman Church, but was not sufficiently heroic to withstand them. He was described by Luther as being cold and pusillanimous.

**Stennett,** Joseph [*b.* at Abingdon, Berks, 1663; *d.* at Knaphill, Bucks, 1713].—He lived for the greater part of his life in London, where he had charge of a Baptist chapel in Devonshire Square. He was the author of several hymns, of which the best known is *Another six days' work is done.* He also wrote a pamphlet, *Fundamentals Without a Foundation; or, a True Picture of the Anabaptists.*

**Stephen,** St., patron saint and apostle of Hungary, was the son of Geysa, fourth Duke of Hungary. Geysa was a heathen, but from the beginning of his reign always treated the Christians with toleration, allowing them free admission into his duchy, and in the end he, his wife, and household were baptised. Their son Stephen was born about 977, and at the age of twelve was baptised by Adalbert, Bishop of Prague. Geysa died in 997, and Stephen became duke. He set himself first to improve the morals of his subjects, which by long indifference had fallen into a very low state. In order to have more time to devote to the internal affairs of his dukedom, he made peace with all the neighbouring powers. The Pagan party, however, rose in rebellion, and as he considered it his duty to extend the Christian religion, rather than to attend to reasons of state, he refused to listen to the compromise which the opposition proposed—that they should be allowed the free exercise of their idolatrous worship. They then took up arms, but Stephen and his troops completely defeated them, and, as a thanksgiving, founded a monastery, which was dedicated to St. Martin of Tours. He built colleges and churches all over the duchy, and for the better organisation of ecclesiastical matters, he divided his territory into ten bishoprics. He sent Astric, a Benedictine abbot, to Rome, to obtain the consent of the Pope, Sylvester II., to assume the title and dignity of king, thinking that thereby his influence for good would be increased. Some of the neighbouring dukes declared that he had taken this title from ambition, and they were resolved to humble his pride. Stephen defeated them, and took the leader, the Prince of Transylvania, prisoner; but soon released him, on condition that he would cause all the idols in his country to be demolished, and allow Christianity to be freely taught in his dominions. He drew up a code of laws, which form the groundwork of the Constitution of Hungary to this day. Stephen died Aug. 15th, 1038. Innocent XI. canonised him in 1687.

**Stephen,** St., Pope and martyr.—St. Stephen was a deacon, a native of Rome, and on the death of Lucius, in 253, was made Pope. When he had been Pope three years, he had a long and learned dispute with St. Cyprian on the question of baptism—whether it could be administered by heretics or not. They could not agree, so St. Cyprian called together two councils, both of which agreed that there could be no valid baptism, except that which is administered by the Church. St. Cyprian was supported by other African bishops, but Stephen refused to yield, and proceeded to excommunicate them. He did not live to see the contest end, as it afterwards did, in his favour, as the majority of the Eastern and African bishops retracted their decrees. He was martyred in the year 275, under the Emperor Valerian. August 2nd is kept in his memory.

**Stephen's (St.) Day.**—The death of the first Christian martyr is commemorated on Dec. 26th. Very little is known of his history and life, a few words in the Acts of the Apostles preceding the account of his martyrdom being all that is recorded of him. It says there that he was one of the first deacons, and excited the wrath of the Jews by telling the people that the law and the old dispensation had passed away, and that a new one was beginning. Tradition says that he had been brought up in the Jewish faith in Greece, and his name, Stephen, which means a "crown," is evidently Greek. The custom of keeping this day and those of St. John the Baptist and the Holy Innocents on the three days immediately after Christmas Day is very ancient, and many explanations have been given to account for the arrangement. Most commentators agree now that it was so arranged without any special design; others say that it was to draw attention to the three special graces of self-sacrifice, love, and purity.

**Stephen the Sabaite.**—One of the earliest hymn-writers of the Greek Church [*b.* 725, *d.* 794]. He was the nephew of St. John Damascene, who placed him in the Monastery of St. Sabas, where he remained for fifty-nine years. He is the author of the hymn translated, *Art thou weary,* etc.

**Sternhold** and **Hopkins,** authors of the old Metrical Versions of the Psalms.—

Sternhold was Groom of the Chambers to Henry VIII., and afterwards to Edward VI., and it is said he owed that position to his poetical talents. Certain it is that although many Psalms had been translated into verse by different scholars, Sternhold's version was the first introduced into England. Of his fellow-labourer, Hopkins, little is known, save that he was a clergyman and schoolmaster in Suffolk, and by some considered even a better poet than Sternhold. There was published also a collection of Psalms in verse by different poets, to which William Whyttingham, a friend of Calvin and Knox, was a contributor. Sternhold died in 1549, and in the same year fifty-one Psalms, versified by him, were printed. A more complete version was published in 1562.

**Steudel,** Johann Christian Friedrich [*b.* 1779, *d.* 1837], a German Evangelical theologian, who, having studied at Tübingen, was pastor at Oberesslingen, Canstatt, and Tübingen, and in 1815 became professor of theology in the last-named town. He wrote *Lectures on the Theology of the Old Testament*, and an attack on Strauss's *Life of Christ*.

**Stier,** Rudolf Ewald [*b.* at Fraustadt, 1800; *d.* at Eisleben, 1862].—He studied law at Jena, but in 1816 he became a student of theology, and was for a while a disciple of Richter, but his deep religious earnestness led him to yield obedience to the faith and doctrine of the Gospel. He went to Halle in 1818, and was made head of the *Burschenschaft* there, and he subsequently studied and taught at Berlin, Wittenberg, Karalene, and Basle. He became pastor at Frankleben in 1829, and at Wichlinghausen in 1838; after eight years he retired, and became superintendent, first at Schkeuditz, and afterwards at Eisleben. His writings are numerous, and of deep value for their piety and suggestiveness for homiletical purposes; the most important is *Words of the Lord Jesus*, written in 1843, in which he insists strongly on the doctrine of inspiration. He wrote also *The Words of the Apostles* and *The Words of the Angels; Altes und Neues in deutscher Bibel; Auslegung von 70 ausgewählten Psalmen*. The most important of his works are translated in *Clark's Theological Library*.

**Stigmata.** — The miraculous wounds which are said to have appeared in the hands, feet, and side of persons, resembling those of our Lord. In the primitive Church it was believed that these marks appeared on those who were specially favoured by God. The first authentic account of the *stigmata* being received was by St. Francis [*d.* 1226], of whom it is said that, after seeing a vision of the Crucifixion two years before his death, his feet and hands were marked with nails, and there was a wound in his side. These wounds were seen by many of his friars, though St. Francis strove to keep them hidden. An exhaustive discussion of this miracle may be found in Mrs. Oliphant's *Life of St. Francis of Assisi*. St. Catharine of Siena [*d.* 1380] is also said to have received the stigmata, also Ursula Aguirre, Mary Magdalen di Pazzi, and Mechtildis von Stanz. Some received not only the marks of the Crucifixion, but also of the crown of thorns; others had no visible marks, but suffered excruciating pains. The most recent case is said to be that of Estatica of Calda, about forty-five years ago. There are said to have been altogether 145 persons who have received the stigmata, of whom eighty lived before the seventeenth century.

**Stillingfleet,** Edward, Bishop of Worcester, was born at Cranbourn in Dorsetshire in 1635, died at Westminster, 1699. He was educated at the Grammar-schools of Cranbourn and Ringwood, and then passed on in 1648 to St. John's College, Cambridge, of which he became a Fellow in 1653. He was presented to the Rectory of Sutton in Bedfordshire in 1657, by Sir Roger Burgoin, in whose family he had been private tutor. In 1665 Lord Southampton gave him the living of St. Andrew's, Holborn, and he became preacher at the Rolls Chapel, Doctor of Divinity, Lecturer to the Temple, Chaplain in Ordinary to Charles II., Prebendary of Canterbury, Canon of St. Paul's [1670], and on the promotion of Sancroft to the Archbishopric of Canterbury [1678] Dean of St. Paul's. He refused to be a member of the ecclesiastical commission revived by James II., and was rewarded at the Revolution with the bishopric of Worcester.

Bishop Stillingfleet, though a great controversialist, was gentle and amiable, and of unquestionable piety. His views at first were inclined to latitudinarianism, but in his later life they became modified. His first work was *Irenicum, or the Divine Right of Particular Forms of Church Government Examined* [1659], a second edition of which appeared in 1662 with an appendix on the *Power of Excommunication in a Christian Church*. This was thought by the High Church party to savour of Presbyterianism, and contained opinions which he afterwards retracted. His next work was *Origines Sacræ; or Rational Account of the Christian Faith, as to the Truth and Divine Authority of the Scripture*, which made his reputation, and is still considered one of the best treatises on the subject. In 1665 appeared *A Rational Account of the Grounds of the Protestant Religion*, which was a refutation of the charge of schism brought against the Church of England for separating from Rome. His other works were:—*A Discourse Concerning the Idolatry Practised in the Church of Rome, and the Hazard of Salvation in its Communion* [1671]; *The Unreasonableness of Separation*, being an answer to Baxter, Owen, Howe, and other Nonconformists, who had attacked him for a sermon which he had preached against them, entitled, *The Mischief*

*of Separation ; Origines Britannicæ, or the Antiquities of the British Churches* [1685] ; *A Discourse concerning the Illegality of the Ecclesiastical Commission, in answer to the Vindication and Defence of it* [1689] ; a *Vindication of the Doctrine of the Trinity*, etc.

**Stipendiary Curate.** [PERPETUAL CURATE.]

**Stoics.**—A sect of Greek philosophers, who derived their name from the *Stoa*, or colonnade, in which their leader, Zeno, lectured at Athens, about 308 B.C. The doctrines of Zeno, it is thought, may have been derived partly from the Jewish Scriptures, but it is certain that Socrates and Plato had taught much of them before, and Stoicism came nearest in morality to Christianity, for which it prepared the way. The Stoics maintained that nature (which in reality they identified with God) impels man to do that which is good ; and that conformity to the laws of nature constitutes virtue. Every one who has a right discernment of what is good, desires to follow the will of Nature in all his desires and pursuits ; and beyond this he must have no desires, but be independent of all surrounding circumstances. All external things are indifferent, and incapable of affecting the happiness of man ; pain, which has nothing to do with the mind, is not evil ; and a wise man will be happy in the midst of torture, because virtue itself is happiness. Stoicism gained a firm hold on the mind of the Romans, chiefly through its fundamental principle that action is far superior to meditation or to enjoyment ; and it was expounded in Rome by Seneca, and by the Emperor Marcus Aurelius, and Epictetus the slave. Such was Stoicism in theory, and such were the best of its teachers ; but practically the Stoics lived pretty much as they felt inclined to live, without any very strict reference to their philosophy about virtue ; and their theory about endurance of suffering often led them to suicide as the easiest way of escaping it ; of which Zeno himself, as well as Cato, are notable examples.

**Stole** [Gr. *stolē*, "a robe"].—A scarf, said to represent the yoke of Christ, which is worn behind the neck and hanging down in front, with two ends. It is either black or coloured —when the latter, the colours of the different seasons are worn, according to the use of the Church. In the case of a deacon it is sometimes worn across the breast and tied under the right arm. It is one of the oldest Christian vestments used by the clergy.

STOLE.

**Strauss,** DAVID FRIEDRICH, the leader in our century of the extreme rationalists on the subject of the Life of Christ [*b.* at Ludwigsburg, in Würtemberg, 1808 ; *d.* there, 1874], studied theology at Blaubeuren, and afterwards at Tübingen. He went to the seminary at Maulbronn as professor's assistant in 1830, and was at first a follower of Schelling and Boehme, but at Berlin, where he next went to study, his early opinions were exchanged for the philosophy of Hegel and the theology of Schleiermacher. He became under-teacher at the seminary at Tübingen, but forfeited this post through the publication of *Das Leben Jesu, kritisch bearbeitet*, in which he maintained that the Gospel history is a collection of myths, written in the first and second centuries of the Christian era, and founded on the Old Testament prophecies concerning the Messiah. Strauss was next appointed teacher in the Lyceum at Ludwigsburg, and in 1839 was chosen by the Council of Education to fill the office of Professor of Divinity and Church History at Zürich ; but the appointment met with so much opposition from the people that he was dismissed with a small pension. He published *Zwei Friedliche Blätter, Charakteristiken und Kritiken*, and *Die Christliche Glaubenslehre, in ihrer geschichtlichen Entwickelung und im Kampf mit der modernen Wissenschaft*, between 1838 and 1841, and raised thereby a controversy in which Neander, Tholuck, and others wrote in refutation of his doctrines. In 1847 he published *Der Romantiker auf dem Throne der Cäsaren, oder Julian der Abtrünnige*, a political satire, in which he gave great offence by comparing the Roman Emperor to Friedrich Wilhelm IV of Prussia. In 1848 he was elected a member of the Würtemberg Diet for Ludwigsburg, but disappointed his constituents by taking the side of the Conservatives, and soon after resigned. Strauss's later works were *Die Halben und die Ganzen, Der Christus des Glaubens und der Jesus der Geschichte*, and *Der alte und der neue Glaube ;* in these he retracted his former reverence for Christianity, denied the possibility of personal religion or belief in any god but the universe, which is "the development from a blind force or law, without any foreseen end," and expressed the opinion that there is no life hereafter. The hopelessness of such a creed made itself evident, and even rationalists recoiled from it. The theories of Strauss find but little acceptance, and have been successfully rebutted by both English and German critics. One of the finest works in antagonism is Professor Milligan's *Treatise on the Resurrection.*

**Strigolniks.**—A sect of Judaist Christians which sprang up in Russia in the fourteenth century and spread with some rapidity. A few even of the bishops favoured them for a while. At a later period they were severely repressed, but still exist under the name of

*Seleznevtchins.* These observe circumcision and the Seventh-day Sabbath, and portions of the Mosaic Law.

**Strype,** Rev. John, Church historian, was born in London, 1643; died, 1737. He was educated at St. Paul's School, and afterwards at Jesus College, Cambridge. He removed to Catherine Hall, where he took his B.A. in 1665. In 1669 he was made M.A., and ordained to the curacy of Theydon Bois in Essex. A few months after he removed to Low Leyton, and there he stayed till within a few years of his death; he also held the lectureship of Hackney and the sinecure of Tarring, given him by Archbishop Tenison. He spent his later years at Hackney with a married granddaughter, and died at her house at the age of ninety-four. Strype published nothing till after he was fifty; it is therefore probable that he spent his life up to that time in collecting the immense amount of information and curious detail which we find in his books. He was by no means a brilliant writer—in fact, his books at times are tedious to the last degree. They consist for the most part of transcriptions of curious and valuable papers, which he brought to light for the first time; but he makes no attempt at commenting on them, and does not seem to have had the gift of knowing what was worth preserving and what not. The chief of them are: *Memorials of the most Renowned Father in God, Thomas Cranmer, sometime Archbishop of Canterbury; The Life of the Learned Sir Thomas Smith, principal Secretary of State to Edward VI. and Elizabeth, wherein are discovered many singular matters relating to the state of learning, the reformation of religion, and the transactions of the kingdom during this time.* His most important work, published in 1721, was *Ecclesiastical Memorials, relating chiefly to religion and the reformation of it, and the emergencies of the Church of England under Henry VIII., Edward VI., and Queen Mary.* He wrote the lives of all the most celebrated divines of the Reformation time, and published several sermons as well.

**Stuart,** Moses [*b.* at Wilton, Connecticut, 1780; *d.* at Andover, Massachusetts, 1852]. —He showed marvellous precocity as a child, and at nineteen, while a student at Yale College, was appointed to deliver the salutatory oration, this being the highest honour that he could receive. He became a schoolmaster for a short time; studied law, and was called to the Bar in 1802; and after applying himself to the study of theology, was ordained in 1806, and made pastor of the first Congregational Church at Newhaven. In 1810 he was appointed Professor of Sacred Literature at the Theological Seminary at Andover; and though it was said that he had mistaken his vocation, and should have devoted himself to preaching, he proved as successful in his professorship as elsewhere. He composed a Hebrew grammar for the use of the students, and introduced the study of German literature into America. He held this post for thirty-eight years, during which time he published several Greek and Hebrew grammars; commentaries on some of St. Paul's Epistles, and on the Apocalypse; *Hints on the Prophecies*, a *Critical History and Defence of the Old Testament Canon*, translations of *Elementary Principles of Interpretation*, and of *Roediger's Gesenius*, and other works.

**Sturm,** St.—Among the many disciples made by Boniface during his labours in Germany, Sturm was one of the most zealous. He was born in Bavaria in 710, and his parents took the opportunity of a visit paid by Archbishop Boniface to their part of the country to ask him to undertake the education and bringing up of their boy. Boniface placed him in a monastery at Fritzlar, and left him there until such time as he should be ready and willing for ordination, which was in 733. He then assisted his master for three years; but at the end of that time had an intense craving to found a monastery in some lonely place far away from any human habitation. Boniface hoped that by this means a desert waste might be turned into a cultivated and flourishing district, and readily gave his consent. After many unsuccessful attempts Sturm found a suitable spot on the banks of the Fulda, and at once returned to report his success to Boniface. The Archbishop received from the King a grant of this land, and the monastery was begun under the direction of Sturm. It was soon ready for the reception of members, and Sturm was appointed abbot, but before settling to his work he went to Italy to inspect the discipline and regulations of the religious houses there, in order that he might the better govern his own. From its foundation Boniface made this monastery exempt from any interference of reigning bishops, and ordered that the abbot should be considered responsible to the Pope alone. On the accession of Lullus to the archbishopric, however, he persuaded Pepin to disgrace Sturm, and deprive him, hoping thereby to get the government into his own hands. Sturm was soon restored, and lived peaceably at Fulda till his death in 779.

**Stylites.** [Simeon Stylites.]

**Suarez,** Francis.—A Spaniard and famous Jesuit [*b.* at Grenada in 1447; *d.* at Lisbon, 1517]. He entered the society at the age of seventeen, and became famous for his great knowledge of divinity. He was professor successively at the colleges of Alcala, Henares, Salamanca, and Rome. As he grew older he determined to live a quiet, retired life, in order to devote himself entirely to his literary works, of which, at his death, he left twenty-four volumes. His writings were mostly concerned with the questions of scholastic theology, and the philosophy of Aristotle.

**Sub-Deacons.**—The principal of the minor orders of the clergy in the early Church. They were ordained without imposition of hands. Their chief duties were to prepare the sacred vessels for the Eucharistic Service, and deliver them to the deacon at the proper time, and to attend at the doors of the church during the celebration of the Communion. They were also the bishop's messengers, employed by him to convey letters to foreign churches.

**Sub-Delegate.**—The assistant of a Judge-Delegate. The Sub-Delegate has the power of trying minor cases, though he cannot by law judge those of any importance; because, although he may be qualified, he is supposed not to have the experience necessary for such a responsibility.

**Sublapsarians.** [INFRALAPSARIANISM.]

**Subscription,** CLERICAL.—By Canon 36 of 1603, "No person was to be received into the ministry except he shall first subscribe to these articles following:—

"[1] That the King's majesty, under God, is the only supreme governor of the realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal; and that no foreign prince, person, prelate, state, or potentate, hath or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

"[2] That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himself will use the form in the said book prescribed in public prayer and administration of the Sacraments, and none other.

"[3] That he alloweth the book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London, in the year of our Lord God 1562, and that he acknowledgeth all and every the Articles therein contained, being in number nine-and-thirty, besides the ratification, to be agreeable to the Word of God."

Which subscription, as it seems by the same and the following Canon, must be before the bishop himself: "And, for the avoiding of all ambiguities, such person shall subscribe in the form and order of words, setting down both his Christian and surname, viz.:—

"'I, N. N., do willingly and *ex animo* subscribe to these three Articles above-mentioned, and to all things that are contained in them.'

"And if any bishop shall ordain any, except he shall first have so subscribed, he shall be suspended from giving of orders for the space of twelve months."

But by 28 and 29 Vict., c. 122, ss. 4, 9, and 31 and 32 Vict., c. 72, the only oath now required to be taken is that of allegiance, which is as follows:—

"I, ——, do swear that I will be faithful, and bear true allegiance to her Majesty Queen Victoria, her heirs and successors, according to law. So help me God."

Between the passing of 28 and 29 Vict., c. 122, and 31 and 32 Vict., c. 72, the oath to be taken was one of allegiance and supremacy contained in 21 and 22 Vict., c. 48, s. 1.

By s. 11 of 28 and 29 Vict., c. 122, no oath is to be taken in the Ordination Service. In 1866 the Convocation of Canterbury passed a new Canon in conformity with this Act, and repealing the former Canon 36. The new Canon has, however, *mutatis mutandis*, the same provisions and penalties as the old one.

By 14 Car. II., c. 4, s. 13, "Every governor or head of every college and hall in the universities, and of the colleges of Westminster, Winchester, and Eton, within one month next after his election, or collation, and admission into the same government or headship, shall openly and publicly, in the church, chapel, or other public place, of the same college or hall, and in the presence of the Fellows and scholars of the same, or the greater part of them then resident, subscribe unto the Nine-and-thirty Articles of Religion mentioned in the statute of Eliz., c. 12, and unto the Book of Common Prayer, and declare his unfeigned assent and consent unto and approbation of the said Articles and of the same book, and to the use of all the prayers, rites and ceremonies, forms and orders in the said book prescribed and contained, according to this form following:—

"'I, A. B., do declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalters or Psalms of David, pointed as they are to be sung or said in churches; and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.'

And all such governors or heads of the said colleges and halls, or any of them, as shall be in holy orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publicly read the Morning Prayer and Service in and by the book appointed to be read, in the church, chapel, or other public place of the same college or hall, upon pain to lose and be suspended of and from all the benefits and profits belonging to the same government or headship, by the space of six months, by the Visitor or Visitors of the same college or hall; and if any governor or head of any college or hall suspended for not subscribing unto the said Articles and book, or for not reading of the Morning Prayer and Service as aforesaid, shall not at or before the end of six months

next after such suspension subscribe unto the said Articles and book, and declare his consent thereunto as aforesaid, then such government or headship shall be *ipso facto* void."

This Act has been repealed as to the universities and the colleges named therein, but not as to the colleges of Westminster, Winchester, and Eton, as to which it is still in force.

It is provided by 10 Geo. IV., c. 7, commonly called the Roman Catholic Relief Act, s. 16, as follows:—

"Nothing in this Act contained shall be construed to enable any persons otherwise than as they are now by law enabled to hold, enjoy, or exercise any office or place whatever, and by whatever name the same may be called, of, in, or belonging to the colleges of Eton, Westminster, or Winchester, or any college or school within this realm."

**Substance.**—This word signifies in theological language the *essence*, that which constitutes a thing what it is. Thus the word is applied in the Athanasian and Nicene Creeds to God, and signifies *the Divine Nature*—that which distinguishes God from His creatures, and in which all His Divine attributes inhere. [Hypostasis.] In the Roman doctrine of Transubstantiation it is held that the *substance* of the Sacrament is changed, while the *accidents* of bread remain. The word has no connection whatever with *material* form or solidity, as used in ordinary language.

**Substrati.** [Genuflectentes.]

**Succession.** [Apostolical Succession.]

**Suffragan Bishops.**—This title expresses [1] the relation of all provincial bishops to their Metropolitans. Thus the Bishops of Durham, Newcastle, Carlisle, Liverpool, Manchester, Chester, Ripon, Sodor and Man, are Suffragans of York, and the other English bishops of Canterbury. [2] All bishops having foreign titles, who have from time to time been employed on occasional duties in England. Such were Danish bishops brought over by Canute, and foreign refugee bishops. [3] Those who have at different times been consecrated for the special relief of aged bishops and overgrown dioceses. Sometimes these were consecrated with, sometimes without, right of succession. Among the latter, in Saxon times, were the Bishops of St. Martin's, who are said to have been the predecessors of the Archdeacons of Canterbury. One or two of these, however, did actually succeed to the primacy. [4] Suffragan bishops appointed under the Act 26 Hen. VIII., c. 14. In that reign there were consecrated Suffragan Bishops of Dover, Bedford, Bristol, Taunton, Hull, Shaftesbury, and Westminster. In the American Church the suffragans are known as assistant bishops, and are consecrated with promise of succession.

**Suffrage.**—The original meaning of this word was that of unanimous assent. It is used in the Prayer Book to designate short petitions which are uttered by the congregation with one voice; as, for example, the versicles after the Creed in the morning and evening services, and those at the end of the Litany. The word itself is found in the Order for the Consecration of Bishops, where the rubric orders the use of the proper *Suffrage*.

**Sufis.**—A class of Mahommedans found for the most part in Persia. They fully acknowledge the authority of the Koran, but in some respects differ from the pure Moslems. The derivation of the name is disputed, some saying that it comes from an Arabic word meaning "pure," others that it is derived from the word *soof*, meaning "wool," referring to the woollen garments worn by the priests. Their chief doctrine is that man being made in the image of God, must possess to a certain degree the qualities of God, and is for that reason His representative. A Sufi therefore tries to forget the world and to live in a state of abstraction, quite ignoring the use of any outward signs or ceremonies. [Mysticism.]

**Suger,** Abbot of St. Denis [*b.* near St. Omer, about 1081; *d.* at St. Denis, 1151], was educated at St. Denis with Louis VI., whose councillor he became on Louis's accession. He was made abbot in 1122, but did not assume the charge of the monastery till 1127, when, influenced by the religious revival of the time, he changed from a courtier to an ascetic. He continued to be a politician and statesman, and after the death of Louis VI. was made regent during the minority of Louis VII., and again during the Crusade of 1149. Suger's aim was to consolidate the French monarchy as a Divinely appointed institution, and he never abandoned the scheme, though strongly opposed by feudal lords and others. Throughout his life he was the leading spirit of the French Government.

**Suicerus,** John Caspar [*b.* at Zürich in 1620, *d.* 1684].—He went through a course of study at home, and then travelled through France, where in 1640 he made the acquaintance of Admiral Capellus and several other eminent French Protestants at Montauban. On his return to Zürich he devoted himself entirely to the study of the works of the early Christian Fathers. He became famous both as a philologist and a divine. His chief work was *Thesaurus Ecclesiasticus Græco-Latinus*, and he made very full annotations on the Nicene Creed.

**Sumner,** John Bird, Archbishop of Canterbury [*b.* at Kenilworth, 1780; *d.* at Addington, 1862].—He was educated at Cambridge, became successively an assistant master at Eton, Rector of Mapledurham, and Canon of Durham. His brother, Charles Richard, had meanwhile, through the almost unlimited power of Lady Conyngham over George IV.,

been made King's Chaplain, Bishop of Llandaff, and Dean of St. Paul's in 1826, and Bishop of Winchester in 1828. The same year John Bird Sumner was made Bishop of Chester. When the controversy arose out of the *Tracts for the Times* the two brothers threw themselves strongly to the opposite side, and the Bishop of Chester was regarded as the leader of the "Evangelical" party. In 1848, on the death of Archbishop Howley, Dr. Sumner was translated from Chester to Canterbury. He was not a learned man nor a powerful thinker, but he was everywhere recognised as a man of deep personal piety, and those who knew him best loved him. Probably the greatest flaw in his public life, as in that of his brother, was nepotism. The relations of both prelates were all provided with rich Church preferments, and both bishops died wealthy. Archbishop Sumner's acquiescence in the GORHAM JUDGMENT [q.v.] drew upon him a bitter attack from the then Bishop of Exeter, Dr. Philpotts, who declared that he had betrayed the doctrines which he was sworn to defend, and that he would never again hold communion with him. Both brothers set their faces against the revival of Convocation, but when at length the obstacles were removed, and Convocation resumed its sittings after more than a century of silence, they both joined very heartily and usefully in its deliberations. Both bishops in their time were reckoned good preachers, but only occasional sermons of theirs have been published. Archbishop Sumner's best published work was *Apostolic Preaching considered in an Examination of St. Paul's Epistles* [1815], which went through many editions. His *Practical Exposition of the New Testament* [9 vols.], though marked by much piety and gentleness of spirit, is of little value to the student. His brother, the Bishop of Winchester, held the See till 1869, when he resigned it, but lived till 1873—"the last prince bishop," as he was styled, the incomes of the bishops being thenceforth much less than had been the case before the appointment of the Ecclesiastical Commission.

**Sunday.** [SABBATH.]

**Sunday Schools,** as a properly organised system, were founded in 1781 by ROBERT RAIKES [q.v.], a printer of Gloucester, who formed the plan of collecting a few children from the streets on Sundays, and with the aid of teachers instructing them in religious knowledge. The improvement in the conduct and morals of the children was so marked that in 1783 Raikes published an account of his success in the *Gloucester Journal*, of which he was the editor; it was reprinted in the London papers, and the subject attracted much attention. The example of Raikes was followed in several towns, and in 1785 a society was formed for the establishment and maintenance of Sunday-schools in all parts of the kingdom, a large sum being expended in the payment of teachers. So great was the expense, that after Raikes's death many schools were closed for lack of funds, and hence originated the system of gratuitous instruction by teachers of a higher class than those who had been employed for the first schools. In 1803 the Sunday School Union [q.v. under SOCIETIES] was formed, to secure continuous instruction by unpaid teachers, and to publish books and tracts for the benefit of the cause. The first Sunday-schools united secular with religious instruction; but in later years the establishment of an organised system of week-day schools has removed the necessity of teaching reading and writing on Sundays. The Society of Friends have, however, retained the practice in their large Sunday morning schools, with great benefit as regards influence over the working classes above the age of childhood. [FRIENDS.] Sunday-schools were introduced into Scotland, Ireland, and America in the years immediately following their establishment in England; the Scottish Society for Promoting Religious Instruction among the Poor was formed in 1796, and the Irish Sunday School Society was founded in 1809, though a system of Sunday teaching had prevailed for some years previously. In later times they have become general in connection with all Protestant Churches on the Continent, and in England the Roman Catholics have established numerous Sunday-schools. In the year 1883 it was ascertained that since the census of 1851 the children in the Sunday-schools of the Church of England had increased about 138 per cent., of the Methodists 136 per cent., of the Baptists 129 per cent. (and Congregationalists probably about the same, but no returns were made up); of the Presbyterians 313 per cent. (owing to previous neglect in Scotland), and of the Society of Friends 720 per cent. It is believed that in the schools of the United Kingdom there were in 1885 about 650,000 teachers and 6,000,000 scholars.

**Superaltar** [called also in the Roman Church *Antimensium*].—A portable altar which, having been consecrated, is put into a wooden frame. This name is wrongly applied to the re-table, a shelf put upon or behind the altar for the vases and cross.

**Supererogation,** WORKS OF.—In the Roman Church, good works done beyond those which God absolutely requires for eternal salvation. The merit of all such works is gathered up, and may be given to those who have not done enough. This doctrine is defended by Matt. xix. 21, where, it is alleged, our Lord distinguishes between works necessary to eternal life, and works which make perfect. The Greek Church rejects this doctrine, and it is not mentioned in the Council of Trent, but is held by all Romanists. [INDULGENCES.]

**Superstition.**—The error of those who, in their opinions of the causes on which the fate of man depends, believe or disbelieve without judgment or knowledge, and found upon their ideas the observance of unnecessary rites and observances. The word is derived from the Lat. *superstes*, "one who stands by," "a witness," and therefore signifies "standing beside any person or fact in stupid and helpless amazement." The well-known passage in the Authorised Version in which St. Paul addresses the Athenians as too superstitious (Acts xvii. 22) signifies literally "more fearful of the gods than others." The word was applied to those who consulted soothsayers or believed in omens, or were terrified at eclipses. Probably the Apostle used the word with the intention of showing the philosophers on Mars Hill that the religion which he preached was not one of blindness and ignorance like that of the unreasoning multitude, but was founded on reason. "Superstition" was a word applied by three heathen writers of the Apostolic times—Tacitus, Suetonius, and Pliny—to Christianity; and as Cardinal Newman shows, they meant by it a belief in an unseen Lord who takes strict account of sinful deeds [*Essay on Development*, p. 223.]

**Supplication.**—The Litany is sometimes known by the name of the General Supplication. In the days of the early Christian Church it was appointed to be used at times of great persecution and distress. These immediate dangers no longer threaten us, but it was deemed appropriate, at the time of the compilation of the Prayer Book, to retain this ancient service on account of the many dangers and evils to which we must always be exposed in this life.

**Supralapsarians** [Lat. *supra lapsum*, "before the fall"].—The name given to those Calvinists who hold that God, independently of the good or evil works of man, preordained the fall by an absolute decree. This doctrine was held by Calvin and Beza, to whom the name Supralapsarians was given at the Synod of Dort by the Arminians, or INFRALAPSARIANS [q.v.]. It was excluded from all Reformed confessions, as implying that God is the author of sin.

Dr. Gill gives us the following account of Supralapsarians:—"Of these, some are of opinion that man was considered as to be created or creatable, and others as created not fallen. The former seems best, that, of the vast number of individuals which came up in the Divine mind whom His power could create, those whom He meant to bring into being He designed to glorify Himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God: and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of His grace. The decree of the means includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire medium: for it is not supposed that God decreed to create man, that He might permit him to fall, in order to redeem, sanctify, and save him; but He decreed all this that He might glorify His grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of Predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is that, according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and make man neither to damn him nor save him, but for His own glory, which end is answered in them some way or other. Again, they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which, in order of nature, is after the decree of the end. And they add to this, that if God first decreed to create man, and to suffer him to fall, and then out of the fall chose some to grace and glory, He must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do anything, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th of Romans, where He is said to will such and such things, for no other reason but because He wills them.

"The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, 'God hath made all things for His glory.' If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean

that the attributes of God are displayed in all His works, we grant this too: but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than His own interests, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom to bestow favours.

"We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God. We easily conceive that it is for the glory of Divine justice to punish guilty men; but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

"Again; we demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our Churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery; even this principle, all lenified as it seems, is yet subject to a great number of difficulties; but in this scheme, God wills sin to produce the end He proposed in creating the world, and it was necessary that men should sin: God created them for that. If this be not to make God the author of sin, we must renounce the most distinct and clear ideas.

"Again; we require them to reconcile this system with many express declarations of Scripture, which inform us that God would have all men to be saved. How doth it agree with such pressing entreaties, such cutting reproofs, such tender expostulations, as God discovers in regard to the unconverted? [Matt. xxiii. 37].

"Lastly, we desire to know how is it possible to conceive a God who, being in the enjoyment of perfect happiness, incomprehensible and supreme, could determine to add this decree, though useless to His felicity, to create men without number for the purpose of confining them for ever in the chains of darkness, and burning them for ever in unquenchable flames?" [Gill's *Body of Divinity*, vol. i., p. 299.]

**Supremacy,** Papal. [Papal Power, Growth of.]

**Surcingle.** — A belt worn by some English clergy to fasten the cassock round the waist.

**Sureties.**—A name used for Sponsors [q.v.]. We find it in the Prayer Book, both in the Baptismal Service, "Forasmuch as this child hath promised by you, his *sureties*, to renounce the devil and all his works," etc.; and in the Catechism, "Because they promise them both by their *sureties*." They are so called because they assure to the child baptised the benefit of that spiritual instruction required by the Church, preparatory to the ratification of his baptismal vows at confirmation.

**Surplice** [derived from the Latin word *superpelliceum*, "over-garment"].—It is a white garment worn by the clergy since the twelfth century at all services of the Church; and later it has been used by any actually engaged in that service. The white garment is supposed to be the emblem of the light and purity of the Gospel. In the churches of Denmark and Sweden it is worn only for the celebration of the Communion.

**Sursum Corda** ["Lift up your hearts"]. —The exhortation of the priest to the people in the Eucharistic office, which is followed by the response, "We lift them up unto the Lord." It is the opening sentence of what is called "The Preface," a portion of the office which is found almost word for word in all the Liturgies which have come down to us.

**Susanna,** St. — St. Susanna is said to have been the niece of Pope Caius. The Emperor Diocletian wished her to marry his son, but she had made a vow of virginity, and refused to marry; so he ordered that she should be immediately executed. She is supposed to have suffered in the year 295. Her festival is August 11th. A famous church in Rome has borne her name since the fifth century, and gives a title to a cardinal-priest.

**Suspension.** — A clergyman, being judged guilty of any crime, is liable to suspension either of office or salary, according to the decision of the bishop. We find notices of the practice in the history of early Christian times, and it has lasted with various modifications to our own day.

**Sutton,** Christopher [*b.* in Hampshire in 1565, *d.* in 1629].—He was educated first at Hart Hall, Oxford, and afterwards at Lincoln College, where he graduated in 1589. After holding several livings he was made Prebendary of Westminster, and afterwards of Lincoln. His chief works were: *Disce Mori*, *Disce Vivere*, and *Godly Meditations upon the most Holy Sacrament of the Lord's Supper*.

**Swabia,** House of. [Hohenstaufen.]

**Sweden,** Church of.—The date of the conversion of the Swedes to Christianity is uncertain, but probably it was about the year 830, through the preaching of Ansgar, a monk of Westphalia. At first his labours, and those of his followers, were attended with little success; but in the reign of Olaf Skotkonung, the Anglo-Saxon Siegfried and some monks came from England and converted the people, and Sweden became a Christian State in 1026. In the reign of Eric the Saint the first monasteries were founded [1150-60]. In 1163 the Archbishopric of Upsala was established. Still Paganism lingered in Sweden; in fact, the

greater part of the country remained Pagan till the middle of the thirteenth century. The Roman Catholic religion took firm root in Sweden, but in 1524 the King, Gustavus I., was very desirous of setting on foot the Reformation teaching in his dominions, though possibly induced by a political rather than a religious motive. He sent to Germany for missionaries, and several returned with the embassy, the most energetic being Olaf Petri, who soon translated the Bible into the Swedish language. As soon as the new doctrines had gained firm hold on the affections of the people, the King set to work to despoil the Roman Church, and seize the revenues for himself. All the Roman Catholic clergy, who naturally objected to these proceedings, were ejected from their livings, and Lutherans put in their place. In the course of two years the whole country became Lutheran, taking as their groundwork of faith the Confession of Augsburg. [REFORMATION, page 878.] But it was not to be expected that the people would be willing to give up all their rites and ceremonies in an instant at the command of the King, and many Roman customs prevailed in the Lutheran service long after their disappearance in other Protestant countries. Even at the present day the clergy wear coloured vestments, and wafer bread is used at the Communion, which is commonly called *Heug Maessa* ["high mass"]. After the Peace of Westphalia the whole country seemed to sink into a state of total indifference to religion, and when an attempt was made by the Pietists of Germany to rouse the people, the movement was not only treated with contempt, but laws were actually passed [1713 and 1726] forbidding them to hold services—the clergy of Sweden, too, upholding this course adopted by the Government. There is such an intimate connection between the Church and the secular power, that Church discipline is completely overborne by civil statutes. For instance, every person who has been confirmed is obliged by law to go to the Communion once a year; every child must be baptised within eight days after its birth, without any reference to the wishes of the parents on the subject. The government differs from that of the Lutheran Church of Germany in that it is Episcopal. They have one Archbishop and eleven Bishops, but the King is always called, and looked upon, as the head of the Church. There is a bishop's court which manages everything both with regard to patronage and ritual. In some cases this court has absolute power in the appointment of benefices, in others the parishioners nominally have a voice, but the court is so arbitrary, and restricts their choice so much, that the privilege is virtually of no use. The rules concerning the ritual of the Church are also very strict. The minister may utter no extemporary prayer, and may not preach on any other text than those provided either in the Epistle or Gospel for the day, as is also the case in some parts of Germany. Religious feeling is almost dead, though of late years there has been an attempt made at a revival, and in the north especially thousands have separated themselves from the Established Church. They have set up pastors, and carry on services as well as they can in face of the bitter persecution to which they are subjected. The theological students at the two Universities of Upsala and Lund have consequently greatly decreased.

**Swedenborg.**—Emanuel Swedenborg, the founder of the body of Christians called after his name, was born at Stockholm, 1688; died in London, 1772. His father was Bishop of Skara, in West Gothland, and much esteemed by Charles XII. Emanuel was sent to the University of Upsala, where he distinguished himself in physics and mathematics. For some years he held the office of Assessor of the Metallic College, which he retained under Charles's successor, Ulrica Eleonora, who, in recognition of his great talents, gave him a patent of nobility in 1719. He still spent much time at his favourite studies, and in 1733 completed his *Opera Philosophica et Mineralia*, 3 vols. The first volume treats of the elementary world, and the two latter of the mineral kingdom. His next work was *Philosophy of the Infinite*. In 1745 he gave up secular pursuits and his official duties, believing himself called in a miraculous manner to a holy office, which he thus himself describes:—"I have been called to a holy office by the Lord Himself, who most graciously manifested Himself before me, His servant, in the year 1745, and then opened my sight into the spiritual world, and gave me to speak with spirits and angels, as I do even to this day. From that time I began to publish the many arcana which I have either seen, or which have been revealed to me, concerning heaven and hell, concerning the state of man after death, concerning true Divine worship, and concerning the spiritual sense of the Word, besides other things of the highest importance, conducive to salvation and wisdom." He says he was permitted several times to enter heaven, and describes the abodes of bliss as "arranged in streets and squares like earthly cities, but with fields and gardens interposed." Of the angels he writes:—"From all my experience, which has now continued for several years, I can say and affirm that angels, as to their form, are altogether men;" and elsewhere he affirms that they marry as mankind do. He also gives an account of a *Council of Angels*:—"There was shown to me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk

damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow when the firmament is clear and serene after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was *a Council convened by the Lord*, and I heard a voice from heaven saying, '*Deliberate;*' but they said, '*On what?*' It was said, 'Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*.' But when they began to think on these subjects they were without illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberations."

Of Swedenborg's capacity, knowledge, and perfect honesty, there can be no doubt: but his diary of the year 1744, which was discovered so late as the year 1858 by Herr Klemming, royal librarian at Stockholm, leaves no doubt in the minds of ordinary readers that in that year he suffered a deplorable mental derangement, from which he never recovered. This may account for his strange moral judgments; for Swedenborg classes David and St. Paul amongst the lost, while Louis XIV. and George II. are amongst the distinguished angels! It is also noteworthy, that while he narrates visits of angels from all the known planets, there are none from Uranus and Neptune, then undiscovered.

Swedenborg explained his peculiar views in a work of eight vols. 4to., *Arcana Cœlestia*, in which he presses his doctrine of CORRESPONDENCES, a science which he says had been lost since the time of Job till now restored to him by a special revelation from the Lord. He says that there are certain links of harmony and correspondence existing between the natural and spiritual worlds, so that matter and spirit are connected by an eternal law, and wherever an analogy exists, it must be a predetermined "correspondence." By this test he tries the authenticity of Scripture, and rejects as uncanonical all those books in which he fails to discern a spiritual sense. In the Old Testament he only accepts twenty-nine books, and rejects the whole of the New Testament but the four Gospels and the Apocalypse. When once the spiritual sense of a word is ascertained by the spiritual key, its application is uniform wherever it may occur. Thus *water* is said to be the representative of *truth; blood* of *Divine truth*, etc. The writings of Swedenborg are held by his followers to contain the true exposition of Scripture as revealed to him by a special illumination from the Lord.

Amongst his chief doctrines are that the Last Judgment has already taken place (in 1757), that the "New Jerusalem" has come in the form of the "New Church," and that the power and glory of Christ as shown in this New Church is spiritually His second coming. Of the Trinity he held and expressed views resembling those of Sabellius. He rejects the doctrine of justification by faith alone, and says, "To fear God and to work righteousness is to have charity; and whoever has charity, whatever his religious sentiments may be, will be saved." The resurrection is to be that of a spiritual body only, which will pass at first into a state of purgatory, where the good will be fitted for heaven, and the bad, having rejected all truth, will be utterly lost. His system is remarkable further for the prominence and permanence which it assigns to the relation of the sexes.

The last twenty-seven years of Swedenborg's life were spent in writing and publishing his books, which were mostly printed in Amsterdam. He does not seem to have anticipated the immediate formation of a separate Church, and therefore did not dissever himself from the Lutherans. He died in Great Bath Street, Coldbath Fields, on March 29th, 1772, and was buried in the Swedish Church in Ratcliffe Highway.

For the history of the sect of Swedenborgians after their founder's death see NEW JERUSALEM CHURCH.

**Swithun,** ST., Bishop and patron saint of Winchester.—Very little is known of the early days of this saint, but that he was educated and brought up in the city of Winchester, of which See he afterwards became bishop. He was the chief adviser of King Egbert (the first King of all England), who so respected him for his learning and piety that he entrusted him with the education of his eldest son, Ethelwulf. On the death of Helmstan, Bishop of Winchester, in 852, Ethelwulf appointed Swithun, who was now prior of his monastery, to be his successor, and he was consecrated by Ceolnoth, Archbishop of Canterbury. He worked day and night for the good of his diocese, affecting great simplicity of life, even journeying about from place to place on foot. In 854, at a council held at Winchester, Swithun persuaded the King, in consequence of the increasing number of the clergy, the formation of new parishes and the building of new churches, to grant the tithes, or tenth part of his land throughout the country, to the Church, free from all taxation, and Ethelwulf took this charter himself to Rome for the approval and confirmation of the Pope.

Swithin died July 2nd, 862, and was buried in the churchyard of the cathedral, according to his wish, "where the rain of heaven might fall on him." It is said that in 971 the monks of Winchester, thinking it more honour to their master that he should be buried within the walls of the building, resolved to move his body, but that when they began, July 15th (St. Swithun's Day), the rain came down in such torrents that they were obliged to wait, and that it continued raining for forty days. Hence the common saying amongst us that if rain falls on St. Swithun's Day we may expect it to continue for forty days. In 1093, when the cathedral restoration was finished by Bishop Walkelin, the relics of St. Swithun were translated with great pomp from their former resting-place to the new church.

**Syllabus,** The Papal.—A list of heresies condemned by Pope Pius IX. in 1864, the number of which amounts to eighty, probably in imitation of the eighty heresies mentioned by Epiphanius as existing in the first three centuries. Its name in full is *A Syllabus containing the Principal Errors of our Times, which are noted in the Consistorial Allocutions, in the Encyclicals, and in other Apostolical Letters of our most Holy Lord, Pope Pius IX.* Many of the errors condemned are those rejected also by the Church of England and all orthodox Protestants, while other points attacked are some of the chief tenets of Anglican divinity. The syllabus is divided into ten sections, and attacks Rationalism, Pantheism, Latitudinarianism, Socialism, errors concerning the Church, society, natural and Christian ethics, marriage, the power of the Pope, and modern Liberalism. At the same time all the doctrines of Romanism are upheld, the infallibility of the Pope and of the Roman Church, and a protest is made against progress, and against any departure from established customs. The Syllabus, like all other documents put forth by the Pope, claims to be infallible, and as such has been firmly opposed by all members of Protestant communions.

**Sylvester,** Pope. [Popes.]

**Symbol** [Gr. *symbolon*, "that which is thrown together with"].—This word is used to denote a sign or emblem. Thus in the Christian Church, Baptism and the Lord's Supper are symbols, or visible signs of an invisible salvation. In a stricter sense of the word, the sign of the cross is a symbol. There are also symbolic attributes, by which artists distinguish the various evangelists, etc. The name "symbol" was also formerly given in the Church to creeds and confessions of faith, and particularly to the Apostles' Creed, probably because it was used in times of persecution as a watchword or mark by which Christians were distinguished from all others.

**Symphorosa,** St.—Her husband, Getulius, having suffered under Hadrian's persecution, she determined to live in retirement, and devote herself to the education of her seven sons. But before long she was disturbed. The Emperor had built a magnificent palace on the banks of the Tiber, and resolved to dedicate it solemnly to the gods, so he demanded by an oracle what was the will of the gods, and the answer was that nothing could please them so long as Symphorosa and her sons were allowed to remain Christians. He ordered that they should be brought before him, and commanded them to offer sacrifice. On their refusal, his order was that the mother should be severely beaten in the Temple of Hercules, and then hung up by her hair till she died; but as these torments failed to shake her constancy, a stone was tied to her neck, and she was drowned in the Tiber. Seven posts were then erected in the same temple, to which her sons were tied, and on which their limbs were stretched and dislocated, and they were despatched in various manners. The date of their martyrdom is uncertain, but it was about the year 120.

**Synagogue** [derived from the Greek word *synagō*, "to assemble"] is the name of an ordinary Jewish place of worship. Synagogues do not seem to have existed before the Captivity; till then the Tabernacle and Temple had been the only sacred buildings recognised by the Jews. This may be accounted for in various ways, but notably because in those days copies of the Law were very scarce, and it is a common saying that where there is no Law there cannot possibly be a synagogue. But after the return of the Jews these places of worship increased rapidly—in fact, in the time of the Maccabees there were as many as 480 in Jerusalem. The services held in them then, as now, consisted almost entirely of the reading of the Law, read first in Hebrew and then translated to the people by an interpreter standing near, interspersed with forms of prayers, also in Hebrew. Services are generally held on Monday evening, Friday evening, and Saturday; in some places on Thursday as well. The interior arrangements of the Synagogue are very simple. The walls are whitewashed and covered with texts of Scripture. The desk stands in the middle, and is enclosed by a rail in a space large enough to hold three or four persons, and beyond it stands the ark of the covenant, which contains the copies of the Law. All the congregation sit so as to face the ark. The Law may be read and expounded by any one, females alone excepted.

**Synaxarion.**—The name of an ecclesiastical book of the Greeks, which contains a brief collection of the lives of the saints, and a short explanation of each festival and holy day. It is printed both in the language of

the learned, and also in the so-called vulgar Greek for the use of the common people.

**Syncellus.**—In the course of the history of the Church, this term has had several significations. At first it was the name given to any monk who shared a cell with another. Later on it became the custom for the bishop of a province, or the abbot of a monastery, to have one of the lower orders in constant attendance on him day and night, and this attendant was generally called the Syncellus. It is not easy to trace how the term got its next application—that of designating an ecclesiastical dignitary. Most probably at first the Syncelli were merely what we should call chaplains; but when it became the custom for them to succeed their masters, they kept their former names, and thus the highest dignitaries, especially of the Greek Church, were generally called Syncelli. At one time there were a great many attached to the Church of St. Sophia at Constantinople, but these were afterwards reduced to two. The rank of these, however, was one of the highest in the Church, for they stood immediately below the Patriarch, taking precedence of the Metropolitan Archbishops.

**Syncretism.**—The attempt to reconcile discordant views, particularly those relating to religion. It is supposed to take its name from the island of Crete, the inhabitants of which, says Plutarch, endeavoured to protect themselves from attacks from without by compacts between themselves—though these compacts were never respected in times of peace. At the time of the Reformation the Protestant parties of all countries were called upon to unite in opposing the Roman See, and so the name became applied to those who strove to sink all minor differences in this cause. In the sixteenth century, when the study of ancient literature was revived in Italy, the philosophy of Plato was more favoured by some than that of Aristotle; but other scholars, such as Francis Pico and Bessarion, although they admired Plato, were unwilling to give up entirely the study of Aristotle. These received the name of Syncretists—probably in this case derived from a Greek word meaning "to mix." The word again came into general use, particularly in Germany, at the beginning of the seventeenth century, when George Calixtus, professor of theology at Helmstadt, advocated the union of all religious parties; but as the two great parties in that country, the Lutherans and the Reformed, have been separated since the time of Luther, and union between the two is regarded with horror by the deepest thinkers on both sides, it may be understood that Calixtus's scheme, which united not only these two, but *all* religious parties, was treated with contempt. From that time the name Syncretist has been one of odium.

**Synergists** [Gr. *synergesis*, "co-operation"].—A name given to some German divines of the sixteenth century, who held that the co-operation of man was needed in the work of renovation in addition to the grace of God. This was first stated by Melanchthon in opposition to Luther, who in his *De Servo Arbitrio* [1524] strongly maintained justification by faith alone. But before his death his views became modified, and he had partially adopted the doctrine of free-will and of good works. These views were explained by Pfeffinger, Professor of Leipzig, who, with his followers, received the name of Synergists from Amsdorff and others, who opposed them. In 1560 the "Synergistic controversy" was at its height, the leaders being Victorin Strigel, a pupil of Melanchthon, and Matthias Flacius Illyricus, both of whom were professors at Jena. The discussion took place at Weimar. The Duke of Saxony favoured Strigel, but the latter refused to sign a paper drawn up by Flacius's party, and fled to Leipzig, refusing to return to Jena in spite of all overtures of friendship. Three disciples of Melanchthon were called to Jena, but on the accession of a new duke in 1567 these were turned out, and Flacians took their place. Gradually the Synergists became absorbed in the Majorists. [Major, George.]

**Synesius,** Bishop of Ptolemais, or Cyrene, born about 375, formerly a disciple of the celebrated Hypatia of Alexandria, and a believer in the Platonic philosophy. He became a convert to Christianity and was baptised. In 398 he was sent to Constantinople, and was ordained priest, and in 410 chosen Bishop of Ptolemais, and consecrated by Theophilus of Alexandria. He was very unwilling to accept the post, urging that he held some views which were not orthodox, and that he was married and did not wish to be separated from his wife; but his arguments were overruled, and his wife was allowed to live with him. The date of his death is not known, but it was probably about 414. His works were edited by Dionysius Petavius, at Paris, and contain 155 epistles, a treatise *De Regno*, etc.

**Synod.**—A synod is generally understood as being the same as a Council [q.v.], but Brande gives the following distinction, that a Council is a general assembly of the episcopal, provincial, or national order, while a synod is a convention of the inferior clergy of a diocese under its bishop or archdeacon.

**Synodals.**—This word is used in two senses:—[1] For the constitutions made in diocesan synods, which were formerly read in the churches on Sundays; [2] for a small payment reserved by the Bishop when he settled the revenues of a church upon the incumbent. This word must be derived from synod, and it is supposed that the custom of synodals originated in a duty paid by the clergy when attending synods.

**Syrian Catholics.**—The name given to converts to the Roman Church from the sect of the Syrian Jacobites, the followers of Jacob, a Eutychian. The conversions began about two centuries and a half ago, when Jesuits went to Aleppo, and persuaded the Jacobite clergy to seek reunion with Rome. They secured for themselves the right to retain certain ancient characteristic observances of their own, which the Roman Church is generally ready to grant so long as submission to the Pope is unreservedly given. Their ecclesiastical chief, who was present at the Vatican Council, is the Patriarch of Antioch, who also administers the affairs of the See of Jerusalem. Under him are eleven dioceses. In 1840 the number of Catholics belonging to the Syrian rite was reckoned at 30,000, and it is said to have recently considerably increased.

**Syrian Christians.** [MENDÆANS.]

## T

**Tabernacle.**—Another name for BALDACHINO [q.v.].

**Taborites.** [BOHEMIA.]

**Tai-ping.**—A recent sect among the Chinese, founded by Hung-sew-tseuen, a man of humble birth, who had unsuccessfully sought Government employment. Some Christian tracts which came into his hands caused him to renounce idolatry, and then he pretended to have visions from a man whom he chose to identify with Christ, who commanded him to root out the Tartars and establish a new kingdom of *Tai-ping*, or Universal Peace. In 1840 he gathered together a number of followers and proceeded to uproot idolatry. He took on himself the name of Heavenly Prince, and declared himself to be equal with Christ in power on the earth. His followers he called "God-worshippers," and he made five of them princes with himself. In 1850 they fought against the Government, and succeeded in taking Nankin, and made further conquests, but they were repulsed at Shanghai, in 1860, by the English and French, and though they afterwards rebelled many times, they were finally suppressed by General Gordon. Their religion was a mixture of Chinese and Christian; polygamy was allowed, and while they adopted baptism, they rejected the Lord's Supper.

**Tait,** ARCHIBALD CAMPBELL, D.D., Archbishop of Canterbury [*b.* 1811, *d.* 1882], was the first Scotchman who ever attained that position. He was born in Clackmannanshire, educated at Edinburgh, Glasgow, and Oxford, became tutor of his college (Balliol), and did much to raise that college to the high place in the University which it has ever since occupied. He made a great mark when, in 1841, he drew up a remonstrance, in which three other tutors joined him, against the *Tracts for the Times*, which led to the series being stopped. In 1842 he became head-master of Rugby School, and in 1849 Dean of Carlisle. During his tenure of the last-named office he was the most active member of the Oxford University Commission, appointed by the Government of Lord J. Russell. In 1856 he was made Bishop of London, when he threw himself with his usual energy and organising power into the work of his diocese, and established the Bishop of London's Fund for the evangelisation of the vast masses of population which had hitherto been untouched by religious influence. He preached indefatigably, and in 1866, on an outbreak of cholera, visited the infected districts with his wife, carried away the orphaned children, and established them in an orphanage. In 1868 he was made Archbishop of Canterbury, and by common consent was the most powerful holder of the Primatial See for many generations. It is also agreed that he did work of incalculable value, and which probably no other man could have done, in preserving peace in the Church amidst controversies and movements of unusual heat and fervour. The act of his Primacy which called forth the most criticism was the *Public Worship Regulation Act*, the opposition to which, and the difficulties which it caused, led him to move for a Royal Commission to consider the working of the Ecclesiastical Courts. Unhappily his death occurred before the Commission could make its report. He was greatly beloved by all who personally knew him, those who disagreed with his opinions included. He was the author of many reviews and sermons, and of six Charges, as well as of a volume, *Dangers and Safeguards of Modern Theology*. His great logical power made him an acute and powerful controversialist, especially against scepticism and unbelief. For theology, in the strict sense of the word, his training was not suited; "he was made for governing rather than teaching," said his most intimate companion. His views may be termed Broad Evangelical; in politics he was a Whig, becoming more Conservative as he grew older. His only son died in 1878; he left three daughters.

**Talmud** [from the Hebrew, *lamad*, "he has learned;" "doctrine"].—It signifies among the modern Jews an enormous collection of traditions, illustrative of their laws and usages, forming twelve folio volumes. There are two works which bear this name—the Talmud of Jerusalem and the Talmud of Babylon. Each of these consists of two parts—the Mishna, which is the text, and the Gemara, or commentary. The Mishna, or Second Law, is a collection of Rabbinical rules and precepts, made in the second century of

the Christian era. The whole civil constitution and mode of thinking, as well as language of the Jews, had gradually undergone a complete revolution, and were entirely different in the time of our Saviour from what they had been originally. The Mosaic books contained rules no longer adapted to the situation of the nation; and its new political relations, connected with the change that had taken place in the religious views of the people, led to many difficult questions, for which no satisfactory solution could be found in their law. The Rabbis undertook to supply this defect, partly by commentaries on the Mosaic precepts, and partly by the composition of new rules, which were looked upon as almost equally binding with the former. These comments were called the oral traditions, in contradistinction to the old law or written code. This was the work of the Rabbi Jehuda (or Juda) Hakkadosh, surnamed the "holy," who was the ornament of the school of Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding Rabbis made were collected by the Rabbi Jochanan ben Eliezer about 230 A.D., under the name Gemara, the Chaldaic word for *completion*.

The Mishna is divided into six parts:—[1] Seeds or fruits; [2] Feasts; [3] Women; [4] Damages; [5] Sacrifices and holy things; [6] Purifications. These are divided into sixty-three treatises, and these again into chapters. It contains traditions said to have been delivered to Moses during the time of his abode in the mount, which he afterwards communicated to Aaron, Eleazar, and his servant Joshua; by these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great Sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Dr. Prideaux, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the Great Synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho, and from him they came down in regular succession to that Simeon who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all to Rabbi Judah, who committed them to writing in the Mishna. This Mishna and Gemara together formed the Jerusalem Talmud, relating chiefly to the Jews of Palestine; but after most of the Jews had removed to Babylon, and the synagogues of Palestine had well-nigh disappeared, the Babylonian Rabbis, Ase and Abina, gradually composed new commentaries on the Mishna, which were completed about 500 A.D., and thus formed the Babylonian Talmud. This Talmud is the one most valued by the Jews; an abridgment of it was made in the twelfth century by Maimonides, in which he rejects some of the greater absurdities with which the Gemara abounds. The latter is written in a somewhat coarse style, but the Mishna is much purer. The language of the Talmud is Aramaic or Chaldee, and is without vowel-points, and abounds in abbreviations. The Mishna was first printed at Naples, 1492; the Talmud of Jerusalem at Venice about 1523; the Babylonian Talmud, which is four times as large, at Venice about 1520. It has been translated into Latin, and is also published in most of the European languages.

**Tanquelin** or **Tanchelm.**—A native of the Netherlands who, in 1115, excited great commotion in Antwerp and drew after him a numerous sect. He is said to have proclaimed that he was God, and, though a layman, celebrated the Mass and held a public celebration in honour of his espousals with the Virgin Mary. He had imbibed the opinions and spirit of the Mystics; he treated with contempt the external worship of God, the Sacrament of the Lord's Supper and the rite of baptism, and held clandestine assemblies to propagate more effectually his visionary notions. But besides this, he inveighed against the clergy, and declaimed against their vices with vehemence and intrepidity, and it is quite possible that the blasphemies attributed to him were false charges by a vindictive priesthood. He stayed some time in Utrecht, and then went to Antwerp, where he was slain by a priest in 1124 or 1125. His followers maintained his doctrines for some time after his death, but were brought back to the Church by St. Norbert. Mosheim seems to consider him rather as a mystic, and it is very possible that the other charges against him may have been grossly exaggerated by the Roman clergy, as in other cases.

**Taoism** or **Taouism.**—One of the three religions of China. Its founder, Laotse, lived, according to tradition, six hundred years before Christ. *Tao* is a word meaning "way," and so far as the mystical teaching can now be understood, it would seem that Tao represented the course which Laotse thought a man should pursue in order to overcome evil. The whole teaching was vague and unsatisfactory; but its followers made an advance on those that had preceded them, by believing firmly that ultimately good would gain the victory over evil. The head of the body was a sort of patriarch, who had the power of transmitting his dignity and office to a member of his own family, and the descendants of the first are said to have held the office for centuries. They attributed to their Tao, whom they regarded as the first being of the universe, various qualities, such as eternity and invisibility; but they do not seem to have regarded him as being in any way able to assist or comfort his followers. All they had to do was to contemplate him and his virtues—and to strive to keep in the *Way*. When Buddhism [q.v.] appeared, which offered something more tangible, both Taoism and Foism [q.v.] to a

great extent disappeared, though some traces of the teaching of both are still to be found in Chinese theological books.

**Tarasius,** Patriarch of Constantinople [*b.* about the middle of the eighth century; *d.* 806].—He was of patrician birth, and was made Secretary of State during the reign of Constantine and Irene; the Empress favoured him because he practised image-worship, and upon the resignation of the Patriarch Paul in 784 she appointed Tarasius his successor. He was a layman, but a general council was called which agreed to recognise him as Patriarch, and to settle at the same time the disputes which had led to the resignation of his predecessor. A synodal letter was sent to Pope Adrian to urge him to accept Tarasius, and his consent being gained, a council was held, first at Constantinople in 785, and afterwards at Nicæa in 787, by which it was decreed that image-worship should be restored in the Greek Church.

**Targum.**—A name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* because they are rather comments than literal translations. During the Babylonish exile, Chaldee became more familiar to the Jews than Hebrew, so that when the Hebrew text was read in the synagogue, it was often followed by an exposition in Chaldee. It is probable that this was the case even in the time of Ezra, since, in reading the Law to the people in the Temple, he explained it to make it understood by the people [Neh. viii. 7–9]. Though the custom of making these explanations was a very ancient one with the Jews, they had no written Targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Onkelos is said to have been the friend of the elder Gamaliel; his Targum is the most esteemed of all, and copies are to be found in which it is inserted verse for verse with the Hebrew; it is short and simple, and in style approaches nearly to the purity of the Chaldee as it is found in Ezra and in Daniel. It is a paraphrase of the Pentateuch only. There are two other Targums on the Pentateuch, one by Jonathan ben Uzziel, and the Targum Jerushalmi; but they are both recensions of that by Onkelos. Another Jonathan wrote a Targum on the greater and lesser prophets, and he is much more diffuse than Onkelos, running often into an allegorical style. The Targum of the Rabbi Joseph the Blind is upon the HAGIOGRAPHA [q.v.]. He has written on the Psalms, Job, the Prophets, the Canticles, Ecclesiastes, Ruth, and Esther; his style is a corrupt Chaldee, with a mixture of words from foreign languages, and therefore his Targum is the least esteemed. The Targum Jerushalmi seems to be merely a fragment of some ancient paraphase now lost; even the Pentateuch is not complete. The only Targum on Daniel is a Persian version supposed to belong to the twelfth century. These Targums were first printed at the close of the fifteenth century. They were published in Buxtorf's *Hebrew Bible* at Basle in 1610.

**Tate,** NAHUM [*b.* in Dublin, 1652; *d.* in London, 1715], a poet and dramatist. He became Poet-Laureate in 1690. He was improvident and intemperate, and took sanctuary as a debtor in the precincts of the Mint, at Southwark, where he died. We mention him here as the joint composer, with Dr. Nicholas Brady, of the *Metrical Version of the Psalms*, which till recently was bound up with the Common Prayer Book in place of the older version by Sternhold and Hopkins. The first twenty Psalms were published in 1695, and followed by a *New Version of the Psalms of David, Fitted to the Tunes used in the Churches*, by N. Tate and N. Brady [London, 1698].

**Tatian.**—A heresiarch of the second century, a Syrian and disciple of Justin Martyr. He was at first looked on as a man of eminent piety and great learning, which he used in the service of Christianity. But after the death of Justin he left Rome and returned to the East, where he opened a school in Mesopotamia; here he fell into the errors of the MARCIONITES and VALENTINIANS. He afterwards became the leader of the ENCRATITES. He wrote an apology for Christianity, entitled an *Address to the Greeks*, which is usually printed with Justin's works; and besides this he composed a harmony of the four Gospels, called DIATESSARON [q.v.], from which he omitted the proofs of Christ's humanity.

**Tauler,** JOHN [*b.* 1290, *d.* 1361], a famous German mystical divine, was born and died at Strasburg. He entered the Dominican Order about 1308, and distinguished himself in the study of scholastic philosophy, and especially of mystical divinity; he was called the "Illuminated Divine." He studied for a time in Paris, and on his return to Strasburg took to preaching. He was possessed of great eloquence, and was esteemed one of the best preachers of his age; his sermons were written in Latin, but delivered in German. He harangued against the vices of the time with plainness and zeal, and thus incurred the displeasure of the monks. He did not spare the Pope, and though he had done good work amongst the sufferers whilst the Black Death was raging, his bishop forbade his preaching, and he had to remove to Cologne. Little more is known of his life; he returned to his native city to die. He was a man of great integrity and purity of life. The most celebrated of his devotional works is *Nachfolge des armen Lebens Christi.* His sermons have been translated into modern German, and some editions of them were printed in 1498 and 1580. His early sermons are more metaphysical, the later ones simple

and popular. Arndt wrote his life in 1689, and an account of his life and times was published in 1857 by Susannah Winkworth, with an interesting preface by Charles Kingsley.

**Taylor,** Isaac [*b.* at Lavenham, Suffolk, 1787; *d.* at Stamford Rivers, Essex, 1865].—An eminent lay religious essayist and controversialist, the son of an Independent minister of the same name, brother of Charles Taylor, who edited Calmet's *Dictionary of the Bible*, and of Jane Taylor, the authoress of *Hymns for Infant Minds* and *Contributions of Q.Q.*

For a time Isaac Taylor followed his father's profession of engraver and artist, and he invented a machine for engraving illustrations and for printing patterns on calico from rollers. But he soon adopted a literary career, his first publication being a translation of Herodotus. Among his works are *Natural History of Enthusiasm*, *Natural History of Fanaticism*, and *Spiritual Despotism*, three popular and original works; *History of the Transmission of Ancient Books to Modern Times; The Process of Historical Proof; The Physical Theory of Another Life; The Restoration of Belief*, etc. When the Tractarian Movement began at Oxford, he wrote a book to warn the unlearned against trusting too much to the practices and authority of the early Church; this he called *Ancient Christianity and the Doctrines of the Oxford Tracts for the Times;* it shows considerable learning and power of argument. In his later years he joined the Church of England, and at this period wrote a reply to Colenso, called *Considerations on the Pentateuch;* also *Wesley and Methodism*, *Loyola and Jesuitism*, many essays, reviews, etc., etc.

**Taylor,** Jeremy.—One of the greatest prelates in the Anglican Church, and perhaps its greatest preacher [*b.* at Cambridge, 1613; *d.* 1667]. He was the son of a barber. His education was commenced at Perse's Grammar School at Cambridge; in his fourteenth year he entered Caius College as a sizar, and when little more than twenty years of age took his M.A., and was admitted to holy orders. He attracted the notice of Laud, Archbishop of Canterbury, before whom he preached at Lambeth, and by whose influence he obtained a Fellowship at All Souls', Oxford, in 1636. About the same time he was made Chaplain in Ordinary to the King, and in 1638 Juxon, Bishop of London, presented him to the rectory of Uppingham. Soon after he formed, together with Laud, the acquaintance of Francis à Sancta Clara, a learned Franciscan friar, and this exposed him to the accusation of being at heart attached to the Roman Church, a charge to which his love of splendid ceremonial and ascetic turn of mind lent plausibility; he, however, at a later period solemnly denied the truth of the assertion. Taylor's first notable publication, *Episcopacy Asserted*, gained for him a D.D. in 1642; during the next three years he accompanied the Royal army in the Civil Wars, but his living being sequestrated by the Parliament after the defeat of the Royalists, he retired to Newton in Carmarthenshire, where, with Wyatt of St. John's College (afterwards Prebendary of Lincoln) and Nicholson (afterwards Bishop of Gloucester), he opened a school. The Earl of Carbery, who lived in the same county, appointed Taylor his domestic chaplain. During the next thirteen years his greatest works appeared; in 1647 he published his *Discourse of the Liberty of Prophesying, with its just Limits and Temper; showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions;* in 1650 the *Life of Christ* and *The Rule and Exercises of Holy Living;* in 1651 *The Rule and Exercises of Holy Dying*, some sermons, and the *Discourse of the Divine Institution, Necessity and Sacredness of the Office Ministerial;* in 1652 a *Discourse on Baptism, its Institution and Efficacy upon all Believers;* in 1653 some additional sermons; in 1654 *The Real Presence and Spiritual of Christ in the Blessed Sacrament;* in 1655 the *Guide of Infant Devotion, or the Golden Grove*, and the *Unum Necessarium, or the Doctrine and Practice of Repentance;* in 1657 a *Collection of Polemical and Moral Discourses*, etc.; and in 1660 his famous *Ductor Dubitantium, or the Rule of Conscience in all her General Measures.* He went to London for the purpose of publishing this last, and there signed the declaration of the Royalists on April 24th, and was thus brought under the favourable notice of Charles II., who at the close of the year made him Bishop of Down and Connor. He was consecrated in January, 1661, and a month later made a member of the Irish Privy Council; the following month the small See of Dromore was also entrusted to him, and before the end of the year he was elected Vice-Chancellor of the University of Dublin. Taylor was not happy in his preferments, which were attended by great and peculiar difficulties, owing to the revolution through which religion had passed. The Protestant or Episcopal religion was very unpopular in Ireland: the services were in English, which the native population could not understand, and though the bishop laboured zealously he met with little success. He was attacked by fever at Lisburn, and died on Aug. 13th, 1667, at the age of fifty-five. Jeremy Taylor has sometimes been called the modern Chrysostom, on account of his golden eloquence. The character of his mind fitted him to write with the greatest success on devotional subjects, and of this power Bishop Heber thus speaks:—"Whether he describes the duties, or dangers, or hopes of man, or the mercy, power, and justice of the Most High; whether he exhorts or instructs his brethren, or offers up his supplications in their behalf to the common Father of all, his conceptions and his expressions belong to the loftiest and most sacred

description of poetry, of which they only want what they cannot be said to need—the name and the metrical arrangement."

**Taylor,** Rowland.—One of the martyrs of the Reformation in Queen Mary's reign. He was Chaplain to Archbishop Cranmer, who made him Vicar of Hadleigh in Suffolk; in the reign of Edward VI. he introduced the use of the new Prayer Book and abolished the Mass. He was commanded by Gardiner, Bishop of Winchester, to restore the performance of Mass, and on his refusal was in 1553 summoned to appear in London before him. He was kept in the King's Bench prison for nearly two years, and then called to answer certain other charges that were brought against him, particularly that of having married. He defended the right of priests to marry so well, and brought so many convincing passages from the Bible to support his argument, that the judge was unable to give sentence of divorce, but deprived him of his living, and a few weeks later he was sentenced to death. He was taken back to Suffolk, and burnt at the stake at Aldham Common, near Hadleigh, Feb. 8th, 1555. He is said to have been an ancestor of Jeremy Taylor.

**"Teaching of the Twelve Apostles;"** or, "The Teaching of the Lord by the Twelve Apostles to the Gentiles,"—for the work has a double title—is the name of part of a Greek MS., containing also other Christian writings, discovered in the year 1877 by Philotheus Bryennius, Metropolitan of Nicomedia, in the Library of the Most Holy Sepulchre, belonging to the Patriarchate of Jerusalem. This volume is dated 1056. Bryennius edited and published the *Teaching of the Twelve Apostles* in 1883.

It has been supposed, with much probability, that the writer or compiler of this work—who is quite unknown—lived in Egypt, and from internal evidence a date must be assigned to the original, of which this MS. is a copy, not later than the first quarter of the second century [80–110 A.D.]. It may thus possibly be the oldest Christian writing after the books of the New Testament—perhaps even earlier than some of them. The subject-matter of this short treatise is the simplest of practical teaching, such as may well have been current in similar forms; and being taught orally and then committed to memory by those who had to teach others, was written down by some teacher in the form which we have in the *Teaching*. The work contains moral precepts, some rules as to Prayer, Fasting, Baptism, and the Eucharist, and the teachers of the Church, and ends with a solemn reference to the coming of the Lord and the Resurrection.

There is no sign of any Canon of the New Testament; only the "Gospel" or the "Commandment of the Lord" is referred to, most often according to St. Matthew, sometimes St. Luke, seldom quite word for word; sometimes there is a text agreeing with neither. There are no clear references to the writings of St. Paul, nor any signs of the influence of some special points of his teaching. The mention of the Twelve Apostles in the second title points to a time when, as in the body of the writing, the title Apostle was not confined to those subsequently called "The Twelve."

One of the precepts for Sunday will give an idea of the style of the *Teaching*:—"And on the Day of the Lord come together and break bread, and give thanks after confessing your transgressions, that your sacrifice may be pure."

**Te Deum Laudamus.**—This hymn of the Church has always been sung at least once a week throughout the Western Church, and has always held a prominent place at coronations, enthronements, and public thanksgivings. Its authorship is unknown. It is called in the old Roman Catholic Breviaries *Hymnus SS. Ambrosii et Augustini*, and the tradition is that it was composed by these Fathers on the conversion of the latter. But there is no trustworthy evidence to support this tradition, and it now finds little acceptance. Another tradition is that St. Hilary of Poictiers is the author of the hymn. The oldest notice of the hymn in existence is in the "rules of Cæsarius of Arles," who was consecrated bishop in 502, and is said to have drawn up these rules before his elevation. In these the hymn is named with other hymns which are to be sung at the morning service, and its mention there along with the Psalms of David implies that it had a recognised position, and was well known. We therefore have proof that it cannot be later than the middle of the fifth century. A learned writer in the *Church Quarterly Review* having subjected the hymn to a minute analysis, shows that of its twenty-nine verses a quarter are directly taken from Holy Scripture, the rest are traceable to liturgies and hymns of the Western Church. And as the Scriptural quotations are from the Vulgate version, which is the work of St. Jerome, this writer is enabled to fix the date between the life of this father and the year 450.

There seems no doubt that one of the verses with which we are so familiar is an incorrect form, owing to the mistake of a copyist. Nearly all the ancient copies read verse 16 thus, *Tu ad liberandum mundum suscepisti hominem; non horruisti virginis uterum, i.e.*, "Thou for the deliverance of the world didst take manhood; thou didst not abhor," etc. The copyist inadvertently left out *mundum*, and the *suscepisti* being afterwards found harsh was altered to *susceperus*, and so the sense became as we have it, "*When* thou tookest," etc. Another variation is *sedens* for *sedes* in verse 18, which will make the meaning of the two verses, "Thou who sittest at the right

hand of God, we believe that thou shalt," etc. And once more, *all* ancient MSS. have *munerari*, and not *numerari*, in verse 21, "Make them to be rewarded," etc. "The hymn contains," says Dean Comber, "*first*, an act of praise offered to God by us, and by all creatures, as well in earth as in heaven; *secondly*, a confession of faith; declaring [1] the general consent unto it, [2] the particulars of it, concerning every Person in the Trinity, and more largely concerning the Son, as to His divinity, His humanity, and particularly His incarnation, His death, His present glory, and His return to judgment; *thirdly*, a supplication grounded upon it: [1] for all His people, that they may be preserved here and hereafter; [2] for ourselves, who daily praise Him, that we may be kept from future sin, and be pardoned for what is past, because we trust in Him."

**Teetotalism.**—A teetotaler is a total abstainer from alcoholic drinks. The word tee-total is an emphasised form of total. It originated with Richard Turner, of Preston, who, at a temperance meeting in 1833, asserted that "nothing but the *te-te-total* will do."

Abstinence from strong drink, though with other objects than the promotion of temperance, dates from very early times. The Nazarite took a vow, either for a certain number of days or for life (as Samson and St. John the Baptist), to take no strong drink, and we have the Rechabites [Jer. xxxv. 6], as a tribe of hereditary teetotalers. But the Nazarite vow was essentially a sacrifice of the person to the Lord [Num. vi. 2], and in the case of the Rechabites was a sign of filial obedience. It was doubtless a protection, as well as a silent protest, against drunkenness, but these were not its primary objects, as they are with the various modern temperance societies. The Jewish sect of the Essenes also enjoined strict temperance in matters of drink. The Manichæan heretics of the third century rejected the use of wine, calling it "the gall of the Prince of Darkness," and earlier still the Ebionites and the Gnostic sect of the Encratites refused wine, and even communicated with water. In these cases wine was refused as a form of matter over which evil demons had special power. Later still, Mahomet absolutely forbade all intoxicating liquors to his followers.

Teetotalism originated at Preston, in Lancashire, chiefly—to their great honour—with a few working men. Seven persons signed the first *total* abstinence pledge, the name of Joseph Livesey being one of them, on Sept. 1st, 1832. Earlier pledges had allowed the use, in moderation, of wine and beer, spirits being always excluded, but from this time forwards teetotalism became the mark of all temperance societies.

The teetotal movement spread from Preston, and numerous other societies were formed, and in 1834 the British Temperance Association or League was founded. At the present time there are several large temperance societies based on total abstinence. One of the most important, the Church of England Temperance Society, had its origin in various parochial associations, and was formally originated in 1862, being accepted by Convocation, and sanctioned by the two Archbishops in 1873. It has the praiseworthy feature of a double platform, its "General" members, who only pledge themselves to promote *temperance* in all ways open to them, and its "Abstaining" members, who are pledged to total abstinence. The former section includes those who feel strongly on the subject of intemperance, but do not see their way to professing abstinence, whilst the latter section includes those who need the support of a solemn promise, and those who desire especially to influence others by their example. The pledge in this society is discharged on surrender of the card of membership.

It has been objected to teetotalers that they despise a good gift of God, and impose a needless vow, since every baptised person is pledged already to fight against "the world, the flesh, and the devil," in all forms, intemperance included. But it may be replied that to use the strong force of mutual association for the purpose of resisting this special temptation, is quite in accordance with the spirit of the Christian promise, and for the strong to deny themselves for the sake of the weak, is but to obey the spirit of St. Paul's injunction, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" [Rom. xiv. 21, xv. 1]. Those who know most of the horrors of drunkenness will be the first to overlook the teetotalers' errors of expression, and will be the readiest to give all the help they can to temperance associations until a great change has been brought about in the drinking habits of the working class, similar to that which has taken place in the habits of the classes above them—a change from widespread drunkenness to comparative sobriety.

One extreme into which many teetotalers have run is so serious as to require notice; the insistence upon some unfermented juice or syrup instead of wine at the Holy Communion. Although it may be conceded that the name *wine* was sometimes given anciently to a kind of unfermented grape jelly, or grape syrup, there is not the slightest reason for supposing that our Lord used anything but *wine*, *i.e.* the fermented juice of the grape, at the institution of the Eucharist, and such has been the practice of the Church ever since. It is therefore deplorable to bring discredit on the good cause of temperance by importing into it an error like that of the Manichæan sect of the Aquarians or Hydroparastatæ, who pretended to celebrate the Eucharist with water. The plea for this

practice is that there are some reclaimed drunkards in whom the mere taste of wine rouses an uncontrollable desire for strong drink. It is surely possible, however, to select some natural wine which, diluted with water, will not recall the forbidden taste.

**Telemachus.**—A monk of the fifth century, who lived in the reign of Honorius and Arcadius. He left his convent to come to Rome, where one day, seeing some gladiators in the arena, he interfered to part them, and was stoned to death by the spectators, who took pleasure in that pastime. But his "works followed him," for in consequence of his murder the Emperor Honorius put a stop to the barbarous gladiatorial exhibitions.

**Teleology** [from the Gr. *telos*, "an end"] is the doctrine of ends, or the reasoning concerning the Divine purpose of all the created universe, and is applied to the argument from design in proof of the existence of God. Aristotle was the first to bring the word into philosophical discussion.

**Tellier,** Michel le [1643–1719], a distinguished Jesuit, confessor to Louis XIV., and a bitter enemy of the Jansenists, was the chief promoter of the demolition of the celebrated house of Port Royal. He then forced upon the nation the bull Unigenitus [q.v.]. His violence was the cause of much of the odium which the Jesuits afterwards experienced, and paved the way for the abolition of their society.

**Templars.**—The first ecclesiastical order of knighthood; formed under Hugh de Payens at Jerusalem in 1119. They afterwards moved westwards, and lived chiefly in Paris. [Military Orders.]

**Temporalities.**—In the office of institution to a parish it is said, "We authorise you to claim and enjoy all the accustomed *temporalities* appertaining to your cure," by which is meant the emoluments and property belonging to the church.

**Ten Commandments.**—The eighty-second Canon of the Church of England orders that "the *Ten Commandments* be set up on the *east end of every church and chapel*, where the people may best see and read the same." Queen Elizabeth in 1560 and 1561 ordered the displaying of the Commandments "at *the east end of the chauncell*," and they should be fixed "on the wall over the Communion board." In 1564, in the *Book of Advertisements*, it is ordered "*to sett the Tenne Commandments upon the easte walle over the said Table.*" At the present time there is a great variety of practice in this respect. Many churches are without them, the argument being used that, as every one possesses a Prayer Book and Bible, there is no longer the need which there was when these books were scarce to set them up publicly. But the defenders of the old practice reply that there is a true symbolism in the retention—namely, the declaration of Christian morals and Christian faith as the basis of the Church.

**Tenison,** Thomas, Archbishop of Canterbury [*b.* at Cottenham in Cambridgeshire, 1636; *d.* at Lambeth, 1715].—He was educated at Corpus Christi College, Cambridge, and after taking his degree in 1657, he for a time studied medicine, but took orders in 1659, and after several other preferments, Charles II. presented him to the living of St. Martin's-in-the-Fields. In 1689 William III. made him Archdeacon of London, and in 1691 Bishop of Lincoln, and on the death of Tillotson, in 1694, Archbishop of Canterbury. He did much for the diocese of Lincoln, which had been greatly neglected. While at St. Martin's he endowed a free school, and built and furnished a library. He is also regarded as the founder of the library in St. Paul's Cathedral. He bequeathed large sums for charitable objects, and is said to have been a pious and most exemplary man in every station that he filled.

**Tenths.** [Tithes.]

**Terminism.**—A doctrine which occasioned a controversy at Leipzig in the seventeenth century, the chief movers in which were Reichenberg, who upheld the doctrine; and Ittig, who denied it. It is the belief that there is a *terminus* in each man's life, which only occurs once, after which he is no longer capable of receiving grace or pardon for his sins.

**Terrier** [from the Latin *terra*, the list and particulars of all real property belonging to a benefice].—It is ordered by the eighty-seventh Canon that a written survey of all lands, houses, etc., belonging to any benefice, shall be taken and lodged in the bishop's registry, where it may be referred to at any time; it is, however, usual to keep a copy of this document in the parish chest also.

**Tersanctus, Trisagion,** or **Seraphic Hymn.**—The hymn in the Communion Service which begins "Therefore with angels and archangels," etc., where the word *Sanctus* or *holy* is thrice repeated. This anthem is of very early origin in the Church, Chrysostom and Cyril of Jerusalem mention it as used in the liturgy in the fourth century, but it was probably even earlier.* The translation of the original Greek form of the Trisagion is, "O Holy God, O Holy Mighty One, O Holy Immortal, have mercy upon us." The preface to the hymn is recited by the priest alone, and then the choir and people join in the Sanctus. Originally it ended with the words, "Hosanna in the highest, blessed is He that

* Tertullian names its use in Africa in the second century.

cometh in the name of the Lord, Hosanna in the highest," but in 1552 this was altered to its present form, "Glory be to Thee, O God."

**Tersteegen,** GERHARD, a German Pietist, with some tendency towards Mysticism, well known as the author of many German hymns, some of which are favourites in English. He was born Nov. 25, 1697, his parents being tradespeople, and made such progress in Latin, Greek, and Hebrew, that his father was advised to devote him to study; but being unable to afford this, he was apprenticed to his brother-in-law, a merchant in Mulheim. Here, at sixteen years of age, he received his first religious impressions, which awakened so strong a desire for private meditation that at the close of his apprenticeship he learnt the more solitary business of ribbon-weaving, supporting himself thus with the greatest self-denial, until the pressing demand for his religious services induced him to accept the pecuniary assistance of a few select friends. All his life he suffered extremely from pain, illness, and extreme weakness, and his public exhortations and preaching were almost literally forced upon him. The spiritual power of his preaching was very great, the predominating doctrines of his teaching being the free grace of God in Christ, the experimental knowledge of Divine love in the soul, and practical unison with the will of God. He translated the works of Madame Guyon, and other French mystics, and published several original works. Many of his letters and some of his discourses (from notes taken down) have been preserved, and he wrote many hymns; of these the one beginning:

> "Lo, God is here! let us adore,
> And own how awful is this place;"

and that commencing

> "Thou hidden love of God, whose height
> And depth unfathomed no man knows,"

are translations by Wesley. He died in 1769. His life and various remains have been published in English.

**Tertiaries.**—The name given to those who observed the third rule of St. Francis, which was less rigorous than the others; it was for such as, without abandoning their worldly affairs, or resigning their possessions, were nevertheless disposed to enter with certain restrictions into the Franciscan Order, and desirous of enjoying the privileges that were annexed to it. This rule prescribed fasting, continence, hours of devotion and prayer, mean and dirty apparel, gravity of manners, but it neither prohibited contracting marriage, accumulating wealth, filling civil employments, nor attending to worldly affairs. They were sometimes called *Friars of the penance of Christ*, and also *Brethren of the Sack*. Many other Orders besides the Franciscans had afterwards their Tertiaries, as the Fraticelli, the Dominicans, the Carmelites, and the Augustinians. In France and Italy the Tertiaries are mentioned by ecclesiastical writers under the names of Beghards and Beguins, also Bizochi and Bocasoti.

**Tertullian,** QUINTUS SEPTIMIUS FLORENS, was the first of the ecclesiastical writers who wrote in Latin, and is therefore called by Milman "the father of Latin Christianity." He lived at the end of the second and beginning of the third century, under the Emperors Severus and Caracalla. The son of a centurion, he was born at Carthage, and brought up in the religion of his heathen parents, but was afterwards converted to Christianity, and became a priest at Carthage or Rome. It is known that he was married, from the fact that he addressed certain books to his wife; and it is hence inferred that the celibacy of the clergy was not yet customary. In middle age he joined the sect of Montanus, the asceticism and rigorous discipline of the Montanists being probably peculiarly attractive to a man of his austere character and vehement temper. Of his after life nothing certain is known, but it is said that he lived to a venerable age.

Tertullian was a voluminous author. His style is harsh, but vigorous and powerful. He seems to have been educated for the law (though he is not to be confounded with a namesake who was a jurisconsult about this time), and the effect of his training is apparent in his works. He treats Christianity, it has been said, as a client for whose defence he is retained, and does not scruple to make use of any argument. Some of his chief works are:—

1. His *Apology*, addressed to the governors of Proconsular Africa, under Severus. It contains a complaint that the mere name of Christian was made a test by judges; that Christians were not allowed to state their opinions; that they were frequently confounded with the Jews; and that ignorance and prejudice were the cause of the feeling against them. It also shows that Christians could not be suspected of disaffection, as they never attempted to avenge their wrongs, but offered supplications for the Emperors, and readily paid their taxes.

2. *On the Prescription of Heretics.* Prescription is a legal term, signifying the exception taken by a man when an attempt was made to dispossess him of his property, that the case should not be heard, on the ground that he has been in undisturbed possession for a number of years. Tertullian's book is an application of this principle, maintaining that it is unnecessary to argue with heretics on the merits of the case, for they are excluded from a hearing on account of their novelty.

3. *Five books against the heresy of Marcion.*

4. *On Baptism*, showing the necessity of the sacrament, and refuting the opinion that faith alone is sufficient for salvation.

Tertullian also wrote on Penitence, on Patience, on Martyrdom, on the Soul; besides books against Praxeas and Valentinus, and numerous other works. The work on the Trinity, sometimes ascribed to him, is not now considered genuine.

**Test Act.**—An Act passed in 1673, in the reign of Charles II., designed to protect the Established Church from the dangers it might be exposed to from Romanists and from Nonconformists of every denomination. It required all officers, whether military or civil, to take the oaths, and make the declaration against transubstantiation to the proper authorities within six months after their appointment.

**Tetrapla.**—A celebrated work of Origen [q.v.], comprising the four versions of the Old Testament in Greek, namely, those of Aquila, Symmachus, the Septuagint, and Theodotion, in parallel columns, to which he added two more, the original Hebrew in its own characters and in Greek type. It is sometimes also called the *Hexapla*.

**Tetzel,** John [*circa* 1450-1519], a notorious vendor of indulgences, was born at Leipzig, where he studied theology, and in 1489 entered the Order of Dominicans and received permission to go into the world and preach. In 1502 he was chosen by the Teutonic Knights to preach the indulgences which they had gained in the Muscovite War, and he carried on for fifteen years a lucrative trade in them, practising shameful delusions upon the people. His life was so corrupt that at Innspruck he was condemned to be drowned in a sack for the breach of the seventh commandment; in consequence of powerful intercession, the sentence was mitigated to perpetual imprisonment. Being also released from this, he travelled to Rome, was absolved by Pope Leo X. in 1516, and even appointed apostolic commissary, and the Archbishop of Mainz made him an Inquisitor. He now carried on the sale of indulgences with still greater effrontery, and travelled through Saxony in a waggon, provided with two large boxes, one of which contained the letters of indulgence, while the other was destined for the money obtained for them, a great part of which was for building St. Peter's at Rome. The latter chest had the inscription:—

> Sobald das Geld im Kasten klingt,
> Sobald die Seel' gen Himmel springt.
>
> "Soon as in chest the money rings,
> So soon the soul to heaven springs."

He is said to have received ninety gold guilders a month, besides his expenses. He offered absolution for every sort of crime, not excepting murder, adultery, and perjury. It was in opposition to Tetzel's teaching that Luther, in 1517, nailed to the church door of Wittemberg his celebrated theses, being ninety-five propositions, whereof many were against the power of the Pope, the treasure of the Church, and the worth of indulgences. These were answered by Tetzel, and the students of Wittemberg burned the answers in the market place. Tetzel received a severe rebuke for having exceeded his authority from the Papal Chamberlain, Karl von Miltitz, who was sent to settle the dispute. This caused him so much chagrin that he retired to the Dominican convent in Leipzig, where he died of the plague.

**Thanksgiving,** The General, so called to distinguish it from the special ones which follow it. It was compiled by Bishop Rainolds or Reynolds [q.v.] in 1661, and, says Canon Daniel, "appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses, which commenced as follows:—'I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other of Thy benefits and great mercies exhibited in Christ Jesus.'" It is half thanksgiving and half prayer; a prayer for the spirit of thankfulness, and for grace to express that spirit both in word and deed. There is no authority for the repeating of it by the whole congregation, and the custom which exists of doing so in some churches probably arises from a mistaken idea of the word "general."

**Theatines.**—A religious order of regular priests, founded in 1524 by St. Cajetan, of Thiene, and the Bishop of Chieti (anciently *Theate*), afterwards Pope Paul IV. They bound themselves, besides the usual monastic vows, to preach against heretics, to take upon themselves the cure of souls, to attend the sick and criminals, and to trust entirely to Providence, owning no property, and not even collecting alms, but waiting for the voluntary gifts of the charitable. In Italy, specially in Naples, the Order was numerous and influential; it spread into Germany, Spain, and Poland, but never in great numbers.

**Theism.**—Theists are those who believe in the existence of God, as distinguished from Atheists, but the name includes various degrees and phases of that belief. Theism is really the same as Deism (the former coming from the Greek, the latter from the Latin, word for God), and was first used by some writers in the seventeenth century instead of it. Deism—the chief form of anti-Christian thought in the last century—was a theory which implied the existence of a Personal God as a conclusion of the natural reason, but denied the need for, and the possibility of, any revelation besides the work of Nature. God had made the world once for all, and interfered no further in its concerns. This

name fell into discredit, and similar opinions are now held under the term Theism. But as infidelity has, in the present day, become more open in its opposition to God, Theists have come to be ranged on the side of Belief, and the term now includes not only those holding the old Deistic opinions, but all who believe in a Personal God who is possessed of power, wisdom, and goodness; all, in short, who confess the God of Abraham. Indeed, Jews, Christians, and Mohammedans — as against Atheists of all kinds, as well Materialists as Pantheists — are properly called Theists. It follows from this that in using the word some further explanation is required as to the manner in which belief in God is held, since the man who believes in a special revelation and in miracles, and the man who believes in neither, may both be Theists.

The title has been adopted by the Rev. Charles Voysey, once a clergyman of the Church of England, who, having published in sermons and other works opinions which were held to deny the doctrine of the Trinity and other Articles of the Faith of the Church, was prosecuted by his diocesan in the Court of Arches, and sentenced to deprivation in 1871. He then began to hold religious services in London, and gathered a congregation around him who call themselves "the Theistic Church." Mr. Voysey, in his account of the movement, contends that the principles which he holds are found in the Hebrew Psalms and Prophets, and in less abundance in the devout words of Brahmins, Parsees, Greeks, Romans, in the Rig Vedas and Zendavesta. He declares that it was necessary to take a distinctive title, since he desired not to be confounded with Materialists, Agnostics, Pantheists, Socialists. Why not, then, be classed with Unitarians? "Because," replied Mr. Voysey, "the majority of Unitarians, by their preaching and by their worship, put both the Bible and Jesus into what Theists regard as a false position, going so far as to use only the Bible for reading the Lessons, and naming the name of Christ very much, if not quite in the light of a mediator, and not unfrequently calling him "Master," "Lord," and "Saviour." It is a special feature of his Theism to hold no man, however distinguished, as good, and no book, however venerable, is valuable in the light of an authority or in the position of a unique supremacy. His adherents say that the practice which they condemn has been the most fruitful of evil and error, of superstition and idolatry, among all the mistakes made in matters of religion. The leading principles of Theism he states as follows:—

1. That it is the right and duty of every man to think for himself in matters of religion.
2. That there is no finality in religious beliefs; that higher and higher views of God and of His dealings are always possible; and therefore it is to be expected and wished that future generations will improve upon the creed now held by Theists.
3. That it is our duty to obtain the highest and purest truth discoverable; and when it is discovered to proclaim it honestly and courageously. In like manner to denounce all detected error.
4. That personal excellence of character is necessary to a right knowledge of the goodness of God. Religion is thus based upon morality, and not morality upon religion.
5. That Theism is not aggressive against persons, but only against erroneous opinions.
6. That Theism recognises the value of all moral and religious truth, wheresoever it may be found.

The beliefs of Theism may be thus briefly expressed:—

1. That there is one living and true God, and there is no other God beside Him.
2. That He is perfect in power, wisdom, and goodness, and therefore every one is safe in His everlasting care.
3. Therefore that none can ever perish, or remain eternally in suffering or in sin; but all shall reach at last a home of goodness and blessedness in Him.
4. That, as we have been created for this goodness, it is our wisdom and duty to be as good as we can, and to shun and to forsake all evil.

The Theistic Liturgy is taken from that of the Church of England, all which clashes with Theism being omitted. Thus, the maledictions in the Psalms are all left out. There is a service for "The Dedication and Benediction of Children," and new Services for Matrimony, and for Burial or Cremation. There are also Family Prayers appended, besides a collection of ninety-eight hymns. The Theists advocate the retention of the Establishment of the Church of England. Mr. Voysey estimates their numbers at about half a million, but this is very doubtful.

**Theodicæa** [from *Theos*, "God;" and *dikaioō*, "I acknowledge as right," or "vindicate"].—A vindication of the Deity in respect of the organisation of the world, and the freedom of human will. The term theodicæa is applied to a defence of Theism against Atheism, which Leibnitz first undertook on a broad scale, by publishing in French, in 1710, his *Essai de Théodicée*, respecting the goodness of God, the liberty of man, and the origin of the Bible. In this work he maintains the notion that God had chosen, among all possible worlds, the most perfect. This was called *optimism*, and gave rise to much discussion until the latter part of the eighteenth century. Voltaire attacks it in his *Candide*.

**Theodore,** Archbishop of Canterbury from 668 to 690.—He was a Cilician monk, born at Tarsus, and made Archbishop of Canterbury by Pope Vitalianus. His first concern was to improve the state of religion, and to make the government and discipline of the Church more regular and uniform; and his next business was to revive and encourage learning, and for this purpose he got together a considerable library of Greek and Latin authors. He was the first to enjoin the acquirement of Greek from candidates for the ministry. The churches in England at this time were engaged in the controversy regarding the keeping of Easter, and Theodore succeeded in getting them to agree

to the Roman custom. He held a synod at Hertford in 673, where the duties of bishops, clergy, and laity were defined, and the Canons of the Roman Church were ordered to be observed in the English. In 680 he convened a Council at Heathfield in Kent. At this assembly the Eutychian and Monothelite heresies were considered, and the Church warned against them; and the English Church, as a proof of orthodoxy, accepted the five General Councils. At this council was present a celebrated singer, named John, who taught the Gregorian mode of chanting. Theodore restored the discipline of penance, and published a *Penitential*, hitherto unknown to the Latin world, by which the clergy were taught to distinguish sins into various classes, according as they were more or less heinous, private or public; and to determine the degrees of their guilt by their nature and consequences, the intention of the offender, the time and place in which they were committed, and the circumstances with which they were attended. This book also contained the mode of proceeding with respect to offenders; pointed out what penalties were suitable to the various classes of transgressions; prescribed the forms of *consolation, exhortation*, and *absolution;* and described fully the duties and obligations of those who were to receive the confessions of the penitent. This new discipline passed shortly from Britain to other countries, and became the model of all other penitentials; but in the eighth century its influence began to fail, and was at length supplanted by the new canon of *Indulgences*. Theodore subdivided the bishoprics of East Anglia and Mercia, forming new dioceses for Worcester and Leicester, and a difference arose between him and Wilfrid, Archbishop of York, about the division of that See. He died in his eighty-eighth year, a period which he declared a dream had told him that he should reach, but not exceed. He was buried at St. Augustine's, Canterbury.

**Theodore of Mopsuestia.**—So called from a city in Cilicia, of which he was made bishop in 394. He was educated in a monastery, and ordained priest. The famous Nestorius, Theodoret, and John of Antioch were amongst his pupils. Though accused after his death of great errors, he was one of the most learned men of his time, and wrote many works, of which the only ones extant are a commentary on the Psalms, one on the twelve minor prophets, and some fragments which are to be found in Photius. He wrote a book against Origen, concerning allegory and history, censuring his fanciful interpretations of Scripture, and did not hesitate to apply most of his predictions to various events in ancient history. His orthodoxy was challenged at the fifth General Council in 553, in the dispute known as the THREE CHAPTERS [q.v.]. He is said to put forth in his writings the heresies concerning the doctrines of the nature and person of Christ which afterwards were developed by Nestorius; but during his lifetime he was much valued.

**Theodoret,** Bishop of Cyrus or Cyricus, a town of Syria, lived in the fifth century, and was a disciple of St. John Chrysostom, and of Theodore of Mopsuestia. He was made Bishop of Cyrus about 420, and was so munificent to his city in building aqueducts and public baths, and in such favour with the Empress Pulcheria, that his diocese was left unburdened by new taxes. He sided with his Primate, John of Antioch, in the belief that the Council of Ephesus had been too hasty in condemning and deposing Nestorius, and they held a separate synod, in which they deposed St. Cyril. Theodoret also attacked St. Cyril's twelve anathemas, published in a Synod of Alexandria against Nestorius, but afterwards he was reconciled to Cyril, and sided with him against Nestorius. The Eutychians deposed him at the Robber Council of Ephesus, but he was re-established at the General Council of Chalcedon in 451. There is no mention made of him after this time, and some say that he died in 457, while others say ten years later. He was concerned with Theodore of Mopsuestia in the business of the Three Chapters. His works show that he was a man of great learning. He wrote an *Exposition on the Epistles of St. Paul;* and five books of *Ecclesiastical History*, beginning with the heresy of Arius [323], and ending with the time of Theodosius the Younger [428]; also a work on the philosophy and divinity of the ancients, called *The Knowledge of the Evangelical Truth by the Philosophy of the Gentiles.*

**Theodosians.**—A sect of Russian dissenters from the Established Church, who, under Theodosius, accepted Protestant teaching in 1552. The chief supporters of the movement were three monks who travelled from place to place condemning the worship of images; but their teaching does not seem to have taken great root. They built a Church at Vitepsk.

**Theodosius I.,** THE GREAT, Emperor of Rome, was a native of Spain. His valorous exploits and good conduct, and the services he had already rendered to the Empire, induced Gratian to admit Theodosius to an equal share of the government with himself. He received the purple in 379. Theodosius was possessed of remarkable powers of mind, and a truly noble character. He defeated the Goths in Thrace, and, falling ill at Thessalonica, he was baptised. He then went to Constantinople, whence he expelled the Arians, and gave their

churches to the orthodox Christians, making Gregory Nazianzen Archbishop. In 381 he called together the second General Council, at which 150 bishops were present; they confirmed the Nicene Creed, and published several edicts for the punishment of heretics. He exercised also a religious influence over the West after the overthrow of Maximus and the establishment of Valentinian II. In 389 he came to Rome to receive the honour of a triumph, and abolished whatever traces of idolatry remained there. One blot on his character was an act of cruel vengeance executed on the people of Thessalonica, who, in 390, had in a tumult killed Botheric, the commander of the garrison, and dragged his dead body through the streets. This atrocious deed was reported to Theodosius in exaggerated colours by his minister Rufinus, whereupon he immediately gave orders for a terrible retribution. A body of his soldiers entered the town and murdered 7,000 of its inhabitants. This act he afterwards deeply regretted, and submitted to the sentence of his friend St. Ambrose of Milan, which required him to do penance for eight months, during which time he was not admitted to partake of the Eucharist. In 392 Valentinian was murdered in Gaul by Argobastes, who chose the rhetorician Eugenius as Emperor, on condition that he would tolerate idolatry. Theodosius defeated him, and became sole Emperor, but early in 395 he died of dropsy in Milan. He was certainly a remarkable man, and his death was deplored alike by Christians and heathen. Under his rule Paganism may be said to have received its death-blow.

**Theodotians.**—A sect which arose in the third century. Theodotus, a tanner of Byzantium, apostatised during a Roman persecution [192], and afterwards, to palliate his guilt, said that Christ, though of eminent virtue and born of a virgin by the operation of the Holy Spirit, was only a man, and that therefore he had denied man, but not God. For this heresy he was excommunicated. One of his disciples, Theodotus, a banker, organised a sect of Theodotians in 210, which was attacked in a book called *The Little Labyrinth*. Theodotus himself held that Christ, though born a man, became God at His baptism; but some of his followers thought He never became so, and others not till after His Resurrection. Artemon, a few years later, began to preach the same doctrines as Theodotus, and his followers were called Artemonites. The followers of Theodotus the banker are called Melchisedekians, because he held that Melchisedek was not a man, but a heavenly power, unbegotten, superior to Christ in that he is mediator for angels, whereas Christ only intercedes for men.

**Theodotion,** an Ebionite of Ephesus, who lived about the end of the second century, was a disciple of Tatian, and follower of Marcion. He afterwards became a Jew, and translated the Old Testament into Greek in the reign of Commodus. Origen observes that this is a free translation, in which important things are added and others are omitted. His version of Daniel was substituted by the ancient Church for that in the Septuagint.

**Theologia Germanica.**—The name of a book written in the fourteenth century by an unknown German author, the arguments of which are based on the doctrine of mysticism. As a devotional book it was placed by Luther next to the Bible, excepting only the writings of St. Augustine. It was written at a time of the wildest confusion—the time of the Papal schism, when the Church itself was, outwardly at least, a mass of corruption, and when the whole of Europe was devastated by war, pestilence, and famine. At such a period its calmness of tone is the more remarkable, and proves the strength of the writer's convictions. His object is to answer the questions which he has himself put forward, of the nature of goodness and sin, and of the end and aim of religion. He answers that goodness is simple submission to, and oneness with, God's will, and sin is independence; therefore, goodness can only be reached by a complete denial of self, and by such entire surrender to the Spirit of God that a man has no power over himself, and as it were abandons his own existence, his own desires, and the good works which he has done, and lies passive in God's hands to be disposed of according as He wills.

**Theology** [*Theos*, "God;" and *logos*, "doctrine"], the doctrine which God has given concerning Himself, the science which treats of the existence and character of God, and the relations in which we stand to Him. The word "theology" was in use among the heathens, who applied it to the works of those who speculated on the nature and worship of the gods, and therefore Hesiod and Plato were both regarded as theologians. Eusebius and Varro (as quoted by Augustine in his *De Civitate*) distinguished the heathen theology into three sorts: the *fabulous* (that of the poet), the *natural* (that taught in the philosophical schools), and the *political* (that of the priests and common people). The two former were open to the will of the professors to alter as they pleased, but the last was settled by authority, and could not be altered without national consent. The Roman Law was very strict on this point [Cic., *De Legibus*]. The state theology of the heathens consisted in the solemn service of the gods, and in attendance on the oracles and divinations.

The word theology is not used in the Bible. Its nearest equivalent is found in such phrases as "the mysteries of God," "the form of sound words," "sound doctrine" [1 Cor. ii. 7;

2 Tim. i. 13; Tit. i. 1, 9.] We have also in Scripture the words from which the term is compounded; *e.g.*, *ta logia tou Theou*, "the oracles of God." [See Mark vii. 13; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 10, in the original.] But the Christian fathers applied the term especially to the doctrine concerning our Lord, and St. John, who wrote so much concerning Him as "the Word of God," is called "the Divine" Theologos. But the word was used in a wide as well as restricted meaning, and covered the whole subject of revealed truth.

The source of theology is regarded as twofold, *natural* and *supernatural*. The one is that which is revealed to man by the light of nature, *i.e.*, by the voice of God in each man's conscience, and in the teachings of the creation. St. John distinctly claims a place for such theology when he speaks of "the true Light which lighteth every man that cometh into the world" [John i. 9]. Supernatural theology is that which comes by special revelation, embracing what we have learned from natural theology, but stating it more definitely, and establishing it by additional evidence, making known what could not have been known in any other manner. Thus the two do not conflict. Each has its own province. Reason, recognising its own inability to explain all the facts and mysteries of life and of the universe, does not proudly seek to be so independent of all knowledge as to refuse any revelation of Himself which the Unseen Creator may choose to make, and supernatural theology does not refuse the aid of reason or its claim to respect. Any doctrine which could be shown to contradict reason would have no claim on man's obedience.

*Natural* Theology teaches the existence of God, and leads us to believe that He governs the world; that it is in accordance with His will that men should be pious, just, benevolent; that the soul is immortal. Philosophers do not agree as to how the knowledge comes, whether from ancient traditions or from innate ideas, but it is the admitted fact that all over the world God "left not Himself without witness" [see Acts xiv. 15; xvii. 23; Rom. i. 19; ii. 14]. And thus the heathens confessed that they were the offspring of God; they taught that there is a duty incumbent on men to be pure, chaste, honest. But it is also manifest from the facts of history that Natural Theology was altogether inadequate to meet the purposes for which such knowledge is needed ["the world by wisdom knew not God"], though it confessed His existence, and felt and groped after Him. And in the moral systems which the philosophers taught, not only some great duties were omitted, but some of their virtues proved to be vices. When Cicero taught that the true reward of virtue is praise, and Zeno that we ought not to forgive injuries, and the Cynics that there is no shame in lewdness, and Aristippus that theft and adultery were admissible if the pleasure consequent upon them could be insured without after evil; all this teaching tended to the moral degradation of mankind. Hence heathenism involved a general depravity of manners, which extended not to the lower and uneducated classes only, but to the better informed, and even to the religious teachers themselves. The poetry of Horace and Ovid, beautiful as it is, gives terrible proof that the awful picture of heathen morals given in the first chapter of the Romans is not overdrawn.

*Supernatural* Theology was revealed to men "by divers portions and in divers manners." From the few particulars of the ancient world which Moses gives us we could hardly tell whether they knew of a general judgment to come. There was evidently a gradual development, an evolution, an increase of light from the faint dawn till the splendour of noonday in Christ.

When we come to separate the Science of Theology into different provinces, the following divisions will perhaps be regarded as covering the field. There is the theology of the *Evidences*, the grounds on which we believe that our religion is true. Such evidences are partly inward, partly outward. Men believe in God because He speaks to them. But they also have to weigh the evidences on which the Old and New Testament claim to be regarded as authoritative, that they are genuine and authentic. Then Theology is also *exegetic*, *i.e.* it aims to interpret and explain the Scriptures [*exegesis*, "the bringing out" of the meaning]. If Revelation is the source of Theology, it is plain that we cannot overrate the importance of the accurate knowledge of what the inspired writers said and meant. The study of Biblical Exegesis, or *Hermeneutics*, as it is sometimes called [from *Hermeneuo*, "to interpret"], is one which has received much more attention of late years than it formerly did; and this is one of the happiest signs of the time. *Dogmatic* Theology is that which gathers up and exhibits the results of exegetic theology by stating doctrines in a systematic manner and showing what their proofs are and whence derived. *Polemic* Theology [from *polemos*, "war"] has for its province to refute, cover, or defend the doctrines of a systematic or dogmatic theology. The epithet is said to have been first given by Friedman Beckmann, a theologian of Jena, in the seventeenth century. Many hold it in great disrepute, on the ground that sophistical arguments and unhallowed acts have been used in its service, and that the *odium theologicum* generated by religious strife has been an enemy to Christian charity. But it cannot be denied that the peace of the Church is dearly bought if the price be the sacrifice of truth. It behoves us to cast forth from our armoury every weapon which God does not approve; but the truth

must not be left undefended nor error unassailed. The establishment of sound principles of criticism will be the surest method of terminating theological warfare. *Practical* Theology has its way prepared by all the departments of theological science that we have named; it depends on them, and at the same time is the crown of them all. It exhibits the precepts of religion and the motives which should guide us. There are those who declare that this department alone of theology is of importance, that all else is mere trifling. Thus Pope writes:—

> "For modes of faith let senseless bigots fight,
> His can't be wrong whose life is in the right."

But the answer to this is that the mode of Faith was revealed by God in order that men might be guided by it to better living, and therefore it cannot be lightly regarded. An opposite error is that which reserves all its admiration for the mysteries of faith. Religion is barren when it is cherished merely as a system of abstract truth, and it is weakness and inefficiency itself when regarded merely as a system of injunctions and prohibitions. Though it is a system of doctrines, it uniformly contemplates practical results, while the rules depend for all their power on the doctrines upon which they are based. *Casuistry* is the part of practical theology which applies itself to cases of conscience, decides difficulties as to what a man may or may not do in the way of duty.

When we survey the history of Theology from the beginning of Christianity until now, we discern the following divisions:—

1. *The Apostolic Period.*—One distinctive feature of Christianity has been the consistency of individual peculiarities with the presence of the Spirit. The records of the Lord's life and character in the four Gospels exhibit this feature in a remarkable manner. Though attuned by one and the selfsame Spirit, the individuality of each writer is never lost. The genuineness of their narratives is attested by the fact, which grows upon us the more attentively we peruse them, that the declared object of the revelation sent from Heaven accorded altogether with the effect upon the first hearers. Each of the authors of the Epistles, too, possessed his distinctive peculiarities. The last of the Apostles died; the age of the Twelve Apostles was contemporaneous with that of the twelve Cæsars—the beginning of the Kingdom of Christ and of the ungodly Empire which it was to overthrow—and the first age of the Church Theology was closed.

2. *The Apostolic Fathers.*—This name is given to the writers who succeeded the Apostles and Evangelists. Five writers have usually been reckoned under this head: Clement, Bishop of Rome; Ignatius, Polycarp, Barnabas, Hermas. Accounts of them will be found under their respective names. The transition has been truly said to furnish a striking proof of Biblical inspiration. The men who succeeded the sacred writers were men of holiness and piety; most, if not all, were martyrs; yet no one who reads their writings can fail to see the marked inferiority to those of the New Testament.

3. *The Apologists* are the next class of Theologians; those writers who came forth to lay at the feet of princes their protest against the charges of insubordination and immorality which were hurled against the Christians. [Apologies for Christianity.] The last of the Apologists anterior to the Middle Ages was Salvian.

4. *The Early Heresies* must be reckoned as a class of theological writings, arising from a falsification of the doctrines of the Gospel by admixture, now of Jewish doctrines and precepts, now of Oriental. The chief of these were the Gnostics and Manichæans. The anti-Trinitarian heretics came somewhat later: Praxeas, Noetus, Sabellius. Thus, while Christian Theology was at first occupied in preserving the Faith from corruption through mingling with heathen fables, its subsequent aim was to reduce the inequalities attendant on the assumption by Christianity of its dogmatic form to the standard of Catholic Faith.

5. Largely instrumental in this great work was the famous *Alexandrian School* of Theology, which, with all its faults, furnishes a beautiful chapter of ecclesiastical history. The works of its first great teacher, Pantænus, are lost, but his fame was excelled by that of his successor, Clement of Alexandria, and still more by that of Origen, the father of Christian philosophy. The first condition of Theology was plain, simple, inartificial. It might be summed up in the belief that there is one God, whose Son came from heaven to bring remission of sins. But it was impossible that the world should accept this simple faith without inquiring into the reasons and meanings of these doctrines, and Origen's philosophical acuteness did much towards the reduction to greater precision of many dogmas which had been hitherto unquestioned. Neander, in his estimate of Alexandrian divinity, while he deals out high praise and admiration, yet discovers in some of it signs of the cold, unsocial selfishness of the later Platonism, and a deficiency of the sense of the still adherent, inveterate sinfulness of man, and of his littleness and insignificance. Another serious defect was the habit, characteristic of the Platonic atmosphere of the Alexandrian lecture-rooms, of allegorising the Old Testament narrative, still their plain meaning was ofttimes lost sight of. But when it is remembered that the piety of these men, their self-devotion, their great learning, were the human means of producing that great school of which Athanasius, the father of Christian orthodoxy, was the great flower,

it will be acknowledged that the gratitude of the Church for the Alexandrian divines must be real and deep.

6. In contrast to this, but not without its use in the economy of Providence, was the Theology of *Antioch*, founded by Lucian, who died in 311. While the Alexandrian sometimes lost sight of the letter in pursuance of the spirit, the divines of Antioch followed a track which, in its bare literalness, landed some in Rationalism. Two of the greatest and noblest names in the history of theology are JEROME and CHRYSOSTOM, men who showed that their training in the one school did not prevent their admiration and good-will towards the other. Jerome was brought up in the principles of the Origenists, but made the fullest use of Antiochene writers. Chrysostom was brought up in the latter, but was far from giving a blind adherence to it. Few have exercised a wider influence than these two great men.

7. *The Trinitarian Theology*, *i.e.* the writings which arose out of the controversies concerning the Holy Trinity, is owing to the great conflict of the Church, first with the ARIANS, then with the MACEDONIANS. "Macedonius," says Hooker, "transferred unto God's most Holy Spirit the same blasphemy wherewith Arius had already dishonoured His co-eternally begotten Son. And Apollinaris began to pare away from Christ's humanity." In closest connection with this controversy were those of NESTORIUS and EUTYCHES, and out of them all came the theology of the first four General Councils. With this period we connect the great names of CYRIL OF ALEXANDRIA and Pope Leo the Great.

8. *Western Theology.*—A difference is by this time clearly discernible between the theology of the East and the West. The former was essentially speculative, occupied with discussions on the Trinity and the Person of Christ. In the West the questions arose of ecclesiastical relations, and the great questions of Grace, Predestination, and the Justification of Man, were the paramount topics. By far the greatest theologian of the Western Church—of the whole Church, in truth—was Augustine of Hippo. His influence brings us down to the beginning of the Middle Ages.

9. *The Scholastic Theology*, which occupies so great a space in the history of religious opinion, has been considered in its place. Its cause was the desire of supporting by philosophical proof and evidence the system of faith which the Church had already adopted.

10. *The Apogee of Mediævalism.*—The dogmatic system of the Roman Church was built up at irregular intervals, according to the suggestions of interest or the impulse of fanaticism. The Popes did not interfere unless the interests of the hierarchy seemed to be threatened. Consequently many questions of the deepest importance were left unsettled, and controversy grew loud long before the Reformation. Questions about the Immaculate Conception, about purgatory, the source of infallibility, supremacy over princes, Transubstantiation itself, were hotly agitated, while the Popes made no sign. At length the crisis came, and it was largely owing to the Schoolmen. Questions which they had debated about Predestination and Freewill, about Faith, and Mercy, and the Propitiation of Christ, had not appeared to threaten the position of the Popes; and even when the Council of Trent met, it was hardly anticipated that the differences which had hitherto only disturbed the peace of the Church, or at least of its fabric, would be the real cause of a great divergence and the division of Christendom. Had the possibilities of human civilisation been limited to that of the Middle Ages, the division might not have come. But it was seen that there were other factors in the great problem of human history, which the Papal system could not meet.

11. *Roman Theology since Trent.* — The Tridentine decrees extinguished the hopes of reunion with the Roman Church which many had hitherto entertained, and extirpated the seeds of much that was evangelical and spiritual in the bosom of Rome itself. Doctrines hitherto regarded as indifferent were now made the subjects of sharp definition, while some were shrouded in language purposely obscure in the hope of obviating further controversy. From this moment began the influence of the JESUITS upon Roman theology, and the revulsion from it of the JANSENISTS. The decrees of the Vatican Council in 1870 led to a fresh departure in the separation of the OLD CATHOLICS.

12. *Protestant Theology.* — Naturally, the writings of the Reformers were devoted almost entirely to making good the ground they had taken, especially on the subject of Justification. The first dogmatic statement of the Lutheran Church is found in the *Loci Theologici* of Melanchthon, but by far the most important was the *Form of Concord* in 1580. The HEIDELBERG CATECHISM, and the decrees of the Synod of DORT, are landmarks of the great struggle respecting particular points of theology, inevitable at a time when mediævalism was making way for the movements of the modern world. The great questions in controversy between the Lutheran and the Reformed Churches were Justification and the Eucharist.

Calvin's *Institutes of the Christian Religion* was the earliest dogmatic work of the Reformed Church, which has achieved a permanent reputation. Yet greater is the merit of his Biblical commentaries, especially on the Epistles of St. Paul.

Of the theology of the PIETISTS and the RATIONALISTS we have spoken in their places.

13. *Anglican Theology.*—The first great

theological treatise of the Reformed Church of England was Hooker's *Ecclesiastical Polity*. It may be truly said to have set a stamp on the Church which will never be effaced. From his time the great doctrines of the all-sufficiency of Christ, and of freedom of access to Him, were fully impressed upon Anglican Divinity, while the respect for Patristic antiquity and precedent, and the absence of the unhistorical and subjective element, became also a marked feature of it. Then controversies arose about the ministerial commission and about forms, which unhappily became connected with the political struggle between the early Stuarts and their subjects. When the wars had ceased, and peace returned, those writers arose who are the greatest masters in Anglican theology. A connecting link between the old and the new schools were Overall, Hook, and Ussher; the last-named endowed with learning which has rarely, if ever, been surpassed; the second wonderful for his tender and pathetic eloquence. First among the great names of the seventeenth century are JEREMY TAYLOR, the "English Chrysostom," and ISAAC BARROW. Almost contemporary with these were the leaders of the Nonconformists, Owen, Baxter, Howe, Manton, and Bates. Connecting links between these good men and the leaders of the Church party were Leighton and Reynolds, who taught within the Church with all the warmth and unction of the best Nonconformists. The bad and good qualities of the Latitudinarians and Nonjurors lie on the surface. The comprehensive views of Tillotson and Burnet caused them to many to appear cold and vague; yet they were men of deep piety, and possessed with a strong sense of ministerial responsibility. Those who believe the Nonjurors mistaken in their views, cannot refuse love and admiration for their consistency and self-sacrifice. The eighteenth century was a barren time, as in Europe generally, so in England. Yet Wake, Secker, Wilson, and Butler, will never cease to be honoured names in English theology.

Wesley and Whitfield were hardly theologians, though filled with missionary zeal and of resistless eloquence. But the *Tracts for the Times* brought in a new school of theology, learned, pious, and earnest; perhaps we should rather say it revived the theology of the seventeenth century. It has been the prevalent Anglican school since; but almost contemporaneously with it arose the *Broad School of Theology*, as expounded by Maurice, Kingsley, and others, which has also had a profound influence. The Church of Christ has profited from the teaching of all; and perhaps the most modern movement, and the best hope of the future, is an earnest endeavour to ascertain and absorb the real truth taught by able men of the most diverse views. It is becoming felt that each school has had its mission and its share of truth, and there never probably was a time when the Catholic Faith in its essentials was upheld by a nobler array of writers in every branch of the Church, and in every school of thought.

**Theophanes of Byzantium,** Abbot and Confessor [*b.* about 758, *d.* 816], educated at the court of the Emperor Constantine Copronymus. He assisted in 787 at the Council of Nice. He built two monasteries in Mysia, one of which, at Ager, he governed himself, training his monks and living himself in the greatest austerity. In 814 the Emperor Leo the Armenian renewed the persecution against the Church, and attacked the use of images, of the worship of which Theophanes was a staunch supporter. Being unable to conciliate him, Leo caused him to be thrown into a dungeon for two years, and afterwards banished him to the island of Samothrace, where he died immediately after his arrival. He wrote a *Chronographia*, an account of the events between the reigns of Diocletian and Leo the Armenian.

**Theophany,** or **Theophaneia.**—Another name for the Epiphany.

**Theo-philanthropists** [Greek, *Theos*, "God;" *philos*, "friend;" and *anthrōpos*, "man": "friends of God and man"].—The title assumed by a religious society formed at Paris during the French Revolution. The object of its founders was to revive public religious ceremonies [which had altogether ceased during the Reign of Terror] without returning to those doctrines and rites of Christianity which were incompatible with the Deism which they professed. In 1796 five heads of families—Chemin, Mareau, Janes, Haüy, and Mandar—associated themselves, and in December held their first meeting at a house in the Rue St. Denis for the purposes of Divine worship and moral instruction, according to the dictates of natural religion. Their services consisted of moral discourses, singing, and prayer. One of their number was Revellière-Lépaux, a member of the Directory, who allowed them the use of the ten parish churches of Paris, which they fitted up and adorned with religious and moral inscriptions, an ancient altar, a basket of flowers as an offering to the Supreme Being, a pulpit, and allegorical paintings and banners. Their services were at first performed every tenth day, but afterwards every Sunday at noon; they had no peculiar spiritual order, but the officers of the society were an overseer, a president of the temple, a reader and an orator, who wore a long white robe over a blue dress, with a sash or girdle of various colours, but who had no privileges nor payment. Their dogmas consisted solely of a belief in the existence of God, and in the immortality of the soul; in fact, pure *Deism* and practical morality. They implored the pardon of sins from God, but Jesus Christ was looked

on as merely a man of extraordinary wisdom. Their chief writer was Chemin, who dwelt principally on moral duties. The festivals of nature, of love of country, of conjugal fidelity, etc., were scrupulously observed. Instead of baptism, a sort of consecration or initiation by exhortations to the parents and godparents was solemnised; for confirmation was substituted a reception into the society with vows, and in place of marriage a symbolical union with rings and bands wound round the hands of the couple; these were the only ceremonies. Schools were established for the instruction of youth in theo-philanthropism. But the revival of the Catholic religion, and particularly the Concordat of Pius VII., caused the decline of the society, and in 1802 Napoleon I. forbade them to hold their meetings in the churches, and after this time they no longer appear as a body.

**Theophilus,** Bishop of Alexandria, succeeded Timotheus about 385, and was so much valued for his learning that the Council of Capua in 389 chose him to decide the difference between Evagrius and Flavian, who had both been ordained bishops of Antioch. He reconciled St. Jerome and Ruffinus, and in 399, hearing that the monks of Nitria were infected with the doctrines of Origen, he convened a synod, in which they were condemned as heretics, and expelled both from Alexandria and Egypt. He afterwards quarrelled with St. Chrysostom, who wanted to heal the breach between him and the monks, and went so far as to depose him in 403. He died in 412; having been bishop for twenty-seven years. He wrote a treatise against Origen, and also against the Anthropomorphites, and about the right day for celebrating Easter.

**Theophilus,** Bishop of Antioch, was consecrated in 168 or 170, and ruled the diocese for about thirteen years. He was a convert from Paganism, and a vigorous opponent of heresy; he wrote against Marcion and Hermogenes, and in refuting their errors quotes several passages from the Revelation. He wrote a commentary on that book and on the four Gospels, which have been lost; but there are extant of his, three books in defence of Christianity, addressed to a learned heathen named Autolycus, in reply to his vindication of his own religion. He is said to have been the first person to apply the term *Trinity* to express the three Persons in the Godhead.

**Theophylact,** Archbishop of Achrida in Bulgaria, lived in the eleventh century, and was born at Constantinople. He was considered to be one of the most learned men of his time. He wrote Commentaries upon the four Evangelists, the Acts of the Apostles, the Epistles of St. Paul, and upon Habakkuk, Jonah, Nahum, and Hosea, in which he makes great use of St. Chrysostom's works. The exact year of his death is not known, only that it was after 1071, and that he lived at the same time with Pope Gregory VII.

**Theosophy, Theosophists.** — In a wide sense Theosophy is the name for speculations as to God, the mystery of being, and of creation generally. In a more restricted sense, it is the term applied to the speculations of those mystics who allege that by an internal and supernatural illumination, rather than by revelation, they are admitted to a knowledge of those mysteries; firstly on the side of nature, secondly on the side of religion. Theosophists themselves define it as "Divine wisdom." Some of the earlier Theosophists were chemists and physicists—as we should call them now—and obtained the title of fire-philosophers, since, according to their own account, they were enabled by a miraculous intuition of the properties of the so-called element of fire to provide a solution, not only for every difficulty of physics, but also for every doubtful problem in the spiritual world. Traces of such claims are to be found throughout the history of philosophy, but the movement to which the name Theosophy is applied was started by Paracelsus [A.D. 1493–1541], a Swiss physician, and the discoverer, to a large extent, of the medicinal properties of opium and mercury. He converted Robert Fludd, an English physician [1574–1637], to his views, who became an ardent advocate of the cause of the Rosicrucians [q.v.], the name adopted by a large section of the Theosophists of the early part of the seventeenth century. Contemporary with Fludd was Jacob Böhm, or Behmen, a shoemaker in Görlitz, a mystical philosopher and the greatest of the Theosophists. Led away by the eloquence of Fludd, he came to consider his speculations on the Deity and the origin of things as given to him by internal illumination. According to Behmen, the Deity is to be contemplated first in His own existence as "the Eternal One, the Silent Nothing, the *Temperamentum.*" The Divine Unity is itself a Trinity. Nature or creature proceeds therefrom, and is called "contrariety." But the proceeding of creature from God is at the same time the ingoing of God into creature; "the silent nothing" becomes something by entering into duality. The power of seeing this duality in things is spiritual-mindedness. Behmen's Theosophy, however, was at the bottom thoroughly Christian, and William Law [1686–1761], the author of *A Serious Call to a Devout Life*, in his declining years adopted his opinions, and became himself the translator of his work. This phase of Theosophy may therefore be considered a development of Christian mysticism.

The *Theosophical Society* was founded in 1875, at New York, by Mr., or as he is called in India, Colonel, Olcott, with the object of obtaining "knowledge of *all* the laws of nature." Colonel Olcott says that by the study of Asiatic

Occultism as a science, we are enabled to find "dwelling in fire, air, earth, and water, subhuman orders of beings, some inimical, some favourable to man." By their means, the phenomena of Spiritualism are accounted for in a manner so superior to the supposed agency of departed friends or relatives, that although Theosophists and Spiritualists both believe in the reality of the spiritualistic phenomena, and the existence of the psychic force, they are here obliged to part company. But for this, modern Theosophy would apparently be only a form of Spiritualism, though its programme is a more ambitious one, since it "covers the whole range of natural phenomena, and everything that concerns mankind and its environments." Like it, Theosophy appears now as decidedly anti-Christian; and there is more or less of sheer charlatanism connected with it, very unpleasant exposures connected with a certain Madame Blavatsky having shown something of the methods by which the system is bolstered up and imposed upon ignorant dupes.

**Therapeutæ,** or **Worshippers,** of whom Philo the Jew makes mention in his treatise concerning *Contemplative Life*, are by some supposed to be a branch of the Essenes, but this is not certain; they were undoubtedly Jews. Their sect arose at the close of the first century. They gave themselves up entirely to contemplation of the Deity, lived in solitary places, performing none of the duties of active life. They quitted their estates, relations, and country, and spent their time in prayer, and reading the Scriptures and the writings of their learned predecessors; they sang hymns in their religious worship; they met every Saturday, which they kept as a great holiday; they lived a life of frugality and discipline; at the end of their meal they had leavened bread and hyssop sprinkled with salt in honour of the shewbread of the Temple; the men and women were ranged in two divisions, and moved somewhat in the measure of a dance; in the morning they waited the rising of the sun, and with uplifted hands begged that God Almighty would send them a happy day, and after these devotions they went to their respective seminaries or cells, and spent their time in their customary speculations. This is Philo's account of them, and he evidently considered them to be Jews. Eusebius supposes them to be Christians, but their practices do not accord with this view. Others have thought them to be Egyptian monks. In fact, there is a great diversity of opinion as to the religion of the sect.

**Theresa,** St., a religious enthusiast, born at Avila in Spain, in 1515. At an early age the perusal of the *Lives of the Saints* inspired her with a desire for martyrdom; and she fled from her home to seek death at the hands of the Moors. Being brought back, she erected a hermitage in her father's garden for retirement and devotion, and became a professed Carmelite nun at twenty-one years of age. Being dissatisfied with the laxity of discipline amongst her Order, she undertook to restore its original severity, and established an Order which she called the Reformed Carmelites, who had their first convent at Avila in 1562. In 1568 she founded a monastery at Dorvello, where originated the Barefooted Carmelites, or Discalceati. At her death she left thirty monasteries—sixteen for women and fourteen for men, all founded by herself. She composed ten books either concerning her Order or on godly subjects. 1. Her *Life*, written by herself. 2. *The Way to Perfection.* 3. *The Foundations.* 4. *The Manner of Visiting Nunneries.* These four, by order of Philip II. of Spain, were sent in manuscript to the library of the famous monastery of the Escurial. 5. *The Mansion, or Castle of the Soul.* 6. *Divine Love.* 7. *Exclamation.* 8. *Spiritual Advices.* 9. *Preparations for Confession.* 10. Additions to her *Life.* She died at Alba, October, 1582, and was canonised by Gregory XV. in 1622.

**Thirlwall,** Connop, D.D., Bishop of St. David's [*b.* 1797, *d.* 1875]. He was educated at Charterhouse and Trinity College, Cambridge, of which he was elected a Fellow. He was called to the Bar in 1825, but changed his profession and took orders in 1828, and became rector of Kirby Underdale, Yorkshire. He was for several years examiner for the classical tripos at Cambridge, and also classical examiner in the University of London. In 1840 he was appointed Bishop of St. David's, and resigned his See in 1874. His principal work was his *History of Greece*, published 1835–40, and he was with Archdeacon Hare joint translator of Niebuhr's *Roman History.* Whilst Oxford, under the guidance of Newman and his friends, was silently bringing forth that vigorous revival of ecclesiastical life and thought which soon became so potent, there existed more particularly at Cambridge a school of what might be called "the new learning," attracted by the brilliant light which German scholars were throwing over ancient history and literature, and not less by the broader human foundations on which they were seeking, with whatever errors, to base the life and truth of Christianity. Bishop Thirlwall and Archdeacon Hare were two of the principal actors in this movement, and Dr. Thirlwall brought to the notice of English theologians one of the more important German criticisms on the Gospel history, which he published in 1825—namely, Schleiermacher's *Critical Essay on the Gospel of St. Luke*, to which Thirlwall prefixed a very learned and valuable introduction reviewing the state of Critical Controversy up to that date. As a bishop, he was probably more of a controversialist and general divine than administrator of his See. His charges, dealing with

some of the most important questions of the day—*e.g.* the Colenso case, the Roman controversy, etc.—were, unlike the productions of many of his brethren, not mere ephemeral productions, but contributions to the solution of the great problem which will hold a place of permanent value. He was an active member of the Committee for the Revision of the Old Testament. On the question of the Disestablishment of the Irish Church, he stood alone among his episcopal brethren in voting for it. His *Charges, Letters, and Sermons* [3 vols.] were published after his death under the editorship of Dean Stanley.

**Thirty-nine Articles.** [ARTICLES OF RELIGION.]

**Thirty Years' War.**—A great religious war that raged from 1618–48, and was ended by the Peace of Westphalia. The cause was nominally religion, but in reality it was the ambition of the house of Austria. It began in Bohemia, where the intolerance of the Emperor (Ferdinand II.) produced a revolt, and the old animosities of the Hussite wars were all revived. Their cause was taken up by the Protestant princes, and soon all Central Europe was aflame. The war divided itself into three distinct periods. In the first Austria, under the famous General Wallenstein, was completely victorious, and threatened to subdue all Germany. In the second, owing to the military genius of Gustavus Adolphus, King of Sweden, who became their leader, the Protestants carried all before them; and in the third, victory was more uncertain and more equally divided. France took an active part on the Protestant side under Turenne and Condé. The great French Minister, Cardinal Richelieu, though he oppressed the Protestants in France, helped those of Germany, in pursuance of his policy of French rivalry of German greatness. The chief provisions of the Peace of Westphalia [1648] were:—

1. Austria lost Alsace, which became a possession of France, and also Lusace, by which she had bought the help of the Elector of Saxony.

2. Sweden acquired Bremen, Verden, part of Pomerania, Stettin, Rügen, and Wismar, which made her a member of the German Federation.

3. Brandenburg obtained Magdeburg, Halberstadt, Minden, and Camin.

This was, therefore, to inflict a blow upon Germany which she had to wait until the present generation to recover. Not only were Alsace and other territories lost, but the right of France to the Lotharingian bishoprics was conceded; and Switzerland and the United Provinces, which had practically ceased for some time to belong to the Empire, were formally cut off. But the mischief to Germany was far greater than loss of territory. While France became united and compact as she pushed her boundaries to the Rhine, Germany was exhausted and prostrate through the long struggle for which she had formed the field. The authority of the Empire and the freedom of the people seemed to have perished together, and the once powerful unity was dissolved into a mere lax confederation of petty despotisms and oligarchies. The State of Brandenburg, which, as we have seen, received additions, began to lay the foundations of that monarchy which, under the name of Prussia, became, after a while, the leading State in the Confederation, and is now the all-absorbing power of the German Empire.

**Tholuck,** FRIEDRICH AUGUSTE, one of the greatest German divines of this century, was born at Breslau in 1799; died at Halle, 1877. He was of humble birth, and as a young man was apprenticed by his father to a jeweller in Silesia. He was, however, so thoroughly devoted to study and so anxious to be able to attend good classes, that some of his friends raised a subscription large enough to send him to a gymnasium in Berlin. He studied with great zeal day and night, and by so doing permanently ruined his eyesight. For many years he was a sceptic, and in his farewell speech before leaving college announced his conviction that Mohammedanism was a religion of equal dignity and beauty with Christianity. But just at this time he became acquainted with several good and learned men, amongst them Neander; and by their influence he was induced to study the Bible carefully, and was soon fully won over to the cause of Christianity. He has written several books describing the various conflicts that waged in his mind during this critical period of his life—*Sin and Redemption, or the True Consecration of the Sceptic,* and others. He lived chiefly in Berlin, superintending an orphan asylum which he had founded, and taking a special interest in young men studying for orders. This may be called his special work in life, for he had a peculiarly happy way of dealing with the doubts and difficulties of young men, and knew exactly how best to encourage them. But he also gave much time to the critical study of the Bible, and in 1826, on the death of Dr. Knapp, was appointed Professor of Dogmatics and Exegesis at the University of Halle. He was obliged to resign after a year on account of ill-health. He went to Rome for three years, and came back so far restored that he was able to undertake the professorship duties, and remained in the same post till his death. His chief commentaries are those on the Epistles to the Romans and Hebrews, Sermon on the Mount, the Gospel of St. John, and the Psalms. Another book which has been translated into most modern languages, is *The Credibility of the Gospel History,* a very able answer to Strauss's *Leben Jesu.*

**Thomas,** St., Christians of.—Origen tells us that Parthia was the province assigned for the labours of the Apostle St. Thomas, after which Sophronius says he preached to the Medes, Persians, and Bactrians, and legend says that he met with the Magi who brought gifts to the Infant Saviour, and that they joined him in spreading the Gospel. It is said that he visited India, and travelled to Sumatra; and Chrysostom intimates his preaching in Ethiopia. The Portuguese say that he came first to Socotra, in the Arabian Sea, and thence to Cranganor, where, having converted many, he travelled further into the East; and having successfully preached the Gospel, returned to the Coromandel coast, where he built a church at Malabar, and converted the prince of the country, but the Brahmins, being hostile to Christianity, had him put to death by running him through with a lance while at his prayers. At Cranganor, now called St. Thomas, there is a body who call themselves Christians of St. Thomas. They are in some measure Arians and Nestorians, and live under the jurisdiction of the Patriarch of the Nestorians, who resides at Babylon. In 1546 John de Albuquerque, a Franciscan, and first Archbishop of Goa, erected a college at Cranganor for the conversion of these Christians to the Church of Rome; the Jesuits established another, and in 1599 the Archbishop Meneses brought them into some sort of connection with Rome; but in 1653 most of the converts returned to their original faith.

Their liturgy is in the Syriac language. Their doctrines may be gathered from a letter published in the *Guardian* in 1884, showing the difficulty of a proposed union of these Christians with other Protestant bodies of Southern India:—"One who is imbued with the doctrine and discipline of primitive antiquity would find that the difficulty of uniting with these Syrians consists, not in their ordination of deacons at the age of fourteen, nor in their offering prayers for the departed, nor in ignorance of theology on the part of the Cantanars; but in the rejection, on the part of this Church and its rulers, of the Fourth General Council. This is a real difficulty, for although the Jacobites undoubtedly and strongly hold that our Lord is *Perfect God and Perfect Man*, yet they refuse to admit that these two natures are united in the One *Person* of our Lord; they hold that in the Incarnation, the Two Natures were so united as to become *One Nature* thereafter."

**Thomas Aquinas.** [Aquinas, Thomas.]

**Thomas à Kempis.** [Kempis, Thomas à.]

**Thomassin,** Lewis, born at Aix, in Provence, in 1619; died in Paris in 1695. He was a priest of the Oratory, and lectured on humanity and philosophy in their congregation at Lyons; was afterwards divinity professor at Saumur. He was indefatigable in his studies, and wrote many books. In his youth he joined the Jansenists for a time, but afterwards made a public retractation, and wrote against them. His chief works are: *Dissertations upon the Councils* in Latin; *Ancienne et Nouvelle Discipline de l'Église touchant les Bénéfices et les Bénéficiaires;* various dogmatical tracts; a *Method for Studying Philosophy, Profane History, and Poetry;* a *Universal Hebrew Glossary*, etc.

**Thomists.**—The followers of Thomas Aquinas [q.v.]. They were called *Thomists* in opposition to the *Scotists*, or followers of Duns Scotus. The two sects were at variance as to the nature of the Divine co-operation with the human will, the measure of Divine grace that is necessary to salvation, the unity of form in man, or personal identity, and other abstruse and minute questions. The Thomists leaned in philosophy to Nominalism [q.v.], although they held the abstract form to be the essence of things; they followed the doctrines of Augustine as to grace, and disputed the Immaculate Conception of the Virgin Mary. They belonged mostly to the Dominican Order, while the Scotists were Franciscans.

**Thoresby,** John of, Archbishop of York.—He was brought up as a lawyer, and in 1341 became Master of the Rolls. In 1347 he was made Bishop of St. David's, whence he was promoted in 1349 to Worcester, and became Lord Chancellor of England. In 1352 he was translated to York. He found his diocese in by no means a satisfactory condition, and set to work to remedy the existing evils. The clergy as well as the people were grossly ignorant, and Thoresby drew up for them a catechism in Latin containing an exposition of the Ten Commandments and other essentials, which he had translated into English that they might be frequently read to the people. In his time the jealousies between Canterbury and York were settled. He died at Thorpe in 1373. He rebuilt the choir of his cathedral, and was buried in the Lady Chapel.

**Thorn,** The Conference of, was one of many assemblies, the object of which was to reconcile the various branches of the Christian Church. It was held in 1645 by the express order of Ladislaus IV., King of Poland, and the conference was between several eminent doctors of the Roman, Lutheran, and Reformed Churches; it was designed to heal the divisions which existed among them, and to find out some means of reconciling their differences, and bringing about reunion. It was called *The Charitable Conference;* it lasted for three months, but terminated without any results.

**Thorn,** William.—A Benedictine of St. Augustine's at Canterbury. He lived in the latter part of the fourteenth century, and

wrote a history of his monastery, for which he is much commended by Leland, on account of its exactness and the great industry it displayed.

**Thorndike,** HERBERT [*d.* 1672].—One of the most learned and able advocates of the Laudian theology of the seventeenth century. He held several preferments, among them the Mastership of Sidney College, Cambridge, from all of which he was ejected in the Great Revolution, but received a stall at Westminster at the Restoration. He took part in the Savoy Conference, and gave much assistance to Walton in his *Polyglot*, being a very accurate Oriental scholar. Thorndike's works have been republished in the *Anglo-Catholic Library*, in 6 vols.; the most eminent of them is the *Epilogus to the Tragedy of the Church of England* [1659], an earnest assertion of the grace of the sacraments.

**Three Chapters.**—A controversy concerning certain writings, known as the Three Chapters, caused much bitterness in the Church in the sixth century. The pieces distinguished by this appellation were: [1] The writings of Theodore of Mopsuestia. [2] The book which Theodoret of Cyrus wrote against the twelve anathemas which Cyril had published against the Nestorians. [3] The letter which Ibas of Edessa had written to one Maris, a Persian, concerning the Council of Ephesus, and the condemnation of Nestorius. These writings were supposed to favour the Nestorian doctrine, and such, indeed, was their tendency. It is, however, to be observed that Theodore of Mopsuestia lived before the time of Nestorius, and died not only in the communion of the Church, but also in the highest reputation for his sanctity; nor were the writings of the other two either condemned or censured by the Council of Chalcedon; rather, the faith of Theodoret and Ibas was there declared entirely orthodox. The Emperor Justinian was bent upon extirpating that violent branch of the Monophysites known as the Acephali, and consulted on this matter Theodore, Bishop of Cæsarea, who was a Monophysite, and at the same time extremely attached to the doctrine of Origen. Theodore hoped to gain repose for the Origenists by casting a reproach on the Council of Chalcedon. He therefore suggested to the Emperor that those acts of the Council which had declared the writers of the Three Chapters to be orthodox should be effaced, and the writings condemned and prohibited. Justinian accordingly published an edict to that effect in 554, without any prejudice, however, to the authority of the Council of Chalcedon. This edict was warmly opposed by the African and Western bishops, and particularly by Vigilius, the Roman Pontiff, who considered it as highly injurious, not only to the authority of the council, but also to the memory of those good men whose writings and character it covered with reproach. Upon this, Justinian ordered Vigilius to come to Constantinople, thinking that once in his power he could persuade him to acquiesce in the edict, and reject the Three Chapters, and he was right; Vigilius yielded, and the council of seventy bishops condemned the writings. But the opposition of the Bishops of Africa and Illyricum obliged Vigilius to retract his sentence, for they separated from communion with him, and treated him as an apostate till he reasserted his former judgment. The effect of this retractation redoubled the zeal and violence of Justinian, who, by a second edict in 551, condemned anew the Three Chapters. It was finally thought best to assemble a General Council to decide the matter, and accordingly this was summoned by Justinian in 553, and is known as the Fifth Œcumenical, or General, Council. At this it was decided by the Eastern prelates (very few Western bishops being present) that the Three Chapters were heretical and pernicious.

**Three Hours' Service.**—A service adopted of late years in many churches on Good Friday, and though in nowise provided for in the Prayer Book, it is rendered legal under the Act of Uniformity Amendment Act (1872)), which permits additional services, consisting of any prayers from the Liturgy or Bible, with address or sermon and hymns. The Three Hours' Service begins at noon, and ends at three, the hour of our Lord's death; and from a little book published at Rome in 1866, and entitled *Origine e Progressi della Divozione delle tre Ore di Agonia di Nostro Signore Gesu Cristo*, the following particulars are gathered. The idea originated with a Jesuit, Father Alfonso Messia, of Lima, who died in 1732. He first introduced this devotion on Good Friday at his own church, and it spread first in Peru and Chili, and afterwards through Central America. From Mexico it passed to Spain, and reached Rome in 1738. At the first church in which it was used there, it attracted crowds, and was soon generally adopted. In about the year 1865 it was first used in English churches. It consists, in all cases, of hymns, collects, or litanies, and addresses, generally on "the seven words from the cross," though this last feature is sometimes varied by meditations on other details of the Passion. The service is a very popular one, judging by the crowds which generally frequent it. Thus St. Paul's Cathedral is always filled from end to end at this service. It should be noted as a possibility, that a mistake may be occasioned as to the length of our Lord's sufferings. St. Mark's language leaves no doubt that the Crucifixion lasted for six hours. The darkness lasted for three of them, during which apparently the Divine

sufferer was silent. And an error on such a subject is to be deprecated.

**Three Kings,** The.—The Magi spoken of in the New Testament as offering gifts to Christ; this is celebrated in the Feast of Epiphany. [Epiphany.] They are called *kings* by the Catholic Church, and Cologne boasts of possessing their bones in her cathedral, where their monument is shown in a chapel built by the Elector Maximilian, whence they are styled "The Three Kings of Cologne." Legend relates that their names were Caspar, Melchior, and Balthazar; that they were baptised on their return to their own country, that 300 years afterwards their bodies were removed to Constantinople by the Empress Helena, thence by Eustathius to Milan, and lastly by Renatus to Cologne.

**Throne.**—The name applied to the special seat for an archbishop, or bishop, in his cathedral. It is usually placed in the choir and decorated with a canopy.

**Thundering Legion.** [Legion, Thundering.]

**Thuribulum,** or **Thurible.**—The censer in which incense is burned; it is usually a silver or gold vessel with perforations in its cover, through which the fumes rise; long chains are attached to it by which it is swung backwards and forwards by the acolyte.

**Tiara.**—A name given to the crown worn by the Pope; a kind of round high cap, encircled with three golden crowns, set with jewels in three rows one over the other, ending in a point that supports a globe with a cross over it. At first the papal crown was similar to that of an ordinary bishop, but Nicholas I., chosen Pope in 858, added a golden circle as a sign of his civil authority. Boniface VII. added a second about 1294, and Urban V. a third about 1365.

**Tiberius Cæsar.**—Emperor of Rome next to Augustus, from A.D. 15 to 37. In the fifteenth year of his reign, John the Baptist commenced his ministry, and three years later our Blessed Lord was crucified, under the Roman Governor Pontius Pilate.

**Tiburtius,** St., a Christian martyr, was the son of Chromatius, who, according to several writers of that time, was Governor of Rome under Carinus, and his successor, Diocletian. Chromatius was converted to Christianity by St. Sebastian, and Tranquillin, the father of two brothers whom he had condemned to death. [See Marcus and Marcellianus.] Tiburtius was baptised immediately, but Chromatius waited for a season; then he resigned his offices in the State, and opened his house, which was at some distance from Rome, for the reception of those Christians who were in need of help. Tiburtius was, from the first, eager to suffer martyrdom for the sake of his religion, and therefore refused to leave the city. He was impeached to Fabian, who had succeeded Chromatius, and was told that he must either offer incense to idols, or walk barefoot over hot coals. Tradition says that he chose the latter, and escaped without the slightest injury. Fabian was so angry at seeing his victim escape that he ordered him to be executed immediately. He was beheaded in 286, and the 11th of August is kept in his memory.

**Tide.**—The Saxon word for hour, time, and sometimes for a festival, as Easter-tide, Whitsun-tide, etc.

**Tierce.**—One of the hours of prayer. [Canonical Hours.]

**Tillemont,** Louis Sebastien le Nain de [born in Paris, 1637; died there 1698], was a celebrated ecclesiastical historian. He was educated at Port Royal, and ordained priest in 1676, on the persuasion of his friend and spiritual adviser, Le Maistre de Sacy. His whole time was devoted to the study of Church history, and holding that profane history should be interwoven with that of the Church, he first published, in 1690, a *History of the Emperors*, etc., and then followed it in 1694 by *Notes to serve for an Ecclesiastical History of the first Six Centuries.* The *Mémoires* are in sixteen volumes, the history in six. The history consists of the lives of saints, of famous men, of emperors, of the history of heresies, ranged under distinct titles, and interwoven with passages from the Fathers, and from more modern authors; he has subjoined critical notes at the end of each volume, which are remarkably exact and judicious. His works have been serviceable to many persons since who have published new editions of St. Cyprian, St. Hilary, St. Ambrose, St. Augustine, etc.

**Tillotson,** John, Archbishop of Canterbury, was the son of a clothier, and was born in Halifax in 1630. He was educated first in the Grammar School of his native town, and afterwards entered Clare Hall, Cambridge, as a pensioner. His parents were Puritans, firmly attached to the Independent party, and as this party was decidedly in the ascendant at Cambridge at the time Tillotson was there, it might appear likely that he would firmly adopt their opinions. He was attracted, however, by the writings of Chillingworth, and became one of the followers of his school, which taught a middle way between Catholicism on one side, and Calvinism on the other. The Low Churchmen of that day were sometimes called Latitudinarians, and Tillotson's sermons show that he adopted the teaching of that school. Before his ordination he was tutor in a family related in some way to Cromwell, and he afterwards married a niece of the Protector. The date and place of his

ordination are quite unknown, and there seems a great probability that it was solemnised in a private manner for some reason or other. On his elevation to the primacy some of his enemies questioned whether he had ever been ordained, and some went so far as to say that he had never been baptised. There is, however, no doubt that this was mere ill-natured slander. His promotion was rapid. His first curacy was that of St. Lawrence Jewry, in the City of London, and when he had the living of Ketton in Suffolk, later, he was appointed Tuesday Lecturer in the same church, and was thus able to keep up his old connection. After the Restoration in 1660 he was successively a prebendary of Canterbury, Dean of Canterbury, Canon of St. Paul's, and, after the accession of William III., dean of that cathedral. On Sancroft's refusal to take the oath of allegiance to the new Government, Tillotson was made Archbishop of Canterbury. The state of morals at the Court of Charles II., and the indifference and even contempt with which religion was treated, caused the clergy to have many enemies, especially when, as Tillotson did, they openly reproved those in authority for their looseness of life. But he had gained the esteem and confidence of the King. He died in 1694, having been Archbishop only three years. He left his widow nothing but the copyright of his books; these, however, are said to have realised £2,500. In addition to this the King granted her a pension of £400 for life. Tillotson's sermons are still read and valued, both for the principles set forth and for the telling literary style. We may regard him and Burnet as the two chief divines of the Latitudinarian school.

**Timotheans.**—A sect of Alexandrian Monophysites, founded by Timotheus Ælurus, who strongly opposed the rules laid down by the Council of Chalcedon. He established his sect in Alexandria, one of the necessaries for admission being that his followers should promise not to yield obedience to the Patriarch, the rightful authority. He used to climb up stealthily to the cells of the monks at night in order to persuade them to rebel against their bishop, and in consequence was nicknamed "The Cat." He persuaded two exiled bishops to consecrate him, and on the death of the reigning Emperor, Marcian, caused the Patriarch Proterius to be murdered, and usurped his office. He held it for three years, but was then banished. In 470, however, on a change of government, he was recalled, making his entry into Constantinople after the manner of Our Lord's entry into Jerusalem. A second decree of banishment was passed, but he died before it was carried out. His opinions were the same as those of the Eutychians [q.v.].

**Tindal,** Matthew, LL.D.—A Deistical writer, born at Beer-Ferrers in Devonshire, about 1657; died 1733. He was educated at Lincoln College, Oxford, became Fellow of All Souls, and in 1685 Doctor of Law. At the commencement of James II.'s reign he joined the Roman Catholic Church, but in 1687 returned to the Church of England, or rather to Rationalism. Having concurred in the Revolution, he was admitted an advocate, and sat as a judge in the Court of Delegates. He published several political and theological pieces, among which were a *Letter to the Clergymen of the Two Universities, on the Trinity and Athanasian Creed*, and a treatise called *Rights of the Christian Church*. This work excited a great sensation among the High Church clergy, who attacked it with much animosity; and Tindal published two defences. About the same time he wrote another pamphlet, called *New High Church turned Old Presbyterian*, an exposure of Sacheverell [q.v.] and his party. This and the *Rights of the Church*, together with the Defences, were ordered by the House of Commons to be burnt by the hangman in the same fire with Sacheverell's sermon, thus treating the disputants on each side in the same manner. In 1730 he published *Christianity as old as the Creation*, or *The Gospel a Republication of the Religion of Nature*, in which his object was to show that there neither has been, nor can be, any revelation distinct from what he terms the internal revelation of the law of nature in the hearts of mankind. He left in manuscript a second volume of *Christianity as old as the Creation*, but its publication was withheld by Gibson, Bishop of London, to whom he had entrusted it.

**Tithes** [an abbreviation of the Saxon *Teo-thung*, or Tithing, which is a translation of the Latin *decuria*], the tenth part of the profits of land and stock, allotted to the clergy for their maintenance. The custom of paying tithes is very ancient. In Gen. xiv. 20, Abraham pays tithes to Melchizedek, and they were legally enjoined by Moses. In the first days of the Christian Church, the preachers and ministers were sustained by the contributions of believers [Matt. x. 9, 10; 1 Cor. ix. 13, 14; Gal. vi. 6, 7; 1 Tim. v. 17]. And tithes (*decimæ*) were also known to the Roman law—a rent-charge paid to the State by any one who obtained any portion of public land, and collected by the *publicans*, or *decimans*. In the middle of the third century, when the first zeal of converts had grown colder, we have St. Cyprian writing to his flock at Carthage that he has designed Aurelius and Celerinus to the dignity of Presbyters that they may be honoured with such allowances (*sportulis*) as Presbyters have, and receive equal shares in the monthly dividends. After the conversion of Constantine rich converts settled large lands on those who converted them, and the first publicly recognised churches were built on land thus

bestowed. The adoption of tithes as a system was probably a transfer from the Roman system already referred to, harmonising as it did with the custom of the Jewish Church. Selden quotes passages from the ancient Fathers to prove that the Christian Church, even in the days of persecution, claimed tithes as due *jure Divino*, but there is no clear evidence how far this right was acknowledged until the establishment of Christianity as the national religion. Nor is it entirely clear whether the tithe paid under the Roman system was for a civil or religious purpose, but it appears probable that the Emperors laid claim to them as holding the office of Chief Pontifex. At the Synod of Cullen in 356 tithes are spoken of as "God's rents." Jerome and Augustine use the same language, and in the sixth century the Synod of Macon declared those who did not pay them excommunicate. Charlemagne established tithes all through his empire, even on the newly converted Saxons. As regards England, Coke [*Litt. Tenures*, lib. 1, c. 9.] declares that "it appeareth by the laws and ordinances of ancient kings, and especially of King Alfred, that the first kings of this realm had all the lands of England in demesne, and *les grandes mannors* and *royalties* they reserved to themselves, and with the remnant they for the defence of the realm enfeoffed the Barons of the Realm with such jurisdiction as the Court Baron now hath. And at this time, when all the lands of England were the king's demesnes, Ethelwolf, the son of that Egbert who brought the Heptarchy under one sole prince, conferred the tithes of all the kingdom upon the Church by his Royal Charter." Selden quotes many laws of the Saxon kings for the payment of tithes, as their gift, and among them the dictum of Ethelred, "*Nemo auferat a Deo, quod ad Deum pertinet et prædecessores nostri concesserunt.*" Then the payment of tithes was for hundreds of years payable by custom, and recognised as a duty before Parliaments began. When land changed hands the charge was transferred with it, and as a matter of fact there is nowhere any Parliamentary State document decreeing the payment of tithes. The earliest statutes which mention them assume the obligation [1 Rich. II. cap. 14; 5 Henry IV cap. 11; 27 Henry VIII. cap. 20]. The Acts which were passed were to make clear points which had become doubtful or obscure. According to the original idea of the Church establishment the whole bishopric was in a large sense The Parish, and the income of it was the common stock of the clergy of the diocese, and Selden maintains that before the Lateran Council under Innocent III. every man might have given his tithes to what church he would within his own diocese, or might pay them into the hands of the bishop to be distributed at his discretion. But with the development of the parochial system the tithes of each parish were allotted to its own particular minister, first by common consent, and afterwards by the law of the land. Nevertheless "arbitrary consecrations," as the power of choice was called, again came into use, and became common till the reign of John. This was largely owing to the intrigues of the regular clergy or monks, and will account for the number and richness of the monasteries founded at that period. But in process of years the income of the laborious parochial clergy being reduced to a pittance, Pope Innocent III. in 1200 issued a Decretal Epistle to the Archbishop of Canterbury, enjoining the payment of tithes to the parsons of the respective parishes in which each man dwelt.

The composite nature of English institutions partly accounts for the different kinds of tithes; some are secular, some ecclesiastical: there are lay tithes and clerical. The tithes allotted to the ministry are divided into: [1] *Prædial*, those arising from the fruits of the ground, as corn, hay, hemp, underwood, or of trees—apples, cherries. [2] *Personal*, those arising from the profits of labour and industry. [3] *Mixed*, such as arise from the beasts, such as cheese, wool, milk, fowls, etc. Prædial tithes again are divided into great—those of corn, hay, wood; and small—flax, etc., as well as the mixed tithe. No tithe is to be paid on such things as do not increase and renew year by year. The transfer to a layman of the revenues of a benefice with the obligation to provide for the spiritual duties was known as *Impropriation*, and according to Spellman the name is intended to indicate that such a transfer was an *impropriety*, and ought never to have been made. However, it often *was* made before the Reformation, as well as the kindred habit of *Appropriation*—*i.e.* the transfer of the benefice to a monastery or a hospital. On the suppression of the monasteries the rights belonging to them were freely transferred by the Crown to laymen, and hence to their heirs descend not only the right to tithes, but in many cases the entire property of rectories. The spiritual duties of such rectories are performed by a clergyman who is called a vicar, who receives the small tithes with the parsonage and glebe. Tithes are no longer, as formerly, paid in kind, but are commuted for a money payment.

Under the Act 6 and 7 William IV. cap. 71, commutation may be effected through the Tithes Commissioners either by a voluntary parochial agreement, or by a compulsory award. In the latter case the basis of commutation is the clear average value for seven years of the tithes of the parish.

**Title.**—A name importing the sphere of spiritual work to which a clergyman is ordained. From a very early time there has been a rule that bishops shall not ordain a person unless he has some definite work in

view, so that every candidate must, prior to his ordination, obtain a *title*.

The Thirty-third Canon of the Church of England says thus:—"It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted, either deacon or priest, who hath not first some certain place where he might use his function. According to which examples, we do ordain, that henceforth no person shall be admitted in Sacred Orders, except he shall at that time exhibit to the bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in that diocese."

**Titular.**—A term applied to a person who has merely a title to a benefice, not having yet entered on its privileges.

**Toland,** JOHN.—A Deistical writer, born at Redcastle, in Ireland, 1669; *d.* 1722. He discarded the Roman faith, in which he had been brought up, before he was sixteen, and was educated at Glasgow and Edinburgh. From thence he went to Leyden, where he studied with a view to becoming a Nonconformist minister. One of his masters here was SPANHEIM [q.v.]. Here also he made the acquaintance of Leibnitz, and on his return to England he commenced the work which he published in 1696 under the title *Christianity not Mysterious*, in which he avowed his sceptical principles. It made a great sensation, and was censured by Convocation. To escape obloquy he revisited his native country, where he was assailed with even greater violence than in England; the Irish Parliament not only voted his book to be burnt by the hangman, but ordered its author to be prosecuted by the Attorney-General. He was therefore obliged to return to England, and soon after his arrival in London he published a life of Milton and a treatise entitled *Amyntor*, in which he attacked the authenticity of the received canon of Scripture. He afterwards went to reside in Hanover, and while there published, in 1702, *Vindicus Liberius*, a defence of himself against the judgment of Convocation, and in 1705 he openly avowed himself a Pantheist. In 1718 appeared his work entitled *Nazarenus, or Jewish Gentile, or Mahometan Christianity*, in which he stated his own views of primitive Christianity. This was followed in 1720 by a Latin tract called *Pantheisticon*, which subjected him to the charge of atheism; and by *Tetradymus*, in four parts, the second of which, on the exoteric and esoteric philosophy of the ancients, is deemed one of his most learned and valuable productions; in the conclusion of this work he professed his preference of the Christian religion, pure and unmixed, to all others. His posthumous works were published in 2 vols. 8vo in 1726, and again in 1747, with an account of his life and writings by Des Maizeaux. In his latter years he suffered both from literary and pecuniary struggles. An account of these forms one of the chapters in Disraeli's *Calamities of Authors*.

**Toledo,** COUNCILS OF.—Toledo is a famous old city in Spain, and is still the seat of an archbishopric. Many Church Synods were held there. About the date of the first council there is much difference of opinion, but it was probably called about 400 by Patronus, Bishop of Toledo, in the pontificate of Anastasius, to pass decrees against the Priscillianists. Another was called for the same purpose in 447 by Leo the Great.

That, however, known as the Second Council of Toledo was held in 531, under the presidency of the Archbishop Montanus, and five Canons were passed concerning ecclesiastical discipline, which had much relaxed under the Arian princes.

The Third Council of Toledo was held after the conversion of the Goths from Arianism, in order to fortify the people in their creed and bring the discipline of the Church into better form. It was held in 589, under Leander, Bishop of Seville; there were sixty-three prelates present, besides five proctors for those who were absent. King Reccared, who had been converted that year, ordered a fast of three days to be kept before the opening of the assembly; three-and-twenty important Canons were passed against Arianism, and the same number on matters of the Church. The second Canon enjoined repeating the Creed before receiving the Communion, and the eleventh regulated Penance. The Synod was closed with an eloquent address by Leander on the conversion of the Goths. Two smaller Synods were held in 597 to guard the sobriety of priests, and in 610 to settle the primacy upon the See of Toledo.

The Fourth Council of Toledo was held in 633, under the presidency of St. Isidore; it discussed both discipline and doctrine, and seventy-five Canons were made regarding the rights of the king. It was attended by seventy-two bishops.

The Fifth Council was convened in 636 under Eugenius of Toledo; twenty bishops were present, and nine Canons were passed confirming the decrees of the last assembly.

The Sixth Council, in 638, met to secure the orthodox faith, and amongst other things a Canon was made that none but Catholics should be allowed to live in Spain. Sylva, Archbishop of Narbonne, was president, and fifty-two bishops attended.

The Seventh Council was in 646; the eighth in 653, when measures were taken against Jews and heretics; the ninth, in 655; the tenth, in 656; the eleventh, in 675, settled the better partition of the diocese, and denounced the licentiousness of the priests; the twelfth, in 681, consisted of thirty-five prelates, presided over by Julian, Archbishop of Toledo; it confirmed King Erwig's title to

the throne, and gave a check to the Jews; the thirteenth, in 683, made thirteen canons against those who should plot against or despise the authority of the Sovereign; the fourteenth, in 684, was against the Monothelites and Apollinarians; the fifteenth, in 688, discussed the substance and nature of Christ; the sixteenth, in 693, protested against idolatry and the licentiousness of priests; the seventeenth, in 694, was against the Jews. The eighteenth, and last, was held in 701: its decrees are lost. Other Synods of Toledo are mentioned down to 1473, but none of any importance.

**Toleration.**—The liberty allowed in countries which have an established religion, to persons holding other views or opinions, to teach publicly their own tenets, and to worship in the mode of their own choice, or not at all. Such liberty is so entirely taken for granted in the conditions under which we live, that it is difficult to realise how different was the state of things in former times. It is unfair to the Church of Rome to reckon intolerance as her special monopoly, though it may fairly be claimed for the Reformation that Toleration only became possible under it. It was no cruelty on the part of the authorities of the Church previously which led them to punish with fine, imprisonment, and death those who challenged the received doctrines. For as a State claims to itself the right to imprison thieves and hang murderers, so it was believed that there was a like duty to punish those who depraved morals and ruined the souls of men. A man who wilfully poisons a soul was as sinful as he who wilfully poisons a body. And the Church of Rome, holding itself to be infallible, and its doctrines to be necessary to salvation, proclaimed it her duty to visit with the heaviest penalties those who fell into heresy concerning the faith delivered to the Church. It also appears possible that the mode of execution by burning, so constantly adopted, had in it originally some idea of expiating, by burning on earth, sins which it was held deserved eternal torment of the same kind in a most literal sense. It does not, therefore, surprise us that some of the gentlest of men were uncompromising "persecutors;" such men were St. Francis de Sales and Sir Thomas More. It was the disbelief with which men came to regard this claim to infallibility, which led them to deny the right of any man, or body of men, to be regarded as an authority over consciences. We can therefore do justice to men like St. Dominic, and some of the promoters of the Inquisition, whilst we thank God that their day of persecution is over.

But the rejection of Roman infallibility was by no means the signal for general toleration. When Henry VIII. destroyed the Pope's authority in England he took it to himself, continued the censorship of books, and extended it over not only theological but political writings. In Queen Elizabeth's reign the right of printing was confined to the few presses in London, Cambridge, and Oxford which held royal licences, and in 1637 a decree of the Star Chamber limited the number of printers in the whole country to twenty, and of typefounders to four, and the work of these was subject to the strictest supervision. The danger to life and liberty into which a dissenter from Roman doctrine ran in the days of Queen Mary was transferred to Roman Catholics themselves under Queen Elizabeth Not only so, but the animosities which divided Protestant from Protestant were no better. Barnes, a Lutheran, who himself had been imprisoned for heresy, impeached Lambert for heresy concerning the Sacrament in the days of Henry VIII., and procured his burning, and no sect recognised any shadow of divisions from its own standards. While the Romanist regarded all outside his dominion as outcasts from grace, the Anglican could only extend the terms of salvation to those who took the Sacraments from the Apostolically ordained minister, Lutherans anathematised those who denied the Real Presence, Calvin burned the Unitarian Servetus, and the Unitarians were uncompromising against those who denied the inspiration of the Scriptures. When the Star Chamber was abolished in 1640 the right which it had exercised was claimed by the Parliament, which pursued the same policy by an ordinance for the regulation of printing. When the Westminster Assembly met in 1643, the Independents proposed that all sects should be tolerated, but the Presbyterians successfully opposed them, and the Westminster Confession [c. 23] asserts the duty of the magistrate to promote the true religion, and to restrain and punish heterodoxy. That the Independents themselves had not learned to practise the principles of religious freedom is evident from the history of their proceedings in New England. "From the Reformation to the Commonwealth," says Bishop Heber, "there is abundant proof that, much as every religious party in its turn had suffered from persecution, and loudly and bitterly as each had, in its own particular instance, complained of the severities exercised against its members, no party had yet been found to perceive the great wickedness of persecution in the abstract, or the moral unfitness of temporal punishment as an engine of religious controversy. Even the sects who were themselves under oppression exclaimed against their rulers, not as being persecutors at all, but as persecuting those who professed *the truth;* and each sect as it obtained the power to wield the secular weapon, esteemed it also a duty as well as a privilege not to bear the sword in vain." The first home of religious liberty was Holland, where the keen discussions that went on opened the eyes of religious men to the

sacredness of the conscience. But the greatest apostle of toleration in England was John Milton, whose *Areopagitica: a Defence of the Liberty of Unlicensed Printing*, published in November, 1644, is perhaps the noblest pamphlet in our language. "The principle for which he contended," writes Professor Morley, "is that upon which all healthy growth and national prosperity, in its true sense, must depend. He took for his model an oration written to be read, which was addressed by Isocrates to the Areopagus, the great Council of Athens. Isocrates called on the Parliament of Athens to undo acts of its own; Milton was making a like call on the Areopagus of England" [Preface to *Famous Pamphlets*]. The first, however, to lay down unflinchingly this great principle was ROGER WILLIAMS [q.v.]; and other works which have promoted the cause of the slowly learned lesson of Toleration have been Bishop Jeremy Taylor's *Liberty of Prophesying*, Barclay's *Apology for the Quakers*, Locke's *Treatise on Toleration*, Sydney Smith's *Peter Plymley's Letters*, Dr. Martineau's *Rationale of Religious Enquiry*, and John Stuart Mill's *Essay on Liberty*. The result may be summed up in the language of Mr. Froude:—"An enlarged experience of one another has taught believers of all sects that their differences need not be pressed into mortal hatred; and we have been led forward unconsciously into a recognition of a broader Christianity than as yet we are able to profess, in the respectful acknowledgment of excellence wherever excellence is found. Where we see piety, continence, courage, self-forgetfulness, there, or not far off, we know is the Spirit of the Almighty; and, as we look around us among our living contemporaries, or look back with open eyes into the history of the past, we see that God is no respecter of 'denominations' any more than He is a respecter of persons. His highest gifts are shed abroad with an even hand among the sects of Christendom, and petty distinctions of opinion melt away and become invisible in the fulness of a larger truth."

The question of Toleration came under discussion in 1883, when a ribald publication was sold in the streets of London assailing in grossly indecent fashion the life and works of Christ. The Incarnation, the Sermon on the Mount, the Crucifixion, were all used as subjects of hideous and brutal caricatures. The consequence was a prosecution for blasphemy, and the defence was that the doctrines assailed had been called in question and denied by many eminent men without their right being disputed. The judge, in summing up to the jury, laid down the principle that religious liberty gives no permission to violate the rights of others, or to infringe laws designed for the protection of decency, morality, and good order. The jury found the authors guilty, and they were sentenced to imprisonment, and the *Times* newspaper next day commented in the following words, which may be taken as expressing the general opinion of thoughtful men of all religious denominations:—"What we really punish by the law of blasphemous libel is an offence against public decency, and until we have other means of dealing with that nuisance we need not be alarmed by outcries about danger to free speech. We allow a man to differ from any other person, public or private, as violently he pleases; but we do not allow him to bawl his opinions couched in offensive language in the ears of passers-by. We do not punish a man for having a foul and prurient imagination, but we do punish him at once if he obtrudes indecent pictures upon our notice in the street. Liberty of clothing is as complete as liberty of speech, but if a man wishes to dispense with clothing altogether we compel him to gratify his taste in private. So in respect of religion, there is no conceivable latitude of view in which a man may not indulge unmolested, so long as he does not wantonly outrage the feelings of others, whose rights are as much entitled to consideration as his own. The law of blasphemy as laid down by Mr. Justice North, and as practically applied in this country during the present century, is a law for the protection of liberty."

**Toleration Act.**—This Act was passed on May 24th, 1689. Its object was to exempt all Protestants dissenting from the Church of England from the penalties of the Act of Uniformity, the Conventicle, and Five Mile Acts. The Nonconformists, on taking the oaths to the Government, were permitted the free exercise of their religious opinions, and those already convicted under the Acts were set at liberty. No meeting was, however, to be held with closed doors. Papists, and those denying the doctrines of the Trinity, were to derive no benefit from the Act. The places of worship were to be registered at the Bishop's or Archdeacon's Court, and then certificates were to be granted for opening these places of meeting.

**Tongues,** GIFT OF.—There are two main explanations which have been given of the wonderful Gift of Tongues on the Day of Pentecost as recorded in Acts ii. The one is that the diversities of tongues was given to the Apostles to enable them to preach the Gospel in various languages all over the world, and this is the view taken by the late Bishop Wordsworth. But this is not stated in Scripture, and will hardly harmonise with 1 Cor. xiv. 1–16, where St. Paul says tongues are for a sign only. As a matter of fact, the Greek language, from the time of Alexander's conquests, was understood all over the civilised world, and it will be remembered that the Epistles of the New Testament to the Romans and Asiatics, as well as to the Greeks,

were all written in that language. There was no need of such a gift, and certainly there is no evidence that the early missionaries ever received it. The *second* view is that the Tongues were for a sign, not for permanent use. They seem to have been not set speeches, but short outpourings of praise, "as the Spirit gave them utterance." The gift of speech is that which distinguishes man. Supernatural speech was therefore a pledge of a new life and power in men. It was a sign of gifts of utterance, of knowledge and spiritual insight, a pledge of the fulfilment of the Lord's promise that His Spirit would teach them without help of men. Though the tongues were not an entire fulfilment of that promise, they were a sign of it. If the Apostles could speak with other tongues, they might believe that they could speak with superhuman *wisdom*. Most of all, the tongues were used as a means of praising God [Acts ii. 11]. For this was the highest work God committed to the tongue [Ps. cviii. 1], and now when the Spirit had descended upon redeemed man, to this work it was first applied. This view of the matter is well set forth in the sermon by the late Rev. F. W. Robertson on the subject; and it is also apparent from the Epistle to the Corinthians that the gift was liable to excess, and when so indulged was likely to lead to injurious reflections. Paul, therefore, places the gift of tongues in a very secondary rank compared with that of intelligible "prophesying," and it is well to bear this distinction in mind. For the alleged modern revival of this gift, *see* IRVINGITES.

**Tonsure** [*corona clericalis*].—A shaved crown has been from very ancient date one of the specific distinctions of the clerics of the Roman Catholic and Greek Churches. The early Christian teachers, however, did not carry out the practice, in order to distinguish themselves from the heathen priests. It was not till the sixth century that the fashion of shaving the head, with many other peculiarities of the monks, was adopted by secular priests. A difference was then made between a shaved forehead, which was called *tonsure of the Apostle Paul*, and a shaved crown, called *tonsure of the Apostle Peter*; the former being customary with the Greeks, Britons, and Irish; the latter in the Roman Church and those countries under its influence. At a Council held in Toledo in 633 the latter mode was formally prescribed, and called *corona clericalis;* since then the Roman tonsure has remained common to the secular clergy and monks in the West of Europe, and furnishes a means to distinguish the higher from the lower clergy, as the extent of tonsure increases with the rank till the priesthood is reached. Most of the mendicant and cloistered orders allow only a narrow strip of hair to grow round the head, all above and below is shaved. The tonsure is a necessary preliminary to entering the clerical state, whether secular or religious; in the former case it is conferred by the bishop of the diocese, in the latter by the head of the religious house. It invests the receiver with all the privileges of a cleric.

**Toplady,** AUGUSTUS MONTAGUE [*b.* in 1740 at Farnham in Surrey; *d.* in London, 1778].—He was educated first at Westminster and then at Dublin University. Very early in life he took up decided religious views, and wrote some sacred poetry. In 1762 he was ordained, and became Vicar of Broad Hembury in Devonshire in 1768, where most of his hymns were composed. He was practically a Calvinistic Methodist, and on this point got into hot controversy with John Wesley, in which he used very bitter and unbecoming language. He was a very weakly man, and under medical advice he removed to London in 1775; here he preached for three years in a private chapel with some success till his death. Most of his hymns were published whilst in London. He was the author of the well-known hymn, "Rock of Ages, cleft for me;" it was first published in 1776, in the *Gospel Magazine*, of which Toplady was at that time the editor. Another of his hymns is "Your harps, ye trembling saints, Down from the willows take." A complete edition of his verses was published by D. Sedgwick in 1860.

**Torquemada,** JUAN DE, a Spaniard [*b.* 1388, *d.* 1468].—He was present at the Council of Basel. He is the author of a book on *The Conception of Mary the Mother of God.* He was made a Cardinal in 1439.

**Torquemada,** THOMAS DE [*b.* 1420, *d.* 1498].—A Dominican who became famous by establishing the Inquisition in Spain in the reign of Ferdinand and Isabella. He was made Grand Inquisitor in 1483, an office he held for fifteen years. He was an extremely cruel man; it is said that during his tenure of office nearly 9,000 victims were burnt at the stake. He was instrumental in procuring the banishment of the Jews from Spain to the number of 100,000.

**Tractarian Movement.**—The name given to the religious revival which commenced in Oxford in 1833. Two influences were at work in causing it. One was the tendency to Rationalism brought about by the study of German theologians; the other, the perfunctory way in which the clergy performed their clerical duties. Pluralists abounded, and there was a general spirit of money-getting abroad amongst the clergy. The rubrics were not carried out; there was no daily service, except in the cathedrals; the Holy Communion was administered only at long intervals, and, altogether, Church life was at a very low ebb.

The Reform Bill of 1831, with its political Liberalism, had made a deep impression, especially on some of the clergy of Oxford, and roused them up to a defence of the Established Church. The leaders of the movement were two celebrated Fellows of Oriel—John Keble and John Henry Newman, with whom were joined Richard Hurrell Froude, Arthur Philip Perceval, Frederick William Faber, William Palmer of Magdalen and William Palmer of Worcester, Edward Bouverie Pusey, and Isaac Williams. To these must be added one great Cambridge name, that of HUGH JAMES ROSE [q.v.].

Keble, by the publication in 1827 of the *Christian Year*, had exercised an immense influence. His was a singularly beautiful personal character, and to him the Church of England was the only possible Church. Newman, till the age of twenty-one, had been brought up under Calvinistic influences. Richard Hurrell Froude was a man of versatile genius, but of no real depth, very impetuous, the "knight-errant" of his party, and he undoubtedly led Newman towards Rome. These three men had, between 1828 and 1833, been gradually approaching towards a definite plan of action. On July 14th, 1833, Keble preached an assize sermon, entitled *National Apostasy*, which so moved Newman that a meeting was at once agreed on, at which the method of action should be decided. This meeting took place at Hadleigh, where Hugh James Rose was the rector, and at which all those named above were present except Faber, Pusey, and Williams. They had previously published a book called *The Church's Manual*, in which they had prominently brought forward the significance of the Sacraments and the importance of the priesthood; this manual they now revised, and as a means for further teaching Newman started the idea of *Tracts for the Times*, which were to be backed by higher pulpit teaching. Newman is called the Tractarian *par excellence*. Of the ninety which were published in the course of eight years he wrote twenty-eight. In 1835 Pusey, who at first had held aloof from the movement, came into the ranks with his tract on Baptism; he was a man of higher standing than the rest, being Hebrew Professor, a D.D., and a Canon of Christchurch. His accession gave the movement name and force, and originated the term *Puseyite*, which was so long the epithet of a High Churchman. In 1838 the Bishop of Oxford animadverted on the *Tracts*, but he did not oppose their publication; but the opposition waxed louder year by year, especially on the publication, in 1839, by Newman and Keble, of *R. H. Froude's Remains* (he having died in 1836). This book contained words of the strongest character against the Reformation, and opened the eyes of many who had hitherto doubted as to the tendency of the movement. In 1841 came the celebrated *Tract 90*, from the pen of Newman, which was said to teach that a man might subscribe the Thirty-nine Articles even when he held the doctrines of the Church of Rome. This raised a tremendous storm in Oxford. Four Tutors published a protest against it, and it was censured by the Heads of Houses. This was the last of the *Tracts*. The Bishop of Oxford, Dr. Bagot, wrote to Newman requesting that the series might cease, and Newman immediately yielded. Though their publication made so much noise at the time, the *Tracts* are now but little read, and those who do read them wonder that they should have caused so much excitement. The name "Tractarian" was given to the writers by Dr. Christopher Benson, Master of the Temple, who was one of their strongest opponents. Cardinal Newman's *Apologia*, written in 1864, is eminently the best book to read for the history of the movement.

The following is a list of the numbers and titles of the *Tracts*, with their authors, as far as it is possible to give them :—

1. Thoughts on the Ministerial Commission, respectfully addressed to the Clergy by one of Themselves. J. H. Newman.
2. The Catholic Church. J. H. Newman.
3. Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy. J. H. Newman.
4. Adherence to the Apostolical Succession the Safest Course. John Faber.
5. A Short Address to his Brethren on the Nature and Constitution of the Church of Christ, and of the Branch in it established in England, by a Layman. J. W. Bowden.
6. The Present Obligation of Primitive Practice. J. H. Newman.
7. The Episcopal Church Apostolical. J. H. Newman.
8. The Gospel a Law of Liberty. J. H. Newman.
9. On Shortening the Church Service. Richard Hurrell Froude.
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11. The Visible Church. J. H. Newman.
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67, 68, 69. Scriptural Views of Holy Baptism. With an Appendix. E. B. Pusey.
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81. Catena Patrum, No. IV. Testimony of later Writers of the English Church to the Doctrine of the Eucharistic Sacrifice, with an Historical Account of the Changes made in the Liturgy as to the Expression of that Doctrine. E. B. Pusey.
82. Letter on the Subject of Dr. Pusey's Tract on Baptism. J. H. Newman.
83. The Times of Antichrist. J. H. Newman.
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87. Reserve in Communicating Religious Knowledge. Isaac Williams.
88. The Greek Devotions of Bishop Andrewes, translated and arranged. J. H. Newman.
89. On the Mysticism attributed to the Early Fathers of the Church. John Keble.
90. Remarks on Certain Passages in the XXXIX. Articles. J. H. Newman.

Records of the Church by various Translators, all anonymous, but edited by J. H. Newman.

**Tradition.** — Something handed down from one generation to another. In the Church the term includes customs, forms, rites and ceremonies which have been transmitted by oral communication. The Jews say that, besides their written law contained in the Old Testament, Moses delivered an oral law which was conveyed from father to son, and at length embodied in the Talmud; the Roman Catholics hold particular doctrines, supposed to have descended in like manner from Apostolic times, and they quote in support of this 2 Thess. ii. 15 and 1 Cor. xi. 2, where the word *ordinances* might be more strictly translated *traditions*. The Thirty-fourth Article lays down the Church's opinion regarding traditions; it does not mean that we may vary our doctrines or adopt fresh ones as matters of faith, but by its "traditions and ceremonies" is obviously meant those customs which, though not actually named in the Scriptures, nor in the written law or rubrics of the Church, have by long-established use become settled facts. Among these we may mention the custom of bowing in the Creed at the name of Jesus, the postures customary in various church offices, the use of a doxology and collects after the sermon, the pouring of water on the head at baptism, the saying or singing of the Psalms, and other matters of long usage, which, though unwritten, are held to be obligatory as standing customs of the Church.

**Traditors.**—Those who, in time of persecution—notably under Diocletian—to avoid

martyrdom delivered up their Bibles or any of the ornaments and utensils of the Church to their persecutors. They were generally timorous priests, and were punished by the Church with dismissal from office. The Donatists considered the Traditors on a level with the worst heretics, and separated from the Catholic Church on the ground that it tolerated them.

**Traducians** [Lat. *traduco*, "I transmit"]. —A name which the Pelagians gave to the orthodox Christians because they held original sin *ex traduce*, or conveyed from the parents to the children. The term is also applied to those who hold that souls are also transmitted to children by their parents. This opinion was first put forward by Tertullian and opposed by the Creationists, who teach God's agency in the origin of each human soul.

**Trajan,** Persecution of. — Trajan reigned from A.D. 98 to A.D. 117. He was not actively hostile to the Church, as is evident from his celebrated correspondence with Pliny, and indeed he was too much occupied with wars and conquests to give much attention to an obscure body like the Christians; but though no persecuting edict was issued, there was during his reign a great amount of persecution. Even when there were no laws in force against Christians, governors in search of popularity might easily satisfy the clamours of the people, and convict them of disaffection to the Government when they refused to swear by the name of Cæsar or sacrifice to his image, more especially as they were often known to speak of the *kingdom* of Christ. The hatred of the people, sedulously kept up by their priests, broke out frequently on occasions of excitement, such as the public games, and caused numerous martyrdoms.

About the year 111, Trajan received from Pliny, Governor of Bithynia, a letter inquiring how he wished the Christians to be dealt with. The Emperor's reply, though not altogether unfavourable, certainly did not check the spread of persecution. He answered that Christians were not to be sought for, nor condemned on anonymous charges, but if brought before the Governor and convicted they were to suffer death.

The two most eminent martyrs of this reign were Simeon, Bishop of Jerusalem, and St. Ignatius [q.v.], Bishop of Antioch. Simeon was the brother and successor of James the Less, and venerated by his people for his relationship to our Lord. In the year 104 he was denounced to Atticus, Governor of Syria, by the Gnostic heretics, as a Christian and a descendant of David. The firmness with which the old man, now 120 years of age, endured several days of torture, filled the Governor with astonishment, but did not move him to pity. He was condemned to suffer death by crucifixion.

It is probably to the reign of Trajan that the following story, related by Tertullian, belongs:—Arrius Antoninus, Proconsul of Asia, persecuted the Christians of his province with such rigor, that at last they all came in a body and gave themselves up. After putting a few of them to death, he dismissed the rest with the words, "Miserable people, if you prefer death, you may find precipices and halters enough."

**Tralles** or **Trallis.**—A town near Ephesus, to the inhabitants of which Ignatius wrote one of his epistles.

**Transfiguration,** Feast of.—One of the greater festivals of the Roman Catholic Church, appointed to be kept on August 6th, in memory of the glorification of Christ on Mount Tabor. The institution of the feast was very ancient, but its observance was made more solemn by Calixtus III. in 1456, when he attached to it indulgences in memory of a victory gained over the Turks.

**Translation.**—The term applied to the removal of a bishop from one See to another.

**Transmigration of the Soul.**—The doctrine of the passage of the soul from one body into another, had its foundation in the belief of the connection of all living beings, and of the gradual purification of the spiritual part of man, and its return to the common source and origin of all things—God. The earthly life, according to this system, is only a point in the succession of states through which the soul, proceeding from God, has to pass in order at last to return to its original source. Pious men—for example, Herder—have thought that many reasons were to be found for a belief in such a transmigration, which is also taught in the Talmud. The religion of the ancient people of India, in which the first traces of this belief are found, considers it partly as a decree of destiny, partly as a punishment for the neglect of religious duties, in consequence of which the soul is made to pass after death through the bodies of various animals by way of purification. From the Indians this belief passed on to the doctrine of the Egyptian caste of priests, who believed that the soul had to continue three thousand years after death in the bodies of animals before it could reach the habitations of the blessed. From them the Greeks received the doctrine, and termed it *metempsychosis* ["change of soul"], and *metasomatosis* ["change of body"]. Pythagoras adopted it into his philosophy as indicating the immortality of the human soul; the later Pythagoreans taught that the mind, freed from the fetters of the body, will enter the realm of the departed, there remain in an intermediate state for a longer or shorter time, and again animate other human or animal bodies, until the time of its purification is finished and its return to the Fountain of Life has become possible. The Greek

mysteries enveloped the doctrine of the transmigration of the soul in myths, which represent Dionysos or Bacchus as the lord and leader of the soul. In these also the belief in a pre-existence is to be discovered, for they distinguish souls who are driven from their ethereal or heavenly life down to earth, to appear for the first time as men, from the souls in a state of penance which were obliged to enter a human body a second and third time, and also from those souls which voluntarily come to the earth from curiosity, or delight in individuality. The Greek poets and philosophers have given various forms to these myths. Pindar, the Pythagorean, lets the soul return to bliss after passing three unblemished lives on earth. Plato extends the period for the return of souls to God to ten thousand years, during which time they inhabit the bodies of men and animals. Among the Romans, Cicero and Virgil allude to this doctrine. The Rabbis maintain that God created only a certain number of Jewish souls, which therefore constantly return to earth as long as Jews are to be found here, and that as a penance they sometimes have to inhabit animals, but that on the Day of Resurrection they will all be purified and revive in the bodies of the just on the soil of the Promised Land. The sect of the Manichæans also considered the transmigration of the soul as a penance, and this belief existed among the Celtic Druids and Scythians, and is still entertained by the heathens of Eastern Asia, the Caucasian tribes, the savages of America, and the negroes. With the Hindoos it has led to the veneration of certain animals, and the fear of eating their flesh, lest their bodies should be the abode of departed ancestors or friends.

There are passages in the Apocrypha which indicate that there were holders of the doctrine of Transmigration among the Jews, and in John ix. 2 it seems indicated in the disciples' question. [See Dean Plumptre's note on that passage in the *Bible for English Readers*.] The doctrine has still advocates; and Charles Kingsley hints it in his well-known book *The Water Babies*.

**Transubstantiation** [Latin *trans*, "over," and *substantia*, "a substance"].—The Roman doctrine that in the Holy Eucharist the bread and wine, by the act of consecration, become the Body and Blood of Christ. The word itself is scholastic, and came into use in the eleventh century during the Berengarian controversy [BERENGARIANS], and was defended by the leading Schoolmen, and authoritatively adopted at the Lateran Council under Innocent III. in 1215. The decree states, "The true Body and Blood of Christ are verily contained in the Sacrament of the Altar under the appearances of bread and wine, the bread being transubstantiated into the Body and the wine into the Blood by Divine power." At the thirteenth session of the Council of Trent the doctrine was categorically reaffirmed. [TRENT.] But when we go back into an early period of mediæval times there is clear evidence that the doctrine was unknown. Thus a Canon, probably of the age of Theodore [668–689], speaks of the body of Christ as being present, not substantially but spiritually; the Council of Celcyth, A.D. 816, speaks of the elements as *inferior* in sanctity to relics, and in the Homilies of Ælfric, written about 987, is the following passage: "Housel is Christ's body, not corporally but spiritually; not the body in which He suffered, but that body of which He spoke when He blessed bread and wine for housel."

The Roman Catholics do not deny that the *term* "Transubstantiation" is of mediæval origin, but they contend that the doctrine expressed thereby is implied in Holy Scripture, and was held in the primitive Church. The cardinal passages on which they rely are the words of institution [Matt. xxvi. 26–28; Mark xiv. 22–24; Luke xxii. 19–20; 1 Cor. xi. 24–25], and the discourse in the synagogue of Capernaum [John vi. 26–71]. We may quote Milner's *End of Controversy* for an authoritative statement of their view:—

"Christ explained and promised this Divine mystery near one of the Paschs [John vi. 4], previous to His institution of it. He then multiplied five loaves and two fishes so as to afford a superabundant meal to five thousand men, besides women and children [Matt. xiv. 21], which was an evident sign of the future multiplication of His own person on the several altars of the world; after which He took occasion to speak of this mystery, by saying: 'I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, for the life of the world' [John vi. 51]. The Sacred Text goes on to inform us of the perplexity of the Jews from their understanding Christ's words in their plain and natural sense, which He, so far from removing by a different explanation, confirms by expressing that sense in other terms still more emphatical. 'The Jews, therefore, strove amongst themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I said unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. For My flesh is meat indeed, and My blood is drink indeed.' [Ver. 52, 53, 55.] Nor was it the multitude alone who took offence at this mystery of a *real* and corporal reception of Christ's person, so energetically and repeatedly expressed by Him, but also several of His own beloved disciples, whom certainly He would not have permitted to desert Him to their own destruction, if He could have removed their difficulty, by barely telling them that they were only to receive

Him *by faith*, and to take bread and wine in *remembrance* of Him. Yet this merciful Saviour permitted them to go their way; and contented Himself with asking the Apostles if they would also leave Him? They were as incapable of comprehending the mystery as the others were, but they were assured that Christ is ever to be credited upon His word, and accordingly they made that generous act of faith which every true Christian will also make, who seriously and devotedly considers the Sacred Text before us. 'Many, therefore, of his disciples, when they had heard this, said: This is a hard saying: who can hear it? From that time many of his disciples went back, and walked no more with him. Then Jesus said to the twelve: Will ye also go away? Then Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life.' [Ver. 60, 66, 67, 68.]

"The Apostles, thus instructed by Christ's express and repeated declaration as to the nature of this Sacrament when He promised it to them, were prepared for this sublime simplicity of His words in instituting it. For 'whilst they were at supper, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take ye and eat: *This is my body*. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this; *for this is my blood of the New Testament, which shall be shed for many unto the remission of sins*' [Matt. xxvi. 26, 27, 28]. This account of St. Matthew is repeated by St. Mark [xiv. 22–24] and nearly word for word by St. Luke [xxii. 19, 20] and by St. Paul [1 Cor. xi. 23–25], who adds, 'Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord . . and eateth and drinketh judgment (the Protestant Bible says 'damnation') to himself' [1 Cor. xi. 27, 29]. To the native evidence of these texts I shall add but two words. First, supposing it possible that Jesus Christ had deceived the Jews of Capharnaum, and even His disciples, and His very Apostles, in the solemn asseverations that He, six times over, repeated of His real and corporal presence in the Sacrament, when He promised to institute it; can any believe that He would continue the deception on His dear Apostles, in the very act of instituting it, and when He was on the point of leaving them? In short, when He was bequeathing them the legacy of His love. In the next place, what propriety is there in St. Paul's heavy denunciations of profaning Christ's person, and of damnation on the part of unworthy communicants, if they partook of it only by *faith* and in *figure?* For, after all, the paschal lamb which the people of God had by His command every year eaten since their deliverance out of Egypt, and which the Apostles themselves ate before they received the Blessed Eucharist, was, as a mere figure and an incitement to faith, far more striking than eating and drinking bread and wine are: hence the guilt of profaning the paschal lamb, and the numerous other figures of Christ, would not be less heinous than profaning the Sacrament if He were not really there."

It is clear that the doctrine of Transubstantiation implies a stupendous and continuous miracle. It is not only above reason, but it contradicts the evidence of the senses. This is met by the Scholastic distinction between "substance" and "accidents." The accidents are those of bread and wine, but the substance is changed. The material is so spiritualised, that wherever the Mass is solemnised the miraculous change takes place, simultaneously, all over the world, and Christ's whole person —body, soul, and spirit—is received by each communicant. One of the hymns of Thomas Aquinas puts this in the clearest and most unequivocal way:

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille
Quantum isti, tantum ille,
Nec sumptus consumitur.

Sumunt boni, sumunt mali,
Sorte tamen inœquali
Vitæ vel interitus.

One of the most acute divines who replied to Dr. Milner was an American prelate, Dr. J. H. Hopkins, Bishop of Vermont. Roman Catholics, he contends, talk triumphantly of their adherence to the very letter of Christ's words. But they cannot interpret those words without admitting a figure of speech at the outset. For when Christ said, "This is my blood, which is shed for you," the literal meaning does not agree with the unquestioned fact that His blood was not actually shed until the following day. Then St. Luke varies the phrase, and gives us the words of institution, "This cup is the New Testament in my blood." There was no literal covenant written in blood. Consequently an argument derived from the strict letter does nothing to decide the controversy. Next, Dr. Hopkins adduces nearly fifty texts from the New Testament, in which the word *to be* is employed in a figurative and symbolical sense. He contends that the view of the Reformed Church is as high as that of the Romanist, in the true spiritual incorporation of the soul with Christ. The supposed change gives no superiority in the essential privileges of the blessed gift. He then quotes the commentary of the great St. Augustine on John vi. against Milner:—

"Now here let us pause a little that we may have the benefit of St. Augustine's commentary. And this you are perfectly aware that you are bound to respect, since your Council of Trent forbids the Scriptures to be understood except according to the unanimous

consent of the Fathers. Thus, then, this prince of the Fathers expounds the passage, and my readers will find it, I trust, instructive and interesting, notwithstanding that it is directly in the face of the carnal literal sense for which Dr. Milner contends.

"After quoting the words of the Saviour, *Except ye eat my flesh and drink my blood ye have no life in you*, Augustine proceeds to say: 'His disciples were offended—not all, indeed, but the greater part—saying in themselves, *This is a hard saying. Who can hear it?* But when the Lord knew this in Himself, and heard the murmurs of their thoughts, He answered to the thinkers, who had not yet spoken, that they might know that they were heard, and might cease to think so. What, then, does He answer? *Does this offend you? What and if you shall see the Son of Man ascending up where He was before?* What doth He mean by the question, *Doth this offend you?* Do you think that I am about to divide this body which you behold into parts, and cut my members into pieces, and give them to you? *What, therefore, and if you shall see the Son of Man ascending up where He was before?* Certainly, He who could ascend entire could not be consumed. Therefore, He gave us the salutary refection of His body and blood, and resolved at once the great question of His integrity. Let those eat who eat, let those drink who drink, let them hunger and thirst; let them eat life, let them drink life. To eat, that is to be renewed; but you are so renewed that the source of your renewal may not be diminished. To drink this, what is it but to live? Eat life, drink life, you shall possess life, and that life is entire. Then the body and blood of Christ will be life to every one of you, IF THAT WHICH IS VISIBLY TAKEN IN THE SACRAMENT shall be SPIRITUALLY EATEN AND SPIRITUALLY DRUNK IN THE TRUTH ITSELF. ('*Si quod in sacramento visibiliter sumitur in ipsa veritate spiritualiter manducetur spiritualiter bibatur.*') FOR WE HAVE HEARD THE LORD HIMSELF SAYING, IT IS THE SPIRIT THAT QUICKENETH; THE FLESH PROFITETH NOTHING. THE WORDS WHICH I HAVE SPOKEN UNTO YOU ARE SPIRIT AND LIFE.' Here we see that Augustine applies the language of the Saviour to the Sacrament, so as perfectly to destroy the idea of Transubstantiation. The flesh profiteth nothing. It is the Spirit which quickeneth. And, therefore, that eating and drinking which is effectual is not *corporal*, but *spiritual*. But the following passage will show his meaning yet more clearly:—'If a preceptive speech,' saith this eminent Father, 'either forbids a crime or a sin, or orders something useful or beneficent, it is not figurative. But if it appears to order a crime or a sin, it is figurative. *Unless you shall eat*, saith our Lord, *the flesh of the Son of Man, and drink His blood, ye have no life in you.* Here he seems to order a crime or an outrage, and, therefore, IT IS A FIGURE, DIRECTING THE COMMUNION OF OUR LORD'S PASSION, AND THAT WE SHOULD SWEETLY AND USEFULLY LAY UP IN OUR MEMORY THAT FOR US HIS FLESH WAS CRUCIFIED AND WOUNDED.'

"Thus we see that the sixth chapter of St. John's Gospel, instead of bearing the carnal and literal meaning which the modern Romanist puts upon it, was interpreted *figuratively* by the greatest light of the primitive Church in the fourth century. And the same result will be shown in reference to the next Scriptural proof which your author cites from the Gospels." [The passage from Milner is given above.]

"Now let us see how the Fathers interpret this; whether *literally*, with the modern Romanist, or *figuratively* and *spiritually*, with the Church of England. Thus saith the same great Augustine: 'If the Sacraments had not *a certain similitude of those things of which they are the Sacraments*, they could not be Sacraments at all. But from this similitude, for the most part, *they take the names of the things themselves.* Therefore, *according to a certain mode, the Sacrament of Christ's Body is the Body of Christ, and the Sacrament of Christ's Blood is the Blood of Christ*, and, in like manner, *the Sacrament of Faith*' (meaning Baptism) '*is Faith.* Hence, the Apostle saith, speaking of Baptism, *We are buried by Baptism into death.* He does not say, *We have set forth the Sign of Burial*, but he saith *We are buried.* He calls the SACRAMENT of the thing BY THE WORD BELONGING TO THE THING ITSELF.'

"Augustine, elsewhere, applies this directly as follows: 'Our Lord,' saith he, 'did not hesitate to say, *This is my body*, when He gave them *the sign of His body.*' The same interpretation precisely was given to the language of our blessed Saviour by all the other primitive witnesses. Thus, Tertullian saith: 'The Lord, in the Gospel, showed bread, calling it His Body, in order that you might thence understand Him to have given to the bread THE FIGURE OF HIS BODY.' And again: 'Our Lord,' saith he, 'taking the bread, and distributing it to His disciples, *made it His body by saying*, THIS IS MY BODY, that is, *the figure of my body.*' 'And that you may recognise an ancient figure of blood in wine,' continues Tertullian, 'Isaiah will teach you, saying, *Who is this that cometh from Edom with dyed garments from Bozrah? I have trodden the winepress alone—and their blood is sprinkled upon my garments.* And still more clearly in the Book of Genesis, where Jacob, in the blessing of Judah, delineates Christ: *He washed His robe in wine, and His garment in the blood of the grape*, indicating His flesh in the clothing, and His blood in the wine. Thus, now He consecrates His blood in wine, as then He figured wine for His blood.'

"Cyprian, the Bishop and Martyr of Carthage, gives us another plain proof of the same doctrine. It appears that some foolish innovators, in his days, had undertaken to

administer the Eucharist with water only, and he rebukes them in the following terms: 'I wonder greatly from whence this novelty has arisen, in certain places, that against the Evangelical and Apostolical discipline, water is offered in the cup of the Lord, which can never, by itself, express the blood of Christ.' For the water *signifies* the *people;* as the Divine Scripture declares in the Apocalypse: *The waters which thou sawest, upon which the harlot sat, are peoples, and tribes, and nations, and tongues.* Which thing we behold contained in the Sacrament of the cup. For as Christ carried us all by bearing our sins, we see that THE PEOPLE ARE SIGNIFIED BY THE WATER, WHILE BY THE WINE HE SHOWS THE BLOOD OF CHRIST. Therefore, when the water is mixed with the wine in the cup, the people are united with Christ, and the whole host of believers is conjoined and incorporated with Him in whom they believe. And thus it is manifest that, in consecrating the chalice or cup, water alone cannot be offered, nor yet wine alone; for if any one offers wine alone, *the blood of Christ begins to be without us;* but if the water be alone, *the people begin to be without Christ:* but when both are mixed together, then the spiritual and celestial Sacrament is perfected.'

"Nothing can be more evident, from this decisive extract, than the entire agreement of Cyprian with Tertullian and Augustine. For he applies the same figurative language to the water, as *signifying the people*, and to the wine, as *signifying the blood of Christ*. And thus it is manifest that he could not have believed in Transubstantiation in the one, any more than he believed it in the other."

The repudiation of this doctrine by the Church of England is thus expressed in the Twenty-eighth Article: "Transubstantiation (or the change of the substance of Bread and Wine), in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Here, then, are four assertions: [1] That the Scriptural authority alleged by the Romish Church is not borne out—"cannot be proved by Holy Writ;" [2] that other passages of Scripture go against the doctrine; [3] that it contravenes the nature of a Sacrament; and [4] that it is the parent of superstitions.

The first point has been already dealt with by Bishop Hopkins, but it may be well to cite a learned divine of our own country, Dr. Turton, formerly Regius Professor of Divinity at Cambridge, afterwards Bishop of Ely. His answer, published in 1837, to Cardinal Wiseman's discourses on the Real Presence [1836] is one of the most exhaustive treatises on the subject, and is devoted exclusively to the Scriptural passages named. The following extract is a fair specimen. It follows an examination of Dr. Wiseman's concession that our Lord was speaking of Faith in His *doctrine* when He spoke of Bread in the early part of the chapter, but that He changed His subject and meant Transubstantiation in the latter portion:—

"The truth is, that our Lord, throughout His ministry, employed the miracles He wrought, and the events which daily occurred, as the means of instruction in the things appertaining to an endless existence; and He availed Himself of them in such a manner that, whether the figurative import of His words was more or less intelligible to His countrymen, His meaning in many instances, either by additional remarks at the time or in subsequent conversation with His disciples, became very clear. No one, however, can read the Gospels without perceiving that there were likewise instances in which His words, although not at the time understood, were left—so far as we know, without the slightest explanation—to produce their effect—which we can easily suppose they often would produce—on reflection, and in the after-time. We have, moreover, every reason to believe that, in the degrees of Divine knowledge afforded, as well as in the working of miracles, especial regard was had to the various moral dispositions of the people. The teachable were taught, while the obstinate were left to their ignorance; and without attempting to pry into the Divine councils, there are, even to our imperfect conception, distinct intimations that, in such a method of proceeding, judgment was blended with mercy.

"After the miraculous supply of food to the five thousand, as recorded in the opening of John vi., our Lord—aware of the anxiety of the multitudes for a similar relief of their wants, and of the disregard of that Divine power from which the supply had come—began to admonish them respecting the spiritual support of which they stood in need. They were seeking after 'the meat which perisheth;' but they ought to labour for that 'which endureth unto everlasting life.' That, indeed, was the meat which He was come to give unto them; 'the true bread from heaven,' which 'giveth life unto the world.' He was Himself that bread—'the bread of life'—to be given to those who came to Him, and believed on Him. 'This,' He said, 'is the work of God, that ye believe on Him whom He hath sent.' 'He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.' 'And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life.' 'Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am the bread of life.' He who thus declared Himself to be 'the bread of life' is elsewhere called by St. John [1 John i. 1] 'the word of life,' and towards the end of this chapter [v. 68] is acknowledged by St. Peter to have had 'the words of eternal life.'

No extraneous learning, then, is demanded to perceive that the important truths primarily intended to be inculcated were these—that to hear and believe were the great requisites on the part of men; and that spiritual sustenance, even unto life eternal, would be the corresponding gift on the part of God. And thus, as far at least as the fifty-first verse, this discourse may be considered to be an amplification, by means of a constant allusion to 'the bread of life,' of what had been taught on another occasion: 'Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' [John v. 24.] All this is so clear, that, till we come to the fifty-first verse, Roman Catholics and Protestants, as Dr. Wiseman truly remarks, 'are equally agreed' that our Lord's discourse 'refers entirely to believing in Him.' The truth is, that neither the hearers of that age nor the readers of the present can be deemed much more indebted, for their intelligence of the subject, to the above-mentioned expositions of the terms *food* and *bread*, than to the opinion in the *Midrasch Coheleth*, previously referred to by Dr. Wiseman, that, 'as [Moses] the first *Goel* [deliverer] brought down manna'—'so likewise will [the Messiah] the second *Goel* cause manna to descend.' In the art of interpreting, as well as in other arts, the time is at hand when it will be necessary to simplify our methods of proceeding very considerably."

Dr. Turton adduces the judgment of an eminent Roman Catholic commentator, the annotator of the Rhenish New Testament, that the Jewish misconception was not what Milner and Wiseman make it, but far more gross and carnal.

"This carnality of theirs [the Jews] stood in two points especially: First, that they imagined that He would kill Himself, and cut and mangle His flesh into parts, and so give it them raw or roast to be eaten among them, 'which could not be meant,' saith St. Augustine, 'for that had contained an heinous and barbarous fact; and therefore they might, and should, have been assured that He would command no such thing; but some other sweet sense to be of His hard, mystical, or figurative words; and to be fulfilled in a Sacrament, mystery, and a marvellous Divine sort, otherwise than they could comprehend. Secondly, they did err touching His flesh, in that they took it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten.' [From the note on John vi. 63.]"

The second dictum of the article, that Transubstantiation is "contrary to the plain words of Scripture," would require a close examination of many passages of St. Paul's Epistles, especially the Corinthians. We can only refer to Bishop Wordsworth's learned commentary, which deals most fully with this subject, and may be taken as the latest expression of the Anglican view—the view held by a catena of the greatest divines from the Reformation downwards. On the two remaining points we will quote the weighty and pregnant comment of Bishop Beveridge:—

"The third thing is, that it 'overthroweth the nature of a Sacrament,' which I need not spend many words to prove; for in a Sacrament it is required, first, that there be some outward sign representing spiritual grace; whereas if the bread be really changed into the body of Christ there is no outward sign at all in the Sacrament, there being nothing else but the body and blood of Christ, which are not signs, but the thing signified. Nay, as Augustine observes, 'The signs themselves are the Sacraments,' and, therefore, where there is no sign there can be no Sacrament. And so, by depriving this sacred ordinance of its outward signs, they degrade it from being a Sacrament, making it to have nothing of the nature of a Sacrament in it. And, therefore, if they will still hold, that by the words of consecration the bread and wine are substantially changed into the body and blood of Christ, let them cease to call that holy action any longer a Sacrament, but name it 'the body and blood of Christ;' for, according to their opinion, there is nothing in it but the body and blood of Christ. So it is plain that by this doctrine the nature of a Sacrament in general must be destroyed, or this Sacrament in particular must be expunged out of their catalogue of Sacraments.

"The fourth and last thing here objected against the doctrine of Transubstantiation is, that 'it hath given occasion to many superstitions,' which any one that ever observed their customs and practices cannot but acknowledge. For this fond opinion possessing their brains, that the bread is the real body of Christ hung upon the cross, and pierced for their sins, oh! how zealous are they in wrapping it up neatly in their handkerchiefs, laying it up in their treasures, carrying it about in their processions; yea, and, at the length, in worshipping and adoring it too!"

On the Protestant teaching concerning the mystery of the Sacrament, see LORD'S SUPPER.

**Trapp,** JOHN [*b.* 1601, *d.* 1669], Rector of Weston-on-Avon, and author of a Commentary on the Bible, which has been recently reprinted and finds favour with the Evangelical clergy.

**Trappe,** LA.—An abbey of the Cistercian Order founded in 1140 by Rotrou, Count of Perche. As in many other such abbeys, the discipline became greatly relaxed, but it was reformed by the Abbot Armand Jean le Bouthillier de Rancé. He was born in 1626 and ordained a priest in 1651, and in 1662 he determined on the reformation of his abbey, which he had already held *in commendam* for

twenty-five years, it being in those days no uncommon thing to confer these posts on children of tender years. Cardinal Richelieu had given him this and several other pieces of preferment, and having also succeeded to a large fortune, the Abbot led for a time a dissipated life in Paris; but his heart being touched by the loss of a friend, he determined to sell everything and distribute the money to the poor, and, giving up all other benefices, he retired to La Trappe. He ordained that his monks should return to the "strict observance" of the Cistercians, and in 1663 he got leave from the King to hold the abbey as a regular abbot. Having entered on a new novitiate, he succeeded by his eloquence and example in persuading his monks to consent to the increased austerities, which forbade them to take wine, meat, fish, or eggs, and to cut themselves off completely from the outer world, and devote themselves to manual labour. They even exceeded the strict rules of the Cistercians: they rose at two o'clock, and went to rest at seven in winter and eight in summer. From two till half-past four they spent in prayer and meditation, and then retired to their cells till half-past five, when they said Prime. At seven they went to labour, either out or in doors; at half-past nine was said Tierce, followed by the Mass, Sext, and None; then they dined on vegetables; at one o'clock returned to work for another two hours, and then retired to their cells till Vespers at four o'clock; this was followed by a meal of bread and water, and spiritual reading till six o'clock, when Compline was said; at seven they went to their cells and slept on pallets of straw. Absolute silence was enjoined at all times, and they had to make their wants known by signs. Their dress was a long grey cloak with wide sleeves and a black cowl; they wore their dress by night as well as by day. Rancé died in 1700. In 1790, when other monasteries were suppressed, the Trappists were turned out of France and took refuge in Switzerland, in the monastery of Val Sainte in Freiburg, under Augustin de Lestrange; but this was destroyed by the French in 1798, and they wandered about till the Bourbon restoration in 1817, when they recovered La Trappe, and Lestrange established branches in connection with it in Spain, Italy, England, Belgium, and Ireland. In 1848 a branch was established in the United States.

**Traskites.**—The name given to a party among the early Puritans, from their founder John Trask, a native of Somersetshire, who first preached in London in 1617. He taught many extraordinary doctrines, insisted on his followers obeying every letter of the law of Scripture, as given to the Jews, however inapplicable to Christian times. They were obliged to fast three days at a time, his authority being a passage in the prophet Hosea [Hos. vi. 1]: "After two days He will revive us, in the third day He will raise us up and we shall dwell in His sight;" and he assured his followers that if they endured to the third day they would be in all respects in a condition of saintliness. Saturday was observed as the day of rest instead of Sunday, and was kept with all the strictness of the Jewish Sabbath. Trask and his wife were called upon to appear before the Star Chamber, the latter's offence being that she refused to teach in her school on Saturday. He was put in the pillory, and she was imprisoned for fifteen years. Towards the end of the seventeenth century the Traskites began to be called Seventh-Day Baptists [q.v.].

**Tremellius,** Emanuel [*b.* at Ferrara, 1510; *d.* at Sedan, 1580].—He came to Germany with Peter Martyr and some others who had privately become Protestants; after some stay at Strasburg he came to England in 1547, and taught Greek at Cambridge. On the death of Edward VI. he returned to Germany, and taught in the college of Hornbach, until he was called thence to be Hebrew Professor at Heidelberg and afterwards at Sedan. He turned the Syriac translation of the New Testament into Latin, and undertook a new version of the Old from the Hebrew. In this work he was assisted by Francis Junius of Bourges.

**Trench,** Richard Chenevix, D.D., Archbishop of Dublin, was the second son of Mr. Richard Trench, brother of the first Lord Ashtown in the Irish peerage. His mother was the granddaughter and heiress of Dr. Richard Chenevix, Bishop of Waterford [1745–1799], the friend and correspondent of Lord Chesterfield. He was born on the 9th of September, 1807, graduated at Trinity College, Cambridge, in 1829, and was ordained to a curacy under Hugh James Rose, at Hadleigh, Suffolk. He subsequently became incumbent of Curdridge, a chapelry in the extensive parish of Bishop's Waltham, Hants. Dr. Trench was a man of many literary gifts, but it was as a poet, and not as a scholar or divine, that he first attracted attention. In 1835 appeared his earliest work, *The Story of Justin Martyr, and other Poems,* soon to be succeeded by other works which placed him among the foremost of the young poets of his day. In 1841 Mr. Trench gave up his incumbency at Curdridge and accepted a curacy under Archdeacon Wilberforce at Alverstoke. From this time forward the two men were intimately associated, and the Archdeacon received from his curate much valuable literary and other aid. The latter continued in the active discharge of his duties at Alverstoke until 1845, when Wilberforce was promoted to the Deanery of Westminster, and Trench was presented to the rectory of Itchen

Stoke by the late Lord Ashburton, to whom he had become known at Alverstoke. In 1845 and 1846 Dr. Trench was Hulsean Lecturer at Cambridge, and for a short time one of the Select Preachers. In 1841 he published his *Notes on the Parables of Our Lord.* When Dr. Wilberforce became Bishop of Oxford, he appointed Dr. Trench his Examining Chaplain; and a short time later he became Theological Professor and Examiner at King's College, London. This appointment he continued to hold until he was preferred to the Deanery of Westminster, on the death of Dr. Buckland, in 1856.

Upon the death of Dr. Whately, Archbishop of Dublin, in November, 1863, Dean Trench was appointed to the archiepiscopal See. He was consecrated on the 1st of January, 1864. The Archbishop speedily won golden opinions from all classes of society. He had not long held his high appointment, however, before he was called upon to take a prominent part in the agitation caused by the proposal to disestablish the Irish Church. After Mr. Gladstone had given notice of his resolutions in the House of Commons in the session of 1868, the Archbishop defined the policy of himself and his friends as follows:—"First, to fight for everything which we possess, as believing it rightfully ours; recognising, of course, the right of Parliament to redistribute within the Church its revenues, according to the changed necessities of the present time. If this battle is lost, then, totally rejecting the process of gradual starvation to which Disraeli would submit us, to go in for instant death at the hands of Gladstone." After the elections, which gave a great majority for Mr. Gladstone's policy, the Archbishop admitted that Establishment was hopelessly and irrevocably gone; but he pleaded for delay, hoping that Mr. Gladstone might be beaten on some of the important details of his scheme. Mr. Gladstone's measure became law, and in the controversies that ensued in connection with the reconstruction of the Irish Church, the Archbishop took that leading part which naturally devolved upon him as the result of his authority and position.

In consequence of ill-health, Dr. Trench resigned the Archbishopric in November, 1884. In notifying his resignation to the Synods of Dublin, Glendalough, and Kildare, which constituted the authority for the election of his successor, he stated that it was not his purpose to make any application to the representative body for the continuance of the income which he had received from them. During the reading of the Archbishop's letter of farewell, the members of the Synod remained standing, and there were cordial demonstrations of respect at its close. The news of the Archbishop's resignation was received with general regret throughout Ireland, and the cause of it elicited a widespread feeling of sympathy in England. He died March 28th, 1886.

Archbishop Trench's works occupy no inconsiderable place in English literature. His best-known theological works are his *Notes on the Parables of our Lord*, and *Notes on the Miracles of our Lord; Lectures on Mediæval Church History; Lessons in Proverbs; The Sermon on the Mount illustrated from St. Augustine; St. Augustine as an Interpreter of Scripture; Synonyms of the New Testament;* and *The Epistles to the Seven Churches of Asia Minor.* Further, Archbishop Trench was an ardent student of philology, and the work by which he is best known in literature is that entitled, *On the Study of Words*, consisting of five lectures addressed to the pupils of the Diocesan Training Schools, Winchester, and published in 1851. In 1855 appeared his *English Past and Present*, and two years later *On some Deficiencies in our English Dictionaries.* In 1858 Dr. Trench took up the question of the proposed revision of the Authorised Version of the new Testament; and, collaterally with this subject, it may be mentioned that some years afterwards he was selected as one of the editors of the New Commentary on the Bible, proposed by the Speaker of the House of Commons. Dean Trench was also appointed Chairman of the Literary and Historical Committee, intrusted, in conjunction with an Etymological Committee, by the Philological Society with the preparation and publication of a new English Dictionary.

**Trent,** Council of.—Trent, the ancient *Tridentum*, is a town on the confines of the Tyrol, between Italy and Germany, and is celebrated as the place where the last General Council previous to that of the Vatican in 1869 (according to the Roman Church) was held. The reformation of the Church, which had been the object of the Councils of Constance and Basle, the policy of the Popes would not suffer to be carried into execution. There was a great desire on the part of many to have another General Council, but it had been long delayed, owing to the intrigues of the party who were most interested in retaining the abuses which were profitable to them, and especially hindered by the cardinals, and even by the Popes themselves. But to such a council only could Catholic Christendom look for the accomplishment of its most earnest wishes, and in the course of the German Reformation even the Protestant princes expressed their desire for such an assemblage of the clergy. The Emperor Charles V. urged it zealously; he found it a very effectual mode of alarming the Pope and curbing the Protestant princes, and thus controlling both parties, to persevere in demanding that a council should be convoked on German soil; so he solemnly announced a Council to the States at the Diet of Augsburg in 1530. In order to prevent

his summoning it there, preparations were made for it in Rome. Accordingly Clement VII. in that same year decreed it, but without fixing a time; and Paul III., his successor, appointed it to be held May 27th, 1537, at Mantua. As the conditions offered by the Duke of Mantua were not acceptable, the place was changed to Vicenza, and May 1st, 1538, was fixed upon; when, as no prelates arrived, it was again delayed till Easter, 1539, and, as neither France nor Germany consented to the place selected, it was again indefinitely postponed. Paul summoned it again for Nov. 1st, 1542, and showed his willingness to choose a German city by naming Trent. His Legates arrived there Nov. 22nd, but a war between the Emperor and the King of France once more postponed it till a more convenient time. Such a time the Pope thought he had found when Charles was making preparations against the Protestants, and he summoned the Council to meet on March 15th, 1545. The Cardinals Del Monte, Cervino della Croce, and Pole, arrived at Trent at the appointed time, as presiding Legates, but no real work was done till Dec. 13th, 1545, when the General Council of Trent was solemnly opened, 25 bishops and some other prelates being present. In the Papal Brief, the Council was designated, *Sacrosancta œcumenica, et generalis synodus Tridentina præsidentibus legatis apostolicis.* It was agreed that committees of bishops and Doctors of Theology should prepare the subjects to be discussed, and that the votes should be taken, not by nations according to the practice at Constance and Basle, but by individuals, and that the questions should be settled by a majority. The committees being chosen and instructed by the Legates, thus secured a majority for the Pope, so that even Italian bishops were heard to complain that the Council was not a free one. Princes and people expected from this meeting an improvement of the Church in its head and members, such as should obviate the objections of the Protestants, and induce them to return to the bosom of the Catholic Church; the Imperial envoys urged that this ought to be made the main object, yet in the first three sessions nothing was done beyond preliminaries. From the 4th to the 8th of April, 1546, when five archbishops and 48 bishops were present, two decrees were enacted, in which the Apocrypha was declared to belong to the canonical books of Scripture, the traditions handed down by the Church from Apostolic times were to be taken as of equal authority with the Bible, and the Vulgate translation was received as authentic. The 5th session was occupied with discussion about *original sin*; the 6th with *justification*; the 7th, held March, 1547, on the *Sacraments* in general, *i.e.* concerning the number, necessity, efficacy, matter, form, and ministry of them. They were declared to be seven. To these decrees were added several anathemas against those who dissented from them. Then came the victory of Mühlberg, which made the Emperor so powerful that the Pope sought a pretext for removing the Council from German territory, and the Legates, making use of a false rumour of the plague at Trent, resolved, in 1547, to transfer the assembly to Bologna—a resolution which was immediately acted on by the Italian Fathers. The Emperor, however, compelled 18 bishops from his own States, together with Cardinal Madruzzi, Bishop of Trent, to remain in that city, whilst the Legates, with 6 archbishops, 32 bishops, and 4 generals of religious Orders, remained at Bologna, and contented themselves, in the 9th and 10th sessions, with publishing decrees of adjournment and deciding nothing further on the subject of the Council. Neither was anything done by those left at Trent, so the Pope declared the Council adjourned in a Bull issued Sept. 17th, 1549. After his death, the Cardinal del Monte became Pope in 1550, under the name of Julius III., and formally announced, at the desire of the Emperor, the reassembling of the Council of Trent. His Legate, Marcellus Crescentius, came with two Nuncios to Trent, and opened the Council, May 1st, 1551, with the 11th session; but there were so few theologians present that nothing important was done before the 13th session, commenced Oct. 11th, 1551. The Jesuits Lainez and Salmeron, who had been sent as Papal theologians, exercised a decisive influence upon the decrees, which now, laying aside scholastic differences, were briefly and precisely drawn up. The Council concluded against the Sacramentarians, "*That Jesus Christ was really present in the Holy Sacrament of the Altar*, and against the Lutherans they decreed *the doctrines of Transubstantiation and Adoration of the Host, and the Presence of Jesus Christ at other times than at actual receiving.* They refused to define the point of Communion in Both Kinds for the laity, and the Sacrifice of the Mass, so that the Protestant divines to whom they had given a safe-conduct might have time to come up and set forth the reasons of their opinions to the Council. In the 14th session, begun Nov. 25th, 1551, the doctrines of the Church concerning Penance and Extreme Unction were declared. As to Penance, they set forth its necessity, and enlarged on its three branches—contrition, confession, and satisfaction; they also set forth the institution and effects of Extreme Unction. In the 15th session, begun January, 1552, they granted a new safe-conduct to the Protestants, and adjourned till May 1st. Under the Imperial protection the divines of Würtemberg and Upper Germany now also came to Trent, and the Saxons were already on their way thither under the conduct of Melanchthon. These measures were only a stratagem on the part of Saxony to lull the

Emperor into security, as was soon evinced by the commencement of hostilities on the part of the Elector Maurice, who forced the Emperor to fly, and the members of the Council to disperse. They resolved accordingly, on April 8th, to adjourn for two years without even having commenced negotiations with the Protestants. Amidst these circumstances, the Treaty of Passau and the religious peace of Augsburg were concluded, and two Catholic princes, King Ferdinand and the Duke of Bavaria, ventured, in defiance of the Council, to grant to their Protestant subjects the privilege of the cup. In France the power of the Protestants was so great that they talked of summoning a national synod to settle their religious disputes, and so Pius IV., who had succeeded Paul, saw himself compelled, in 1560 and 1561, to reassemble the General Council. It was reopened Jan. 8th, 1562, by six Legates, under the presidency of the Cardinal Hercules Gonzaga of Mantua, with 112 bishops (mostly Italian), four abbots, and four generals of religious Orders. In the 18th session, Feb. 26th, a decree was published for preparing an index of prohibited books, but in the 19th and 20th it was again resolved to delay the publication of new decrees, this being the Roman policy to avoid opposition; for France, as well as the Emperor and Bavaria, reiterated their desire for the reformation of the Church, the administration in both kinds to the laity, the marriage of priests, and a revision of the laws concerning forbidden meats; and, besides, all the bishops, except those from Italy, agreed in the opinion, so odious to the Pope, that the episcopal power and rights were of Divine, and not Papal origin. In consequence of the number of Italian bishops they could always get a majority in favour of the Roman Court, so in the 21st and 22nd sessions, July 16th and Sept. 17th, 1562, they passed decrees respecting the celebration of the Lord's Supper and the Sacrifice of the Mass, allowing preparatory explanations in the vernacular languages; but the laity were referred to the Pope respecting their demand for the cup in the Lord's Supper. In these sessions there were present 230 prelates, besides the ambassadors of the Catholic Courts, and the number was increased on Nov. 13th by the arrival of the Cardinal of Lorraine with fourteen bishops, three abbots, and eighteen theologians from France, who not only gave new strength to the opposition, but also proposed thirty-four articles of reformation, which could not but be exceedingly offensive to the Papal party. This party, therefore, resorted again to delays, and postponed the next session from one month to another. Gonzaga, who was generally esteemed for his uprightness, but who was fettered in every step by the directions which he received from Rome, died on March 2nd, 1563, and in his place the new Legates, Moroni and Stavageri, presided, and so hindered work by empty formalities that both the Imperial and French Courts despaired either of getting any Church reformation or of making peace with the Protestants, who entirely rejected the Council. Moreover, the Cardinal of Lorraine was won over to the Papal party by bribery, and at length, either wearied by long delay or influenced by intrigue, the German, Spanish, and French bishops consented to a decree concerning the consecration of priests and the hierarchy entirely in accordance with the views of the Pope, which received public confirmation in eight canons in the 23rd session, July 15th, 1563. With equal pliability they suffered in the 24th session, Nov. 11th, a decree to be passed respecting the sacrament of matrimony, in twelve canons, in which the celibacy of the clergy was enjoined; and, in the 25th and last sessions, Dec. 3rd and 4th, the hastily composed decrees respecting purgatory, the worship of saints, relics and images, the monastic vows, indulgences, fasts, prohibition of certain kinds of food, and an index of prohibited books—the last of which, together with the composition of a catechism and breviary, was left to the Pope. In the decrees of reformation published in these last five sessions, which contained mostly insignificant or self-evident ordinances, or, at least, the same repeated, only with different words, provision was made for the removal of the prevailing abuses, for the conferring and administration of spiritual offices, sinecures, etc. The most useful provision was that for founding seminaries for the education of the clergy and the examination of those to be ordained. At the close of the last session the Cardinal of Lorraine and the other prelates made the walls resound with their cry, "Cursed be all heretics!" and thus ended the Council of Trent, the decrees of which, signed by 255 prelates, perpetuated the separation of the Protestant from the Catholic Church, and acquired with the latter the authority of a symbolical book. The Pope confirmed the decrees in their whole extent, Jan. 26th, 1564. The chief object of the Council, the gaining back the Protestants to the Catholic Church, had not been attained, and the points of dissension between the Roman and the Greek Churches were marked out so distinctly as to leave no hope of any future reconciliation. By its decrees, the Catholic doctrines were more exactly determined, and many abuses remedied, though some of the most pernicious were left. The decrees were received without limitation in Italy, Portugal, and Holland; in Spain they were restricted by the statutes of the kingdom in France, Germany, and Hungary they met with an opposition which gradually resulted in a silent approbation of the doctrinal decrees on the part of the Catholics, but has

always prevented the reception of the decrees as irreconcilable with many laws of the respective countries. For the explanation and interpretation of the decrees, Sixtus V., in 1588, instituted a Council of Cardinals; and many books, both in support and opposition to this Council, have been written. Calvin wrote his *Antidote* against the Council of Trent during its session, and when in 1560 Pius VII. ordered the reassembling of the Council, the Lutheran princes of Germany issued their *Concilii Tridentini Decretis opposita Gravamina*. The fundamental error of this Council was that Catholics and Protestants could suppose it possible to reconcile their differences by a means which could only bring them out in stronger relief; but we can hardly blame men for wishing to restore harmony to Christendom.

**Trentals.**—Masses said every day for thirty days for a deceased person.

**Treves,** Holy Coat of.—It is alleged that the seamless coat of our Blessed Saviour is preserved in the city of Treves, it having been given to this place by the Empress Helena. The earliest mention of it is in the *Gesta Trevirorum* in the twelfth century. It was used at the consecration of Bishop Bruno in 1121, and translated from the choir to the high altar of the cathedral in 1196. In 1512, and several times since, it has been exposed for the veneration of the faithful; the last time was in 1844, when eleven bishops and thousands of people flocked to Treves on the occasion of the finding of an ancient ivory belonging to the cathedral, which had been lost, and which is supposed to confirm its authenticity. Many miracles were reported to have taken place at this time. Examination of the garment, however, has greatly shaken the faith of the most learned of the Roman Catholics in its genuineness, which is now pronounced not a matter of faith, but of "pious opinion."

**Triers.**—A commission of thirty-eight men, chosen by Cromwell in 1653 to sit at Whitehall to try candidates for the ministry; they consisted of Independent, Presbyterian, and Baptist clergy and laymen. The exercise of their power by these Triers was so arbitrary and bigoted as to cause them to be compared to the Inquisitors. In their judgment, to read the Prayer Book was evidence that a minister was destitute of "grace, knowledge, and utterance," and hence unfit for his office.

**Triforium.**—A gallery or open space over the aisles and choir of a church, between the pier-arches and clerestory. It was formerly used as a gallery for women, and also to let down tapestry for the decoration of the church on festivals. The derivation of the word is uncertain.

**Trine Immersion** is the act of dipping a person who is being baptised three times beneath the surface of the water, at the naming of the Three Persons of the Holy Trinity. It was the general practice in the primitive Church, and if circumstances rendered baptism by affusion necessary, the affusion was made thrice. Some of the Fathers teach that this practice represented the three days' burial of Christ and His resurrection on the third day; others that it signified faith in the doctrine of the Trinity. St. Augustine combines the two significations; and St. Jerome sees a symbolical resemblance between the three immersions and yet only one baptism, and the Three Persons of the Godhead and yet but One God. The practice of Trine Immersion was, however, appealed to by some Spanish Arians in giving support to their heresy of the inequality of the Three Divine Persons, and, consequently, some of the orthodox, with the approval of Gregory the Great, had recourse to baptism by single immersion; and some following the new practice and some retaining the old, and confusion and scandal resulting from the diversity, the Council of Toledo, A.D. 633, enforced the judgment of Gregory. Still, the more ancient custom generally prevailed, it being felt that the reason for the change was too slight to justify the alteration of the time-honoured and symbolical practice.

**Trinitarians.**—A name given to those who hold the doctrine of a Trinity in the Godhead, who believe that there is only one essence of the Father, Son, and Holy Spirit, but a threefold division by their personal operations.

Another application of the name is to a monastic Order of the Trinity and Redemption of Captives. St. John of Malta and Felix of Valois were its first Patriarchs in 1197; its members added to the usual vows, one pledging themselves to do their utmost to redeem the Christians who were in slavery amongst the Infidels.

**Trinity.**—The doctrine of the Holy Trinity, which is held alike by the Roman, Greek, and Anglican Churches, and by the greater number of Nonconformist Communions, is thus stated in the First Article of the Church of England: "There is but One Living and True God. . And in Unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Word, and the Holy Ghost."

This doctrine turns upon two points. The first is the Unity of God, a doctrine affirmed in the most express and emphatic terms both in the Old and New Testaments [Deut. vi. 1; Is. xliv. 6; Mark xii. 29–32; Eph. iv. 6]. The second is the revelation in the New Testament concerning Christ and the Holy Ghost. In the Rev. W Jones's *Catholic Doctrine of the Trinity*, the following texts are

adduced and commented on in proof of the Divinity of Christ:—Is. viii. 13, 14, compared with 1 Pet. ii. 7, 8; Is. vi. 5, compared with John xii. 41; Is. xliv. 6, compared with Rev. xxii. 13; Is. xliii. 11, compared with 2 Pet. iii. 18; Rev. xxii. 6, compared with verse 16; Luke i. 76, compared with Matt. xi. 10; Luke i. 16, 17, compared with Matt. iii. 11; Matt. xi. 10, compared with Mal. iii. 1; Ps. lxxviii. 56, compared with 1 Cor. x. 9; John iii. 29, compared with Is. liv. 5; John xx. 28; Rom. ix. 5; 2 Pet. i. 1; 2 Cor. v. 19; John xiv. 11; 2 Cor. v. 20; 1 John v. 20; Col. ii. 8, 9; John i. 1; Is. ix. 6; Jer. xxiii. 6; Is. ii. 17, 18; Rev. i. 8.

He then gives one by one the texts adduced by the impugners of the doctrine, and in each case places what he holds to be the true interpretation upon them. They are the following:—Matt. xix. 17; 1 Cor. xv. 24; Acts x. 42; Acts x. 40, 41; John iii. 16; Eph. iv. 32; John vi. 38; Acts iv. 29, 30; Matt. xx. 23; 1 Cor. viii. 6; Matt. xxiii. 9; John xiv. 28; 1 Cor. xi. 3; Mark xiii. 32; John i. 18; 1 Cor. xv. 27, 28; Jude 4, 24, 25.

To the same author we are indebted for the following list of texts in proof of the Divinity of the Holy Ghost:—John iii. 6, compared with 1 John v. 4; Acts xiii. 2, compared with Heb. v. 4; Matt. ix. 38, compared with Acts xiii. 4; Luke ii. 26, 28; John xiv. 17, compared with 1 Cor. xiv. 25; 2 Tim. iii. 16, compared with 2 Pet. i. 21; John vi. 45, compared with 1 Cor. ii. 13; Acts v. 3, 4; 1 John iii. 21, compared with 24; 1 Cor. iii. 16, compared with vi. 19; Matthew iv. 1, compared with Luke xi. 24; 2 Cor. i. 3; 1 Cor. ii. 11; Acts v. 9; Gen. vi. 3; Matt. xii. 28; Ezek. viii. 1-3; Acts iv. 24, 25. And he mentions, as claimed by opponents on their side, Matt. iii. 16: Heb. ii. 4; and Rom. viii. 26.

There is no question that the texts we have named were accepted as inspired Scripture by the whole of the early Church, and the result was the Church had before it the plainest assertions [1] that there is One God; and also [2] that Christ was called God, as was also the Holy Spirit. How, then, were these truths to be combined? Some of the early heretics, no doubt, became Tritheists, and declared that the New Testament revealed three Gods. But against this stood the plain words of Scripture, and the uniform teaching of the Apostolic Church. Another doctrine was that of the SABELLIANS, who taught that the three names, Father, Son, Holy Spirit, were but three *manifestations* of the same Person under different aspects, a doctrine which involved the opinion that the Father died upon the Cross. [PATRIPASSIANS.] The third and orthodox doctrine was that of the Trinity in Unity. The word "Trinity" is not found in Scripture, but the doctrine is held to be expressed in the words of Christ's commission [Matt. xxviii. 19], and in the Apostolic benediction [2 Cor. xiii. 14]. The word itself was first used by Theophilus, Bishop of Antioch, in the second century. The early Fathers taught the doctrine by implication when they maintained the distinctness of the Son against the Sabellians, and the consubstantiality with the Father against the Arians; but it was the Councils of Nicæa and Constantinople, which, by affirming the Divinity of Christ and of the Holy Spirit, as well as the Unity of God, declared the doctrine of the Trinity in Unity to be the doctrine of the Church. The Athanasian Creed stated it in the most clear, emphatic, and categorical terms. From that time the doctrine was never called in question except by a few obscure sects, until the revolt against passive obedience, and the assertion of the freedom of the human conscience in the sixteenth century. That momentous epoch saw the doctrine of the Trinity again impugned, and Unitarianism thus became one phase of Protestantism. It is from this point of view that the doctrine must now be considered.

The great Reformers, equally with the Catholics, received and asserted the doctrine of the Trinity on the ground that it is clearly taught by Scripture when interpreted in its simple and natural sense. So evident is its implication in Scriptural statements, indeed, that Unitarians and Theists almost universally regard Scripture itself in a very different light from orthodox Christians, and attach to it a very much lower idea of Divine revelation, destitute of any really authoritative character. This ground of acceptance, then, may fitly be termed that of Authority, and is well set forth by the Protestant writer already cited, in terms which would also be accepted by all the historical Churches. We may take a few passages from the "conclusion" of his work, premising that the preceding body thereof consists of chapters upon [1] Scripture passages proving the Divinity of Christ; [2] the like proving the Divinity of the Holy Ghost; [3] texts proving the Plurality and Trinity of Persons; [4] Passages proving the Trinity in Unity. The "conclusion" first reviews the first two chapters (the texts most important to which have been above cited), and then proceeds:—

"It has appeared from the third chapter, that God is signified to us throughout the Old Testament by a name that is plural, and proved to be such from many particular instances; yet generally so restrained and qualified as to destroy the suspicion of a plurality of *gods*. That to this common name of God, many other plural names and expressions are added, and that an interchanging of the plural and singular is frequently observed, which neither grammar nor reason can account for upon any principle, but that of a real Divine plurality. That the *Persons* of God are *three* in number, precisely distinguished on some occasions by the personal names of the *Father*, the *Word* or *Son*, and the *Holy Spirit*, and

also by different offices. That the same term is not always peculiar and proper to the same Person; because the words *God*, *Lord*, *Jehovah*, and *Father*, are sometimes applied to one Person, sometimes to another; while at other times they are not personal, but general names of the Divine nature. That in the Lord of Hosts, sitting upon His throne, and speaking of Himself in the plural to the prophet Isaiah, there was not one Person only, but three; the *Father*, *Jesus*, and the *Holy Ghost*, all expressed under one name in the Old Testament, but personally distinguished to us by three different ones in the New, where this matter is referred to.

"In the fourth and last chapter, the passages of the Scripture have been laid together, and made to unite their beams in one common centre—the *Unity* of the *Trinity*. Which Unity is not metaphorical and figurative, but strict and real; and there can be no real Unity in God, but that of His *nature*, *essence*, or *substance*, all of which are synonymous terms. This Unity considered in itself is altogether incomprehensible; but it is one thing to read and to know that there *is* a Divine nature, and another thing to describe it. That it is proved to be a Unity of essence:—First, because the three Persons are all comprehended under the same individual and supreme appellation. They are the one *Lord* absolutely so called, *the Creator of the World*, and the *God of Israel*. Secondly, because they partake in common of the name *Jehovah*, which being interpreted, means the Divine Essence; and what it signifies in one Person it must also signify in the others, as truly as the singular name *Adam*, in its appellative capacity, expresses the common nature of all mankind. And this name neither is nor can be communicated, without a contradiction, to any derived or inferior nature, as well on account of its signification as its application, which is expressly restrained to one only. Thirdly, it is further proved, in that the authority, the secret mind or counsel, and the power by which all things are established and directed, is ascribed to Christ and the Spirit in common with God the Father; and that in the same exercise of it, and upon the same occasions. Fourthly, because there is a participation of such Divine attributes as cannot subsist but where they are original. Our understanding, if it be moderately instructed, will satisfy us that there can be ONE ONLY who is *eternal*, and possessed of holiness, truth, life, etc., in and from Himself. Yet the whole Trinity is eternal, holy, true, living, and omnipresent: therefore these three were, and will be, one God from everlasting to everlasting. Fifthly and lastly, because there is a concurrence of the whole undivided Godhead in all those acts, every one of which has in it the character of a Divine wisdom and omnipotence; and expresses such an intimate union and communion of the Holy Trinity, as the understanding of man cannot reach, and which no words can explain. For though it is and must be *one God* who doth all these things, yet it is the *Father*, the *Son*, and the *Holy Spirit* who gave us our being, instruct and illuminate us, lead us, speak to us, and are present with us; who give authority to the Church, raise the dead, sanctify the elect, and perform every Divine and Spiritual operation.

"This is the God revealed to us in the Holy Scripture; very different from the *Deity* so much talked of in our systematical schemes of natural divinity; which, with all its wisdom, never yet thought of a Christ, or a Holy Ghost, by whom nature, now fallen and blinded, is to be reformed, exalted, and saved. The Bible we know to be the infallible Word of God; the rule of our faith and obedience. I find this doctrine revealed in it; therefore I firmly believe and submit to it.

And if the religion of Jesus Christ is to be corrected and softened till it becomes agreeable to the natural thoughts and imaginations of the human heart, then in vain was it said—*Blessed is he whosoever shall not be* offended *in Me*."

Yet though it is indisputably true that we are indebted solely for our knowledge of the Trinity to the teaching of Revelation, and that the doctrine could never have been discovered by human reason unaided, some of the ablest Protestant divines have maintained that human reason is able to some extent to follow the revelation, to acquiesce in its truth, and to find it harmonise with the deepest intuitions of the soul. The intellectual objections to the doctrine are practically two: [1] that it is a contradiction in terms; and [2] that if not, it in reality amounts to Tritheism. Neither of these will bear a moment's examination. The first objection may, indeed, be said to be itself a sheer intellectual absurdity, since it is based upon an application to the Infinite and Essential Being of God, of crude reasonings about number and distinction such as are applied to so many marbles, and which every thoughtful Christian rejects *ab initio* as regards any relation to the Divine Being. On this ground, indeed, theologians of unimpeachable orthodoxy have objected to portions of the Athanasian Creed, as giving concrete definition, beyond what is written or can be safely affirmed of God. As Robertson points out in his sermon on the subject, "we are puzzled and perplexed by *words*;" and as he remarks again in reference to such objectors, "though the doctrine may appear to them absurd, because they have not the proper conception of it, some of the profoundest thinkers have believed in this doctrine. . . Let them be assured of this, that whether the doctrine be true or false, it is not necessarily a doctrine self-contradictory . . . that such men never could have held it unless there was latent in the doctrine a deep truth."

Bingham, again, two centuries ago, protests against such divines as played into the hands of these objectors, by "affecting to represent the mystery of the Christian Trinity as a thing directly contradictious to all human reason and understanding, and that perhaps out of design to make men surrender up themselves and conscience, in a blind and implicit faith, wholly to their guidance." The Christian does not believe that God is a Trinity in *the same sense* in which He is One; or One only God in the same sense in which He co-exists as Three Persons. Further reply to this objection will appear in what follows concerning the second.

Any statement of the various intellectual analogies and explanations which have been offered to assist an intelligent apprehension of the Divine Trinity in Unity must necessarily be brief. CUDWORTH [q.v.], as we have seen, was a Platonist, and has been misrepresented on that account; but he makes it clear himself, that his object was to show "the wonderful providence of Almighty God, that this doctrine of a Trinity of Divine hypostases should find such admittance and entertainment in the pagan world, and be received by the wisest of their philosophers before the times of Christianity." He accordingly draws striking analogies between the Platonic Trinity, and especially that form of it in which the hypostases are described as Infinite Goodness, Infinite Wisdom, and Infinite Love and Power (these not as accidents or questions, but as all substantial), and the Christian doctrine. He implies—an idea in advance of his own time, but far more familiar in this—that such an approximation of the most enlightened reason of antiquity was not without a real Divine illumination; and though this breadth of view brought upon him the charge (from Nelson and others) that his own views concerning the Trinity resembled those of Dr. Samuel Clarke, this is sufficiently refuted, not only by his express affirmation that both the Son and the Holy Ghost were "co-eve and co-eternal with the Father" [*Intellectual System of the Universe*, ii. 342], but by the definite statement that wherever the Platonic Trinity differed in any wise, not only from Scripture, but from the Nicene and Constantinopolitan Councils, and the doctrine of Athanasius, it is therein "utterly disclaimed and rejected" by him. [*Ibid.*, ii. 457.]

The analogy with a quasi-philosophical system, as cited by Cudworth, is in truth very striking; and his work is, moreover, valuable as copiously citing within small compass the opinions and definitions of the Fathers concerning the true meaning of the word *homo-ousios*. This, says Cudworth, "was never used by Greek writers otherwise than to signify the agreement of things, numerically differing from one another in some common nature or universal essence." Hence St. Basil says that the word "plainly takes away the sameness of hypostasis [or individual person], for the same thing is not *homo-ousios* [co-substantial] with itself, but always one thing with another." [*Epist.* 300.] So Athanasius remarks [*Epist. De Sent. Dion.*] that "the branches are *homo-ousios* with the vine, or with the root thereof." And the Council of Chalcedon affirms that the Lord Jesus Christ was *homo-ousios* with the Father as to His divinity, but *homo-ousios* with us men as to His humanity," and Athanasius himself uses the same word in relation to the Saviour and mankind in the same sense. Athanasius further says, "We do not think the Son to be really one and the same with the Father, as the Sabellians do, and to be *mono-ousios* and not *homo-ousios*: they thereby destroy the very being of the Son." [*Exposition of Faith.*]

Concerning the hypostases in the Trinity, BINGHAM [q.v.] is worth quoting, and his remarks are more noteworthy because in his own day he was charged by some with Tritheism:—

"For though the three Persons in their sense be three distinct numerical substances, yet they are neither, firstly, three Beings of a different nature, as Arius meant; nor, secondly, three Beings actually divided or separated from each other as three men and angels are, but most inseparably and eternally (yet without confusion) united into One; which union of substances is so necessary in infinite Beings, that we cannot possibly conceive them otherwise than as actually and eternally united into one; nor, thirdly, are they three parts of one whole, sharing Divine perfections amongst them, but every one is equally possessed of all (and this naturally follows from their being equal in nature, and so falls in with the first sort of Unity); nor, fourthly, are they three Beings having that Divine nature independently, every one from Himself; but the Father alone has His Being from Himself, the Son from the Father, the Holy Ghost from both; for though they all have a Divine nature, that is, a necessary existence (for necessary existence is the properest notion we can form of a Divine nature), yet they have that necessary existence three different ways: the Father necessarily exists, but of Himself alone; the Son necessarily exists, but from the Father; the Holy Ghost necessarily exists too, but from the Father and the Son; so that the Son and the Holy Ghost are not properly without original, though necessarily existing from all eternity, but are as necessary and eternal Emanations of a necessary and eternal Cause; and this way of existing is what distinguishes the Son and the Holy Ghost both from the Father and the creatures, and at once preserves the Unity of the Godhead. Fifthly, and lastly, by virtue of this original and natural subordination of the Son and the Holy Ghost to the Father, they are

not three opposite principles or Providences clashing and interfering with one another, but one harmonious Providence and one undivided principle of all other things; for it is impossible to conceive three infinite beings under the economy of Father, Son, and Holy Ghost, without conceiving them at the same time united in an eternal harmony and concord." [*Sermon on the Trinity.*] In another *Sermon on the Divinity of Christ* Bingham further says: "The true notion of the Christian Trinity is three Divine Persons under the relation and economy of a Father, Son, and Holy Ghost; where the Father is considered as the Fountain of the Deity, the Son and Holy Ghost as the natural and eternal Emanations of the Father's substance; agreeable to what is said in the Nicene Creed, that the Son is 'God of God, Light of Light, Very God of Very God'—'Deus genitus,' not 'ingenitus' nor 'factus'; whereas Tri-theism asserts that the Son is another *agennēton*—that is, not a Son, but another distinct principle or substance, unbegotten as the Father is, and consequently a distinct God."

These older attempts at explanation have their use and value; but modern theology rather shrinks from such precise and essay-like definition concerning the holiest mysteries of Infinite and transcendent Being. In the sermon on this subject by the late Rev. F. W Robertson, already referred to [*Sermons*, iii. 43], he speaks of the Trinity as the three "consciousnesses" by which God is *known* to us, and declines to affirm more:—"We do not dare to limit God; we do not presume to say that there are in God only three personalities—only three consciousnesses; all that we dare presume to say is this, that there are three in reference to us, and only three." This idea reappears in another sermon to be presently cited, and strictly it is true; yet the reply seems obvious that the Christian Gospel does appear to present itself as a full revelation of God; and that as redeemed man is moreover expressly affirmed to partake of the Divine nature, and to be made in the Divine image, such would seem to be required by the necessities of his manifold nature. But the sermon is chiefly remarkable as showing the modern tendency to substitute *analogy* or *illustration* for *definition*. Most of Robertson's illustrations do not appear to average minds very happy. That of body, soul, and spirit has often been used, but is bad *ab initio*, because we constantly think of the body as a mere servant of the spirit, and even of its perishing while the real man survives. But he remarks justly upon our common idea of a "Person" being that of "a being bounded by space," and how all such notions must be dissociated from the Persons of the Trinity; and then returning to the conscious human soul—which is, after all, our microcosm and *datum* for all things—he finds another illustration, which to many minds may be singularly helpful, in the *will*, the *affections*, and the *thoughts*. Men's mental constitutions differ widely; but to most men it will probably appear, as it does to the preacher, that there really are "distinct consciousnesses" in a man. It does seem to most, that *what* wills, and *what* thinks or reflects, and *what* loves, are in some way distinct from one another; and yet, on the other hand, the *one whole mind* does also seem to be thrown into every act of each. This seems to be Robertson's principal contribution towards an intelligent belief in the doctrine of the Trinity, and to be of real value, though confined to a few lines. And perhaps it is really as close an analogy or illustration as can be drawn from finite existence or consciousness, of the mode in which a Trinity in Unity may co-exist in the Divine Being.

Our next extracts are from one of the most eloquent of modern preachers, the Rev. Phillips Brooks, of New York. He takes as his text, "Through Him we all have access by one Spirit unto the Father" [Eph. ii. 18], and commences by remarking that this Trinity is not a dry creed to be believed, but a Gospel to be believed *in*, used, and lived by. He then has a passage, evidently borrowed in idea from Robertson's sermon on the same subject, disclaiming any statement that the Trinity is "all" there is of God, and referring (as Robertson does) to an alleged "deep law," by which the higher any nature is, the more complex and more simple at once it becomes. The following extracts from subsequent passages will speak for themselves:—

"The next thing we notice is the completeness with which this God, this part of God, is apprehended and depicted. See what he says. He is describing man's salvation. It is one single thing, the saving of a man. Here is the sinner in his sinfulness; there is the saint in his glory. It is the same man still, and the whole act, from the beginning to the end—the act that took him in his sinfulness and lifted him thence, and set him in his glory—is one single act. It stands a unit among the works of God's omnipotence. It is one throb of the all-loving heart; it is one movement of the Almighty arm. And yet this simple act—salvation—is clearly distinguished into its parts. See how clearly St. Paul discriminates them. Every act is made up of a purpose, a method, and a power. And so the purpose and the method and the power are here. What is the purpose or the end? 'To the Father we all have access.' What is the method? 'Through Christ Jesus.' What is the power? 'By the Spirit.' Through Christ Jesus we all have access by one Spirit unto the Father. In this one total act, the end, the method, and the power are distinguishable. Each stands out separate and clear. And what is more, each is distinctly personal. A personal name is given to the designation of each element. This salvation,

which is all the work of God—first, last and midmost—has its divine personalities, distinct for its end, and its method, and its power. It is a salvation to the Father, through the Son, and by the Spirit. The salvation is all one; yet in it method, end, and power are recognisable. It is a three in one.

"Let us look into this a little more deeply. The perfection of any act consists in the elevation and the harmony of these three elements: its end, its method, and its power. Take, for instance, the act of a boy's education. It may extend over twenty years, but it is capable of being considered as one act still, from the time it begins in the nursery to the time it culminates in his profession. Now the perfection of that education will depend upon the perfection of its end, its method, and its power, and upon their being harmonious with, and suitable to, one another; each must be worthy of the rest. For instance, if the end be low, if no high ideal of scholarship and character is set up at the first, and kept clear all along, you may give him the best books and the best teachers, you may inspire him with the most eager enthusiasm, but you turn out only a half-taught scholar, a half-made man, as the result. The end was not worthy of the method and power. Or, again, you set the highest standard up to be aimed at, and you put the purest ambitions into the boy's nature, but you furnish only poor means, poor schools, poor teachers, and once more the education is imperfect. The method is not worthy of the end and the power. Or, again, you make the ideal perfect, and you provide all the appliances of study at their best, but you put only some low or mercenary impulse into the scholar's heart, perhaps a mere servile submission to your authority, perhaps only a selfish idea of the money he is going to get out of his learning, and again a most imperfect product comes.

"This is an illustration. Instead of a boy's education put a man's salvation. That is the perfect education of which all others are but types. And there we look for and we find the same harmony of end, method, and power. Make either unworthy of the others and the salvation is not complete. If it be not to the Father the Son's redemption is in vain. If it be not through the Son, the Father waits and the Spirit moves for naught. If it be not by the Spirit, the Father's heart stands open and the method of grace is perfect, but the unmoved soul stands inactive and unsaved. The Scripture revelation comes to tell us that end, method, and power, all are perfect, and each must thus be worthy of the rest. The three are one. Each is eternal, and yet, as the old creed cries, 'There are not three Eternals, but One Eternal.' Each is God, and yet 'there are not three Gods, but one God,' not three salvations, but one salvation, with its equal end and method and power, and so by the Trinity in Unity the soul is saved.

"And now, again, let us look at this more carefully in its several parts. The end of the human salvation is 'access to the Father.' . . Now we are very apt to take it for granted that however we may differ in our definitions and our belief of the Deity of the Son and of the Holy Spirit, we are all at one, there can be and there is no hesitation about the Deity of the Father. God is divine; God is God. And no doubt we do all assent in words to such belief; but when we think what we mean by that word 'God;' when we remember what we mean by 'Father,' namely, the first source and the final satisfaction of a dependent nature; and then when we look around and see such multitudes of people living as if there were no higher source for their being than accident, and no higher satisfaction for their being than selfishness, do we not feel that there is need of a continual and most earnest preaching by word and act from every pulpit of influence to which we can mount, of the divinity of the Father? Why, take a man who is utterly absorbed in the business of the world. . . To such a man, what is the first revelation that you want to make? Is it not the divinity of the Father? Remember that wonderful passage in the story of the Passover where Jesus, with His agony before Him, is just rising to work His homely parable of washing the disciples' feet. And the description of the act is this: 'Jesus knowing that He was come from God and went to God, riseth from supper and laid aside His garments, and took a towel and girded Himself.' That was the key to all His life, the spring of every action: 'Knowing that He came from God and went to God,' knowing, that is, that God was His Father, the source and the satisfaction of His life. And that same knowledge which Christ had, you would want your friend to have. Does it seem as if no man could escape it? Does it seem as if the Divine Fatherhood were the patent fact of all creation? As if Nature uttered it in all her voices? These voices are not fancies. They are real. But the clear fact remains that multitudes of men do go through life and only in the dimmest tones hear either Nature or their own hearts proclaiming God. To such the truth must be uttered from some teaching of experience or doctrine. The divinity of the Father needs assertion first of all. Let men once feel it, and then Nature and their own hearts will come in with their sweet and solemn confirmations of it. But Nature and the human heart do not teach it of themselves. So we believe, and so we tempt other men to believe in God the Father.

"And now pass to the divinity of the method. 'Through Jesus Christ.' Man is separated from God. That fact, testified to by broken associations, by alienated affections, by conflicting wills, stands written in the whole history of our race. And equally clear is it to

him who reads the Gospels and enters into sympathy with their wonderful Person, that in Him, in Jesus of Nazareth, appeared the Mediator by whom was to be the Atonement. His was the life and nature which, standing between the Godhood and the manhood, was to bridge the gulf and make the firm bright road, over which blessing and prayer might pass and repass with confident golden feet for ever. And then the question is—and when we ask it thus it becomes so much more than a dry problem of theology; it is a question for live anxious men to ask with faces full of eagerness—out of which nature came that Mediator? Out of which side of the chasm sprang the bridge leaping forth towards the other? Was it some towering man, who, growing beyond his brothers, overlooked the battlements of heaven, and saw the place in the divine heart where man belonged, and then came back and bade his brethren follow him, and led them on with him into the home of a Father who, reluctant or forgetful, sat without effort till His children found their way to Him? It is the most precious part of our belief, that it was with God that the activity began. It is the very soul of the Gospel, as I read it, that the Father's heart, sitting above us in His holiness, yearned for us as we lay down here in our sin. And when there was no man to make an intercession, He sent His Son to tell us of His love, to live with us, to die for us, to lay His life like a strong bridge out from the Divine side of existence, over which we might walk, fearfully but safely, back into the divinity where we belonged. Through Him we have access to the Father. As the end was divine, so the method is divine. As it is to God that we come, so it is God who brings us there. I can think nothing else without dishonouring the tireless, quenchless love of God. . My friend says God sends Christ into the world, and therefore Christ is not God. I cannot see it so. It seems to me just otherwise. God sends Christ just because Christ is God. The ambassador, the army, is of the very most precious substance of the country that despatches it. This is the meaning of that constant title of our Master. He is the Son of God. Think of it. Does not 'Son' mean just this which the Church's faith, with the best words that it could find, has laboured to express, 'Two Persons and one Substance'? That is, the Father and the Child. Separate personality, but one nature. Unity and distinctness both, but the unity as true a fact as the distinctness. Nay, the unity the fact which made the essence of His mission, the fact which made Him the true, fit, only perfect messenger of God, and Saviour of the world.

"This is the glory of the Incarnation. It does seem to me that the great beauty of the old belief in the divinity of Christ is the faith in the capacity of manhood which it implies. It believes that man is of so godlike a nature that he can hold God, that God can be incarnated in him. Our sense of man's capacity is low. We do not think that God can dwell in the temple of a life like ours. But was not that just what He came to teach us that He could do? He teaches it to us by the rich experience of His Spirit dwelling in our spirits. But before that He taught it to us by the Word made flesh. A brute race could have seen no incarnation. God could care for them and feed them, but He could not come into them, live in them. But man is better. "Because we are sons, God has sent the Spirit of His Son into our hearts." Because we are sons, His Son Himself could take our nature upon Him. The more truly we believe in the Incarnate Deity, the more devoutly we must believe in the essential glory of humanity.

"And now turn to the point that still remains. We have spoken of the end and of the method; but no true act is perfect unless the power by which it works is worthy of the method through which, and the end to which, it proceeds. The power of the act of man's salvation is the Holy Spirit. 'Through Christ Jesus we all have access by one Spirit unto the Father.' What do we mean by the Holy Spirit being the power unto salvation? I think we are often deluded and misled by carrying out too far some of the figurative forms in which the Bible and the religious experience of men express the saving of the soul. For instance, salvation is described as the lifting of the soul out of a pit, and putting it upon a pinnacle, or on a safe, high platform of grace. The figure is strong and clear. Nothing can overstate the utter dependence of the soul on God for its deliverance; but if we let the figure leave in our minds an impression of the human soul as a dead, passive thing, to be lifted from one place to the other like a torpid log that makes no effort of its own either for co-operation or resistance, then the figure has misled us. The soul is a live thing. Let there be nothing merely mechanical in the conception of the way God treats these souls of ours. He works upon them in the vitality of thought, passion, and will that He puts into them. And so when a soul comes to the Father through the Saviour, its whole essential vitality moves in the act. With those affections with which it has loved the world, it loves its Lord. With that same will with which it chose iniquity, it chooses now holiness and heaven. It seems as if the Christian had simply chosen to love God instead of loving his business; but as he goes on and finds what this new love of God really means, he finds what it is that has happened. The capacities of faith and love and holiness have been taken possession of, and filled out to their completeness, by the very Spirit of

holiness and love and faith which they were made to hold, but which is greater than themselves. The Divine power has taken possession of the soul's capacities, and, although it may seem at first as if the soul itself had originated this new movement to God through Christ, just as it may seem to the child at first as if his body did all these spiritual acts which the spirit does within it, yet, by-and-by, the conviction clears itself, and grows clearer and clearer constantly, that it is not the soul's simple ability to be religious that has made it religious, but that God by direct visitation has occupied that ability, and is drawing the soul to Himself.

"When this experience is reached, then see what Godhood the soul has come to recognise in the world. First, there is the Creative Deity from which it sprang, and to which it is struggling to return—the Divine End, God the Father. Then there is the Incarnate Deity, which makes that return possible by the exhibition of God's love—the Divine Method, God the Son; and then there is this infused Deity, this Divine energy in the soul itself, taking its capacities and setting them homeward to the Father—the Divine Power of Salvation, God the Holy Spirit. To the Father, through the Son, by the Spirit. . . This appears to me the truth of the Deity as it relates to us. I say again, 'as it relates to us.' What it may be in itself; how Father, Son, and Spirit meet in the perfect Godhood; what infinite truth more there may, there must, be in that Godhood, no man can dare to guess. But, to us, God is the end, the method, and the power of salvation; so He is Father, Son, and Holy Spirit. I look at the theologies, and so often it seems as if the harmony of Father, Son, and Spirit had been lost, both by those that own and by those that disown the Trinity. One theology makes the Father hard and cruel, longing, as it were, for man's punishment, extorting from the Son the last drop of life-blood which man's sin had incurred as penalty. Another theology makes the Son merely one of the multitude of sinning men, with somewhat bolder aspirations laying hold on a forgiveness which God might give, but which no mortal might assume. Still another theology can find no God in the human heart at all; merely a fermentation of human nature in this desire after goodness, this reaching out towards Divinity. The end is not worthy of the method; I do not want to come to such a Father as some of the theologians have painted. Or the method is not worthy of the end; no man could come to a perfect God through such a Jesus as some men have described. Or the power is too weak for both; and all that Christ has done lies useless; and all the Father's welcome waits in vain for the soul that has in it no Holy Ghost. But let each be real, and each be worthy of the others, and the salvation is complete. That is our faith in the Trinity—'three Persons and one God.'" [*Sermons*, New York, 1875.]

Analogies have also been drawn from the physical universe around us, as in the following passage from a work on physical science,* in which it is even suggested that, beyond mere analogy, there may be some actual manifestation of this mystery of the Divine nature, as of the Divine attributes, in the physical world around us. After a brief summary of the main results of experiment and research as regards the theory of Light, the writer concludes as follows:—

"Another step further yet. The inquiry is irresistibly suggested, whether the comparison and the analogy may not go further, and afford us some revelation deeper still. That inquiry is strictly legitimate. If our universe be in truth an objective and conditioned manifestation of any absolute Source of all being, it should be thus: the Actual ought, in its limited measure, to reveal to us truly the Essential and Eternal. The student of nature, at all events, does hold expressly that if Nature has any Author, she must speak aright of Him if she speak at all; and as for the so-called religious man, while any book can only take a secondary place in such an inquiry as this, he also believes that it ought to be thus, since his book actually says so. The point of surpassing interest therefore is, whether as regards this question there is any definite agreement between these two, as to which Science can have anything to say, or possesses any means of judging. What then do we find? We are bound here, at least, to ask the expounders of physical science first, for every reason. We inquire, therefore, what purely physical science, and experiment, and speculation—what *they* at present appear to teach us?

"[1] They tell us of an intangible, invisible Ether, which cannot be touched, or tasted, or contained, or measured, or weighed, but yet *is* everywhere; which contains within itself the most essential properties of Matter, fluid and solid; and yet which is not matter, though it can communicate its own motions to matter and receive motions from it. [2] They speak to us next, according to the latest and most widely-received vortex theory of Sir William Thomson, something vaguely about this Ether taking Form. They suggest to us how vortices in it may appear to us as the atoms of Matter, which we do see, and feel, and handle; and which, in this form, *can* be limited, and contained, and measured, and weighed; and in which the Ether may become, as it were, incarnate and embodied. [3] They tell us, in the third place, of a mysterious Energy, which also takes protean forms, but which, in one form or other, is doing all

* *Light: a Course of Experimental Optics.* By Lewis Wright (1882).

the physical work of the kosmos. Through it Ether acts upon Matter; and Matter reacts upon Ether or upon other Matter.

"And this is all; and our Light embodies them all and reveals them all. It *is* motion, a form of Energy; it is motion *in* the Ether; and it is invisible, inconceivable, unknown to us, *unless* Matter, to make it visible, be in its path. There are these Three and these only; each distinct and separate; and yet the three making up One, a mysterious unity which cannot be dissolved. So far the purely physical philosopher. Pondering attentively this wonderful triune splendour which he has put before us, it may seem strange that he at least should sneer at any other Trinity in Unity, seeing the kindred mystery in which he himself acknowledges that he dwells. Ether: Matter: Energy: no one of these can be conceived of, hardly, apart from the others; yet each is separate and distinct. Take away either, and what becomes of the Universe, as we know it or can conceive it? And yet this Universe, at least, is monistic—is one harmonious whole. The mystery of Nature is not only as great, but actually appears to be of the *very same kind* as that which theologians have taught us concerning the mystery of its Author.

"For now we are at liberty to turn to the other, and ask him. He has known nothing of all this; never even dreamt of it, since it is the last growth of the nineteenth century. But, purely from an old Book he possesses, he too has, somehow or other, and long before the other, also gathered a conception, and even framed it into a set theological formula. It will be interesting at least to see what his conception is.

"[1] He tells us, first, that he believes in an eternal, immortal, invisible, inconceivable, infinite Essence, the one Source and Father of all. [2] He believes that this first essential Being has in a mysterious way become embodied in a Second, in some inconceivable manner co-existent with and yet derived from Him; who is the brightness of His glory and the visible Image of His person,* and in whom and by whom all Things were made. [3] He affirms that these two work or act by and through a third, an equally mysterious Energy; whose operations assume many forms; who does all things, alike in matter and in spirit; who is as the wind, blowing where it listeth; and who finally brings all conscious agencies that yield to Him, into harmonious relation and equilibrium with all that surrounds them. That is the creed of the Christian, however he came by it: more particularly, indeed, it is the special creed of the Trinitarian Christian, so much derided during the last twenty years. He also says and believes, like the other, that, although he cannot explain it any more than the physical philosopher, these three are One. And, strange to say, he too goes so far as to affirm that the Motions of the third originally produced that Light which we have found such a fascinating study; and that to him, also, that is an express symbol and revelation of the Three!

"This is but a suggestion and inquiry, and dogmatism is not pretended from either side. But *if* there should be reality and fact behind the belief of both parties as we have listened to them, is there not indeed here an obvious, deep, fundamental, marvellous agreement? More than this; if there should be true wisdom in what has been taught us by one of the most popular teachers of modern philosophy; if it is true that 'Religion and science are, therefore, necessary correlatives;' if it is true that, 'Force, as we know it, can be regarded only as a certain conditional effect of the Unconditioned Cause, as the relative reality indicating to us an Absolute Reality, by which it is immediately produced;' if it is further true that 'objective science can give no account of the world which we know as external, without regarding its changes of form as manifestations of something that continues constant under all forms;' and if it is finally true as regards Spirit and Matter, that 'the one is, no less than the other, to be regarded as but a sign of the Unknown Reality which underlies both;' if these conceptions of one whom all regard as, at least, a great thinker,† embody anything more than a vague dream, is not this correspondence we have found, precisely of the sort we ought to have expected to find?

"The comparison and the inquiry appear in any case to be singularly interesting. The student of Nature, at least, will not object to it; nor should we turn away repelled from the suggestion that Light may be to him a Revealer such as he has longed for, leading him into sight of, though not within, the inmost Secret of all. And as for the other, he too, may perhaps learn to hear of Matter possessing 'the promise and potency of every form of life,' without resentment, and to attach to the phrase a new meaning, which may perchance be the basis of a great reconciliation that has been long and sorely needed. If what he believes be true, he will at least have learnt in another way, that 'the invisible things of Him since the creation of the world are clearly seen, even His eternal power and Godhead, being understood by the *things that are made*.'"

It may be said, in conclusion, that the method of regarding this great mystery of the Godhead by the principal divines of our own century is all characterised by the conviction that the doctrine is in unison with the highest

* "The very Image [or impress] of His substance."—*Revised Version.*

† Mr. Herbert Spencer.

instincts of our reason. It is remarkable, at least, that the doctrine of the Trinity has been accepted by many of the most profound of those philosophers who, leaving the old landmarks, have sought out independent lines of thought, and who were the last men in the world to accept a mere dry creed, or to receive anything merely upon authority under any circumstances. The deep teaching of the great mystic JACOB BEHMEN [q.v.], obscure as some of it is, has exercised a great influence on modern philosophy. The great names of Leibnitz, Schelling, Schleiermacher, may all be adduced as those of men who have felt that there is a profound truth in the Catholic doctrine, which answers to the facts of nature and the needs of the soul, and which would be lost by a rejection of all dogma but that of the Unity of God.

**Trinity Sunday.**—This festival is not of so ancient a date as the rest of the great feasts of the Church. Stephen, Bishop of Liége [620], had an office drawn up relating to the mystery of the Trinity which made its way into other churches, but for some time the practice was opposed on the ground that the praises of the Trinity were celebrated daily, and that it did not need a particular festival; but when the doctrine was attacked by the Arians and others, the Church thought it right to fix a special day in its honour. It is said that John XXII. fixed it for the Sunday following Whitsunday; but this is questionable, as in 1405 a Cardinal is found asking Benedict XIII. to settle this festival; and Gerson reports that in his time the keeping of it was newly begun. The reason why this day was chosen as most seasonable was that after Christ had ascended into heaven and the Holy Spirit had been sent down, as on Whitsunday, the Church received a fuller knowledge of the glorious and incomprehensible Trinity than even before.

**Trisagion** [Gr. *tris*, "thrice," and *agion*, "holy"].—The Greek name for the TERSANCTUS [q.v.].

**Tritheism.**—The doctrine which teaches that there are three Gods, instead of three Persons in the Godhead. There was a class of men in very early times who turned the doctrine of the Trinity into Tritheism, and instead of three Divine Persons under the economy of Father, Son, and Holy Ghost, brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three Gods. And having made this change in the doctrine of the Holy Trinity, they made another answerable to it in the form of baptism, for, instead of baptising in the name of the Father, Son, and Holy Ghost, they brought in an unheard-of form of baptising in the name of three unoriginated principles, as we learn from one of the Apostolical Canons, which says: "If any bishop or presbyter baptise not according to the command of Christ, 'In the name of the Father, Son, and Holy Ghost,' but in three unoriginated principles, or in three Sons, or in three Paracletes or Holy Ghosts, let him be deposed." It is supposed that this doctrine was introduced by a branch of the Gnostics.

**Trithemius,** JOHN, Abbot of Spanheim, in the diocese of Treves [*b.* 1462, *d.* 1516].—He was transferred to a convent at Wurzburg, where he died. The most remarkable of his works are on Church history—*De illustribus Scriptoribus Ecclesiasticis* and *Catalog. illustr. virorum Germaniam suis ingeniis et lucubrationibus omnifariam exornantium.* He was accused of magic and unlawful correspondence with spirits, but his character has been vindicated from this charge by several writers.

**Truce of God** [in the Latin of the Middle Ages, *Treuga Dei* (*treuge* or *trewa*, from the German word *treu*, "faithful")] was a limitation of the right of private warfare introduced by the Church in order to mitigate an evil which it was unable to eradicate. It provided that hostilities should cease, at least on the holy-days, from Thursday evening to Sunday evening in each week, also during the whole seasons of Advent and Lent, and on the octaves of great festivals. This regulation was first introduced in 1017, in Aquitaine, where a bishop professed to have received command from God for its institution; then in France and Burgundy. In 1038 the Diet of Soleure deliberated respecting its establishment in Germany; under William the Conqueror it was introduced into England, and in 1071 into the Netherlands. It was a subject of discussion at many Councils; at Narbonne [1054], Troyes [1093], Clermont [1095], Rouen [1096], Rheims [1136], and St. John Lateran [1139 and 1179], and was enjoined by special decrees. At a later period the truce was extended to Thursday; excommunication was the penalty for those who engaged in private warfare on those days. The truce was also extended to certain places, as churches, convents, hospitals, etc., and certain persons, as clergymen, peasants in the fields, and in general all defenceless persons. At the Council of Clermont it was made particularly to include all crusaders.

**Trudpert.**—A missionary trained in Ireland who started off when he heard of the work accomplished by ST. GALL [q.v.], in the desire, if possible, of carrying it on after his death. He chose the Black Forest as his mission field, but when he got as far as Breisgau he was cruelly murdered by his enemies.

**Trullo,** COUNCIL IN. [COUNCILS, par. 6.]

**Truro,** BISHOPRIC OF.—Christianity was probably introduced into Cornwall in the

third century. Soon after the Saxons landed in Britain, the Cornishmen purchased by an annual tribute permission from Cerdocius to exercise the rites of the Christian religion. Solomon, King of Cornwall, professed Christianity in the fourth century. The See of Cornwall was founded about 614, and extended as far as the Exe in Devonshire. In 927, Howel, King of Cornwall, was defeated by Athelstan, who in 936 nominated Conan, a native Cornish bishop, to the Cornish See in the Church of St. Germans on Dec. 5th, and from that time Cornwall became an English, not a British, See. On the death of Burthwold in 1027, the See of Cornwall was added to that of Crediton, and in 1050, under Leofric, who became Bishop in 1046, the seat of the united dioceses was fixed at Exeter. The union of the Sees continued till the passing of the Truro Bishopric Act in 1876, when the parish church of St. Mary was assigned as the cathedral church. The first bishop, Edward White Benson, the present Archbishop of Canterbury, was consecrated at St. Paul's on St. Mark's Day, 1877. Through his exertions a scheme for building a new cathedral was set on foot, the architect of which is Mr. J. L. Pearson. The Prince of Wales on May 20th, 1880, laid two foundation stones of the new building.

Besides the Bishop, the cathedral chapter consists of two archdeacons and nineteen honorary canons. The diocese extends over the whole county of Cornwall and part of Devonshire, and comprises 236 parishes, including sinecures. The income of the diocese is £3,000 per annum.

List of Bishops of Cornwall before its Union to Crediton.

| | | | |
|---|---|---|---|
| Conan . | 936 | Burthwold | 1018 |
| Comoere | | Living | 1027 |
| Wulfsey | 967 | Leofric . | 1046 |
| Ealdred | 993 | | |

Bishops of Truro.

| | | | |
|---|---|---|---|
| Edward Benson | White 1877 | George Howard Wilkinson | 1883 |

**Trustees for Chapels.**—The Act of 1850 [13 and 14 Victoria, c. 28], known as Sir Morton Peto's Act, provides a simple method of transferring chapel property to new trustees. The chairman of the meeting at which the appointment is made signs and seals the document, which is to be attested by two or more witnesses who were present at the meeting.

**Tübingen,** a small town on the Neckar, eighteen miles from Stuttgart, has been for 400 years the chief nursing place of the scholars of Würtemberg. Not only poets [Wieland, Uhland, etc.], but philosophers [Schelling and Hegel], Protestant theologians [as Œcolampadius, Osiander, Pfaff, Ötinger, Storr, Baur, Dorner], and Roman Catholics [Möhler, Hefele, etc.] were all graduates of Tübingen. This University, though the character of the country is deeply religious, has produced some of the most learned opponents of Christianity—Paulus the Deist, Baur the Pantheist, Strauss the author of the *Life of Jesus*. The theological students, though they are tinctured more or less with Hegelian Pantheism, cherish with grateful reverence the memory of such men as Bengel, who firmly taught Gospel doctrine during the infidel apostasy of the eighteenth century, and they crowd the churches. The Tübingen theologians of the last century were marked by mysticism. They had a special taste for speculations on apocalyptic and millenarian topics. Thus Gottlieb Storr, their principal representative in his time [*b.* 1746, *d.* 1805], occupied a position analogous to that of the eighteenth century Methodists in England; he asserted the authority of the Scriptures against the Rationalism of Kant, and laid especial emphasis on the evidential value of the miracles.

But a darker side of the university life of Tübingen is seen in the prevalence of the Hegelian philosophy. The founder of the new school was F. C. Baur [*b.* 1792, *d.* 1860], whose critical investigations in the New Testament led him to the opinion that the pastoral Epistles were the production of the second century, that some of St. Paul's Epistles are not genuine, and that a great gulf separated St. Paul from the other Apostles. In fact, this may be regarded as the special tenet of the later Tübingen school. Peter and John were Jewish in their views, only distinguished from their brethren by their faith that Christ was the promised Messiah. Paul maintained a doctrine that the Crucifixion made Christ the Saviour of the world, and elaborated a theory of justification which to them was strange, and of religious freedom which to them was abhorrent. For the sake of peace they were for a while silent, but the animosity broke out in the Apocalypse, which referred to St. Paul and his teaching when denouncing the Nicolaitanes. The Gospel of St. John, Baur pronounced not genuine. But as he grew older he modified his views greatly, and his *Christianity of the First Three Centuries* [1853], though it hardly rises above Unitarianism, is a more conservative work than his previous writings. He asserts the pure morality of Christianity, while he denies its miracles. The tendency of modern criticism in the Tübingen school has been to reverse all this. The judgment concerning St. John and the synoptic Gospels has been to recognise their historic truth, and the manifest untenableness of the theories of Strauss, who was Baur's scholar, has driven the scholars to a closer approximation to the ancient faith of Christendom.

**Tulchan Bishops.**—A celebrated epithet belonging to the annals of the Scottish Church. The Concordat of Leith [see p. 942],

in 1572, had provided for the restoration of the old hierarchical titles, but the nobles who drew it up had no intention whatever of restoring the hierarchical endowments, which had mostly fallen into their own hands. The new prelates were intended to be middlemen, who should farm their endowments for them, being called bishops and exercising certain rights over the clergy, but in thraldom to their lay masters. The men who consented to play this ignoble part were regarded by the people with utter derision, and were dubbed "Tulchan Bishops." "A 'tulchan,'" says Carlyle [*Cromwell*, i. 36] "is, or rather was, for the thing is long since obsolete, a calfskin stuffed into the rude similitude of a calf—similar enough to deceive the imperfect perceptive organs of a cow. At milking-time the tulchan, with head duly bent, was set as if to suck; the fond cow, looking round, fancied that her calf was busy and that all was right, and so gave her milk freely, which the cunning maid was straining in white abundance into her pail all the while. The Scotch milkmaids in those days cried, 'Where is the tulchan? is the tulchan ready?' So of the bishops. Scotch lairds were eager enough to milk the Church lands and tithes, to get rents out of them freely, which was not always easy. They were glad to construct a form of bishops to please the King and Church, and make the milk come without disturbance. The reader now knows what a tulchan bishop was. A piece of mechanism constructed not without difficulty, in Parliament and King's Council, among the Scots; and torn asunder afterwards with dreadful clamour, and scattered to the four winds, so soon as the cow became awake to it!"

The next General Assembly refused to recognise these bishops, but they remained as evidence that the Government intended to preserve an Episcopalian Church, and a battle consequently raged around them which did not end for a century. [SCOTLAND, CHURCH OF.]

**Tulloch,** JOHN, D.D. [*b.* 1823, *d.* 1886].—A learned Scottish divine. He was the son of a minister of the Established Church of Scotland, near Perth, and entered the College of St. Andrews in 1837, where he gained the Grey prize, then the highest honour to philosophical students. In 1842 he was ordained at Dundee, but the state of his health made it necessary for him in 1847 to go to Germany, where he acquired a large knowledge of the language and literature of that country. In 1849 he was appointed by the Crown to succeed Dr. Macduff at Kettins in Forfarshire, and he began his career as a successful religious essayist, contributing to *Blackwood*, the *British Quarterly*, and the *North British Review*. In 1854 he became Principal of St. Mary's College, St. Andrews, and the same year won the second Burnett prize, value £600, for an essay on Theism. In 1859 he was appointed one of the Queen's chaplains, and used frequently to preach before her. In 1878 he was Moderator of the General Assembly. Since then he wrote some valuable theological works, the principal being *Rational Theology in the Seventeenth Century*, *The Christian Doctrine of Sin*, *Facts of Religion and Life*, and *Movements of Religious Thought during the Nineteenth Century*.

**Tunkers.** [DUNKERS.]

**Tunstall,** CUTHBERT, Bishop of Durham, born about 1476, at Hackforth in Hertfordshire. He was educated at Oxford and Cambridge, whence he removed to Padua, and took a Doctor's degree. He was a good scholar, being a perfect master of Latin, Greek, and Hebrew, and the best mathematician of his times; he was likewise a considerable civilian, canonist, and divine. He obtained the living of Stanhope in 1508, in 1515 became Archdeacon of Chester, in 1516 Rector of Harrow-on-the-Hill and Master of the Rolls, and in 1519 Dean of Salisbury. He went abroad on several embassies; amongst others he was sent by Henry VIII., in 1525, to treat with the Emperor for the release of Francis I. of France. In 1522 he was consecrated Bishop of London, in 1523 made Privy Seal, and in 1530 translated to the See of Durham. He was a decided Reformer, but without separating himself from the Church; he acknowledged the King's supremacy, and remained in favour with Henry VIII., to whom he surrendered the monastery of Durham in 1540. In 1552, not being prepared to accept Edward VI.'s sweeping measures, he was ejected from his See, but was restored again by Queen Mary, and ejected a second time by Queen Elizabeth in 1559, on declining to take the oath of supremacy, and died the same year at Lambeth, where he had been placed under a mild surveillance.

**Turks.**—The name in one of the Good Friday Collects under which are included in the prayers the followers of Mahomet, in whatever land they may be. In the four classes, Jews, Turks, Infidels, and Heretics, are meant to be included all who are out of the Communion of the Church.

**Turlupins.**—A sect of the fourteenth century who had their chief seat in the Isle de France. They were the same as the Brethren of the Free Spirit, who were condemned by the Roman Pontiffs. There is nothing to explain the meaning of the name "Turlupin." They ran from place to place begging their bread with wild shouts, and refusing every kind of labour as a hindrance to Divine contemplation and the ascent of the soul towards God. In their excursions they were followed by women, with whom they lived in the most intimate familiarity. They distributed amongst the people books which

contained the substance of their doctrine, and held nocturnal assemblies in out-of-the-way places at which, to imitate Paradise, they divested themselves of all clothing. They pretended to extraordinary spirituality and devotion. The sect was severely persecuted and did not last long.

**Twisse,** Dr. William, born at Speenhamland, near Newbury, in Berkshire, in 1575; died in London in 1646. He was sent from Winchester to New College, Oxford, where he studied for several years and took his D.D. He was the most celebrated Calvinist of his time, no one having managed the controversy with Arminius with more exactness and advantage. He was a man of upright life, and, as he sided with the Presbyterians at the commencement of the Civil War, he lost his preferments; but his party had a great value for him, and made him one of the Assembly of Divines, and at last elected him their Prolocutor. He wrote *Of the Morality of the Fourth Commandment as still in force to bind Christians*, and *The Riches of God, Love unto the Vessels of Mercy, consistent with His absolute Hatred of the Vessels of Wrath*, and a great number of tracts.

**Tyndale,** John, translator of the Bible, was born at a small village in Gloucestershire, about 1484; died, 1536. Most writers say that the name of the village was Slymbridge, but there is a certain amount of uncertainty about all the facts of his early days. The exact date of his entrance at Oxford is also unknown, but recent researches have discovered that he took his degree in 1512. A few years later he went to Cambridge, his zeal for studying the Bible probably inducing him to go and consult Erasmus, then at the height of his fame. In 1521 he became tutor to a gentleman named Welch, who lived in Gloucestershire, and it was there that he finally resolved to undertake the task of translating the Bible into English. He was much dissatisfied with the teaching and general behaviour of the clergy in the neighbourhood of Sir John Welch, and translated a pamphlet which Erasmus had written in Latin called *The Manual of a Christian Soldier;* this was a violent protest against the wicked lives of the clergy, and, of course, brought down a storm of abuse on Tyndale's head; he was, however, firmly supported by his master and patron. In 1523 he went to London with an introduction to Tunstall, Bishop of London, expecting to have extra facilities for carrying out the work to which he was resolved to devote himself. He found that, so far from that being the case, it was impossible to do the work there, so many impediments being thrown in his way. In the following year, therefore, he went to Hamburg, from thence to Wittenberg, where he became acquainted with Luther, and there he translated the New Testament into English. He used for text-books Erasmus's Greek Testament, the Vulgate, and the German translation by Luther. It was printed at Cologne, and it was decided that the first edition should consist of 3,000 copies. An enemy to the Reformation, named Cochlœus, tried to prevent its being printed at all; but, failing in this, he sent word to Henry VIII. and Cardinal Wolsey to advise that all the ports should be strictly watched, in order that its admission into England should be prevented. It arrived in England about the middle of the year 1526, and immediately an assembly of the Bishops was called together, and they unanimously denounced it. The Bishop of London went so far as to say that any one in his diocese found to be possessing a copy was to be excommunicated. Of this first edition a portion of one copy only, so far, is known to exist, and that is in the British Museum. In language, except for spelling, it is astonishingly like our Authorised Version published in 1611, which we still have in use. The next few years of his life were devoted to writing pamphlets on the doctrine of Justification by Faith, the first of which was entitled the *Wicked Mammon.* It was condemned on all sides, Sir Thomas More going so far as to call it "a very treasury and well-spring of wickedness;" but Tyndale was nothing daunted by this unfavourable reception, and in the following year published *The Obedience of a Christian Man*, next to his translation the most important work of his life. He now began to translate the Old Testament, and published the Pentateuch in 1530, of which there is one perfect copy extant in the British Museum; and in the same year he wrote the *Practice of Prelates*, in which he again fiercely denounces the customs and ways of the Roman Catholic priests. All this time he was still living in Germany, chiefly at Marburg; but in 1534 permission was given to print the Bible in England, and Tyndale intended to return home. With that intention he went to Antwerp; but his enemies, by treachery, took him and had him put into prison. He was kept there for nearly two years, in spite of all the efforts made in England and on the Continent; and at last, in 1536, he was burnt to death at Vilvorde, near Brussels, with the prayer on his lips, "Lord, open the King of England's eyes."

**Tzschirner,** Heinrich Gottlieb, a German theologian [*b.* at Mittweida in Saxony, 1778; *d.* in 1828].—He was educated at Leipzig, and took orders in 1801. In 1805 he published the first part of a History of Christian Apologetics, with a preface by Reinhard, but he never finished it. The same year he was appointed *Professor Ordinarius* in Wittenberg, and in 1809 received a Chair at Leipzig, where he showed himself to be a Rational Supernaturalist, adhering to principles which he subsequently developed in his *Letters on Reinhard's Confessions* [Leipzig,

1811], as Reinhard had maintained that the entire separation of Rationalism from Supernaturalism was indispensable. In 1814 he accompanied the Saxon troops, under the Grand Duke of Weimar, as chaplain. In 1815 the Corporation of Leipzig appointed him a minister in that city. In 1821 he published his *Explanation of Haller's Secession*, and, in 1822, *Catholicism and Protestantism in a Political Point of View*, which quickly went through three editions and was translated into English, French, and Dutch; both works were occasioned by Haller's becoming a Catholic. In several publications he attacked the arrogance of Catholicism and the mysticism of Protestants. His last work was *How Did it Happen that France remained Catholic?* in Pölitz's *Annals of History and Politics*. He died very suddenly.

## U

**Ubiquitarians** [from Lat. *ubique*, "everywhere"].—A sect of Lutherans which rose and spread itself in Germany, and whose distinguishing doctrine was that the body of Jesus Christ is everywhere, or in every place. Brentz, one of the early Reformers, is said to have broached this error in 1560; Andreas and Flacius helped to spread it. They were heartily opposed by the Universities of Wittenberg and Leipzig. Soon after, a controversy began in the Palatinate about the oral manducation of the Body of our Lord in the Sacrament. To prevent the ill consequences of this dispute Frederick III. ordered the Heidelberg Catechism to be drawn up. [Heidelberg Catechism; Ursinus.] Afterwards, at the Conference at Maulbronn, 1564, they argued about the sense of the words used at the receiving of the Sacrament. Luther and Melanchthon both denied that they held the doctrine of ubiquity, but after their death the disputes were renewed, and this hypothesis was dressed up in a specious and plausible form by Brentz, Chemnitz, and others, who maintained the communication of the properties of Christ's Divinity to His human nature. In 1577, at the monastery of Bergen, it was recognised as a Lutheran doctrine in the Formula of Concord, though by no means all the Lutheran divines are agreed on this point. The divines of Tübingen in the seventeenth century upheld the theory in opposition to the divines of Giessen.

**Ubiquity.** [Ubiquitarians.]

**Uckewallists.**—A sect who derived their name from Uke Walles, a native of Friesland, who published his opinions in 1637. He entertained the doctrine of Universalism, and believed in the eternal salvation of Judas and the rest of Christ's murderers. His argument was, that the period of time between the birth of Christ and the descent of the Holy Ghost was a time of deep ignorance, during which the Jews were deprived of Divine light, and that therefore their sins would not be visited with the deepest severity. His followers did not long retain his name as a badge of separation, and became merged in the Mennonites [q.v.], to whose doctrines their founder strictly adhered.

**Ullmann,** Karl, a great evangelical theologian, born at Epfenbach, in Baden, in 1796, died 1865. He was first educated in the schools of Morbach and Heidelberg, and afterwards in the Universities of Heidelberg and Tübingen. His first work, written while he was a private tutor, *Ueber die Sündlosigkeit Christi* ["On the Sinlessness of Christ"], at once gained for its author the reputation of a powerful theologian. He had been under the influence of Neander, and must be held one of his most distinguished disciples. In 1821 he was appointed Professor of Divinity at Heidelberg, and there made the acquaintance of Umbreit [q.v.], with whom he began the publication of a journal called *Studien und Kritiken*. It has been in existence ever since, and is one of the most able and widespread theological journals in Germany. He was always an advocate for theological discussion being utterly unrestricted, his first essay on the subject being published at Halle in 1830, whither he had recently been invited to become professor. He soon, however, returned to Heidelberg, where he was made Director of the highest ecclesiastical council [Oberkirchenrath], a position of great trust and dignity. Here he wrote several articles against Strauss's *Life of Christ*. Some years later, in 1853, he was elected to the office of Bishop, so called, in the duchy of Baden, and went to live at Carlsruhe, where he stayed till his death. His greatest work is of an historical nature, and raises Ullmann to the rank of one of the chief historians of this century. Its title is *Reformers before the Reformation*. He strenuously maintains that the Reformers based their teaching on that of the Bible, while the Roman Catholics ignored the Bible altogether. He worked hard, but not successfully, to unite the different Protestant sects that existed in Baden, and also to raise and improve the social position of the Lutheran clergy.

**Ulphilas.**—The most interesting figure in the history of early Teutonic Christianity. All nations of Germanic descent may be said to owe to him the beginning of their religion and literature. The knowledge we possess of the working of the Church in the fourth century is very scanty, but the life of Ulphilas, the Apostle to the Goths, as he is called, is a striking exception. He was born in the year 318, during the reign of the Emperor Constantine, and while still young was appointed chaplain to the Emperor, and

came to Constantinople a young man just as the Arian reaction was beginning, and believed what he was told, namely, that the Arian doctrine was the true doctrine of the Catholic Church. When the tide turned against the Arians, Ulphilas led a great migration of them across the Danube, his zeal quickened by his sense of the persecution of his faith, and he set himself eagerly to convert the Goths in the valleys of Mœsia to Christianity. He did not confine himself to religious instruction, but devoted himself also to the secular education of the people. As a necessary preliminary he invented an alphabet for them, their own, if they ever had one, having been lost during their wanderings. He translated the Bible into the Gothic language, omitting, however, the Books of Kings, as he feared the influence such writings might have on the bold, warlike spirits of his flock. He made great progress, having from the first won their confidence by his frank and cheerful disposition, and persuaded them to cultivate their lands, to make their homes comfortable, and to live at peace with their neighbours. But about the year 374 the little settlement was disturbed by an invasion of the Huns, and it was agreed that they should ask to be allowed to make a settlement within the boundaries of the Roman Empire—thinking that they would there be safe from intrusion. Gibbon describes in his stately periods the great movement across the Danube which followed the permission. A million of them are said to have crossed, and they gradually spread themselves over the countries of Southern Europe, and mixed with the native inhabitants. Ulphilas was engaged with them until the year 388, when he died.

The translation of the Scriptures made by Ulphilas has for us this surpassing interest: that it is the first writing we possess in our own mother tongue. The discovery of the *Codex Argenteus* (so called because it was written with silver letters) in a Westphalian monastery in the eleventh century gave the Teutonic race the first example of their language written down. Up to the days of Ulphilas it had been only a spoken, barbarous tongue. His reduction of it to writing by means of his new alphabet was no less than the beginning of Teutonic literature. The version has been printed by the Clarendon Press, and the student of his mother tongue will, after a very brief apprenticeship, be able to trace out in it the roots of the language in which Englishmen still read the Bible. The *Codex Argenteus* is now in the Royal Library at Upsala.

The following is Ulphilas's version of Matt. vii. 26, with the corresponding modern English:—

| | | | | | |
|---|---|---|---|---|---|
| *Yah* | *hwazuh-saei* | *hauseith* | *waurda* | *meina* | *yah* |
| Yea | whoso he | heareth | words | mine, | yea |
| *ni* | *taugith* | *tho,* | *galikoda* | *mann* | *dwallamma* |
| nor | doeth | them, | I liken to | man | dull (foolish) |
| *saei* | *getimbridad* | | *razn* | *sein* | *ana* |
| who | timbered (built) | | erection (house) | his | on |
| *mœlmin* * | *Yah* | *at-iddya* | | *dalath* | *rign* | *yah* |
| sands. | Yea | to-hied (rushed) | | down | rain | yea |
| *cwemun* | *aquos* | *yah* | *waiwoun* | *windos* | *yah* |
| came | waters | yea | waved (blew) | winds | |
| *bistigwun* | *bi* | *janamma* | *razna* | *yah* | *gadraus* | *yah* |
| begushed | on | that | house | yea | thrust | yea |
| *was* | *draus* | *is* | *mikils.* | | |
| was | thrust | that | mickle (great). | | |

**Ulrich** or **Udalric,** St., Bishop of Augsburg, the son of a powerful German nobleman, was born in 893. At seven years old he was sent to the monastery of St. Gall for his education, and the members all became so attached to him on account of his goodness and learning that they tried to persuade him to take the habit and devote his life to the monastery. He asked time to consider the proposal, and asked the advice of a nun, Guiborate, who lived the life of a recluse close by. She said she was sure that he was destined to lead an active, not a contemplative, life, so he went to Augsburg as Chamberlain to Adalberon, the Bishop, and, when he was old enough, took orders. He made a pilgrimage to Rome, and while he was there his friend and patron, Adalberon, died. Ulrich did not like the successor, Hiltin, so much, but performed his duties in the cathedral well and faithfully. In 924 Hiltin died, and Ulrich was appointed his successor by Henry the Fowler. From his early boyhood he had regarded with horror the secular duties imposed upon the Bishops, especially the being obliged to raise and often lead an army; but as long as Henry lived, he refrained from expressing his dislike to the custom. On his death, however, he immediately applied to his successor, Otho I., for permission to send his nephew to fulfil all his temporal duties and attendance at Court pageants, etc., thus securing more time for attending to the spiritual cares of his diocese. He visited all parts of it at least once a year, and held meetings and synods for his clergy twice—allowing them to come for help and advice at all times, if they wished. During the civil war that broke out between Otho I. and his son Luitolf, Ulrich stoutly upheld the rights of the Emperor, and succeeded at last in effectually reconciling them. His city and cathedral were completely devastated by an invasion of Hungarians, but Ulrich and his nephew drove them back. The cathedral was quickly rebuilt, though not without great trouble to get the necessary funds together. It was dedicated to St. Afra, a favourite saint of Augsburg. As soon as the cathedral was finished, Ulrich much wished to retire into a monastery for the remaining

* In Lancashire, North Meols=North Sands. Compare our "meal."

years of his life, being old and worn out with work and constant fasting. But his people were so attached to him that they could not bear the idea of losing him, and begged him to remain, which he did. He died July 4th, 973, and was buried in his cathedral, which has since been named after him. He was canonised by Pope John XV., in a Bull dated Feb. 993; his canonisation is remarkable as being the first ordered to be considered general. Up to that time the saints were only reverenced in their own diocese or province. [CANONISATION.]

**Ultramontanism** [from *ultra montes*, "the other side of the mountains" —*i.e.* the Alps].—As the nations north of the Alps—France, Germany, etc.—have been opposed to the Papal assumption of absolute power, they have termed the endeavours of the Roman Curia to extend the papal authority and destroy the consequence of the national Churches, such as the Gallican Church, *ultramontanism*. Those who explain the Canon Law on ultramontane principles are called *Curialists*. [CURIA ROMANA.] Ultramontanism may be briefly described as the endeavour to render the Catholic Churches of the various countries more subservient to the Pope than is compatible with the existing ecclesiastical laws of the various countries, with the rights of the bishops and Sovereigns, with the independence and intellectual freedom of each country, and with various elements of Catholicism itself. Its principles are decidedly in the spirit of GREGORY VII. [q.v.]. Among the books that have been written on the subject are Count Montlosier's work against the sovereignty of priests—*Mémoire à consulter sur un Système religieux et politique tendant à renverser la Religion, la Société, et le Trône* [Paris, 1826]. Its most eloquent defender was the Abbé de Lamennais, whose work—*De la Religion considérée dans ses Rapports avec l'Ordre politique et civil*—defends the supremacy of ecclesiastical powers over the secular in all States; declares all Protestants, and even the Jansenists, atheists, and affixes the same stigma to the Government, because the charter of France allows freedom of religious worship.

**Umbreit,** FRIEDRICH WILHELM KARL, Protestant theologian, was born at Sonneborn, in the duchy of Saxe-Gotha, in 1795; died, 1860. At the University of Göttingen he made the acquaintance of Eichhorn, who inspired him with that love of Oriental languages which is to be discovered all through his works. These, almost entirely, are devoted to the study and explanation of the Old Testament. He considered that part of the Bible to be neglected in Germany, as it still is in some parts, and therefore wrote to show the depth and power to be found in the writings of the Prophets. He was professor at Heidelberg between the years 1823 and 1829, and was engaged with ULLMANN [q.v.] in the editorship of *Studien und Kritiken*. His principal works were: *Lied des Liedes, das älteste und schönste aus dem Morgenlande* ("The Song of Songs, the oldest and most beautiful from the East"); *Uebersetzung und Auslegung des Buch Hiob* ("Version of the Book of Job"); *Grundtöne des alten Testaments* ("Fundamental Principles of the Old Testament,") etc., etc.

**Unam Sanctam.**—The name given to a Bull, published in 1302 by Boniface VIII., which fully defined the powers claimed by the Pope. It asserted the unity of the Catholic Church under St. Peter and his successors, and declared that those who denied this doctrine denied their own Christianity. "There are two swords, the spiritual and the temporal: our Lord said not of these two swords, 'It is too much,' but 'It is enough.' Both are in the power of the Church: the one the spiritual, to be used *by* the Church, the other the material, *for* the Church; the former that of priests, the latter that of kings and soldiers, to be wielded at the command and by the sufferance of the priest. One sword must be under the other, the temporal under the spiritual. . The spiritual instituted the temporal power, and judges whether that power is well exercised. If the temporal power errs, it is judged by the spiritual. To deny this is to assert, with the heretical Manicheans, two co-equal principles. We therefore assert, define, and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome." This Bull was revoked by Clement V in 1305, under pressure from Philip the Fair of France.

**Uncial and Cursive Manuscripts.** [BIBLE.]

**Unction,** EXTREME. [EXTREME UNCTION.]

**Unhallowed Uses.**—When a church or chapel is consecrated the building is said to be henceforth separated "from all unhallowed, ordinary, and common uses." By this is meant such as have not been made sacred or consecrated to holy purposes.

**Uniformity,** ACTS OF.—Acts which secure in every congregation of the Church of England the same form of public prayer, administration of Sacraments and other rites. The first was passed in 1559, which confirmed the Revised Prayer Book of Edward VI., and inflicted severe penalties on those who should have any other form used in church: for the first offence they were to forfeit their goods; for the second, to be imprisoned a year; for the third, life imprisonment. All who absented themselves from church on Sundays and Holy Days, without just cause, were to be fined a shilling.

The second and by far the most important Act of Uniformity was passed in 1662, by which all ministers were required to give their assent to the Book of Common Prayer, and to

read the Morning and Evening Services from it, on pain of being deprived of their benefices. They were ordered to make a declaration that it was unlawful on any pretext to bear arms against the king and to deny the binding force of the Solemn League and Covenant. Episcopal Ordination was also declared to be indispensable to the retaining of a benefice. In consequence of this Act some 2,000 clergy resigned their livings. This Act was set aside by the Act of Toleration under William and Mary. [TOLERATION, ACT OF.]

In 1872 was published the Act of Uniformity Amendment Act. With exception of the introductory portion of the Act, the definition of terms used, and the Schedule, we give the Act verbatim :—

"The shortened Order for Morning Prayer or for Evening Prayer, specified in the schedule to this Act, may, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, be used, if in a cathedral in addition to, and if in a church in lieu of, the Order for Morning Prayer or for Evening Prayer respectively prescribed by the Book of Common Prayer.

"Upon any special occasion approved by the ordinary, there may be used in any cathedral or church a special form of service approved by the ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

"An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or holy-day in any cathedral or church in which there are duly read, said, or sung as required by law on such Sunday or holy-day at some other hour or hours the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays and holy-days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is, for the time being, approved by the ordinary; provided that nothing in this section shall affect the use of any portion of the Book of Common Prayer as otherwise authorised by the Act of Uniformity or this Act.

"Whereas doubts have arisen as to whether the following forms of service, that is to say, the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts: Be it therefore enacted and declared that any of such forms of service may be used together or in varying order as separate services, or that the Litany may be said after the third collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, without prejudice nevertheless to any legal powers vested in the ordinary; and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

"Whereas doubts have arisen as to whether a sermon or lecture may be preached without the common prayers and services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts: Be it therefore enacted and declared, that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorised by this Act, or by the Bidding Prayer, or by a collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

"Nothing in this Act shall affect the provision with respect to the chapels of colleges in the universities of Oxford, Cambridge, and Durham, which is contained in Section Six of the Universities Tests Act, 1871.

"The schedule to this Act, and the notes thereto and directions therein, shall be construed and have effect as part of this Act.

"This Act may be cited as 'The Act of Uniformity Amendment Act, 1872.'"

**Unigenitus Dei Filius,** ETC.—These are the opening words of a Bull issued by Clement XI. in 1713, which, under the name of *Constitution of Unigenitus*, has acquired a celebrity dangerous to the Papal authority and the peace of the Catholic Church. This Bull condemns one hundred and one propositions drawn from the work of PASQUIER QUESNEL [q.v.], priest of the Oratory, entitled *Le Nouveau Testament traduit en Français, avec des Réflexions Morales.* These condemned propositions were taken, almost literally, either from the Bible or other acknowledged authorities of the Catholic Church, and included those which insisted upon purity of motives, the necessity of true religious love of virtue, reconciliation with God, the general use of the Bible, and the correction of the morals of the clergy. [JANSENISM.]

**Union,** HYPOSTATICAL. [HYPOSTATICAL UNION.]

**Unitarians.**—A religious body who believe in the personal Unity of God, in opposition to the Trinitarians, who believe in three Persons in one God. They are sometimes called *Socinians*, from Faustus Socinus, who, with Lœlius, in the sixteenth century originated a fresh form of Anti-Trinitarian doctrine in Poland.

Unitarianism in England dates almost as far back as the earliest translation of the Bible. Strype alludes to it in his *Memoirs of Archbishop Cranmer.* In 1551 a German, named George van Paris, was burned in London for this heresy, and, four years after, another person at Uxbridge. A more distinguished victim was Joan Bocher, the "Maid of Kent." Under James I. a large number of persons, some of them of rank and consideration, were executed for the same offence. The posthumous works of Milton, first published in 1825, show him to have adopted these views. An Act of the Long Parliament, in 1648, making the profession of Unitarianism a felony, was so far mitigated after the Revolution by Statutes 8 and 9 of William III. as to make it punishable, in the first instance, by certain civil disabilities, and, in the second, by three years' imprisonment and virtual outlawry. These statutes were not repealed till 1813. In the latter part of the seventeenth, and beginning of the eighteenth centuries, we find among avowed Unitarians such names as Firmin, Emlyn, Whiston, Samuel Clarke, and Lardner, and, greater still, Locke and

Newton. Towards the close of the last century several clergymen of the Established Church (Lindsey, Jebb, Wakefield, Disney, and others) resigned their benefices in consequence of having adopted Unitarian views, while, at the same time, among numerous converts from the Dissenters, appear the names of Doctors Priestly, Price, Aikin, Rees, and others of scientific and literary merit. Amongst the General Baptists many became Unitarians. In the Presbyterian Churches of the North of Ireland the Unitarians have a society of their own, consisting of several presbyteries. In Scotland there are Unitarian chapels in Edinburgh, Glasgow, and elsewhere. The supply of Unitarian ministers is chiefly from Manchester College, at York; some, however, come from the Scotch and Dublin universities.

Joseph Priestly [q.v.], a Nonconformist minister of Birmingham, ordained in 1774, openly avowed his belief in the non-inspiration of Scripture, and maintained that Christ was no more than a man, and that it was idolatry to worship Him, thus taking a strictly Humanitarian view. Priestly was compelled to leave Birmingham in 1793, and he died in America in 1804. After his death the writings and labours of Thomas Belsham did much to support Unitarianism. In 1811 he published his celebrated work, *Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*, which was an able defence of his creed, and is to this hour considered the standard work on the subject.

The Unitarian faith appears first to have been avowed in Germany soon after the Reformation by Martin Cellarius, a native of Stuttgart, who adopted Luther's views, but afterwards developed Unitarian principles, for which he was imprisoned, released in 1536, and died at Basle in 1564. Among other theologians who about the same time were led to a like result were Lewis Hetzer, put to death at Constance in 1529; John Campanus, of Wittenberg; Adam Pastor, of Westphalia; and Claudius, a Frenchman, who, about 1530, preached his doctrines in Switzerland and Alsace. Still more noticeable was Michael Servetus [q.v.], put to death in 1553.

In Holland, Erasmus John, Rector of the College of Antwerp, published, in 1585, an anonymous work favouring this doctrine, called *Antithesis Doctrinæ Christi et Anti-Christi de Uno Vero Deo*. He was forthwith banished. Thirteen years later, Ostorode and Voidove, for similar publications, were ordered by the States-General to leave the United Provinces within ten days and to have their writings burnt. In 1627 Adolphus Venator was banished for composing a work which savoured of Socinianism, and in 1653, finding that Unitarians were increasing in Holland, the States-General, after consulting with the divines of Leyden, issued an edict forbidding the profession of the Socinian heresy and holding of its assemblies; but this does not appear to have been carried into rigid execution. To mention no other names than Episcopius and Grotius, there has probably always been a large number of Unitarians among the Remonstrants of Holland, and recent publications show that Unitarian opinions have disseminated themselves in that country to no inconsiderable extent.

As early as 1690 some English ministers complained to a synod, convened at Amsterdam, of the growing heterodoxy of the Genevan Church. In 1757, in the *French Encyclopædia*, the article "Geneva" announced that "many of the ministers disbelieved the Divinity of Jesus Christ, of which Calvin, their leader, was the zealous defender." In 1798, the catechism of Calvin was superseded by another, of a character to indicate the justness of this statement. In 1807 a Liturgy, expurgated upon Unitarian principles, was substituted for that formerly in use, and two years earlier a professedly amended version of the Scriptures, which had been in preparation for upwards of a century, was published under the authority of the Venerable Company of Pastors.

In America Unitarian principles appear to have been extensively adopted in Massachusetts as early as the middle of the last century. In 1756 Emlyn's *Humble Inquiry into the Scripture Account of Jesus Christ* was published in Boston, and in one of its churches a Liturgy excluding the doctrine of the Trinity was adopted. In 1805 attention was drawn to the subject by several publications, occasioned by the appointment of a distinguished Unitarian (Dr. Henry Ware) to the Divinity Chair of the American University of Cambridge; in 1816 the controversy was revived by a republication of a chapter from Belsham's *Life of Lindsey*, with the title *American Unitarianism*. Dr. Priestly visited Philadelphia, and started a small society there in 1794. Since then they have congregations in various parts of the United States; their ministers are supplied chiefly from Cambridge. Besides the Congregational Unitarians, the denomination called *Christians*, which is numerous, maintains Unitarian opinions, and they also prevail in the Reformed Baptists.

In France many of the Protestant clergy reject the doctrine of the Trinity, and the principal sources of supply for their ministry are the schools of Geneva and Montauban. A society has been formed in Paris called the Unitarian Association of France.

Unitarians profess to derive their views from Scripture, and to make it the ultimate arbiter in all religious questions, thus distinguishing themselves from the Rationalists of Germany. They say that being interpreted according to the settled laws of language, the uniform testimony of the Scripture is, that the Holy Spirit has no

personal existence distinct from the Father, and that the Son is a derived and dependent being who was, as some say, created in a remote period of time, or, as others affirm, beginning to live when he appeared upon earth. The Unitarians do not admit the necessity of an atonement, and consider that a conscientious discharge of moral duties is in itself sufficient to secure a man's future happiness; they cast aside the doctrine of eternal punishment, and deny the personality of the devil and the existence of fallen spirits. In America their creed is called UNIVERSALISM. [q.v.] Their church government is virtually congregational. It is a curious fact that many of the buildings now occupied in England by Unitarians formerly were the property of English Presbyterians. They were excluded from the benefits of the Toleration Act until 1813, but since then have enjoyed the same political privileges as any other Protestant Dissenting body. It is difficult to ascertain their numbers, but there are probably something under 100,000 in the United Kingdom. In the official return made in 1882 their places of worship number 124.

**United Brethren, Unitas Fratres.** [MORAVIANS.]

**United Greeks.**—A name given to those Greeks scattered in Italy, Russia, Hungary, Transylvania, and specially in Austria and Poland, who belong to the Roman Church. They acknowledge the authority of the Pope, and accept the doctrine of the double Procession of the Holy Ghost, but in other respects follow the rites of the Greek Church. They have their own clergy, who are allowed to marry when in minor orders; they receive the communion in both kinds and with leavened bread, and use their own Liturgy. Their position in the Roman Church was settled by a Bull of Benedict XIV. in 1742. They have three seminaries, each having a bishop of the Greek rite residing there to ordain the priests, but otherwise they are subject to the bishop in whose diocese they live. They number about four millions and a half.

**United Presbyterian Church of Scotland.**—Formed in 1847, when the United Secession and Relief Churches were amalgamated. Some account of the secessions will be found under ERSKINE, EBENEZER; SECESSIONISTS. In 1835 negotiations were begun between the two Synods, and in 1840 a scheme of union was agreed on. But for a time the Secession Church was occupied with the Atonement controversy, and it was not till 1847 that the union was consummated. The two Synods met in Edinburgh May 10th, and walked in procession to Tanfield Hall, where the Articles of the *Basis of Union* were read and adopted. In doctrine this branch of the Scottish Church holds to the theology of the Westminster Confession and of the Larger and Shorter Catechisms. Its form of government is Presbyterian; it has no intermediate courts between presbyteries and the supreme court, which it calls a Synod. Each congregation has a session, composed of elders, who watch over Church matters, fixing the time for the dispensation of the Lord's Supper, etc. It is a voluntary Church, and every member has perfect freedom of action; it is, in fact, conducted on Congregational principles. It has a Theological Hall of its own in Edinburgh, to which are attached five Chairs: [1] Sacred languages and Biblical criticism; [2] hermeneutics and evidences; [3] exegetical theology; [4] systematic and pastoral theology; [5] ecclesiastical history, comprehending the history of doctrine, ritual, and government. This Church may be said to be in a very prosperous condition.

**United States of America,** RELIGION IN.—America has been the resting-place of many bodies of persecuted Protestants and also, in a smaller degree, of Roman Catholics. The first English settlers were a small colony of Puritans who landed in Virginia in 1607 with their chaplain, Mr. Hunt. These were followed, in 1620, by the PILGRIM FATHERS [q.v.] who were persecuted by Laud. Each colony brought with it its own ministers and settled its own rules and forms of worship, so that New England became the stronghold of Puritanism, which developed into Congregationalism. The Quakers also fled thither from the persecution in Charles II.'s reign; Baptists, Moravians, Huguenots, Lutherans from the Palatinate, etc., settled here to exercise their religious opinions unmolested. Numbers also of the members of the Church of England emigrated to America, but unfortunately the Church at home was lethargic and took no pains to provide for the spiritual wants of the colonists, and consequently for many years the Church of England steadily dwindled away. New life was infused into the Church at home by Wesley, and carried by him also to America. In 1740 he and George Whitfield preached at Boston with wonderful success. At Whitfield's farewell sermon 20,000 persons are said to have been present. Meantime the Episcopal Church was struggling for feeble existence amongst manifold troubles. At length the Declaration of American Independence brought about a crisis; it became clear that if Episcopacy was not altogether to die out there must be bishops on American soil. Hitherto the clergy of the Anglican Church had to go to England for their ordination, and had to take the Oath of Allegiance to the Sovereign. This could no longer be done under the relations of the two countries, so it was resolved that Samuel Seabury should go to England and be consecrated as the first American Bishop. [SEABURY, SAMUEL.] His consecration took place in Aberdeen.

Whilst Seabury was in Europe American Churchmen were not idle; they held a Convention of Clerical and Lay Delegates in 1785, to choose some candidates who should be sent to England for consecration. Their choice fell on Dr. White and Dr. Provoost, and on Feb. 4th, 1787, these were consecrated in Lambeth Palace Chapel, and the Church of England gave to the American Colonies which yet remained to her Bishop Inglis, who may be regarded as the first missionary bishop. The Rev. J. Madison was consecrated at Lambeth in 1790, and thus there were sufficient bishops to consecrate others in America as they should be wanted. The first Consecration Service performed by American bishops took place in 1792, when Dr. Thomas Claggett was made Bishop of Maryland in Trinity Church, New York. There are now forty-eight bishops, four assistant bishops, and fourteen missionary bishops. They elect one of their number to be the presiding bishop at their Conventions. The friendly relations between the Church of England and the American Church have been greatly cemented by the meetings known as the PAN-ANGLICAN SYNODS [q.v.].

Wesley was so disgusted with the apathy of the Church at home that he did not wait for its help, but proceeded to ordain clergy and consecrate bishops for America. These now form the body known as the Methodist Episcopal Church.

All the religious bodies in the United States are voluntary. The principal theological seminaries are at New York, Cambridge, Madison, Rochester, Princeton, Hartford, and Andover.

**Unity of the Church.**—The importance of Christian Unity is plainly declared in the New Testament, as well as in the conscience of Christian men. It was one of the principal topics of our Lord's prayer on the night of His Agony [John xvii. 20]. The Apostles accordingly treated the question as one of transcendent moment, asserted the Unity of the Body with great emphasis, and warned disciples against endangering it [Eph. iv. 4—6]. Yet, when we look upon Christendom as it is, we seem to behold a picture of a very different character. The disciples of Jesus, professing to be His members and followers, and to live in union with Him, are broken into a countless number of outward communions, and the question at once arises, "Has the Saviour's prayer been answered?" To this question there are three main lines of answer.

[1] The Church of Rome declares that there was established one visibly connected religious community, of which St. Peter was appointed the head, this headship devolving upon his successors in the Roman See until the end of the world. It is therefore a mark of true Churches throughout the world, that they dutifully submit themselves to the Roman authority, and so preserve themselves in the original organic Unity of the Church. All who do not confess this obedience, and refuse to submit themselves to the central authority of the Roman Church, are in schism, and the religious bodies to which they belong have no right to the name of Churches.

[2] The view which we may call the Anglican, is that the Church was intended to preserve an organic Unity under its Bishops, but not under one visible head. Doubtless, in the Apostolic times, the Unity was so preserved, that all branches of the Church were in communion with the other branches throughout the world. Bingham gives his view of the means which were taken by the Church to preserve this Unity as the Church spread far and wide over the world, and he states them thus:—

[*a*] The Unity of faith was principally insisted on as the foundation; and next to this the Unity of holiness. When Christ sent forth His Apostles He enjoined them two things:—To baptise the nations in the Name [or faith] of the Father, Son, and Holy Ghost; and to teach them to observe all things whatsoever He had commanded them [Matt. xxviii. 20]. "If it be inquired," he goes on to say, "what articles of faith and what points of practice were reckoned thus fundamental or essential to the very being of a Christian, and the union of many Christians into one body or Church, the ancients are very plain in resolving this. For as to fundamental articles of faith, the Church had them always collected out of Scripture in her creeds; and as to the other point of obedience to the laws and institutions of Christ, it was generally summed up into the short form of renouncing the devil and his science and his works, and covenanting with Christ to live by the rules of His Gospel."

[*b*] The Church required that men should unite themselves to her by baptism, to be administered but once, and that by the hands of a regular ministry, except some urgent necessity obliged them to do otherwise.

[*c*] Another requisite was Unity of worship, common prayer, and the administration of the Word and Sacraments. "Which did not require that all Churches should exactly agree in the same form of words—for it was no breach of unity for different Churches to have different modes and circumstances and ceremonies in performing the same holy offices, so long as they kept to the substance of the institution. But that which was required was that every particular member of any Church should comply with the particular customs and usages of his own Church (nothing being inserted into her offices that was unlawful), and meet for religious worship." There are several canons in the

Council of Gangra against a schismatical spirit which raise disputes about variations in practice. [GANGRA.]

According to this view the broken Unity is in part owing to the unlawful usurpation of authority by Rome, and in part to the wilfulness of other sects. The following passages from the late Bishop Wordsworth's *Theophilus Anglicanus* will probably be regarded as among the most authoritative statements of this, which we have called the Anglican view, of Church Unity.

"The Church is *One*, or United, inasmuch as all its members have one God and Father; and are united as sheep of one fold, under one Shepherd, and as members, under Christ their Head, of one Body, into which they are all baptised in one Spirit; and are all partakers of one Bread and one Cup in the Holy Eucharist; have all one Faith, and one Hope of their calling; are of one heart and one soul, loving each other as Brethren, and keeping the unity of the Spirit in the bond of peace; walking by the same rule and minding the same thing; united by the same Apostolic government, discipline, and worship; and all living with this one aim, that they may with one mind and one mouth glorify God.

"But since the Church is *always* a Visible Society of men, united by visible tokens, and since every Society requires a governing power for its own preservation, what is the power which governs the Visible Church?

"The Church, as a whole, is subject, under Christ, to the Laws given her in Holy Scripture, and to those laws which (not contrary to Scripture) have been enacted for her by herself, and which have been generally received and put in use in the Church.

"But Laws require living Interpreters and Executors: who, then, have this power in the Church? The Bishops of the Church, convened in General and Provincial Councils; each having full spiritual jurisdiction in that *National Church*, or *portion* of it, committed to his charge.

"Christ, as Creator, Redeemer, and Governor of the world, has delegated to every supreme Governing power, in a Christian State, an *external* superintending, directing, and controlling jurisdiction, with the exercise of which no foreign prelate, prince, or potentate can interfere. This jurisdiction is what the Emperor Constantine called that of an *Episcopus ab extra;* and it consists not only in maintaining and defending the Church of Christ in its own dominions, but in regulating and governing it; not, however, after any *new* code of laws, but of those of God and of the Church. And so Christ has provided for the maintenance of unity in the Church by the distinct though concurrent exercise of the spiritual and temporal Powers, and not by the commission of both or of either of them to the hands of *one* man.

"In the early ages of the Church, Christendom consisted of independent Provinces, and these were subdivided into what are now termed dioceses, each of which had a Bishop as its *Centre of Unity*, the Presbyters of the diocese being subject to and united with their Bishop, and the people being in communion with their respective pastors. And as the Bishop was the Centre of Unity, for the purposes of diffusing Grace to all, and of joining all together, and of presenting them unitedly to God, so the cathedral was the common Mother Church of the whole diocese; and thus, by personal and local communion, the faithful of each diocese were united together as one man in the offices of Public Worship, and were partakers of those Graces which are specially promised by God to those who 'dwell together in Unity.'

"St. Paul informs us, '*There is one Body, and one Spirit, and one Hope of our calling; one Lord, one Faith, one Baptism; one God and Father of us all.*" He does not add, "*One Visible Head.*' Let all the members of the Catholic Church be 'joined together in the same mind and in the same judgment,' let them 'walk by the same rule, and mind the same thing,' let them be united in the *same Faith*, in the same *Sacraments*, and in the same *Apostolic Discipline* and government; let them communicate with one another by means of their lawful *Bishops*, in National and in General *Councils*, according to the institutions of Christ, and to universal primitive practice; let them all, *each in his own sphere*, 'endeavour to maintain the unity of the Spirit in the bond of peace;' they will then enjoy the blessing of *primitive Christian unity*. But they will never attain this Unity by subjection to *one supreme visible Head*, of which the primitive Church knew nothing; and especially they cannot expect it from subjection to *such* a supreme visible Head as subverts the one Faith by a New Creed, mutilates the Sacraments, destroys Apostolic government, and sets at nought the authority of the Church in her synods, and having thus dissolved all the bands of unity, exacts an implicit subjection to all these innovations and infractions, as an essential condition of communion with itself, as a test of Church membership, and as necessary to eternal salvation."

This view may be further illustrated by a correspondence published in January, 1887, between the Bishop of Winchester and Canon Basil Wilberforce, and by the circumstances which gave rise to it. All the Nonconformist ministers of Southampton had attended St. Mary's Church in that town to receive the Lord's Supper at the hands of Canon Wilberforce, avowedly as a sign and symbol of Christian Unity in spite of their many differences. At a later period Canon Wilberforce had preached at Albion Chapel (Congregational); not at an ordinary service,

but at a monthly mission service, for which the regular worshippers vacate their seats, and make an effort to gather in those who habitually attend no place of worship. Against this the Bishop, his attention being drawn to the matter, remonstrates, on the ground mainly of what is expressed in the following passages, which may be compared with those cited above:—

"There are certain principles of the English Church which she has held almost throughout her history, and which, but for her, would have been probably lost sight of in the world. One is that the Church of Christ (not only an invisible spiritual company, but the visible living organism) is a gift of God, and has lived on in an unbroken continuity from the days of our Lord's bodily presence unto this day. So the Church is from above, not from beneath; and it is not possible for a single man, or body of men, in recent times to constitute a new Church at their own pleasure. Another is that, though the Church is Divine, it has yet human elements, and so may require pruning, prudent and careful pruning, if it runs into excessive or unhealthy growth. Unless these two principles are true, the Church of England is indefensible; her very *raison d'être* is gone. The Church as one with the Church of the New Testament and the primitive ages; the Church as reformed (when corrupt) on the exact model of the primitive body; these two are the pillars on which she rests. To give these up is to give up all, for if they are not sound the Church of England cannot be defended, either [1] for having separated herself from communion with the Roman patriarch, or [2] for not simply taking her stand as one of a number of Protestant sects.

"Now to ignore this, to break down all boundaries, to acknowledge that we are but one of a multitude of heterogeneous committees of human origin, is to deprive us of our vantage ground, and the world of the hope which springs from our occupying such vantage ground. If we, and all the other Christian bodies in England, are to be described as alike 'Churches of different denominations,' then we are the most schismatical body in the world, assuming a position to which we have no right, unless we are, indeed, the ancient Church of the nation come down in a continuous stream from the fountain head."

In a second letter responding to a reply from Canon Wilberforce, the Bishop implies that the maintenance of this Church position is the real hope for the unity of the Church in the future, and says:—

"My chief objection to dissent is not to the doctrines or discipline of any particular sect, but that its very principle is to ignore the unity of the Church of Christ, inventing a thing unknown to Scripture and the primitive Christians, of a spiritual, invisible community only, and instead of the one Body of Christ, substituting a multitude of disunited and disconnected sects. All that tends to confirm and perpetuate this theory is a direct countermove to the prayer of our Blessed Lord, that His Church might be One as a united witness to the world" [John xvii. 21].

To this it should be added that the Bishop himself and those who agree with him pass no judgment on the piety or the devotion of Nonconformists. It would be absurd and contrary to plain facts to question the deep religious earnestness and intense spirituality of such men as Baxter or Robert Hall. But Churchmen hold that the Church of England, with her precise formularies, her august traditions, and her apostolic ministry, is peculiarly fitted to be a pillar and ground of the truth; that though she has at times seemed to bow before the set of public opinion, it was but for the moment, and that she quickly recovered her position; and especially that her influence has been very great, and was never greater than now, upon religious bodies outside her pale. Those who hold this view point to the vast difference between the Roman clergy in England and those in other parts of Europe, and hold that the high superiority in England is owing to the influence of Protestantism upon them; while it is urged that the influence of our Liturgy and of Church teaching upon the Nonconformist bodies also is indirectly very great, and that where such influence has been absent, as in America and elsewhere, Nonconformity has passed into avowed Unitarianism. On these grounds Anglicans hold that for the Church to practise self-effacement, and to abandon her distinctive marks and insignia, would be to inflict a blow upon religion in general, without furthering the cause of Christian brotherhood.

[3] It remains to state the Nonconformist view of this great question. This is of necessity very largely a direct negative to many of the statements on which the foregoing argument is based, but accompanied also by a positive doctrine of a totally different character. It will be convenient to state each aspect of this view in turn.

Nonconformists altogether deny that the "government, discipline, and worship" referred to in the foregoing, are (as there implied) "Apostolic," on which the entire argument depends. They deny this on the following alleged grounds: [*a*] Whilst it may be traced to early Fathers and the early Church, it cannot be found in the New Testament, or traced to the *primitive* Church, and is therefore due to corruption and a craving after outward ceremonial, which have ever been active in causing such developments. They point to the historical fact that the growth of ecclesiastical prerogative was of great rapidity during the early centuries, and believe therefore that the process crept in at an exceedingly early period, and that the only safe authority for the practice and nature of the really Primitive Church is to be found in the teaching and history contained in the New Testament itself. [*b*] When thus tested, according to the simple, evident, natural meaning of the text, much of the Episcopal system (they say) is in direct contrast to Apostolic teaching and practice, neither of which gives the slightest hint of a worship confined to Liturgy, of "consecrated" elements, of a ministry confined to Episcopal "orders," or of any of the modern ideas of a "bishop" whatsoever, but very many indications and hints of the contrary to all these things. [*c*] If Episcopal claims are just, the difference between their own view and the Episcopal, in regard to ministry

and the sacraments, is so enormous, that there *must* appear conspicuous differences in Christian graces and life between those enjoying such exalted privileges, and others. This they affirm, with all charity, and especially as regards the attitude assumed towards themselves, they are unable to find.

Nonconformists further say that the Episcopal argument, legitimately worked out, leads to Rome and not to Anglicanism. This they consider is borne out both by the notorious number of conversions to that faith during late years, and by the fact that the Christian recognition denied to themselves is freely awarded to that communion, even in such cases as that of the SPANISH REFORMED CHURCH [q.v.], Roman orders being freely acknowledged, whilst attendance at their own meetings is frequently denounced as a grievous sin. And as to the assertion in reply [see above] that the Church was "reformed (when corrupted) on the exact model of the primitive body," they respond [*a*] as stated already; and [*b*] that this was not the fact, as simple matter of English history; that the Church never did as a whole reform herself, with that pure desire and intention; that her emancipation from Rome, and reform, were effected by the civil government, and formed a political shuttlecock during four reigns; that a very few ecclesiastical individuals directed it who had themselves risen high in the Roman communion, without any consultation of the Church at large, and under limits rigidly laid down; and that all existing practices were simply taken for granted as Apostolic, which were not either felt to be intolerable corruptions, or held to be politically objectionable. Church writers themselves, when writing from other points of view, represent what happened as a "compromise" between widely different beliefs. In reference to their own beliefs, on the other hand, they deny and disclaim what is imputed to them; affirm that they on their part have, with that single purpose lacking on the part of the Church, made honest and conscientious endeavour to find and to follow the "model of the primitive body," from what they regard as alone authentic evidence thereof; and say that to stigmatise the result of this their endeavour as "of man," in supposed contrast to the other, is simply the easy arrogance of self-assertion, and—considering human fallibility—unbecoming to any body of professing Christians whatever.

Nonconformists have, however, also a positive doctrine on the subject. They hold that as [*a*] the Mystical Body or true Church of Christ confessedly consists of all who have possessed a true and living and obedient faith in Him, so [*b*] the Visible Church similarly consists of all who on earth profess such faith, and may in charitable judgment be fairly accounted His followers. It is therefore amongst these that Unity is to be manifested; and obviously this must be mainly done by a *manifest spirit* of love, mutual kindliness and forbearance, the pursuit of common objects, and fellowship in the Gospel. This view, it is affirmed, is borne out by Scripture. In the passage cited at the beginning [Eph. iv. 4—6], the one emphatic direction for practical conduct which precedes that statement of the doctrine, is to endeavour to "keep the *unity of the spirit* in the bond of *peace*." This they affirm they endeavour to do, and by the grace of God do in some measure attain unto. As to their different organisations, they say that Scripture itself contains abundant evidence of much variation in practice amongst different (local) Churches, and at different times. Whilst churches were few, and persecution forced them together, this was not sufficient to cause even outward distinctions; but they reason that when persecution has ceased and congregations have multiplied, it is natural for those who agree in most points to congregate together. They say that their "denominations" really, and by their own express profession, mean no more than this; and that these denominations take care, by speech and action, in countless ways, to make the world understand that they do regard one another as brethren, and as belonging to the One Church of the Redeemed. It is freely admitted by some Nonconformists, that differences in practice afford insufficient ground to build denominations upon. But they argue that the Episcopal Church is even more open to this reproach; since there was a time when their forefathers were in communion with her, but were compelled to choose between a painful departure, or a surrender of all the beliefs they held concerning primitive doctrine and practice; and this also disposes of the assertion sometimes made, that they ought to find, and would find, sufficient liberty within her walls. On the other hand, they affirm that among Nonconformists these distinctions show signs of fast breaking down. Others hold that such denominations are useful as bearing special witness to some special truth—as that of the Friends to the work and power of the Holy Spirit—but in the meantime it is agreed by all, or nearly all, that in brotherly co-operation and intercourse the essential Unity of the Body can be and is fully manifested, so far as these are shown. It is affirmed that as regards that witness to the world, of which so much is said, the world at large does fully understand this, and that the "lapsed masses" practically think nothing at all of the differences in organisation between those whom they see to be working in real harmony, while they do often speak bitterly of the differences between Church and Dissent, which they see to be of a very different kind.

Comparing the two views, Nonconformists further argue as follows:—[*a*] If the Unity of Scripture was to be outward and organic,

and in the Episcopal form, it is very strange that no means were taken to ensure so important an object, which a very few sentences of apostolic instruction would easily have done; whereas there is none such, but countless exhortations to the *Unity of Spirit*. [*b*] If organic union were the true Unity, and so far beyond other considerations as Anglicans make it, then the days when it was as yet unbroken would exhibit the golden age of the Church in piety, devotedness, and holiness. The direct contrary is the case, and the Reformation movements were simultaneous with true religious revival in an age of nauseous ecclesiastical corruption. [*c*] Those who, at a later period, adhered to the Anglican Unity, would be, on the whole, conspicuously superior in Christian graces and work, and those who departed from it, on the whole, marked by deficiency in these respects; regarding the great secessions caused by the Act of Uniformity, and under the Wesleys, and in other cases, they allege that the very reverse was conspicuously the case. [*d*] Lastly, they say that the Episcopal idea of Unity has absolutely no promise and no hope (beyond an absolute surrender of men's convictions such as is demanded by Rome), and has been evidently and conspicuously condemned by the Providence of God itself, since it is manifestly now impossible and impracticable, and every day sees its realisation further removed; while, on the other hand, the Unity of the Spirit, openly *manifested* in the sight of men, *is* quite practicable, is only limited by the grace of God given to men irrespective of conscientious conviction, and is, in every direction but one, growing more manifest day by day. That exception, they say, lies in Anglicanism itself, which they affirm, adopting the Bishop of Winchester's conditional admission above in an affirmative sense, is in truth "the most schismatical body in the world," since it alone, with the exception of the Church of Rome (and without the special historical plea of that Church in justification), and one or two obscure sects of the Plymouth Brethren description, refuses as a whole any practical manifestation in the sight of men of that Unity which the Lord and His Apostles held so dear. In fine, they affirm that there is no real breach of unity, and is in fact felt to be none, amongst different denominations who on fit occasions work together, exchange pulpits, and meet and regard each other as brethren; but that there is sin and schism, and division of the visible Body of Christ, on the part of any who stand apart and deny to other godly Christians such recognition, much more who apply to them injurious language or epithets.

This view also may be illustrated in the occurrences and correspondence cited above. Canon Wilberforce himself, in his reply to the Bishop, though in many points he is a recognised exponent of what are called High Church principles, to a certain extent endorses the Nonconformist view as to Christian Unity. He supposes the return of the Lord Jesus Christ, and asks if the "Church" which He would recognise and call to Himself, would be in any degree coterminous with the Church of England, or would not be rather gathered from all united by faith to Him? And he then says:—

> "If this would be true in the event of the archangel's trumpet sounding to-morrow, it must have been true upon that Sunday night when I was preaching in the Albion Chapel; and if I refuse to recognise it, and consider many of His own to be outside the pale of His Body because they walk not with us, while they cast out devils in His name, and are doing, and doing well, half the Christian work of this country, it is I, and not they, who are guilty of the sin of schism.
>
> "Allowing to the uttermost all the advantages to be derived from the fact that the Church of England is 'indeed the ancient Church of the nation come down in a continuous stream from the fountain head,' it is nevertheless true that the soul of man has not to wander eighteen centuries back to find the thrilling touch, the close guidance, and the all-surrounding love of the personal Lord Jesus Christ; and if I refuse fellowship with believers in Christ who are living in vital union with their risen Lord, because they do not see eye to eye with me upon questions of apostolic order, I am grieving the Spirit, marring the secret unity of the Body, and rending the seamless robe."

Pointing then to this episode, and to many such on record, Nonconformists affirm that there is no schism on their part, but that in countless ways (as on this occasion by going in a body to partake of the Lord's Supper at Canon Wilberforce's hands) *they* have tried to manifest, and so far as lay in them did manifest, to men, the Unity of the Body; but they ask if the Church of England has done the same, or manifested by its action *any* Unity, of any sort at all which the world can judge of? They admit that Episcopal views must of necessity affect reciprocity; as, *e.g.*, in this case, no conscientious Episcopalian could go to receive the Lord's Supper at unconsecrated hands. All such distinctions and limits they understand and respect. But when such action as the Canon did take is protested against, and the same position is taken in other ways, they say that it is the Anglican Church, and not they, who are breaking the Unity of the Body of Christ.

It hardly needs mentioning, that there are varieties and degrees of each view. Thus, even above we find Canon Wilberforce in part adopting that of those who, in all points of detail, differ from him widely; and there are Nonconformists who more or less incline towards Anglican views. But in their real and essential nature the opposite views are as above; and while there is such profound difference of opinion, the bounden duty of each is to exhibit the utmost *personal* kindliness and Christian fellowship consonant with his own conscientious convictions. The Bishop of Winchester's letters above quoted, it is well to remark, furnish very strong evidence of

this, and it is in this direction that all must seek, and may hope to find, the more excellent way. Meanwhile, whichever may be adopted of these conflicting views, the evils of disunion are but too patent; and although matters have greatly—very greatly—improved since his day, we cannot but still find only too much to endorse in the following vigorous protest of Robert Hall—"Christian societies, regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruins of all others; making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the spectacle which modern Christianity presents. The bond of charity which unites the followers of Christ, in distinction from the world, is dissolved; the evils which result from this state of division are incalculable. It supplies infidels with their most plausible topics of invective; it hardens the consciences of the irreligious; weakens the hands of the good; impedes the efficacy of prayer; and is probably the principal obstruction to that ample effusion of the Spirit which is essential to the renovation of the world."

**Universalism.**—The name given to the doctrine held by large numbers of Christians to the effect that all men, and also the devil, and fallen angels, will be forgiven and will share eternal happiness. The belief in Universalism is of very ancient origin, and passages implying it may be found in the works of Origen and his followers, Gregory of Nyssa, Chrysostom, etc. It is also said to have constituted part of the creed of the Lollards, Albigenses, and Waldenses. Among the English divines who have held the doctrine are Archbishop Tillotson, Dr. Burnet, and William Law, and in modern times Professor F D. Maurice. All Unitarians hold the doctrine of Universalism, and some of the Universalists agree with the Unitarians in rejecting the doctrine of the Trinity.

The Universalists ground their reasons for their doctrine in the love of God, Who, they say, is only angry with sin, not the sinner, and therefore if the sinner repents even after death his repentance will restore him to God's favour. The sovereignty of God will be finally vindicated by the ultimate harmony of the moral universe, and the submission of all things in heaven and earth to His holy will. That will is righteousness; to the triumph of that, and not universal happiness, all things tend, but when righteousness is triumphant then peace and happiness will prevail; until then pain and suffering will be His instruments to work out His will. With regard to the argument from Scripture, Universalists hold that in the text, "And these shall go away into everlasting punishment, but the righteous into life eternal" [Matt. xxv. 46], the word *aionios*, translated "everlasting," does not express any idea of duration at all, either finite or infinite, but is used to denote a mode of existence perfectly dissimilar to any *chronic* state. To prove this they quote John xvii. 3: "This is *life eternal*, that they might know Thee." The late Bishop Martensen quotes in favour of this view, "As in Adam all die, even so in Christ shall all be made alive" [1 Cor. xv. 22]; "At the name of Jesus every knee shall bow" [Phil. ii. 10]; "That He might gather together in one all things in Christ" [Eph. i. 10]; "For it pleased the Father that in Him should all fulness dwell, and by Him to reconcile all things unto Himself" [Col. i. 19–20, and 1 Tim. iv. 10].

Universalism is better known as a distinct sect in America than in England. In 1827 a division arose among the American Universalists concerning punishment after death, some asserting it to be limited, while others denied it altogether. Some separated from the main body and called themselves "The Massachusetts Association of Restorationists." Most of them afterwards joined the Free-Will Baptists or the Unitarians, while the others returned to the main body. In 1840 the whole sect divided into two, the Impartialists and the Restorationists. But Universalism is also held by members of other sects.

**Universals.**—A term of scholastic philosophy signifying the general properties which many things share alike, and which the mind must conceive of by abstracting itself from the things that exhibit them. Thus, for example, if I make use of the words "animal," "blackness," "kindness," the possible ideas may occur to the hearer of a dog, ink, giving money to the poor. For each of these would come under the respective words, but they would not exhaust them, nor even necessarily suggest them. My next neighbour might think of a horse, ebony, visiting the sick. Consequently the question was raised, Are Universals real existences, apart from the mind which has imagined instances of them, and from the examples of them which we adduce, or are they mere modes of intellectual expression? Those who answered the former question in the affirmative were known as Realists [q.v.]; those who denied it were, with various modifications, termed Nominalists [q.v.].

**Universities** were originally spontaneous aggregations of learned men; the circumstances of attraction to particular localities are seldom to be traced. A teacher inspired by a love of learning gathered around him a circle of learners. Other teachers followed, the circle increased, and thus by a purely natural process a school was founded. This process may in general be said to have taken

place in the eleventh or twelfth centuries, but earlier schools of the nature of universities were founded at Alexandria and Antioch in the fourth century [ALEXANDRIA, CATECHETICAL SCHOOL OF], and became exceedingly famous under Pantœnus, Clement, and Origen. "How great must have been the reputation and influence of such schools when they were but few in numbers and when oral instruction was nearly the only path to knowledge; how great the noble pride of the professors and the enthusiasm of the scholars when, from all the countries of Europe, learners flocked to spend long years in Bologna and Paris that they might share in this instruction." [Mullinger, p. 71.]

The earliest of this kind of European school, the histories of which can be historically traced, are those of Bologna, Paris, and Salerno: the first, the great school of civil law; the second, of "arts" and theology; the third, of medicine. But although these "schools" were originally distinct, those who wanted to perfect themselves in each branch of learning going successively to the "school" where it was specially taught, just as in modern times a man would sometimes go to Cambridge for mathematics and to Oxford for logic and classics, graduating perhaps at both universities—each "school" gradually incorporated with its own particular study the branches of learning which were taught at the others. Thus a school of arts and medicine was founded at Bologna in 1316, and in the latter half of the same century a school of theology was founded by Pope Innocent VI. The name is preserved at Oxford, where the Lecture and Examination Halls are still called "The Schools," and where the studies of the several branches of university learning are named "The School of Theology," the "School of Arts," etc.

But the University or "School" of Paris was that which had most influence in Europe during the early revival of learning, and upon its model Oxford and Cambridge, and all the other great universities of Europe, appear to have been established. It was distinctly ecclesiastical in its associations, and tradition points to the Church of St. Geneviève as the place of its origin; and it was in Paris that the particular studies which had been previously carried out in separate "schools" were first combined under the name of "universities," a term originally applied to any corporation, but in this case taking the sense of such a combination or incorporation of various branches of learning, that the whole body might fairly be called a place of universal learning. It was in Paris that university degrees originated, the "degree" being originally a licence to teach under the title of "Doctor," as a Doctor of Theology, a Doctor of Civil Law, or a Doctor of Medicine. At Paris also originated the division of students into "nations," which were four in number—the "French Nation," which included Spaniards, Italians, and Greeks; the "Picard Nation" which included students from the North-East and from the Netherlands; the "Norman Nation;" and the "English Nation," which included Irish, Scottish, and German students.

Many Continental universities were formed in the thirteenth century by the dispersion of students from Bologna and Paris through civil discords. Thus arose those of Montpellier, Toulouse, Padua, Vicenza, Pisa, Vercelli, Arezzo, and Ferrara. To the same period and the same cause may be attributed the great increase and development of the two great Universities of Oxford and Cambridge. [OXFORD, UNIVERSITY OF; CAMBRIDGE, UNIVERSITY OF.]

**Unleavened Bread.**—There was a great dispute in the Middle Ages between the Schoolmen and the Greeks as to what kind of bread should be used at the Eucharist; the Greeks called the Latins *Azymites*, for consecrating in *azymus*, *i.e.* *unleavened bread;* and the Latins charged the Greeks with deviating from the example of Christ and the practice of the ancient Church by using *leavened* bread. Our Saviour doubtless used unleavened bread when He celebrated His last supper, but it was at the time of the Passover, when none other was to be had; and from the following arguments it will be seen that the early Church always used common bread: [1] The elements were usually taken out of the oblations of the people, where doubtless common bread and wine were offered. [2] It is noted by Epiphanius, as a peculiar rule of the Ebionite heretics, that they celebrated in unleavened bread and water only, which argues that the Church did otherwise. [3] The ancients say expressly that their bread was common bread, such as they made for their own use upon other occasions. [4] The ancients are wholly silent as to the use of unleavened bread in the Church, but they many times spake of leavened bread, and sometimes the Eucharist is spoken of as *fermentum*, *i.e.* leaven. [5] It is observable that neither Photius nor any other Greek writer before Michael Cerularius, A.D. 1051, ever objected to the use of leavened bread in the Roman Church, which argues that the use of unleavened bread did not prevail till about that time, else there is no doubt that Photius would, among other things, have objected to this. These arguments put the matter beyond all dispute, that the Church for a thousand years used no other than common or leavened bread in the Eucharist, but how or exactly when the change was made it is not easy to determine. The first Common Prayer Book of Edward VI. enjoins that unleavened bread be used in the Holy Communion throughout the whole kingdom; it was ordered to be *round*, in imitation of the wafers used by the Greek and

Roman Churches, but it was to be *without all manner of print;* (referring to the impression either of a crucifix or the Holy Lamb), and *something more large* and *thicker* than the wafers, which were the size of a penny. This rubric was set aside at the review of the Liturgy in the fifth year of Edward, and another inserted in its room, by which it was declared sufficient that *the bread be such as is usually eaten at the table.* By the injunctions of Queen Elizabeth wafer-bread seems to have been again enjoined, for among other orders this is one, "For the more reverence to be given to these holy mysteries, the sacramental bread [shall be] made and formed plain, without any figure thereupon, of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the usual bread and wafers, heretofore called singing-cakes, which served for the use of private mass."

In the Ritualistic controversy which has recently been going on, the restoration of unleavened bread was one of the points in dispute. A Rubric at the end of the Communion Service says, "It shall suffice that the Bread be such as is usual to be eaten." On the one side it is contended that the words "it shall suffice" leave it optional to use either; on the other, that ordinary bread is alone admissible according to the rubric. The Folkestone Judgment took the latter view as follows:—

"The only question on the construction of the rubric is that raised upon the words 'it shall suffice.'

"There is no doubt that in many cases these words standing alone, and unexplained by a context, would be quite consistent with something different from, larger or smaller, more or less numerous, more or less costly, than what is mentioned, being supplied. Here, however, the sentence commences with the introduction, 'To take away all occasion of dissension and superstition, which any person hath or might have concerning the bread, it shall suffice,' etc. These words seem to their lordships to make it necessary that that which is to take away the occasion of dissension and superstition should be something definite, exact, and different from what had caused the dissension and superstition. If not, the occasion of dissension remains, and the superstition may recur. 'To suffice,' it must be as here described. What is substantially different will not 'suffice.'

"The rubric, which orders that the bread and wine shall be provided by the curate and churchwardens at the charges of the parish, seems to contemplate ordinary bread as the only material to be used, and the Twentieth Canon is still more precise in the same direction.

"The former rubric (1552, 1559, and 1604) had said, 'It shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten.' Queen Elizabeth's Injunction of 1559 on the same subject (in its form mandatory, and acted upon many years afterwards) was issued when this rubric had the force of law, and must be understood in a sense consistent with, and not contradictory to it. That Injunction distinguishes between 'the sacramental bread' and 'the usual bread and wafer, heretofore named singing cakes, which served for the use of the private mass'; directing the former 'to be made and formed plain, without any figure thereupon, and of the same fineness and fashion round' as the latter, but 'to be somewhat bigger in compass and thickness.' The form, and not the substance, is here regulated. To order the use of the substance properly called 'wafer,' which was not 'bread such as is usual to be eaten at the table,' would have been directly contradictory to the rubric; and this cannot be supposed to have been intended." [Folkestone Ritual Case.]

**Urban.**—There were eight Popes of this name: Urban I. was chosen to succeed Calixtus I. in 225, and was beheaded in 231 under the Emperor Alexander Severus.

Urban II., called Odo or Eudes, was born at Châtillon-sur-Marne, and was a monk of Cluny. Pope Gregory VII. made him Cardinal and Bishop of Ostia. He was chosen Pope after Victor III. in 1088, the Church of Rome being then divided by the schism of the Anti-Pope Guibert, or Clement III. He excommunicated the Emperor Henry IV. and Clement III., but was at length compelled by their superior strength to fly from Rome; but on the revolt of Conrad against his father, the Emperor, in 1093, he was once more reestablished in Rome. He ruled with great prudence. In 1095 a Council was held at Clermont, at which Urban made the famous speech which was the means of stirring up the Christians to undertake the first Crusade. He died at Rome in 1099.

Urban III. was Archbishop of Milan, and was raised to the Popedom in 1185, in succession to Lucius III.

Urban IV., the son of a cobbler at Troyes, was chosen Pope after Alexander IV., in 1261. He was Archdeacon of Liége, then Bishop of Verdun, and afterwards Patriarch of Jerusalem. Manfred, King of Sicily and head of the Ghibellines, sent troops to attack the Papal States. Urban published a crusade against him, and, with the help of Robert, Count of Flanders, defeated him and invited Charles, Count of Anjou and Provence, to come and receive the crowns of both Sicilies. Manfred, however, drove the Pope out of Rome, and he died at Perugia in 1264. He instituted the Feast of Corpus Christi in 1262.

Urban V., a native of the diocese of Menda, was a Benedictine monk, and took his degree of Doctor in Canon Law and Divinity,

which he taught at Montpellier and Avignon. He was then made Abbot of St. Victor of Marseilles, and in 1362 chosen Pope in succession to Innocent VI. He took up his residence at Avignon, and one of his first acts was to excommunicate Bernabo Visconti, the tyrant of Milan, who had seized some cities belonging to the Papal States, and having defeated him, Italy for a time enjoyed some peace. The Pope then went to reside at Rome in 1367, where he was received with acclammation; but the city was in a miserable condition, and the surrounding country a prey to incessant internal dissensions. These he tried, with the help of Joanna, Queen of Naples, to suppress; but, finding the task beyond his powers, he determined, in 1370, to return to Avignon, where he died almost immediately on his arrival.

URBAN VI., Pope from 1378–1389. An account of him will be found in the article PAPAL SCHISM [q.v.].

URBAN VII., a native of Rome, Cardinal of St. Marcel, and famous for his learning. He had held important posts under Paul IV., Pius IV., Pius V., Gregory XIII., and Sixtus V., and on the death of the latter, in 1590, was unanimously chosen to succeed him, but he died before his consecration.

URBAN VIII., Cardinal Maffeo Barberini, was chosen Pope in 1623, after Gregory XV. He was a native of Florence, and studied in Rome and Bologna under the Jesuits, and held various offices under several Popes. He aimed at the temporal rather than the spiritual prosperity of the Papacy; he was a lover of learning and a patron of learned men. In 1624 he concluded the wars about the Valtellina, which had become an intricate political question between the Courts of Rome, France, Spain, Austria, and Savoy; he declared that the Commonwealth of Venice was to be treated as a crowned head; in 1626 he reannexed the Duchy of Urbino to the patrimony of the Church without the aid of arms; he also settled the dispute about the succession of the Duchy of Mantua. In his time began the long conflict known as the Thirty Years' War and also the earlier stages of the great Jansenist controversy. He supported Richelieu and France against Austria and Spain in a war which broke out in Italy in 1635. In 1642 the Papal State itself became the scene of petty warfare. The nephews of the Pope (the Barberini) persuaded their uncle to take military possession of the Duchy of Castro, then held by Odoardo Farnese, Duke of Parma; Farnese, aided by the Duke of Modena and the Republic of Venice, marched an army across the Papal frontier, and bore all before him, and in 1643 the Pope was obliged to give back Castro. The disappointment of his schemes is said to have hastened his death; he died in 1644. He composed some hymns and several pieces of Latin and Italian verse. He instituted a new order of Knights, *The Conception of Our Lady*, the first of which were Charles Gonzago, and Uladislaus IV. of Poland. He canonised Ignatius Loyola and St. Philip Neri. In his pontificate happened the trial of GALILEO [q.v.], and also that of Centini, a nephew of Cardinal Centini of Ascoli, who joined with several dissatisfied men bent on destroying the Pontiff, and had recourse to magical arts to effect his purpose. He intended to murder Urban, and then to place his uncle, the Cardinal, on the Papal throne. The plot was, however, discovered, and as the judges themselves believed implicitly in the virtue of magic, the crime was made capital. Centini was beheaded, others of the conspirators were burned, and the rest were sent to the galleys. Urban founded the College of the Propaganda, enlarged the Quirinal Palace, and enriched the library of the Vatican.

**Urbi et Orbi.**—A phrase applied to Papal rescripts which, having been issued by proclamation in the Piazza of the Campo di Fiore, are affixed to the gates of the Vatican, and so published "to the city and the world."

**Ursinus,** ZACHARY.—One of the most eminent divines of the sixteenth century [*b.* at Breslau in Silesia, 1534; *d.* at Neustadt, 1583]. He was educated at Wittenberg, and here made the acquaintance of Melanchthon, who entertained a great friendship for him, and took him to the Conference at Worms in 1557, from whence he went to Geneva and thence to Paris, in order to learn the French language and perfect himself in Hebrew under the famous Jean Mercier. On his return to Breslau he wrote *Theses de Sacramentis de Baptismo et de Cœnâ Domini*, in which he took the side of Calvin and Melanchthon, but he so managed the subject of Cœnâ Domini that the leading party in the town accused him of being a Sacramentarian. He endeavoured to justify himself, but, not giving satisfaction, he chose rather to quit his country than continue a quarrel, and, his friend Melanchthon being now dead, he went to Zürich, where he fraternised with Peter Martyr, Bullinger, etc. In 1561 he was invited by the University of Heidelberg to settle there in their "Collegium Sapientiæ," and they made him their Professor "Locorum Communium," a chair which he held till 1568. In 1564 Ursinus, with Olevianus, drew up the Palatinate or Heidelberg Catechism, and at the instance of the Elector, Frederick III., wrote a defence of it against the attacks of Flacius Illyricus and other rigid Lutherans. The Elector was accused of having set forth a doctrine concerning the Eucharist which the Augsburg Confession had condemned, so he ordered Ursinus to write a Tract explaining the Doctrine of the Sacraments. Ursinus was present at the Conference of Maulbronn, where he argued vigorously against the UBIQUITARIANS [q.v.]. On the death of Frederick III., in 1577, his son and

successor, Lewis, would allow no minister to live in the Palatinate who was not a thorough Lutheran, so Ursinus had to leave Heidelberg for Neustadt, where he was made Divinity Professor in the Schola Illustris, newly founded by Prince Casimir, the second son of Frederick III. Here he died in 1583, in the forty-ninth year of his age.

**Ursula,** St.—Said to be a princess of Great Britain, who was martyred near Cologne with eleven thousand virgins, who accompanied her. Certainly some parts of the story are fabulous, but it is impossible to sift truth from legend with accuracy. The story accepted by Baronius is that Maximus, being proclaimed Emperor in 382 by his army in Britain, passed into Gaul to establish the power thus usurped against the Emperor Gratian. One of his commanders, called Conan, a British prince and a Christian, so signalised himself in this expedition that Maximus gave him, as a reward, the kingdom of Armorica or Little Brittany. Conan having established his residence at Nantes, sent deputies to demand Ursula in marriage from her father Dunnat, King of Cornwall, with as many young women as would bear her company and become the wives of the Britons who had accompanied him to Brittany. The ambassadors being well received, the princess and her companions took ship at London, but a storm carried them towards the Rhine. The Huns, who were on the side of Gratian, seeing that the ships were British, came down upon them and took them; and the women, being exhorted by St. Ursula to die rather than surrender their virtue, were barbarously massacred. This was in 383. It is not easy to say how many were killed; an historian of the eighth century says only that the number was very great; it is a writer of the twelfth century who affirms that 11,000 virgins were slain; and others say there were but eleven in all, which opinion they ground on ancient titles wherein the number is marked in Roman figures thus: XI. M. V., which, they say, means "eleven martyred virgins," and they add that the arms of the city of Cologne were eleven flambeaux, because, being besieged by the Swedes in 1205, these virgins presented themselves for its defence, each with a flambeau; while others say each flambeau represents a thousand. In Cologne there is still a church dedicated to the 11,000 virgins, where their skulls and various relics are shown.

**Ursulines.**—An Order of nuns founded originally by St. Angela of Brescia in 1537, and so called from St. Ursula [q.v.], to whom they were dedicated. At first they did not live in a community, but dwelt in their own homes, and were employed in acts of charity and compassion, such as visiting hospitals, nursing the sick, relieving the poor, and teaching the ignorant. In 1544 Paul III. confirmed their Order, and they were further approved in 1572 by Pope Gregory XIII. at the instance of Carlo Borromeo, who had brought some of them to Milan. Sixtus V and Paul V granted them new privileges, and in process of time they lived in nunneries and embraced the regular life. The first to do so were the Ursulines of Paris, who entered the cloister in 1614 under Madeline Lullier, a nun of St. Beuve. The foundress of the Ursulines in France was Frances de Bermond, who induced twenty-five young women of Avignon to embrace the rule of St. Angela of Brescia. The chief employment of the Ursulines, after their establishment into a regular Order, was to teach young women; their nunneries were chosen for the education of girls of the higher rank of life.

**Use.**—The different customs which prevailed in different dioceses with regard to ritual, specially the celebration of mass, are known as "uses." In former times bishops had the power of making what they considered improvements in their liturgies, and these customs or uses in time took the name of the diocese where each prevailed. The principal uses are those of York, Hereford, Sarum, Bangor, and Lincoln. The most remarkable is that of Sarum [Salisbury]. It was drawn up by Osmund, Bishop of Salisbury, about 1085; he rebuilt his cathedral and regulated the ecclesiastical offices of his diocese, and brought the service into such order that in time his book of offices was adopted in many parts of the kingdom. The uses of Hereford and York were adaptations of the Sarum Missal. To this day, in churches where the seasons are marked by the use of different colours, there is diversity, some following the Roman, others the Sarum use.

**Ussher,** James, one of the greatest ornaments of the Irish Church, was born in Dublin in 1580. His father was a clerk in the Court of Chancery; his mother was daughter of James Stanihurst, three times Speaker of the Irish House of Commons, a man who had become prosperous and wealthy by conforming alternately to Romanism and Protestantism according as expediency seemed to point. It is no wonder that his daughter was of no deep convictions, and that her eminent son received no help from her in his religious guidance. But he had two old blind aunts who supplied the deficiency, for they were clever as well as pious. They carried his education to a certain point; beyond that he owed it to Trinity College, Dublin. James VI. of Scotland, while taking such steps as he could to secure his succession to the throne of Elizabeth, sent two eminent scholars to Ireland, James Fullerton and James Hamilton, with the object of starting a good school in Dublin, and at the same time creating an interest on behalf of James. Under them little Ussher was placed. His uncle, Henry Ussher, then Archdeacon of Dublin, was then busily engaged, by Queen Elizabeth's sanction, in

founding Trinity College. He collected large funds, and the college was opened Jan. 9th, 1593. The first Provost was Walter Travers, who has obtained an unenviable notoriety as the opponent whom Hooker overthrew in controversy, but he was a learned as well as pious man. Among the first fellows were Hamilton and Fullerton already mentioned, and Daniel, afterwards Archbishop of Tuam, who translated the New Testament into Irish. To the new college Ussher was sent, now in his thirteenth year. He laboured hard at the learned tongues, but from the first his attention was given chiefly to history and chronology, and he drew up a chronology of Old Testament history as far as the Book of Kings, differing little from that which he put forth as the result of his maturer study. He was also led, through the faltering and conflicting views of his mother's family, to study the Roman controversy, and from his twentieth year, when he took his M.A. degree, to his thirty-eighth, his biographers tell us that no day passed without his studying the Fathers, from the Apostles' time down to the Schoolmen of the thirteenth century. But he had already made his mark as an active controversialist. In his nineteenth year he accepted the challenge of a Jesuit, Fitz-Symonds, to a public disputation, and is said to have completely discomfited him. In due course he was ordained, and at once made his mark as a preacher, and before long was appointed Professor of Divinity in the University. Some officers in the army subscribed a very large sum for a present of books to the University, and Ussher was appointed, with a Dr. Challoner, whose only child, Phœbe, he afterwards married, to administer it. This led to his first visit to England, which from that time he repeated every third year, spending three months, one in Oxford, one in Cambridge, and one in London. Archbishop Loftus appointed him to a stall in the Cathedral which involved the pastoral care of the parish of Finglas, and whilst he pursued his learned studies, he was always once on Sunday in his parish pulpit. His work in drawing up the Irish articles in 1615 has been spoken of elsewhere. [IRELAND, CHURCH OF.]

During one of his visits to England, Ussher, who had been warmly recommended to King James by the Irish Government, had an interview with him, and the King was so impressed with him that, the Bishopric of Meath falling vacant, he appointed him in 1620. He is said to have shown himself powerful there in converting the Roman Catholics to Protestantism, and he published a tract on the religion of the ancient Irish to show how unlike it was to Romanism. In 1624 he was appointed to the Primacy of Ireland, the Archbishopric of Armagh. Not long after he converted the famous Earl of Peterborough to his faith.

The troubles between Charles I. and his Parliament brought heavy calamities on Ussher. He fearlessly urged Charles I. not to yield to the popular clamour by signing the warrant for Strafford's death, and when the unhappy King gave way Ussher was with Strafford to the very end. The Irish rebellion of 1641 laid the country waste; Ussher's house was plundered—only his books were saved to him. They were sent to him in England. His income was gone; he was even for a while left in want. He was with the King at Oxford in 1642, and his preaching is said to have been most moving. When the King had to leave Oxford, Ussher took refuge at Cardiff, until Lady Peterborough, in gratitude for the service he had done her, invited him to London. Some of the gentry round Cardiff subscribed for the money to convey him there, and sometimes at the London house of the Peterborough family, sometimes at their country residence at Reigate, he spent the rest of his life. He was studious as ever, and for eight years held the office of Preacher at Lincoln's Inn, but was at length compelled by bodily infirmity to resign. He still remained loyal to the unfortunate Charles, visiting him in the Isle of Wight, where he attempted to mediate between him and the Parliamentary Commissioners as to Church government. He proposed that the bishops should still be continued, but should not have independent authority, but should act in conjunction with their presbytery, that the archbishops should be moderators of provincial, and bishops of diocesan synods, and that the important business of provinces and dioceses should be transacted in these assemblies; but that nothing should be done against the direct will of the bishop. This has often been referred to as affording a possible means of uniting Episcopal and Presbyterian discipline. The Parliament were much inclined to it, but their power was gone; it had passed into the hands of Cromwell and his army.

Ussher laboured to the last. The day before his death he spent several hours in his study, then visited a sick person, discoursing, says his biographer, "for near an hour in so heavenly a manner as if, like Moses on Mount Pisgah, he had then a prospect of the celestial Canaan." He died in 1656, and by Cromwell's command was buried in Westminster Abbey, the Church Burial Service being allowed for the occasion.

His learning seems to have been amazing, especially in historical subjects. His chronology of the Scriptures, though modified by later discoveries, is still known as the "Received Chronology" which we have in our reference Bibles. His *Antiquities of the British Churches*, *Treatise on the Religion of the Ancient British and Irish*, *Answer to a Jesuit*, are all works of sterling value. He also wrote on the epistles of Polycarp and Ignatius, on the Samaritan

Pentateuch, on the Septuagint, on the ancient civil laws of Ireland. His greatest work, *Bibliotheca Theologica*, a digest of the works of the Fathers, he did not live to publish.

**Usury.**—A contract for the loan of money to be returned again with interest. By the laws of Moses the Israelites were forbidden to take usury from their brethren upon the loan of money, victuals, or anything else [Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19], though they might do so from strangers [Deut. xxiii. 20]. This latter permission, as Michaelis observes, is a proof that the Law of Moses did not condemn the borrowing at interest as bad in itself; but because the Israelites were now poor, and strangers to commerce, borrowing at that stage of their life would be not for the purpose of raising capital wherewith to traffic, but from poverty, and in order to procure the common necessaries of life. It would therefore have been a hardship to have exacted from such borrowers more than was lent. That later in Jewish history Usury among the Jews was practised, we have clear proofs [Ps. xv. 5; Prov. xxviii. 8; Isaiah xxiv. 2; Jer. xv. 10]. On the return from the Captivity, Nehemiah called on them to "leave off this usury" [Neh. v. 7, 10, 11]. Our Saviour denounced extortion and promulgated a law of love and forbearance. [Luke vi. 30, 35.]

The practice of exacting an exorbitant rate of interest for the loan of money is condemned by the universal conscience of mankind, and many laws have been made to check it. The first prohibition in England was made in the days of Edward the Confessor, but that law appears to have become obsolete, for in 1126 usury was forbidden only to the clergy, and in 1138 it was decreed by the Council that "such of the clergy as were usurers and hunters after sordid gain and for the public employment of the laity ought to be degraded." In 1199 the rate of interest for money was restricted to 10 per cent., and this continued to be the market rate until the reign of Henry VIII. In 1311 Philip IV. fixed the interest that might be exacted in the fairs of Champagne at 20 per cent. James I. of Arragon, in 1242, fixed it at 18 per cent. In 1490 the rate of interest in Placentia was 40 per cent. Charles V. fixed the rate of interest in his dominions at 12 per cent. In 1546 the rate in England was fixed at 10 per cent.; in 1624 it was reduced to 8, in 1651 to 6, and in 1714 to 5.

In the early Christian Church the Fathers were strongly opposed to the system of lending money on interest; Tertullian, Cyprian, Ambrose, Jerome, may all be quoted against it. But as the laws of States and of political economy changed, it became evident that commerce could not be carried on without a rate of interest, and it was acknowledged by casuists that there were just grounds why a moderate rate might be exacted. Such were the risk to the lender, and the loss to which he is put by the want of the capital by which he might have traded. Luther took the ground which had been taken by the early Fathers, and condemned the whole principle; and in modern days Mr. Ruskin has taken the same ground with much heat and vigour. Calvin, however, drew the distinction which is ever since admitted between fair and exorbitant interest. The latter he called "usury." Under such a head would rightly be classed interest which is unjust, because it is not justified by risk to the lender nor by advantage to the borrower, and exorbitant money which is exacted from the borrower because he is in extremity of need and has no choice. In the Roman Church considerable debate has been held from time to time on the lawfulness of usury, and in theory it is so forbidden under certain conditions that absolution is refused to receivers of it. But in 1830 the Congregation of the Holy Office, with the sanction of Pope Pius VIII., decided that they who take interest on the ground that the law has fixed it are not to be disturbed. And this is generally accepted. Even the law which forbids the clergy to take interest is practically in abeyance. "The ancient world," says a Roman Catholic writer, "believed that money was barren, and the schoolmen inherited this principle from Aristotle. Experience proves that money produces fruit and multiplies of itself, and a man may justly take 5 per cent. for money which is well worth that to the merchant, bank, railway company, etc., who receive the loan." By the English law bills of exchange and contracts for loans above £10 are not affected by the laws against usury. Five per cent. is left as the legal rate of interest for money, unless proof is forthcoming that any different rate was agreed upon between the parties.

**Utraquists.** [Bohemia.]

## V

**Vagantes.**—This name was used in ecclesiastical law for clergy who were ordained without having been nominated to any office. Laws against such clergy were made as early as the fourth and fifth centuries, and the Council of Chalcedon [A.D. 451] forbade a bishop to ordain any who had no office. Often the Vagantes obtained ordination by simony, paying for it by doing work for those who ordained them. These were complained of in the Carlovingian period, and laws were enacted against them by Charles the Great. Many bishops also wrote against them. At length it was enacted that a bishop should support all whom he ordained without an office, which effectually put a stop to it. This was adopted by the Roman Church at the

Council of Trent. Ordination without office is also forbidden in the English Church.

**Valentine,** St.—One of the black-letter Saints in the English Prayer Book, whose name is celebrated on Feb. 14. During the persecution at Rome under Claudius II., he was very zealous in his attention to those condemned to martyrdom, and was in consequence arrested and at last sentenced to death. He was beheaded at Rome about the year 270. A church on the Ponte Mole at Rome was built by Pope Julius I. to his memory. "In our calendar," says Bishop Barry, "he is called a bishop, but this is probably an error." The habit of "choosing valentines" seems to have been a pagan custom, probably connected with the season of the year, and associated by pure accident with the Christian festival.

**Valentinus,** St.—One of the Christian preachers who in the fifth century went forth to labour in those countries where Arianism had taken strong hold on the minds of the people. We first hear of him in 440, when he appeared at Vindelicia, an important fort on the shore of the Danube. He managed, with the help of the few followers he had attracted, to build a rough church in the Tyrol. He spent his time in preaching to and advising all those who came to him, and found at last that his influence was making itself felt. He was joined by other disciples, among whom was Severinus [q.v.]. He is said to have been Bishop of Passau.

**Valentinus** was an Egyptian heresiarch, who flourished under the Emperor Antoninus Pius. It is said that he quitted the Church because another man was preferred to a bishopric which he had hoped to gain. He afterwards visited Rome and abjured his errors, but soon relapsed. He died about A.D. 260.

The religious system of Valentinus was extremely fanciful. He taught that there was one eternal and supreme Deity, Bythos, the Abyss or Unfathomable One, who, after dwelling with Sige, or Silence, for numberless ages, manifested himself by sending forth a number of Æons. These Æons, whom he represented as male and female, were the personified attributes of the Supreme Deity, each being the revelation of some quality of Bythos. They were developed in pairs, of which the first were Nous, or Intelligence, and Aletheia, or Truth. From these sprang another pair, and from them again another. These six, with Bythos and Sige, formed the Ogdoad. From the Ogdoad were produced twenty-two other Æons, and the whole thirty constituted the Pleroma, or Fulness of the Deity.

The Æons decreased in rank and knowledge, and increased in imperfection in proportion to the distance of their descent from Bythos. Nous alone possessed a perfect knowledge of the Supreme One, and the burning desire of the inferior Æons to obtain this knowledge led to a Fall even within the limits of the Pleroma. To restore order Nous produced Christ and the Holy Ghost, who spread the knowledge of Bythos among the other Æons, and re-established peace.

During the struggle in the celestial world, Achamoth was born of Sophia, the last and most discontented of the Æons. Achamoth, being too imperfect to be received into the Pleroma, was cast out into Chaos, and there produced the Demiurge, or Creator, and elements of three kinds—viz. spiritual, animal, and material. Out of the elements the Demiurge constructed six regions, with six intelligences to govern them, in imitation of the celestial world, while he himself with Achamoth and the six intelligences constituted an Ogdoad, a distant imitation of the Ogdoad of the Pleroma. Man was formed by the Creator in His own image, without the spiritual element. This element was supplied by Achamoth without His knowledge, and, soon becoming apparent, roused the jealousy of the Demiurge, who forbade man to taste of the tree of knowledge, and expelled him from the intermediate region to this terrestrial world for disobeying His command.

Man growing degenerate, redemption became necessary, and the Æons combined to provide a Redeemer, each contributing something to produce the Æon Jesus, who was to be to mankind what Christ was to the Pleroma. Jesus was only apparently born of the Virgin Mary, and hence had nothing material about Him, but was formed of the spiritual and animal elements alone. The Christ of the Pleroma descended on Him at His Baptism, and left Him before the Crucifixion.

Valentinus held that men were of three classes, corresponding to the three kinds of elements—spiritual, animal, and material. The spiritual, no matter what lives they might lead, were to be united with Christ, as Jesus was, and finally received into the Pleroma; the animal men could not aspire so high, though they might, if they lived virtuously, be translated to happiness in the region of the Demiurge, but those of them who lived wickedly were to be included with the material men; these last were doomed to inevitable annihilation, however virtuously they might live.

Valentinus received the Scriptures, but interpreted them in his own way. He acknowledged as canonical many apocryphal writings which could be made to support his views. His works have not come down to us, but an account of his system is given by Irenæus.

The sect of the Valentinians spread widely. Their doctrine of the infallible salvation of spiritual men led many of them to practise all kinds of immoralities, which were doubtless the foundation for many of the charges against the early Christians.

**Valerian,** PERSECUTION OF.—Valerian began to rule in A.D. 253. His reign opened very auspiciously for the Church; there were many Christians in the Emperor's household, so that it was even compared to a Church of God. But in the year 257 there was a sudden change. The Christians attributed this to the influence of Macrianus, an Egyptian philosopher, who was accustomed to kill new-born infants for the purpose of drawing auguries from the inspection of their entrails, and who hated the Christians for their opposition to his infamous practices. But, whatever may have been the cause, Valerian issued an edict, addressed to the Proconsul of Africa [1] commanding the bishops and presbyters to adopt the State religion, under pain of exile; [2] forbidding private meetings of any sort, and especially the customary meetings in the cemeteries at the graves of martyrs. The punishment of death was not expressly mentioned, but it was frequently inferred. Cyprian, Bishop of Carthage, and Dionysius of Alexandria, were amongst those who were affected by this edict. They were both banished, but were still able to address the crowds who flocked to hear them, and continued the work of conversion with great zeal.

The first edict failing to produce the desired effect, a second and severer rescript was published. By it [1] bishops, priests, and deacons were to be put to immediate death; [2] Senators and Roman knights were to be degraded, their property confiscated, and if they refused to recant, to be beheaded; [3] matrons were to be banished and have their property confiscated; [4] Cæsariani, or members of the imperial household, were to be sent to work as slaves on the Emperor's property. The first victim was Sixtus, or Xystus, Bishop of Rome. [SIXTUS, ST.] He was executed on Aug. 6th, and was followed, three days afterwards, by the deacon Laurentius, who was broiled to death on a huge gridiron. Cyprian was also martyred, but Dionysius escaped. Another victim was the child Cyril, at Cæsarea, disowned by his heathen father for becoming a Christian; he was led before the Governor, and after withstanding all efforts to make him deny Christ, he was put to death.

The persecution continued for three years and a half, and a considerable number of Christians suffered. It was terminated in 260 by the capture of Valerian by the Persians.

**Various Readings.**—We have shown in previous articles how the variations in the manuscript copies of the Scriptures have caused difficulties in the way of ascertaining the very words of the original authors in certain places. The method of treatment of the variations constitutes the work of critical investigation.

Evidence for the sacred text is of two kinds, called External and Internal. The external evidence is that of the manuscripts, and the work of weighing probabilities in the case of variations calls for the highest critical acumen as well as for delicacy of perception. Thus it is evident that a mere preponderance of numbers will not settle a doubtful question; the majority may be copied from one faulty one, and so be valueless. But if it be found that the most ancient copies be in harmony in a given text with quotations in the writings of early fathers, and with ancient translations, that constitutes a strong presumption in favour of that text. Again, if copies belonging to one region be found in agreement with those in a far-distant one, so that it is clear they are not transcripts of each other, this is evidence in favour of that reading. Where ancient copies differ, that furnishes probable evidence that they may all be attempts at correcting some earlier corruption of the text. But on the whole we may say of external evidence that the most ancient manuscripts demand the greatest respect.

Internal evidence turns upon critical examination of MSS. and the proofs to be discovered by their relative value. Thus Griesbach lays down the general canon that "a shorter reading is to be preferred to a longer," on the ground that transcribers have a knack of adding notes and glosses which they find on their copies from a fear lest anything should be lost. But such a rule cannot be accepted as always good. A transcriber in copying may be misled by the catch of a word and accidentally omit a phrase. It was on the same principle that Bengel held that where readings differ, if one is easier and the other more difficult, the probabilities are in favour of the latter, on the ground that transcribers coming upon something which they did not understand, could not keep their hands off it, but altered it to what seemed to them the better sense. Here is a case in point. 1 Cor. xi. 29 in the A.V. reads: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." But all the best MSS. are without the word "unworthily." It is evident that the word was inserted by some one who found a difficulty in what he would regard as too broad a statement. But the mistake was his own, for the true translation is: "He that eateth and drinketh, eateth and drinketh judgment to himself, unless he discern the Body [*me diakrinon to soma*]." See further on this subject in Mr. C. E. Hammond's very interesting and lucid little volume, *Outlines of Textual Criticism of the New Testament* [Clarendon Press], pp. 87–92.

We give from the same volume a few of the most important variations of the New Testament text. In 1 John v. 7–8 the Authorised Version reads: "And there are three that bear record *in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness*

*on earth*, the spirit, and the water, and the blood, and these three agree in one." But the words in italics are not found in any Greek MS. older than the fifteenth century; and though many of the Latin versions have the words, even the best of these omit it. All critics, therefore, have come to the conclusion that the words are not genuine.

Much controversy has been spent upon the last chapter of St. Mark's Gospel, verses 9–20. Some ancient MSS. omit these verses, and it is undoubted that the style is unlike the rest of the Gospel. The Dean of Chichester, Dr. Burgon, has written a volume on this subject full of learning and of keen critical power, and has gone a great way towards establishing the genuineness.

The narrative of the woman taken in adultery [John vii. 53—viii. 11] is absent from most of the ancient MSS., and the general conclusion is that it is an authentic history preserved by the tradition of the Church, but not part of the original Gospel of St. John.

In John v. these words—*waiting for the moving of the water, for an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had*—are not in most of the old MSS. The Revised Version omits them, but places them in the margin.

In Acts xx. 28, "the flock of God which He hath purchased with His own blood," there are several variations—"the flock of the Lord," "the flock of Christ." The Revisers have probably done well to retain the received version.

Acts xi. 20.—The Authorised Version reads "spake unto the Grecians;" the Revisers have "unto the *Greeks*." The MS. authority is evenly balanced, but the ancient versions and the general context favour the latter reading. The point is an interesting one, for the reason that if "Greeks" be the right reading, we must conclude that the persecution which followed St. Stephen's death led to the preaching to heathens, very possibly in anticipation of St. Peter's conversion of Cornelius. [*See* note in Bishop Ellicott's *Commentary*.]

1 Tim. iii. 16: "God was manifest." The Revised Version reads "*He* who was manifest," and the margin gives a third reading, "*which* was manifested." The variation will be understood if we give the Greek equivalent. ΘΣ stands for *Theos*, "God;" ΟΣ for *hos*, "He who;" and Ο for "which." For the first of these readings there is no manuscript authority older than the ninth century, and only one ancient version—namely, the Slavonic. Therefore the probability is against this reading. Between the other two there is great difficulty. The Latin version favours the neuter, the Gothic the masculine. The masculine is the more difficult, because there is no clearly expressed antecedent, and for that reason is to be preferred. Moreover, ΟΣ is more likely than Ο to be changed into ΘΣ. The Revisers, therefore, have adopted the most probable reading for their textual authority.

**Vatican,** Palace of the.—The residence of the Pope, called by this name, is the largest palace of modern Rome, and takes its name from the Vatican Hill upon which it stands. It is an irregular group of buildings, containing twenty-two courtyards and an immense number of rooms, estimated at from 4,500 to 16,000, and built at different periods. An Etruscan temple is said to have stood on the site, which gave rise to the name Vatican, from *vates*, "a prophet." The first palace of the Vatican is reported to have been built by Symmachus about the beginning of the sixth century, and to have been occupied by Charlemagne during his residence in Rome; it was rebuilt and enlarged in the twelfth century. It was first used as the Papal residence after the healing of the great schism, as being convenient from its nearness to the castle of St. Angelo; the two buildings were connected by Pope John XXIII., and the palace was enlarged and beautified from time to time by his successors. Nicolas V. [1447–1455] began the "Tor di Borgia," which was completed by Alexander VI. [1492–1503]; the Sistine Chapel was built in 1473, and the Belvedere, formerly a garden-house, in 1490. The part now used as the Pope's residence was finished at the beginning of the seventeenth century. The Sistine Chapel is adorned on the walls and ceiling by the famous frescoes of Michael Angelo, and the *stanze* and *loggie* are ornamented with paintings by Raphael. The Vatican contains other very famous paintings by Raphael, Titian, Domenichino, etc., but they are few in number. The Vatican Library is the finest in the world, containing nearly 25,000 MSS. and about 50,000 volumes. The most valuable of the MSS. is the Codex Vaticanus, which reaches back to the fourth century, and is a little older than the Codex Sinaiticus. It contains the LXX. version of the Old Testament with very few omissions, and all the New Testament as far as Hebrews ix. 14.

**Vatican Council.**—The last General Council of the Roman Church. It was convened by Pope Pius IX. by an Encyclical Letter, June 26th, 1868, to discuss Papal Infallibility and to condemn Rationalism and Liberalism. The Council was opened Dec. 5th, 1869. There were 719 members present, the numbers afterwards rising to 764—the largest number that has been reached since the Second Lateran Council of 1139. "All bishops of the Churches of Oriental rite not in communion with the Apostolic See," and all "Protestants and Non-Catholics" were invited to attend, in order, as Cardinal Manning says, that they might be referred to

"experienced men" and have their difficulties solved. The Council was prorogued on Oct. 20th, 1870, in consequence of the Franco-German War, and is not yet completed, as it may be reconvened at any time by the Pope.

The chief work which has been completed consists of two Constitutions. The first, *De Fide Catholica; or, Decrees on the Dogmatic Constitution of the Catholic Faith*, contains the primary truths of natural religion, on revelation, faith, and the relation between faith and reason, and is directed against modern pantheism, atheism, materialism, etc. The opening clauses hint that Protestantism is responsible for modern infidelity, which was strongly denied by Bishop Strossmayer from the Turkish frontier. But the Constitution was unanimously accepted by the 667 Fathers present, and confirmed by the Pope at the third public session on April 24th, 1870.

The second Constitution was far more important, being *De Ecclesia Christi; or, Decrees on the Dogmatic Constitution of the Church of Christ*, which discusses the absolutism and infallibility of the Roman See over all Christians. Nothing had been said openly of such a question before the Council began, but the subject was mentioned at the end of 1869. In 1870 the discussion was objected to by 135 Bishops, and Dr. Döllinger and others outside the Council who objected, formed themselves into a separate body of resistance, but were excommunicated. They assumed the name of Old Catholics [q.v.]. The Constitution was laid before the Council early in May, and was first voted upon in general congregation on July 13th, when 451 Fathers agreed, 62 were ready to accept it subject to alterations, 88 refused, and 70 did not vote at all. It was again read on July 18th, when several who disapproved absented themselves, and it passed with only two dissenting votes, and was confirmed by Papal authority. For the contents of this decree see Infallibility.

**Vaudois,** Church of. [Waldenses.]

**Vaughan,** Henry, was born at Newton St. Bridget in Wales in 1621, and died there in 1695. When nearly seventeen he entered Jesus College, Oxford, where he remained for two years. He wrote much poetry when at one of the Inns of Court in London, and after studying physic became a doctor of eminence in his native place. His life passed quietly and happily there, while so many of his friends were suffering, in those troubled times, much anxiety, if not real privations. In his *Olor Iscanus* we find frequent invitations to his friends to partake of his rustic pleasures. His poetry deserves more praise than has fallen to its share, as it shows much originality, though there are places where he certainly imitates George Herbert.

**Vaughan,** Robert, D.D., a Congregational minister [*b.* in Wales, 1795; *d.* at Torquay, 1868], studied for the ministry at Bristol, devoting himself also especially to the study of history. In 1819 he became a minister in the Congregational Church, and took charge of a church at Worcester, which he held for six years. He then became minister of an Independent Chapel at Kensington, and Professor of History at the London University, which had then been recently founded; and in 1843 he was chosen President of the Independent College of Lancashire. He there made himself exceedingly popular as a preacher, and still more so as a lecturer in the college and a speaker at political meetings in Manchester, near which place the college is situated. In 1857 he resigned this post and took a small charge at Uxbridge, whence he removed to St. John's Wood, and finally to Torquay as pastor of a newly-formed Independent congregation. In 1865 he went to America on a mission from the Congregational Union, of which he was President. His chief works are: *The Life and Opinions of John de Wycliffe, D.D.* [1828], *a Monograph: with some account of the Wycliffe MSS.* [1853]; *A History of England under the House of Stuart; The Causes of the Corruption of Christianity; Congregationalism*, and other pamphlets.

**Vedas.** [Brahminism.]

**Veil,** Chalice.—The veil used to cover the chalice during the Communion Service. In some Churches it is pure white, and in others of various colours, according to the particular day or festival.

**Veil,** Taking the.—The ceremony by which a woman is received into a nunnery. When entering upon her year's novitiate she takes the white veil, and if she is considered fit for the full profession she takes the black veil and makes her irrevocable vows of chastity and obedience. The veil is blessed by the bishop with prayers, and placed upon the woman's head as a type of the holiness and humility with which she is henceforth to be clothed; for three days the veil is worn so as entirely to cover the face, and is lifted on the third day by the abbess, from which time the nun is of the same rank as the others of the convent.

**Venial Sin** is defined in the Roman Church to be a disease of the soul, not its death. It does not annihilate the friendship of the soul with God, but there is grace left to repair the sin. Some sins, though mortal in their nature, are held to be venial if not done deliberately, and if the amount of harm done is small, *e.g.* in the case of small theft. On the other hand it is held that circumstances may make sins generally counted venial become mortal. There are two classes of venial sins, deliberate and indeliberate. But the Roman casuists speak with much caution on this subject, and declare that the

distinction between grave and light sins in many cases must rest solely on the judgment of God, and cannot be judged of by man. [MORTAL SIN.]

**Veni, Creator Spiritus.**—An ancient hymn generally supposed to be the composition of St. Ambrose, but more probably by Rabanus Maurus, poet to Charlemagne, in use in the Church at Whitsuntide from early times. From the year 1100 it has formed a part of the service for the consecration of bishops, and some hundred years or so later was inserted in that for the ordination of priests. It was translated as it stands in our Prayer Book in King Edward VI.'s reign. The Lutheran Church has also adopted it very generally for services at certain stated times.

**Venite, exultemus.**—The heading of the 95th Psalm, which opens the second part of Morning Prayer—that of praise. It has also been called, from the spirit that runs all through it, the Invitatory Psalm. Its fitness for its position was recognised as early as the days of Chrysostom, for then, every day after penitent confession, the 95th Psalm was sung. In the English Church it is ordered by the rubric to be sung every day, except Easter Day and on the 19th day of the month, when it comes in the regular course of the Psalms.

**Venn,** HENRY [*b.* at Barnes, Surrey, in 1724; *d.* 1797].—A leader in the Evangelical movement of the last century. He was educated at Cambridge. After his ordination he held several curacies, and was Vicar of Huddersfield, and afterwards of Yelling in Huntingdonshire, where he died. During the first years of his ministry he had a hard battle to fight against the indifference shown by all classes to religion; but he worked untiringly, and afterwards, in conjunction with Whitfield, one of his nearest friends, was among the chief movers in the Evangelical revival. The improvement wrought by him, especially in the town of Huddersfield, was most striking. He wrote *The Complete Duty of Man*, to counteract the effect of the *Whole Duty of Man*, which he and Whitfield held to be too formal. His children's children bore an honoured name in the Church.

**Verger.**—Supposed to be derived from the Latin word *virga*, "a twig." The name is given to the officers of the cathedral who carry the mace, or virge, before the clerical dignitaries.

**Veronica,** ST.—A legendary saint whose story was from very early times introduced into that of our Lord's Passion, but has been rejected since the eleventh century. It is said that, as our Saviour passed by on His way to Calvary, bearing the cross, a woman was moved with compassion, and stepped forward and wiped the blood and sweat from His face with her veil; after which, she discovered the impression of His face remaining upon the linen. The portrait was called *vera icon*, "the true image," and in course of time the name, altered to Veronica, was transferred to the woman herself. Stories were afterwards invented concerning her life: some said she was the daughter of King Herod, and was converted from the love of the world to the love of Christ by witnessing His sufferings; while others identify her with the woman who had been healed of an issue of blood. The cloth with the miraculous image is said to be preserved at St. Peter's at Rome, and is exhibited among its relics; but other images, each declared to be the *vera icon*, are exhibited at different places.

**Verse.**—A term applied in Church music to that part of an anthem, or hymn, which is sung as a solo, or by a part of the choir only; to distinguish it from those parts which are sung as a full chorus by the whole choir.

**Versicles.**—Short sentences occurring in various parts of the Prayer Book, appointed to be said by priest and people alternately; as, for example:

*Min.*: O Lord, shew Thy mercy upon us.
*People*: And grant us Thy salvation.

**Very God of Very God.**—The word "very" in theological language signifies "real," "true," "indisputable." Thus in the second Article Our Lord is called "The Very and Eternal God," and in the Athanasian Creed "Very God and Very Man." And Latimer says, "Believe steadfastly that He was a very natural man, sin only excepted." The doctrine expressed in the phrase of the Nicene Creed is that Our Lord is Himself perfect God, and is begotten of perfect God, the word "of" not expressing the possessive case nor a mere superlative like "heart of hearts," but signifying "out of" or "from."

**Vesperale.**—The book which contains the vesper services.

**Vespers.**—One of the CANONICAL HOURS [q.v.].

**Vestments.**—There have been two theories as to the origin of Christian vestments: one is, that they are derived from those used by the Jewish priests; the other, that they have their origin in the ordinary dress worn in early Christian times. The first view is now seldom accepted. Some of the chief Jewish garments were not known in the Christian Church. Thus no distinctive head-dress was worn for the first thousand years, and the girdle was not known till the eighth century. On the other hand, the chasuble, the chief Christian vestment, was unknown among the Jews. Also their garments were of many different colours, while in the primitive Christian Church white only was worn. The second view seems much more tenable. The three vestments mentioned at the Fourth Council of Toledo [633]

seem to have been the alb, *planeta* or *plenaia*, and *orarium* or stole: the first of which is the tunic, the under-garment worn by the Romans; the second, *toga* or over-garment; and the *orarium* or stole was a garment worn by Roman matrons. From these garments the ecclesiastical vestments of the Eastern and Western Churches were developed. The chief vestments worn in the Greek Church are: the *sticharion*, so called from its black lines [*stoichos*], which answers to the Latin alb, and is always white; the *phelanion*, the chief garment of the priest, resembling a chasuble, which is of various colours; and the *epigonation*, a squaré pouch or satchel richly embroidered. The bishops instead of the phelanion wear the *saccos*, a garment with sleeves, resembling the dalmatic, and the *omophorion* or *pallium*, and over the saccos the *mantia*, a loose blue or black garment ornamented with stripes. They wear a *mitre* in the sanctuary, a *panagia* or pectoral cross, and carry the *paterissa* or pastoral staff, which is shorter and less ornamented than that of the Western Church.

The chief ornaments of the Roman Church are the *alb*, which is white, made of linen, held by the *cingulum* or belt, which was formerly a broad sash, but now is very narrow; the *chasuble* or *casula*, which formerly resembled the Roman toga. These are white for greater and red for lesser festivals, and black for Lent, etc. Also the *manipuleum*, like the Greek orarium, and the biretta. The bishops wear the mitre, tiara, and pallium.

These garments are chiefly worn at the celebration of the Mass, so at the Reformation they were all discarded, and the plain black cassock adopted. For the use of vestments in the English Church see ORNAMENTS RUBRIC; RITUALISM.

**Vestry.**—In its first meaning the word "vestry" is applied to the room attached to the church in which the clergy robe, and where the various articles in use during the service are kept. In consequence of the meetings being generally held in this room it has also come to mean the assembling together of the ministers of the parish, the churchwardens, and the parishioners, for electing churchwardens and settling various other affairs. The minister, be he rector, vicar, or perpetual curate, has the right of presiding over these meetings. The general custom is for him to choose one churchwarden, and let the vestry choose the other; but in some parishes the vestry has the right of electing both. Every ratepayer in the parish is qualified to vote, residence not being necessary. The notices of the meetings are given by the churchwardens, and must by law be so given at least four days before that appointed for the meeting. The president is bound to consult the vestry before he makes any alteration in the structure of the building, and it has the power of making small bye-laws for the regulation of order in the parish.

**Veto Act.**—Passed by the General Assembly of the Church of Scotland, May 31st, 1834; it enacted that no pastor should be intruded on a congregation against the will of the people, and that if a minister was appointed who was disapproved by the greater number of the congregation, he should be rejected by the presbytery, provided it could be shown that the disapproval was for legitimate reasons. This Act led to the disruption in 1843, and the foundation of the FREE CHURCH OF SCOTLAND [q.v.].

**Vianney,** JEAN BAPTISTE MARIE, better known as the "Curé d'Ars" [*b.* 1786, *d.* 1856], was the son of a peasant of Dardilly, near Lyons. Displaying unmistakable signs of early piety, he was taken by a neighbouring curé to live at his presbytery, and was trained for orders. But though extremely good, those who had opportunities of watching him judged him so "simple" that they doubted whether he could ever pass the needful examination. In 1809 he was seized for a soldier by the Conscription, and but for an illness might have perished in the Russian Campaign, as his brother did, who went as his substitute. At last he was admitted to orders, "more for his devotedness than his capacity," and in February, 1818, was made Curé of Ars, and remained so for more than forty years, thereby converting an obscure village, remote from great towns, and almost devoid of roads, into one of the best known places in France.

Very early he obtained a great reputation for sanctity by the passion with which he devoted himself to his duties, and by his life of incessant labour and severity. A miraculous incident attributed to him of the multiplication of corn in the granaries of the Sisters of Providence spread his fame still wider, and from 1834 onwards a regular line of eight or ten coaches a day ran from Lyons to Ars, a distance of twenty miles, to convey pilgrims. The Government were compelled to put the roads into good order, and when railways were at length established special privileges were granted to the Ars pilgrims. For the behoof of these pilgrims he entered the confessional before daybreak, and did not leave it till midnight, except to say his daily mass, give a short "instruction," and eat his simple meal. Crowds used to stay all night in the Church in order to be heard at three or four o'clock in the morning. An eye-witness states that on his visit he found that the Curé retired to rest at eleven at night, and was in his Confessional again at one in the morning. "I saw the old man come from the Confessional in a battered *soutane* and coarse surplice. His leanness was excessive. His face the shape of a heart, triangular from the

cheeks to the chin, with large eyes, and a diadem of white hair. He tottered under the pressure of the crowd who came eagerly forward to touch him. I do not think I ever heard him pronounce the name of God without his voice being interrupted and broken by his tears."

A movement almost immediately followed his death to procure his canonisation, it being asserted that miracles were being wrought at his tomb. "Putting these aside," says a Protestant writer, "there remains abundant matter, free from all doubt and cavil, to command our admiration, and almost awe, in such an existence passed among ourselves in the middle of the nineteenth century. Forty years of such labours, devotion, privations, fervent sanctity, and holiness of life passed in determined and voluntary obscurity, and total forgetfulness of everything that is worldly, sensual, or selfish, is surely an example well worth dwelling on and considering, were it only for its startling contrast with everything around it. When considered as apart from a system, and as an individual fact, it is certainly a bright example, worthy of the deepest admiration and respect. It may very possibly be mixed up with much one might wish away from it; there may be some weak points visible in the confessor himself, and far more among those who often, it may be conjectured, from vain, morbid, restless, or even merely inquisitive feelings, flocked to him. But the great fact of the pious, devoted, humble, and self-denying life stands out boldly far above all suspicions, which in truth one is ashamed to dwell on in such a case, and leaves the obscure Curé of Ars a true saint of these latter days, in the best and highest signification of the term—a saint of whom any Church may well be proud, and of the like of whom no true Church can pretend to be above desiring to be the mother."

**Viaticum.**—The provision made for a journey. The term was applied in the early Church to Baptism and the Holy Communion, "because," says Bingham, "they were equally esteemed men's necessary provision and proper armour, both to sustain and conduct them safely on their way in their passage through this world to eternal life." The term was afterwards confined to the Eucharist given to a person in immediate danger of death, and in that sense it is used several times in the canons of the Nicene Council.

**Vicar,** derived from *vicarius*, meaning representative or vicegerent. In England the name is applied to the parish priest of a particular standing; he is called the rector if he owns all the tithes of the parish; if he receives a part only, he is then called the *vicar*. The origin of vicars can be traced as far back as the reign of Henry IV., when a law was passed providing that they should be sufficiently endowed to perform Divine Service, inform the people, and keep hospitality. The incomes were for the most part derived from glebe land belonging to the parsonage—that which was most fruitful being, as a rule, kept as rectorial tithe, and the rest being handed over to vicarial. The system was by no means equally carried out, and that is the reason that the incomes in different places vary so much in value.

**Vicar-Apostolical.**—A name formerly given to a bishop or archbishop to whom the Pope gave authority to act upon his own responsibility, or to any ecclesiastic invested with power to exercise jurisdiction in some place where the resident priest was for some reason incapable of discharging his duties efficiently. In modern times vicars-apostolic are appointed to supply the place of bishops where no episcopate has been established or where the succession has been interrupted. There are at present over a hundred of such vicariates in existence.

**Vicar-General.**—An officer employed by the Archbishop of Canterbury and some other bishops to assist in such matters as ecclesiastical causes and visitations. His duties are much the same as those of the chancellor of a diocese.

**Vicar of Christ.**—A title now appropriated only by the Pope, but belonging in the days of the early Christian Church to bishops all over the world.

**Vicarage.**—The term was originally applied to the church and land, in fact, everything under the charge of the vicar of the parish; but latterly it has been confined to the house belonging to the living. In former times the vicarage was always under the patronage of the rector, but in James I.'s reign it was decided that under certain circumstances the patronage was in the hands of the manor, and sometimes in that of the bishop of the diocese.

**Vicars-Choral.**—In some cathedral foundations, the assistants of the dean and chapter, for the most part, though not always, in charge of the choir and the chancel. They have to provide for a sufficient number of choirmen, etc., being in their place for the proper performance of the daily services. In some of the old foundations they were practically synonymous with the minor canons. Lay members of the choir of mature age were sometimes called *lay-vicars*.

**Victor,** St., an African bishop, was raised to the See of Vita in the reign of Genseric, about 477. In 484 he was banished by the Emperor Hunerick, son of Genseric, on account of a book he had written against the Arian heresy then prevailing. It is uncertain where he went—some say to Constantinople, but it is highly probable that he remained in Africa, from the exact account that he gives

of the African martyrs in the fifth century under the Arian kings. This work was divided into five books. Hunerick died about 490, and his nephew Gondebaud allowed the bishops to return to their Sees; but they were all banished again at his death in 496 by his successor Thrasamond, who in 504 published an edict at the instigation of the Arian bishops, which forbade the consecration of any Catholic bishops in the room of those who might die. As many of them disobeyed this edict, 200 were banished to Sardinia. St. Victor, however, continued to consecrate Catholic pastors, and in 506 was sentenced to imprisonment for life at Carthage. On his journey thither the inhabitants of Ruspa asked him to consecrate Fulgentius to that See, which he did in spite of the anger and threats of those in charge of him. After spending a year in confinement at Carthage he was sent to Sardinia, and died there in 512. The exact day of his death is not known, but August 23rd is the day kept in memory of him. His history of the persecution was edited by Ruinart in 1694, and has been republished in Vienna in 1881.

**Victor.**—There were three Popes and two Anti-Popes of this name. Victor I. succeeded Eleutherius about 185; he was a native of Africa. In his time the dispute about keeping Easter ran high, and he showed great intolerance to those who did not agree with him. [Easter; Irenæus; Quartodecimans.] He also excommunicated Theodotus for heresy. [Theodotians.] He died in 201.

Victor II. succeeded Leo IX. in 1055. His name was Gebhard, Bishop of Eichstadt, and he was the chief adviser of the Emperor Henry III. Hildebrand, afterwards Gregory VII., was sent to Germany to beg the Emperor's consent to the nomination of Gebhard to the popedom. Henry would fain have kept his counsellor with him, and the Bishop himself was not anxious for the promotion, so he gave his consent very reluctantly. At Hildebrand's bidding, Victor engaged at the Council of Florence to pursue the reforming policy of his predecessor. During his short pontificate he held many councils and synods, as at Tours, Lyons, Rouen, Narbonne, the decrees of all of them being directed against simony and the marriage of priests. At the close of 1056 he was summoned to the deathbed of the Emperor, who confided his heir to Victor's charge; but the Pontiff died himself in 1057.

Victor III. succeeded Gregory VII. in 1085. His name was Desiderius, Abbot of Monte Casino, and he was so little anxious for the office that he allowed nearly a year to pass between his election and his consecration; almost immediately after this ceremony, he hurried back to his convent, and Rome was left in possession of the Anti-Pope Guibert and his partisans for nearly two years. In 1087 he was present at a council held at Capua, and then went to Rome; but Guibert forced him to leave the city, and he went to Beneventum, where he held a council, at which he excommunicated Guibert. He then went to Monte Casino, where he died in 1087. He was a man of considerable learning, and his bookish habits rendered him far more fit for the cloister than a public station.

The name Victor was also assumed by an Anti-Pope elected in 1138, on the death of Anacletus, in opposition to Innocent II.; and by Octavian, Cardinal of St. Clement, in 1159, set up by Frederick Barbarossa in opposition to Alexander III.

**Victricius,** St., Bishop of Rouen [*b.* about 330, *d.* after 403].—He was by profession a soldier, but wished to leave the army and become a Christian. For this he was sentenced to death by the commander, but was delivered, as Paulinus reports, through the sudden blindness of the executioner hired to do the work. He became Bishop of Rouen in 380 or 390, and was zealous in the propagation of the Gospel in his own diocese and in Flanders and Hainault. He was sent to Britain in 394 to wage war against the Pelagian heresy; but being accused of heterodoxy he was obliged to go to Rome in 403 to vindicate himself before Pope Innocent I., whom he consulted in some matters of discipline. The only work he has left is *De Laude Sanctorum*. He is commemorated on the 7th of August.

**Vienne,** Council of.—There were numerous councils held at this ancient French city, but most of them were of little importance. The most celebrated were that held in 1112, presided over by Archbishop Guido, afterwards Pope Calixtus II., at which the Emperor Henry V was excommunicated, and investiture by lay hands was declared to be a heresy; and that in 1311, convened by Clement V., at which the Order of Knights Templars was suppressed. Various different statements are given as to the number of prelates present at this Council; some say 300, others 140. It was decreed that the Templars should be secure in no part of Christendom. Instructions were sent to Spain, Constantinople, and elsewhere, to torture them into confession; but suddenly nine Templars who had been in hiding appeared, and demanded to be heard in defence of their Order. The Pope ordered them to be seized and imprisoned. The Archbishops of Rheims and Rouen, who had both been persecutors of the Templars, insisted that in common justice the defence of the Order ought to be heard by the Council, and so for a time the Pope prorogued the meeting. On April 3rd, 1312, the Council again met, and the Order was declared to be extinct, the Pope reserving to himself and the Church the disposal of their persons and property. The Council also proposed the recovery of the Holy Land;

but the crusading fire had now burnt out, and nothing was done. The third object proposed was the reformation of manners and of ecclesiastical discipline, and a number of decrees regulating these were passed; also sentences of condemnation against the BEGHARDS and FRATICELLI [q.v.].

**Vigil.**—A word derived from the Latin *vigiliæ*, watches kept by the Roman soldiers during the night; hence, originally, watches kept in the Church by the early Christians during the night preceding a great festival. Vigils were kept at least till midnight before the feasts of martyrs, and those of Easter Eve and Christmas Eve were prolonged till cock-crow. At first the night was spent in prayer and hymns, but in course of time the keeping of vigils gave rise to scandals, and about the thirteenth century the practice was forbidden, or limited only to the midnight Mass before Christmas. The vigils of the greater festivals were always observed by fasting, and in the Middle Ages this was extended to the days before all holy days—a rule which has prevailed among Roman Catholics, with few exceptions, till the present day. In England the Roman Catholics are exempted from fasting on all vigils except those of the Assumption, St. Peter and St. Paul, and All Saints' Day, Pentecost, the Nativity of St. John the Baptist, St. Lawrence, and Christmas Day.

**Vigilantius.**—A priest of Gaul, living at the end of the fourth and beginning of the fifth century; *b.* at Calagurris, a village in Commenges, in the south of Gaul. He was ordained at Barcelona in 395, and was sent by Paulinus of Nola with letters of recommendation to St. Jerome at Jerusalem, which resulted in a quarrel between himself and St. Jerome, and the departure of Vigilantius for Alexandria. Vigilantius condemned the worship of saints and relics as a revival of Paganism; he objected to monasticism, and denied that the state of celibacy is more acceptable to God than that of marriage; and he said that the use of candles in churches in the daytime is useless and indefensible. St. Jerome attacked these opinions in one of his letters and in an essay, *Contra Vigilantium*, written when the latter had returned to Gaul.

**Vigilius.**—Bishop of Tapsus, in Byzacene, of whose life nothing is known except that he was present at a Synod held at Carthage in 484, convened by Hunerick, King of the Vandals. Vigilius was the author of five books against Eutyches, formerly wrongly ascribed to Vigilius, Bishop of Trent. They are valuable as polemical works, but not of much account for historical purposes.

**Vincent,** ST., a native of Saragossa, suffered martyrdom during the Diocletian persecution, Jan. 22nd, 304. He was educated by Valerius, Bishop of Saragossa, and by him ordained deacon. He was brought before Dacian, the Roman Governor of Tarragona, and sentenced to the most horrible tortures. Legend says that no cruelty practised on him by his tormentors could in the least shake his faith, or even abate his courage and calmness; that Dacian, enraged at his inability to vindicate the honour of his own gods, threw Vincent into a dungeon where no light could enter, and left him there to starve; but here, too, he was disappointed, for the first news he had from the dungeon was that it was filled with heavenly light, the saint's wounds all healed, and he walking about singing praises to his deliverer. Dacian directed that Vincent should be laid on a soft bed that he might gain strength to bear new torments; but the martyr's sufferings were now at an end, for the moment he was laid on the couch he expired with a calmness more like sleep than death. A church was built in his honour at Valencia, and St. Augustine says that in his days the feast of St. Vincent was celebrated wherever Christianity was planted.

**Vincent de Paul,** ST. was born at Pouy, in Gascogne, on April 24th, 1576. He was educated by the Franciscans at Toulouse, and ordained priest in 1600. On a voyage which he made from Marseilles to Narbonne he was captured by corsairs and sold at Tunis. He belonged successively to three masters, the last of whom, a Savoyard renegade, he converted, and the master and servant escaped together and landed in France in 1607. He went for a short time to Rome, and was sent thence on a mission to the French Court, where he became almoner to Queen Marguérite de Valois. He did not remain at Court long, but became tutor in the family of Count Gondy. He at this time began to form the Confrérie de Charité, an association of women who nursed the sick and visited the poor. In 1619 he became, through Count Gondy, almoner-general of the galleys, and he seems to have had wonderful success in softening the stony hearts of the reprobates with whom he was brought into contact. It is said that once he offered himself, and was accepted, in place of one of the convicts who would have left his family in the utmost poverty. He founded other societies, as the Society of St. Borromeo, against begging in Burgundy [1623]; and a congregation called Priests of the Mission, which was confirmed by Pope Urban VIII. in 1632 under the name of LAZARISTS [q.v.] The members of the Confrérie de Charité were mostly married, so he instituted the Order of Filles de Charité, the members of which were not nuns, but after their novitiate they took vows for one year. This congregation soon spread all over Europe. St. Vincent died at St. Lazare, September 27th, 1660, was beatified in 1727, and canonised by Clement XII. on July 19th, 1737, on which day he is commemorated. He was not learned, but his

sermons, though very simple, were affecting and impressive, and he is considered one of the most eminent saints of the modern Roman Catholic Church.

**Vincent of Lerins,** St.—A native of Gaul, and of noble extraction [*b.* at the latter end of the fourth century, *d.* in 450]. He spent some years in the army, but desiring to avoid the temptations of the world, he retired to the Monastery of Lerins, situated on an island not far from the coast of Lower Provence, where he spent the remainder of his life. After a course of monastic discipline he was admitted to the priesthood. In 434 he wrote a *Commonitory against Heretics*, in which he attacks principally the Nestorians, who had been condemned by the Council of Ephesus three years before. It was divided into two parts, the first of which remains entire; the second was lost during St. Vincent's lifetime, and he has left an abridgment of it. He signed himself "Peregrinus," and was at first accused of Semi-Pelagianism, for which accusation, however, there is no ground in his writings.

**Vinet,** Alexandre Rodolphe [*b.* 1797, *d.* 1847], was born and educated at Lausanne. He was ordained a minister of the Swiss Protestant Church in 1819, holding besides his cure the Chair of Professor of Theology at the University of Basle. He was obliged to resign both in 1840 on account of being unable to agree with the union which existed between the Church and the State, the Church being, as he considered, completely subservient to the State. At the same time he explained most fully to his friends and parishioners that by this act he did not consider himself in any way severed from his National Church, which he held to be perfectly sound in doctrine, and to which he was firmly attached. All this time he seems to have been privately engaged by the University to give lessons in French literature, of which he was particularly fond, and which he had studied carefully for years. In 1845 he formed an assembly of all those who, like himself, had seceded from the National Church, under the name of the Constitution of the Free Church of Vaud. His works are partly theological, partly historical—the latter being mostly on the history of French language and literature. A great many of them have been translated into English. His theology is entirely such as is known by the word "Evangelical," insisting strongly on the necessity of repentance and salvation by faith. His basis of belief is the subjective, that the Divine origin of Christianity is proved by its fitness to meet the deepest needs of the human heart. He denies the need of any priestly character in the minister, who is simply a Christian commissioned by his brother Christians to carry out their views, but possessing only such authority as his study and practice give him.

**Virgilius,** St., Bishop of Salzburg, was born of noble parents in Ireland, went to France, and became a great favourite in King Pepin's Court. He went thence to Bavaria, and was, either in 744 or in 745, made Bishop of Salzburg. He was strongly opposed to St. Boniface, who twice complained of the Bishop to Pope Zachary, accusing him of heresy. The Pope, however, decided in favour of Virgilius. He built a church, which he dedicated to St. Rupert, his predecessor, converted the Carinthians, and died at Salzburg in 784. He was canonised by Gregory IX. in 1233, and is commemorated on November 27th.

**Virgilius,** St., Bishop of Arles, was born in Aquitaine about the middle of the sixth century. His parents were most anxious that he should receive a sound Christian education, and sent him to the Monastery of Lerins, one of the most famous in France at that time. He was there for some years, and then sent to superintend the Monastery of Autun in Burgundy. He there gained such a good name, both for his learning and piety, that on the death of Licerius, Bishop of Arles, in 588, he was appointed to succeed him. In 590 Gregory the Great became Pope. He appears to have held Virgilius in great veneration, and in 595 sent him the pallium—a great mark of distinction, and also appointed him his Vicar in the Gallican Church—which meant the Church in the kingdoms of Burgundy and Austrasia. Virgilius died in 624, and was buried in his cathedral at Arles.

**Vision.**—By this word we understand the supernatural representation of an object to a man when waking. Thus Isaiah was worshipping in the temple when he saw a vision of the Lord seated upon His throne [Isaiah vi. 1]. And Cornelius was praying in his house in open day when he saw the vision of the angel. The frequent mentions of visions in Holy Scripture, as also the prophecy that they should be made means of God's revelation of His will to men under the Christian dispensation, prepares us for the fact that many visions are recorded in ecclesiastical history, which, however we may choose to account for them, whether by supernatural revelation or by the strength of fancy, have, in some cases, had a very marked and unmistakable effect. Thus the beautiful story of Cædmon tells how this first of English poets was a servant in the monastery of Whitby, knowing nothing of literature or song; that he retired from the table when the harp came round to his turn because he had no skill with it; that the vision of an angel appeared to him and bade him sing the beginning of created things, whereupon he burst out into his song of the *Creation*, which is one of the noblest pieces of our ancient literature.

The vision of St. Boniface is another very charming story. Dissatisfied with the pursuits of his companions, he used to wander sadly

of an evening among the lime-trees or to prostrate himself before the crucifix in his cell, when he frequently heard a voice which followed him about and bade him go to preach the Gospel. One day whilst listening to this voice, and wondering how he should obey it, he saw stretching out before him the German land from which his race had come, and so strong was the vision upon him that he passionately sought means to visit it and fulfil his mission, and so went forth in 716 to labour and to martyrdom.

The alleged visions of St. Catharine of Sienna were manifold. At the early age of seven years she had a vision as of the open heavens, with Christ seated on a throne with St. Peter, St. Paul, and St. John the Evangelist standing beside Him, and it is said that this determined her to lead a monastic life. Being beset by terrible temptations and foul images which she tried in vain to rid herself of, she went at midnight to the church and spent much time in prayer and fasting and scourging of herself, and at length she was comforted by the visible presence of Christ, who came and talked with her and calmed her by His conversation. At Pisa, when prostrating herself before an ancient crucifix, she is said to have received the STIGMATA [q.v].

Three alleged appearances of St. Michael in visions at different times have had great influence; in the fifth century he is said to have appeared to a Bishop in a cave at Monte Galgano, and to have directed that a church should be built there in his honour; this was done, and it became the object of pilgrimages from all parts of Europe. The second was in the sixth century, when Rome was almost depopulated by the plague. St. Gregory was heading a procession through the streets singing litanies; on the third day St. Michael appeared to him at the top of Hadrian's Mount, sheathing his bloody sword as a sign that the pestilence was at an end; a church was built there in his honour, and the hill has borne the name of St. Angelo ever since. The third was to Aubert, Bishop of Avranches, commanding him to repair to Mont Saint-Michael and build a church there.

St. Francis of Assisi is said to have found his true vocation by means of a vision of a splendid room filled with jewels and arms all marked with a cross, and in the midst the figure of Christ, who said to him, "These are the riches reserved for My servants, and the weapons wherewith I arm those who fight in My cause." His most extraordinary vision was in the cave of Monte Alverna; he had fasted forty days in his solitary cell, passing the time in prayer and contemplation, when he beheld a seraph descending from above, bearing between his six shining wings the form of a man crucified. When the vision left him his hands, feet, and side bore the impress of the Saviour's wounds. This story is frequently the subject of art.

St. Ignatius Loyola on his way to Rome turned aside from his companions to pray in a small chapel, and it is said that whilst he was thus engaged the Saviour appeared to him, bearing His Cross and strengthening His servant with encouraging words: *Ego vobis Romæ propitius ero.*

To his friend and disciple, Francis Xavier, frequent visions came in slumber of the trials he was to encounter in his missionary labours, and made him yearn to make great sacrifices for the conversion of mankind, so that when the call to go and evangelise India and Japan came, it found him ready and anxious for the service.

The visions of Edward the Confessor are interesting as being portrayed in bas-reliefs in his chapel in Westminster Abbey. One is that of a demon dancing on the Danegelt which had been collected, on whose appearance the King restored the money to his subjects and abolished the tax. Another is the appearance of our Saviour at the altar in Westminster when Edward was partaking of the Eucharist. Others represent the Danish king drowned as he was about to make war on England, a fact which was revealed in a dream to Edward; and the vision of the Seven Sleepers of Ephesus, which was taken to predict the Norman invasion.

To St. Gregory the Great several visions of our Saviour are reported; one, when Gregory was celebrating Mass, Christ descending on the altar with the instruments of His passion; and another when Christ came in bodily presence to the supper-table of Gregory and revealed Himself, afterwards saying that He was the beggar on whom Gregory had had unwearying compassion before he became Pope.

In the foregoing instances we have referred to records which are enshrined in the Hagiology of the Roman Church, are read in her legends, and commemorated on painted windows, especially on the Continent. Similar stories, however, are not wanting outside that Church. The appearances of the devil, for example, to Luther and Bunyan, were to their imagination so real that we might well class them under the head of visions; and the story of the conversion of Colonel Gardiner may claim a like place. He had been a thorough reprobate, and was still living the life of one, when sitting alone one evening he suddenly saw an appearance of the Saviour dying on the Cross, who spoke to him and said, "I bore all this for thee, then how canst thou treat me so?" We may form our own ideas as to the explanation of the phenomenon, but there is no question as to the consequence. He flung himself upon his knees in an agony of penitence, and from that hour led a most strict and religious life. While some such stories may be regarded as apocryphal, others, well authenticated, remain wonderful and unexplained.

**Visitation.** — There are two distinct visitations in the Church of England—that held by the bishop of the diocese, which now takes place once in every three years, and that by the archdeacon of the district, which is held annually. In each case the clergy are expected to attend if possible, so that the bishop or the archdeacon may personally become acquainted with the clergy, and be able to judge of their efficiency. Formerly the bishop was bound to visit the parishes of his diocese, to inquire into the state of the Church, the condition of the schools, and general well-being of the parish, but of late years this duty has devolved entirely on the archdeacon.

**Visitation of the Sick.**—This is made by our Lord one of the tests of discipleship, and has been practised in the Church ever since earliest times in compliance with St. James's injunction: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him" [James v. 14, 15]. In the Greek Church the priest still anoints the sick person with oil, but in the Roman it is only done when he is on the point of death. [Extreme Unction.] The form for anointing was inserted in the Prayer Book of 1549, but was omitted in that of 1552. The service for the Visitation of the Sick is founded on those in ancient liturgies, omitting the formal procession of the priest and his clerks to the house of the sick, the saying of the Penitential Psalms, and the using of oil. The four last prayers—*for a sick child, for a sick person when there appeareth small hope of recovery, a commendatory prayer for a sick person at the point of departure, and a prayer for persons troubled in mind or in conscience* —were added in 1662.

**Visitation of the Virgin Mary.**— A festival instituted in the middle of the fourteenth century by Pope Urban to commemorate the Virgin's visit to Elizabeth, the mother of John the Baptist.

**Visitation,** Order of. — An Order of nuns founded at Annecy under the guidance of Francis de Sales by Mme. de Chantal in 1610. No distinctive dress was insisted on, and as the object of the foundress was to make it possible for invalid ladies to join, the rules of living were not very severe. The work of the members is the visitation of the poor by those strong enough to undertake it. The Order has flourished in France ever since, and there are two houses belonging to it in England, at Walmer and Westbury-on-Trym.

**Vitalis,** Ordericus, Church historian [*b.* at Attengesham, near Shrewsbury, 1075; *d.* about 1143], was of French extraction, and educated at St. Evroul, Normandy, where he became a monk under the name of Vitalis. He was made priest in 1107. He wrote *Historiæ Ecclesiasticæ*, a history from the creation to 1142, part of which concerns the relations then existing between England and Normandy.

**Vitringa,** Campegius, a Dutch divine and commentator [*b.* at Leeuwarden in Friesland, 1659; *d.* at Franecker, 1722], studied at Franecker and Leyden, where he took the D.D. degree in 1679. He was made Professor of Oriental Languages in 1681, and in 1683 obtained the post of Professor of Theology at Franecker, which he held till his death. Vitringa was famed for his learning and industry, and has left many valuable works, most of which are Latin commentaries on the Scriptures, chiefly on the Prophets.

**Vitus,** St., was born in Sicily of heathen parents. He was given into the charge of a Christian nurse named Crescentia, who, with her husband Modestus, took great care to bring him up in their religion. His father Hylas, after repeated attempts to make him abjure his faith, informed against him, and at the early age of twelve years he was brought before Valerian, the Governor of Sicily, and on his refusal to give up his belief in Christ, was ordered to be whipped and sent back to his father. His parents thought their family disgraced by one of its members being a Christian, and determined to give up their son to the authorities. But Vitus heard of their design, and escaped with his nurse and her husband to Lucania, near Naples, but they were all martyred either there or in Rome (it is uncertain which), on June 15th, 303, during the Diocletian persecution.

**Vladimir,** St., a Russian prince of Kieff, grandson to the Princess Olga, who had embraced Christianity in 955, and was canonised. He then sent messengers to visit the various churches, and of all they gave unfavourable reports till they reached Constantinople, where they were so impressed with the magnificence and earnestness of the worship in the grand church of St. Sophia, that they could hardly find words to express their admiration. On their return they pressed on Vladimir that his grandmother Olga had embraced the Greek form of worship, and this decided him. But he determined that his success in laying siege to Cherson should decide for him; having conquered the city, he and many of his suite were baptised by the Bishop of Cherson in 988. He married Anne, sister of the Emperor. On his return to Kieff, Vladimir destroyed the huge idol Peroun, which he had hitherto worshipped, and ordered the immediate baptism of all his subjects in the river Dnieper. Many churches were built in his realm, and the people instructed in the Slavonic Scriptures and Liturgy which had been compiled by Methodius.

**Void.**—A parish is said to be *void* when it is destitute of a pastor or incumbent. When the incumbent holds several benefices which are incompatible, the voidance is *de jure*; if he dies or is deprived, it is *de facto*.

**Vocation.**—The Greek word so translated in Eph. iv. 1, but generally in the Authorised Version rendered "calling," is applied to the position of all Christian men. In the same sense it is used in the second Collect for Good Friday: "Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee." In a more restricted sense the word is applied to the calling by Providence to special work in the Church—*e.g.* to the ministry of souls. Such calling, it is evident, must first of all be inward, springing from the love of Christ, the zeal after holiness, the promotion of God's glory, and the salvation of souls.

**Volney,** Constantin François Chasseboeuf, Comte de, author of several anti-Christian works [*b.* at Craon in Anjou, 1757; *d.* 1820].—He was educated at Angers and Paris, and studied at first for the law and afterwards for medicine; but he gave up both professions, and, in 1783, started on a four years' expedition to Egypt and Syria. On his return to France he published his *Travels in Egypt and Syria*, a trustworthy and accurate book, written in a lively and interesting style, which at once procured him a great reputation. In 1790 he was elected by his native district Deputy of the National Assembly, and took a prominent part in the politics of the next few years. He wrote, in 1791, *Ruins, or Meditations on the Revolutions of Empires;* and in 1793, *Natural Law, or Catechism of the French Citizen*, otherwise called *Physical Principles of Morality*. This was thoroughly anti-Christian, and an exposition of such a system of ethics as can be reared on the theory of Materialism. In 1793 Volney was imprisoned as a Royalist by Robespierre, and not liberated till the following year, when he was made Professor of History in the École Normale at Paris. In 1796 that school was suppressed, and he then went to the United States; but returned to France in 1798. He was soon after made a member of the Academy. Bonaparte wished him to be one of his colleagues in the Consulate, but he would only accept a seat in the Senate and the title of Count, together with the command of the Legion of Honour. But he made no secret of his dislike of Bonaparte's tyranny and want of principle, and the latter sneeringly called him an "idéologue." On the fall of Napoleon, Louis XVIII. made him a peer. In 1819 he published his latest work, *The History of Samuel, the Inventor of the Sacredness of Kings*, in which he treats the character of Samuel and the Hebrew Scriptures with equal freedom. Volney was a fast friend of the public liberties, and a fearless opponent of popular excesses. But he remained to the end of his life an enemy to all systems of religion.

**Voltaire,** François Marie Arouet de, the most celebrated of infidel writers, was born at Chatenay, near Sceaux, in 1694. His father, François Arouet, was a notary of good repute; his mother belonged to a noble Poitevin family, and is said to have been of brilliant ability. She died, however, when her son was seven years old. The child was so feeble in constitution that, as in the case of Fontenelle, whose hundred years surpassed even Voltaire's long span, his life was long despaired of. He was educated by the Jesuits at the Collège Louis-le-Grand, and it is said that one of his tutors there, Father le Jay, predicted that he would be the Coryphæus of Deism in France. Between the staid temperament of his father, proper to a notary with many responsibilities, and the bold vivacious son, there was little sympathy, and before many years had passed the two were at open variance. His godfather, the Abbé Châteauneuf, introduced the young man into the gay and corrupt world of the Regency, where his sprightliness and skill in literary trifling made him a favourite. The celebrated Ninon de l'Enclos, now eighty years old, who had been a friend of his mother, and still preserved her wit and power of epigram, took him up, and on her death left him a legacy to buy books. His father, unhappy at the sight of the frivolity of the Court, and also at the reaction against it into sourness and Jansenist narrowness, persuaded Châteauneuf, who was now ambassador to Holland, to take his son with him, and accordingly, in 1713, the young man went to the Hague. Here he fell in love with a young countrywoman; the course did not run smooth, and the ambassador sent his godson back to Paris in displeasure. In 1715 Louis XIV died, and next year the young Arouet was thrown into the Bastille on the charge of having written a pungent satire on the Regent d'Orleans, though he had nothing to do with it. Here he lay for nearly a year, and amused himself by sketching his epic poem the *Henriade*, and by writing the first of his dramas. The Regent, convinced of his innocence, at length released him, and he spent the next six years in Parisian society industriously engaged with his pen. In 1722 his father died, and he dropped the name of Arouet for that of Voltaire, which was an anagram from *Arouet l*[*e*] *j*[*eune*]. An incident at the house of the Duke of Sully led to a great change in his life. A noble at one of the gatherings there spoke to him contemptuously, and received back a sharp answer, which turned the laugh against him, whereupon the mean-spirited aristocrat caused

Voltaire to be caned by his footmen. Voltaire practised with his rapier, and challenged him to fight, and for this was thrown a second time into the Bastille. After six months he was released, but ordered to leave Paris, and he came to London. It was a prevailing fashion of Frenchmen at that time to do so—Buffon, Brissot, Lafayette, Mirabeau, the Rolands, Rousseau did the like. Voltaire came with a hatred of feudalism in his heart, and at once found himself entranced with the freedom of thought prevailing in England, especially as exhibited in the power of Deism, of which England was the original parent, and which was now in its full swing. He eagerly read Woolston, Tindal, and Collins, but was also deeply moved by the discoveries of Newton and the philosophy of Locke, both of which had given England an unprecedented position in the philosophical thought of Europe.

It was altogether new to the young Frenchman to see the social and political consequence of the men of letters, and the recognition given to the power of the pen. He saw Newton's funeral, in 1727, conducted with a pomp and circumstance which could not have been surpassed had he been a king. He saw in England a country in which personal liberty was secure, and in which the priesthood had lost the power of persecution. And connecting the two things together, he formed his notion of liberty, which was that of writing against priests and religion. After residing three years in England, during which his poetical pen was busy, he returned to Paris, and for some time lived a quiet life, dividing his time between literature and commercial speculations, in which he proved very successful. His *Philosophical Letters*, published in 1733, raised a storm, and he judged it wise to retire from Paris with the Marquise du Châtelet, a clever woman and an ardent student of Newton, with whom he formed a connection. They took up their residence at Cirey, on the borders of Champagne and Lorraine, and here he finished his disgraceful *Pucelle*, a savage and indecent libel upon the character of Joan of Arc. In 1749 the tragical death of the Marquise left him free in his movements. He had from time to time visited Paris, and received overtures from Madame de Pompadour, the King's favourite mistress at that time, and she had with much difficulty procured his election to the Academy [1746], but not until he had written a letter to Father Latour, head of his former school, protesting his affection for religion and his admiration of the Jesuits. But he felt that his position in France was precarious, and he accepted an invitation from Frederick the Great, then at the height of his influence in Europe. He arrived at Potsdam in July, 1750, at the time when Diderot was busy with the first volume of the *Encyclopædia*. For three years Voltaire resided at the Prussian Court, and neither he nor the King reaped any good from the mutual intercourse. Berlin was a great barrack, the King a martinet. There was no intellectual vigour as in England. Frederick simply imbibed Voltaire's doctrines; he had none of his own to inspire back. At length they quarrelled—the miserable story is fully told in the graphic pages of Carlyle—and Voltaire left Berlin. He could not return to Paris, but took up his residence at Geneva, then and until 1798 an independent municipality. In 1758 he bought the estate of Ferney, by the Lake of Geneva, and here the rest of his life was spent. Here it was that he set himself in awful earnest to the endeavour to destroy Christianity from off the earth. His enmity contained two elements. The one was his disbelief in the miraculous and in the inspiration of the Old Testament; the other was his hatred of the Roman priesthood as he saw it in France, the intolerance, the opposition to knowledge, the internecine struggles of Jesuits and Jansenists, the cruelty of persecution. Probably the second of these two feelings was prior in order of time, and the cause of the former, but as time moved on it was not more fierce than the other. Voltaire so entirely identified the priests with the religion which they professed, that the Scriptures and the theology which they taught were hated with a fierceness which no fanatic ever surpassed. His admiring biographer, Mr. John Morley, makes this admission about his principles:—"It is necessary to admit, from the view of impartial criticism, that Voltaire had one defect of character, of extreme importance in a leader of this memorable and direct attack. With all his enthusiasm for things noble and lofty, generous and compassionate, he missed the peculiar emotion of holiness, the soul and life alike of the words of Christ and St. Paul." The beauty of real religion had never been brought before him: he was a critic, a destroyer, in no sense a builder up. Hence his days at Ferney become to us a strange record of inconsistencies. His passion for the stage was unabated; he built a theatre, and procured the first actors of the day from time to time to serve it, occasionally acting himself. He was a benefactor to the poor around him, and even rebuilt the church at his own expense. But having ordered the demolition of a large wooden crucifix, complaint was made to the Bishop of the diocese, and Voltaire, in order to quiet matters, received the Communion—an act of undoubted hypocrisy. Next year the Bishop forbade his clergy to confess or communicate him. Thereupon Voltaire pretended mortal sickness, and persuaded a Capuchin friar to administer the Communion to him, and all other rites which a Catholic could claim. And all the while he was writing his fiercest diatribes, and making sport out of his religious

conformity. In 1770 he applied to the Pope for the post of temporal father of the Order of Capuchins for the district of Gex, and through the influence of the Duchess of Choiseul received it. It was partly his love of farce and mischief which moved him to this miserable act, partly a desire to worry his foe the Bishop, to whom he wrote letters signed "Voltaire, Capucin indigne;" partly also a dread of personal harm. He had no desire, he said, to be burnt alive, and so conformed. There are other features of his history at this time which are pleasanter to think of. He generously exerted himself in favour of the Calas family, a case in which an unfortunate old man, Jean Calas, a Calvinist, was accused of murdering his son to prevent him becoming a Roman Catholic, and entirely against evidence was convicted and broken on the wheel. Voltaire received his family into protection, and never ceased to agitate until he had procured a reversal of the condemnation, and restored the children to their rights. His endeavours for justice on behalf of Sirven, of Lally, and of the English Admiral Byng, were in unison with that for the Calas household.

In 1778, when he was eighty-four years of age, he once more visited Paris, and was received with the wildest enthusiasm. But the excitement was more than he could bear. A fit of illness came on, and he asked for a reconciliation with the Church on the ground that he did not wish to be deprived of Christian burial. The Abbé Gauthier obtained from him a declaration that he would die in the Roman Catholic faith, and that he asked pardon of God and the Church for his sins. But he recovered, and transferred his thoughts from the Church to the stage, attending successive representations of his plays. A relapse came on, and he lay down on his bed to die. The accounts of his deathbed are contradictory. The Abbé Gauthier signed a paper stating that he was sent for at Voltaire's request, but found him too far gone to be confessed. He died May 30th, 1778. An order from the Bishop forbidding his Christian burial came too late, for on the strength of Gauthier's certificate the rites had been performed.

The works of Voltaire were published by Baudouin [1824–34] in ninety-seven volumes. The brilliancy and vivacity of his style will cause him to be read probably for ages to come, but he can only be regarded as a destroyer in the world of theology, though doubtless even destructives have at times their necessity and their use. He had no deep convictions, had little simplicity or sincerity of character, and none of his friendships seem to have been strong. The deep earnestness of Bossuet and Pascal and Massillon, their resolute grappling with the awful problems of life and death, of God and His relations to the universe, of suffering and temptation, of guilt and remorse, of pain and bereavement—all these things were strange to him, and his influence as a philosopher is now gone.

**Voluntary.**—The name given to the music played at the beginning or end of Divine Service and occasionally in other parts of the service; so called because this music formerly was mostly extemporaneous or voluntary.

**Voluntary Controversy.**—The name given to a controversy which arose in Scotland in 1829, and which began with a sermon preached by a minister named Marshall, a member of the United Secession Church in Kirkintilloch. He endeavoured to prove the unscriptural and unjust nature of the maintenance of Church establishments, the principle of which he declared to be the exertion of the civil authority to compel payment of the endowments of the clergy. He said that civil establishments of religion are condemned in the New Testament, and opposed in every way to the dictates of conscience and common sense. He and his followers took the name of the Voluntary Church Association, and started a periodical called *The Voluntary Church Magazine*. They were opposed first of all in the *Edinburgh Christian Instructor*; but as the matter went deeper, a rival association was formed, calling itself the Association for Promoting the Interests of the Church of Scotland, by which the *Church of Scotland Magazine* was started. Great interest was felt in the matter, and various able men took part in the controversy on both sides.

**Vorstius,** CONRAD.—An Arminian divine [*b.* at Cologne, in 1569; *d.* at Tönningen, in Schleswig, in 1622]. He studied at Düsseldorf, Cologne, and Heidelberg, and left the Roman Church to become a Protestant. At Heidelberg he was made a Doctor of Divinity, and lectured on theology at Basle, Geneva, and Steinfurt; and in 1610 he was called to succeed Arminius as Professor of Theology at Leyden. He soon became involved in theological controversy, and was accused at one time of Socinianism, while the Gomarists accused him of publishing heretical doctrines in his *Tractatus Theologicus de Deo*, which appeared in 1610. Vorstius was attacked as being the supposed author of a work called *De Officio Christiani Hominis*, which he disclaimed; but the suspicion with which he was regarded became so strong that he was condemned as a heretic by the Synod of Dort, and banished, first from Leyden, and finally from Holland. He returned secretly after some time, and remained concealed until his death.

**Vossius** or **Voss,** GERARD JOHANNES [*b.* near Heidelberg, 1577; *d.* at Amsterdam, 1649], studied at Dordrecht and Leyden, where he devoted himself chiefly to the study of theology, Hebrew, and ecclesiastical

history, and took a degree in philosophy in 1598. He began his literary career at the age of twenty by the publication of a Latin panegyric upon Prince Maurice of Nassau, and in 1600 was appointed to the Head-Mastership of the school at Dordrecht. In 1614 he became Rector of the Theological College of Leyden, and in 1618 Professor of Rhetoric and Chronology in addition, but he was deprived of this appointment the same year, in consequence of a book he had published (*Historia de Controversiis quas Pelagius ejusque Reliquiæ moverunt*) containing a history of the Pelagian heresy, of which he was declared to be an adherent, while others accused him of Arminianism. He was restored in 1621, on condition that he would say or write nothing against the judgment of the Synod of Dordrecht, which had condemned Arminianism; and at the same time Archbishop Laud, the English opponent of the Calvinists, made him a Prebendary of Canterbury. In 1633 Vossius was appointed to the Professorship of History at Amsterdam, and died there in consequence of a fall from a ladder in his library. Among his many classical works may be mentioned *De Origine Idolatriæ*, *De Historicis Latinis Libri Tres*, *De Historicis Græcis Libri Tres*, *De Poetis Græcis et Latinis*, *De Logices et Rhetoricæ Natura et Constitutione*, *De Scientiis Mathematici*, *De Philosophorum Sectis*, etc.

**Vows.**—A vow is a special promise made to God, binding the maker to do or forego something for the promotion of God's glory. Vows took a prominent part in Judaism, as they have also done in the religious observances of all races. Vows are common in the Roman Catholic Church, which holds that to be valid they must be of free and deliberate choice, and therefore must be made by persons capable by age of contracting the obligation. As they are always made to God, and are acts of divine worship, it follows that to vow to a saint means vowing to do something to God's worship in honour of a saint. Thus to vow a church to St. Agatha would mean a church for God's worship, where the purity of St. Agatha should be specially commemorated. The Reformers held that, as it is the duty of man to devote himself wholly, his life and his goods, to God, vows as a religious observance were unnecessary; but with the Roman Catholic to take a vow is considered to be a great merit, as Works of Supererogation are. The merit conferred is said to be threefold: it elevates the acts performed under the vow to the rank of sacrifice, and raises a good action to the level of divine worship; it offers not only the action but the faculty from which it proceeds, so that the whole spirit is elevated thereby; and it strengthens the will to the perfection of virtue. There are two sorts of religious vows in the Roman Church: simple and solemn. Simple vows are those taken in all religious Orders when the period of noviceship has elapsed. They are held for three years, and then, if the superior allows it, solemn vows are taken. The chief difference between them is that in solemn vows of chastity, marriages contracted afterwards are null and void, while a simple vow of chastity makes it unlawful to marry, but, except in the Jesuit Society, does not invalidate a marriage if subsequently contracted. Solemn and certain simple vows, as those of chastity and of greater pilgrimage, can only be dispensed by the Pope, or by a superior specially delegated for the purpose; but most of the simple vows can be dispensed by the bishops.

**Vulgar Tongue.** — Several times throughout the Prayer Book it is directed that the service should be held in the English or *vulgar* [*i.e.* common] tongue, as in the rubric before the Te Deum, etc. This was first ordained in the reign of Henry VIII., the service having always previously been read in Latin. This is forbidden by Article XXIV., which says: "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people."

**Vulgate.** [BIBLE.]

## W

**Waddington,** GEORGE [*b.* 1793, *d.* 1869], Dean of Durham, and first Warden of Durham University. He wrote two ecclesiastical histories: *The History of the Church from the Earliest Ages to the Reformation*, and *The History of the Reformation on the Continent*. He also wrote works on Ethiopia and Greece, having travelled much in the East.

**Wafer.** [UNLEAVENED BREAD.]

**Wahabees** or **Wahabites.** — The name of a modern Mohammedan sect whose object is to purify their religion from the abuses and idolatrous practices which have crept into it. The Wahabee religion contains no new precepts, but its followers are rigid in their observance of all the laws and usages which the Turks neglect, such as the reading of the Koran, the five daily prayers, the reverence for the City of Mecca, etc. The founder was Abd-ul-Wahab, the son of an Arab chief of Nedjed, born at the close of the seventeenth century. He lived to the age of ninety-five, and during his life peaceable means alone were used in the making of converts; but his successors followed the example of Mahomet in propagating their faith by the sword. The most important convert was a young chief named Saoo'd, and about 1746 he began to be

the principal mover in the work of reformation, and carried his arms with success against his heretical neighbours. He died in 1765, and was succeeded by his son Abd-ul-Aziz, who followed in his steps and pushed his conquests all over Arabia. The Wahabees reached the height of their power at the beginning of the present century; when, in 1803, they became masters of Mecca, and in 1804 of Medina. They laid a yearly tribute on the Turks in return for the privilege of making pilgrimages to the sacred city. In 1808, while pressing on to the east coast of the Persian Gulf, they came into collision with Great Britain, and were severely defeated. In 1811 the Pasha of Egypt, Mahomet Ali, sent an expedition against them, and in 1812 and 1813 recovered Medina and Mecca, and his adopted son, Ibrahim Pasha, in 1815 attacked them in their stronghold, central Arabia, and in 1818 captured their capital, Deraijeh, and took their chief, Abdallah, prisoner to Constantinople, where he was beheaded. Their power was thus for a time crushed, but, according to the Eastern travellers Palgrave and Pelly, they are still very powerful in the peninsula. The former speaks of their empire as "a compact and well-organised government, where centralisation is fully understood and effectually carried out, and whose mainsprings and connecting links are force and fanaticism. Its atmosphere, to speak metaphorically, is sheer despotism—moral, intellectual, religious, and physical. Its weakest point lies in family rivalries and feuds of succession, which, joined to the anti-Wahabiian reaction existing far and wide throughout Arabia, may one day disintegrate aud shatter the Nedjean empire, yet not destroy it altogether. But as long as Wahabiism shall prevail in the centre and uplands of Arabia, small indeed are the hopes of civilisation, advancement, and national prosperity for the Arab race." Their political power is now confined to their native province, Nedjed, but they have missionaries and spies in many places north of that, and also on the coast of the Persian Gulf.

**Wake** [derived from an old Gothic word, *wakan*, "to watch"].—The people had been accustomed to hold wakes in honour of the heathen gods. When it became a recognised Christian use to dedicate churches to popular saints, the day on which such saints were commemorated came to be celebrated with great rejoicing. At first the congregation used to meet the night before, and *watch* (hence the name) all through the night; and in the morning, after a solemn service had been held, gave themselves up to feasting and rejoicing. In time the custom became abused, and the day was no longer treated as a religious festival. In the reign of Henry VIII. it was ordained that the wake should be kept in all parishes on the first Sunday in October, in the hopes of getting the day observed more quietly; but in spite of this the festivals fell into such bad repute that the Puritans made a vigorous effort to bring about their discontinuance. In 1627 one of the judges in Somersetshire ordered that no wake should be held henceforth, and the custom gradually died out, especially in the western counties. [Sports, Book of.] In the north and midland counties they are still, though rarely, to be found. A *lyke-wake*, or *liche-wake*, is the watching of a dead body all night by the relatives or friends.

**Wake,** William, D.D. Archbishop of Canterbury [*b.* 1657, *d.* 1737], was educated at Oxford, and became successively Canon of Christ Church [1684], Dean of Exeter [1701], Bishop of Lincoln [1705], and Archbishop of Canterbury [1715]. He began his career as a divine with his *Exposition of the Doctrines of the Church of England*, an answer to Bossuet's recently published *Exposition of the Roman Catholic Faith*, and this led to a controversy in the course of which Wake published two more treatises. Pope Clement XI. is said to have regretted that so profound a theologian was not a member of his Church. In the earlier part of Wake's episcopate he belonged to the Low Church school, but he steadily became more conservative, as was shown by his sharp controversy with Hoadly, and by his votes in the House of Lords against the repeal of the Test and Corporation and the Occasional Conformity Acts. One of his most memorable works was his endeavour, in conjunction with Dupin, to bring about a union between the English and Gallican Churches, which, though it failed, has left a longing hope on the part of many Anglicans that it may even yet promote a reunion of Christendom. His *English Version of the Genuine Epistles of the Apostolic Fathers* is still regarded as a standard work in English divinity.

**Wakefield,** Gilbert, a distinguished scholar and critic, was the son of a clergyman, George Wakefield. He was born at Nottingham in 1756, died in London in 1801. He entered Jesus College, Cambridge, in 1772, and was elected a Fellow in 1776. The same year he published a volume of Latin poems, with some clever criticisms on Homer, which already gave promise of the brilliant scholarship for which he was afterwards famous. In 1778 he took deacon's orders and obtained a curacy first in Cheshire and afterwards near Liverpool. He was never ordained priest, for, before the year had expired, he had become so dissatisfied with the teaching and discipline of the Church of England that he resolved to leave it, and, in 1774, took the post of classical tutor in a Dissenting school at Warrington. While there he published *A New Translation of the First Epistle of Paul the Apostle to the*

*Thessalonians; A Plain and Short Account of the Nature of Baptism; An Essay on Inspiration*, and a *New Translation of St. Matthew's Gospel*, with notes critical, philological, and explanatory. Soon after, the Warrington school broke up, and he took a house at Bramcoate in Nottinghamshire, hoping to get some private pupils. Here, in 1784, he published the first volume of an *Enquiry into the Opinions of the Christian Writers of the First Three Centuries Concerning the Person of Jesus Christ*, a book which he never finished. In 1789 he began a book called *Silva Critica*, the object of which was to illustrate the Scriptures by the philology of Greece and Rome. In 1796 he was offered the post of classical tutor at the Dissenting college at Hackney, which he accepted, and kept until he got himself into trouble about a tract in which he advocated the superiority of private to public worship, and was obliged to resign. He next defended revealed religion by his *Evidences of Christianity*. He also turned his attention to theologico-political discussion, and published in 1794 *The Spirit of Christianity compared with the Spirit of the Times in Great Britain*, and *Examination of the Age of Reason* in answer to Paine. He then turned his attention to select Greek tragedies; his edition of *Lucretius* particularly gaining him the distinction of being one of the ablest classical critics. In a pamphlet written in 1798, entitled *A Reply to the Bishop of Llandaff's Address to the People of Great Britain*, he censured the policy of the war against France produced by the French Revolution. For this he was subjected to a prosecution on the part of the Crown for libel, which terminated in a sentence of two years' imprisonment in Dorchester Gaol. A subscription amounting to £5,000 was raised by his friends for the support of his family during the time. At the end of the two years he was set at liberty, and immediately began to give a course of lectures on *Virgil* in London, but in August of the same year, 1801, was seized with typhus fever, and died in the September following. Besides the critical power already mentioned, his zeal for what he considered the truth, no matter what the consequences were to himself, ought to be noticed. In his private and family life he was gentle and amiable, the direct opposite to what he was in controversy and criticism. After his death a collection of letters between him and C. J. Fox, chiefly relating to Greek literature, was published.

**Waldenses.**—A remarkable Christian sect dwelling in some of the Swiss valleys, principally in those of the Pellice (or Luserna) and the Germanasca, in the Western Alps. A large amount of information respecting them is found in some old MSS. in the possession of the University of Cambridge, and a very valuable account is given in *Histoire Littéraire des Vaudois du Piémont d'après les Manuscrits Originaux par Édouard Montet* [1886]. They owe their origin and name to Peter Waldus (Waldo, Vaud), a rich citizen of Lyons. About 1170 Waldo, from reading the Bible and some passages from the Fathers of the Church, which he caused to be translated into his native tongue, determined to imitate the mode of life of the Apostles and primitive Christians, gave his goods to the poor, and by his preaching collected numerous followers, chiefly from the class of artisans, who, from the place of their birth, were called "Lyonists;" sometimes "Poor men of Lyons," on account of their voluntary poverty; or "Sabotati," on account of their wooden shoes or sandals [sabots]; or "Humiliatists," on account of their humility. They have often been confounded with the Cathari or Albigenses, but M. Montet has proved conclusively that they had no connection with them; they even spoke of the Albigenses as "dæmones." In their contempt for the degenerate clergy and their opposition to the Roman priesthood, the Waldenses resembled other sects of the Middle Ages; but as early as 1184, by which time they had spread over Southern France and North Italy, they were excommunicated by the Pope, though the reason is not clear. They were distinguished from "heretics" generally, and seem to have held the doctrines of the Church, going to Catholic sources for literature and to the priests for the sacraments. Probably the objection to them was that they were preachers, the same objection which was afterwards made to the Mendicant Friars. But once driven from the Catholic pale, they made the Bible alone the rule of their faith, and, rejecting whatever was not founded on it or conformable to Apostolic teaching, they gave the first impulse to a reform of the Christian Church. They, or at least the Italian branch of them, began to preach that a bad priest cannot validly administer the Sacraments, and to reject Confession. As the French Waldenses were stamped out by persecution the Italians assumed the lead. The body thus separated from the Church held their way until the war broke out against the Albigenses, by which time they had spread and established themselves in the South of France, under the protection of the Counts of Toulouse and Foix. At that time [1209–1230] many Waldenses fled to Aragon, Savoy, and Piedmont. Spain would not tolerate them at all. In Languedoc they were able to maintain themselves till 1330; in Provence, under severe oppression, till 1545, when the Parliament at Aix caused them to be exterminated in the most cruel manner; still longer in Dauphiny; and not till the war of the Cevennes were the last Waldenses expelled from France. In the middle of the fourteenth century single congregations of this sect went to Calabria and Apulia, where they were soon suppressed; others to Bohemia, where they were called

"Grubenheimer," because they used to hide themselves in caverns. These soon became amalgamated with the Hussites, though as they were not so advanced in view as the Taborites there was a good deal of delay. From them the Bohemian Brethren derived the consecration of their bishops. They found a safe retreat, fortified by nature, in the valleys of Western Piedmont, where they founded a distinct Church, which has remained till the present day the main centre of their sect. A correspondence which two of their pastors, Morel and Masson, had with Œcolampadius, in 1530, is preserved in the library of Trinity College, Dublin, from which it appears that among the Waldenses there were sisterhoods bound by vows of celibacy, that the preachers received confessions, but resorted to the Catholic priesthood for the Sacraments. But now they resolved to abolish Confession, two Sacraments only were acknowledged, and the doctrine of Predestination was asserted. Their doctrines rest entirely on the Gospels, which, with some catechisms, they have in their old dialect, a mixture of French and Italian. In this language their worship was performed till 1630, when their old "barbes" or teachers became extinct. They then had recourse to Geneva to supply the vacancies, and ever since the French language has been used in their services, and teachers are sent from the Calvinistic colleges. The constitution of their congregations, which are chiefly employed in the cultivation of vineyards and the breeding of cattle, is republican. Each congregation is governed by a council, consisting of the elders and deacons, under the presidency of the pastor, which maintains the strictest discipline. The congregations are all united at the yearly synod. From their origin the Waldenses have been distinguished for their pure morals and industry, and have always been regarded as good subjects. After they had joined the Calvinists, in the sixteenth century, they were again exposed to the storm which was intended to sweep away the Reformation, the doctrines of which they had held practically for nearly three hundred years. This was the cause of their being expelled from France. Those who had settled in the duchy of Saluzzo were totally exterminated by 1633; and those in the other valleys, having received from the Court of Turin, in 1654, new assurances of religious freedom, were treacherously attacked, in 1655, by monks and soldiers, and shamefully treated. By the aid of other Protestant Powers they procured a new, though limited, promise of freedom by the Treaty of Pignerol, signed Aug. 18th, 1655, but the persecution, again brought about by French influence, obliged thousands to take refuge in Protestant countries: in London they joined the French Huguenots; in the Netherlands, the Walloons; in Berlin, the French; while nearly 2,000 went to Switzerland. They now enjoy religious freedom and all civil rights in Lucerne, St. Martin, and Perusa, where they number over 20,000, while there are about 1,600 settled in Würtemberg.

M. Montet has given a very thorough account of Waldensian literature, dividing it into three periods: [1] The Catholic period, during which the dogmas and practices of the Church were accepted. The writings of this period are taken from the Fathers and the Liturgies. The Pope during this period is never attacked, the Seven Sacraments and Transubstantiation are assumed, and ascetic views are strongly maintained. [2] The Hussite period. Now the Pope is fiercely attacked, the Sacraments are invalid by reason of the wickedness of the priests, and there is a strong leaning towards the Universal Priesthood. [3] The Calvinistic. Unhappily this last period has been marked by a wholesale falsification of documents, by forgery and by mutilation, with the object of showing that the Waldensian is a Christian body which had descended from Apostolic times, preserving their faith through the ages in primitive form. This fiction M. Montet has altogether destroyed, though, as he acknowledges, the late Mr. Henry Bradshaw had already discovered and exposed the real character of some of the documents adduced. Much kindness has been expended on the Waldenses by English, Scotch, and American sympathisers, and every year in the first week of September delegates from these countries attend the Synod, when not unfrequently a dispute arises between the United Presbyterians and the Free Kirk men. Much money, diverted from home charities, finds its way hither. A short time since the Waldensian inhabitants of Dormiltrouse in Dauphiné were transported by mistaken kindness to Algeria, the result of which was that their bones were scattered, not on Alpine mountains, but on scorching African plains. The services are the very plainest and barest type of Genevan Protestantism; the minister taking the whole service and the people taking no share, except the occasional singing of a hymn.

**Waldo,** Peter, the alleged founder of the Waldenses [q.v.], was born at Vaux, or Waldum, on the Rhone, early in the twelfth century. He made a large commercial fortune in Lyons. In 1170 he employed a priest to translate from Latin into French the Four Gospels, with other books of Holy Scripture, and the most remarkable sentences of the ancient doctors so much esteemed at that time. It was through the perusal of these books that he determined to lead a religious life, and, abandoning his mercantile pursuits, he distributed his riches among the poor, and formed an association with other pious men who adopted his sentiments, and then assumed the character of a public teacher and instructor of the multitude in the doctrines of Christianity. His opinions were condemned

by a General Council held in the Lateran in 1179, and he was forced to leave Lyons; he fled to the mountains of Dauphiné, and afterwards probably to those of Piedmont. He is said also to have visited Bohemia. The exact date of his death is not known, but it was about 1190.

**Wall,** William [*b.* 1646, *d.* 1728], Vicar of Shoreham in Kent. His *History of Infant Baptism* remains the standard work on the subject. It was answered by John Gale [q.v.] in his *Reflections on Mr. Wall's History,* and Wall then replied with a *Defence of the History.* Hardly anything is known of his life. Like Baxter, Newton, Warburton, he owed nothing to either of the Universities. That he possessed considerable property is clear from his selling a great part of the manor of Otford to Sir Jeffrey Amherst, and that he had a large family appears from the register of christenings at Shoreham. A tradition preserved in the village has it that he used to walk solitary in the churchyard on fine nights for hours, plunged in deep meditation. He was a good Hebrew scholar, and took part in the controversy of Whiston with Collins.

**Wallin,** Johan Olof, Archbishop of Upsala [*b.* 1779, *d.* 1839], was born of poor parents, but by his own exertions as a teacher he raised the sum necessary for his support at the University of Upsala. In 1803 his poetical genius was first manifested in some translations of Horace, which won the prize of the Swedish Academy. He had, however, already determined to devote himself to the sacred ministry, and, having passed through a distinguished course at the university, received the degree of Doctor of Theology, and became pre-eminent as a parish minister, an eloquent preacher, a powerful speaker, and a Christian poet. He was the chief instrument in revising and compiling the hymn-book of the Swedish National Church, and enriched it with many of its noblest hymns, full of deep thought, evangelical fervour, and true poetry. In 1815 he became President of the Swedish Bible Society, and earnestly promoted its work; in 1824 we find him a leading member of the Commission for the revision of the Swedish Bible. His scholarship and attainments justified the high position he acquired. After filling various distinguished posts in Church and State, he was, in 1834, made Archbishop of Upsala and Vice-Chancellor of the university of that city. His health, which had never been strong, gave way at last under his manifold labours. His last words were: "My God—my country—my King."

**Walloon Church.**—This body is a branch of the French Reformed Church, and was originally composed of the refugees who left France on account of religious persecution in the early part of the sixteenth century, and settled in England. The name was a Dutch form of the name "Gallican." Many refugees came over from Flanders in 1520, after the condemnation of Luther's doctrines at the Diet of Worms, and the first recognised congregation of the religious refugees in England was established in 1547. Strype says that in that year a body of them met together at Canterbury; Jan Utenhove went there shortly after his arrival in this country, and probably took a great part in founding the Walloon Church there, which had as its first minister François du Rivière, who, two years later, occupied a similar position in the French and Walloon Church in London, established in 1549. There was another at Southampton. The refugees from France had greatly increased in numbers in consequence of the persecution of Henry II., and there were in 1548 over five thousand Netherlanders in London, a large proportion of them being Walloons. By the intervention of the Duchess of Suffolk Edward VI. favoured them, and the Privy Council agreed to give them part of the church of the dissolved monastery of the Augustine Friars, and this grant was confirmed by letters patent in 1550; it was ordered that the church should have a superintendent and four ministers, and that it should be a body corporate. The first superintendent was Joannes A'Lasco, all the foreign churches in London being under his charge. Divine service for these strangers was first celebrated in Austin Friars on Sept. 21st, 1550. A'Lasco translated the Psalms into Dutch verse, and set them to music for the use of the congregation. On the accession of Queen Mary an order was issued that all Netherland and other Protestant refugees should leave the kingdom within twenty-four days, and so the congregation was dissolved, and they settled in Emden, where they soon re-established their church. At Norwich, too, there had been a large body of Flemish weavers, and also at Glastonbury; these latter removed to Frankfort. The letters patent of Edward VI. are still preserved in the archives at Austin Friars. On the accession of Elizabeth, the religious refugees were allowed to return to London and resume the use of their church, but instead of being a body corporate, they had to submit to the supervision of the Bishop of London. In 1561, there being two hundred refugee families in Sandwich, by royal letters patent they were allowed the use of the aisle in St. Clement's Church on payment of forty shillings a year. In the same year Queen Elizabeth ordered that the whole of the crypt in Canterbury Cathedral should be given up to the French and Flemish refugees; the main body was occupied by their silk looms, and the south side aisle was set apart as their place of worship, and in it they still regularly assemble; it has been

recently restored. There were many other Walloon settlements in different parts of England. At the present day weekly service in Dutch is conducted only at Austin Friars; at Norwich there is still a small sum left of church property, which is divided among a few poor descendants of Dutch settlers, and once a year the minister of Austin Friars goes there and holds a service in Dutch. In 1866 the land on which some almshouses of the Austin Friars Church were built was needed by the railway, and the almshouses were rebuilt at Old Charlton, Kent, and afford a home to ten members of the church. At the present time the congregation at Austin Friars varies from fifty to eighty persons. A very interesting account of the Church and its past history was published in 1885 by Mr. W. J. C. Moens.

**Walpurgis** or **Walpurga,** St., was born in England, but spent most of her time in Germany, assisting her brother, St. Willibald [q.v.] and her uncle, St. Boniface [q.v.], in their missionary labours. About the middle of the eighth century she became the Abbess of a convent at Heidenheim, in Franconia. She is generally considered the authoress of a Latin description of the *Travels of St. Willibald.* She died about 777, and after her death many chapels were built in her honour. Of the origin of the curious legends and customs connected with the so-called Walpurgisnacht, April 30th, very little is known. It is said that May 1st was a very important day for the German farmer, who signs contracts and begins to arrange for the work of the summer. With a view to harassing him and doing him mischief, Satan and the witches were supposed to meet the night before on the Brocken and lay plans for his ruin. Hence the custom of burning straw in some parts of Germany on that night, which was supposed to have the power of dispersing all evil beings —a custom still, though very rarely, preserved.

**Walstan,** St., Confessor.—A saint of Norfolk, born of a rich family, who renounced his wealth at the age of twelve and became a farm-labourer at Taverham, near Cossey. He died May 30th, 1016, and was buried at his native place, Baber. Two wells in the neighbourhood bore his name and were the object of pilgrimages for the cure of palsies, lameness, and blindness. He died in a field, in the act of mowing, and was for a long time looked on in Norfolk as the patron saint of farm-labourers.

**Walton,** Brian, D.D., Bishop of Chester, born at Cleveland, in the North Riding of Yorkshire, in 1600. He was educated first at Oxford and then at Peterhouse, Cambridge, where he took his degree in 1623. He was ordained, and, while serving his first curacy, was also a schoolmaster in Suffolk; he then became Curate at All Hallows, Bread Street, and in 1626 was made Rector of St. Martin's Orgar in London and Sandon in Essex. About the same time he was appointed Chaplain to the King and made a Prebendary of St. Paul's. When the Puritans gained the upper-hand he was ejected from all his appointments, and fled to Oxford; while here he spent his time in collecting the materials for his celebrated Polyglot which has made his name famous. Several Polyglot Bibles had been published in foreign countries before Walton's, which appeared between the years 1654-57; but all critics allow that his is by far the most useful, and shows the greatest scholarship. It is supposed to be the first book printed in England by subscription. Nine languages are used in the course of the work, as many as seven being sometimes given in one page. On the Restoration he was made Chaplain to Charles II., and in September, 1661, was consecrated Bishop of Chester in Westminster Abbey, but died in the following November. Dr. Walton published, in 1655, as a help to the study of his Bible, an *Introduction to Oriental Literature.*

**Walton,** Izaak, best known as "the Father of Angling," but also as a Christian biographer, was born in Stafford in 1593; died 1683. Little is known of him before his marriage, in 1626, to Rachel Floud, a descendant of Archbishop Cranmer. From her uncle, George Cranmer, who had been the pupil of Richard Hooker [q.v.], he probably gained the material for his celebrated *Life of Hooker.* Walton's first literary effort was an elegy on his friend Dr. Donne, whose life he wrote as a preface to the volume of sermons published in 1640. Walton's "Lives" comprise those of Donne, Hooker, Sir Henry Wotton, George Herbert, and Sanderson Bishop of Lincoln. Walton's second wife was Anne Ken, half-sister to the celebrated Nonjuring Bishop of Bath and Wells. He is buried in Winchester Cathedral, as, at the time of his death, he was residing with his son-in-law, Dr. Hawkins, Prebendary of Winchester. His greatest fame rests on his *Complete Angler, or Contemplative Man's Recreation*—a beautiful pastoral, breathing forth the love of the Creator and His works, and full of delightful descriptions of rural scenery.

**Warburton,** William, Bishop of Gloucester, was born at Newark-upon-Trent, in 1698, died at Gloucester, 1779. He was the son of an attorney, and his father, wishing to train him in the same profession, apprenticed him, in 1714, to an attorney at East Markham. He was there five years, and then gained admittance in one of the courts at Westminster; but, having by this time come to the conclusion that his talents were not suited to the law, he gave it up, and in 1723 took deacon's orders. Two years later he

published his first literary work, entitled *Miscellaneous Translations, in Prose and Verse, from Roman Authors*, with a dedication to Sir Robert Sutton, who, in return, presented him, on his being admitted to priest's orders in 1726, with a small living. In 1727 he began to distinguish himself as an original author by his *Inquiries into the Causes of Prodigies and Miracles*, which he dedicated to Sir Robert Sutton. His patron gave him the living of Brant Broughton, in Lincolnshire, and by his interest at Cambridge caused Warburton's name to be placed on the list of the King's Masters of Arts, a favour which proved of great service in his after-career, supplying to some extent the position he would have lost by not having received a university education. In 1736 appeared his *Alliance between Church and State; or, the Necessity and Equity of an Established Religion and a Test Law, demonstrated from the essence and end of civil society upon the fundamental principles of the law of nature and nations*, which passed through four editions during the life of the author, though it is said to have given satisfaction neither to the upholders of the Church nor to those who advocated religious liberty. The first volume of his chief work was published in 1738, under the title of the *Divine Legation of Moses Demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments in the Jewish Dispensation*. This brought a storm of abuse upon his head from all Church parties; but, nothing daunted, Warburton remained firm to his opinions, and published a *Vindication* of them. In 1740 he wrote a defence of Pope's *Essay on Man* in a leading journal called *Works of the Learned*, which so enchanted Pope that he bequeathed Warburton half his library and the copyright of such of his works already printed as were not otherwise disposed of. In 1746 he became Preacher at Lincoln's Inn, and in the following year appeared as an editor of Shakespeare. His name was by this time famous, and his rise in the clerical profession was rapid. He became Prebendary of Gloucester in 1753, King's Chaplain in 1754, Prebendary of Durham the same year, Dean of Bristol in 1757, and Bishop of Gloucester in 1759. He died at Gloucester in 1779, and was buried in the cathedral. After his death his works were collected and published in six volumes by his friend Bishop Hurd, and a biographical memoir, forming a seventh volume, appeared some years later. Doctor Johnson in his life of Pope thus describes Warburton: "He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicuity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence which he disdained to correct and mollify; and his impatience of opposition disposed him to treat his adversaries with contemptuous superiority, as made his readers commonly his enemies, and excited against the advocate some who favoured the cause."

**Warburton Lectures.**—This lectureship, the object of which is "to prove the truth of revealed religion in general and of the Christian in particular from the completion of those prophecies in the Old and New Testaments which relate to the Christian Church, especially to the apostacy of Papal Rome," was established in 1768 by Bishop Warburton. It is endowed with the dividends of £500 Consols, and is tenable for four years. The lectures are to be delivered in the chapel of the Society of Lincoln's Inn on the first Sunday after Michaelmas Term and the Sundays before and after Hilary Term.

**Ward,** Seth, Bishop of Salisbury, and the most noted mathematician and astronomer of his time [*b.* at Buntingford, in Hertfordshire, in 1617; *d.* in 1689]. He was educated at Sydney College, Cambridge, where he applied himself specially to the study of mathematics, and became a Fellow. In 1643 he, with the Master of his college and several other Fellows, was imprisoned and deprived of his fellowship for refusing to subscribe to the Solemn League and Covenant, and, in conjunction with Isaac Barrow and Peter Gunning, wrote a treatise against the Covenant. For a time he carried on his mathematical studies with Mr. William Aughtred, at Aldbury in Surrey, and mastered his *Clavis Mathematica*. At the end of the Civil War he became Chaplain to Lord Wenman, and in 1649, by shifting his opinions and casting in his lot with the Commonwealth, he obtained the chair of Astronomy at the University of Oxford, on the ejection therefrom of Mr. Greaves. He then associated himself with Wadham College, and took his M.A. the same year, and his D.D. in 1654. In 1656 he obtained of Dr. Brownrigg, the silenced Bishop of Exeter, the Precentorship of that cathedral, and the following year was elected President of Jesus College. In 1659 he was chosen by a majority of the Fellows, President of Trinity; at the Restoration he was forced to restore these posts to their rightful owners, but was presented to the Rectory of St. Lawrence Jewry, in London, and confirmed in his post of Precentor at Exeter. In 1661 he was made a Fellow of the Royal Society, and soon after Dean of Exeter; and in 1662, on the translation of

Bishop Gauden to Worcester, he became Bishop of Exeter, from which See he was translated to that of Salisbury on the death of Bishop Hyde in 1667. In 1671 Charles II. made him Chancellor of the Order of the Garter. He was distinguished for his power as an orator, and for soundness of argument.

His chief theological works are: *A Philosophical Essay towards an Eviction of the Being and Attributes of God, the Immortality of the Souls of Men, and the Truth and Authority of the Scripture*, published in 1652; a volume of Sermons [1674], as *Against the Resistance of Lawful Powers*, *Against the Anti-Scripturists*, etc. His most celebrated writings, however, are astronomical.

Ward was a very munificent man; he gave a considerable sum of money towards making the river at Salisbury navigable to Christ Church in Hampshire; and in 1679 he bestowed £1,000 on Sydney College, Cambridge. In 1683 he built a hospital or college at Salisbury for the benefit of ten poor widows of clergymen, and the following year erected at his birthplace almshouses "for four ancient men and four ancient women who had lived well, but by misfortune brought to poverty."

**Wardlaw,** Ralph, D.D., Scottish divine [*b.* at Dalkeith, 1779; *d.* at Glasgow, 1853]. In 1791 he entered the University of Glasgow, and afterwards attended for five years the divinity lectures of the Secession Church, which decided him to become a minister of the Scottish Independent congregation. He began to preach in 1800, and a church having been built for him in Glasgow, he took charge of the congregation there in 1803, and continued to hold the office for more than fifty years. In 1811 he was elected Professor of Systematic Theology in the Theological Academy of the Scottish Congregationalists, then established in Glasgow, and this post also he held until his death. In 1833 he delivered a course of lectures in London in defence of Congregationalism, and was appointed in 1839 to appear in London to reply to some lectures, defending Church Establishments, delivered by Dr. Chalmers. Wardlaw wrote many controversial and theological works, remarkable for learning, vigour, and grace of style. The chief of these are *Discourses on the Socinian Controversy; On the Nature and Extent of the Atonement of Christ; Christian Ethics; Congregational Independency;* and numerous essays and discourses.

**Warham,** William, Archbishop of Canterbury, was born at Oakley, in Hampshire, about 1450, died at St. Stephen's, near Canterbury, in 1532. He was educated at Winchester, and afterwards at New College, where he obtained a Fellowship in 1475, and a few years later the degree of LL.D. He was ordained, and is supposed to have possessed some living; but he was for the most part employed in the business of the Court of Arches. He was a member of Sir Edward Poynings' mission to Burgundy, on the question of the support given by Margaret, the Dowager-Duchess, to Perkin Warbeck, and Bacon gives one of his speeches on this occasion in the life of Henry VII. He was in high favour with the King, and obtained promotion quickly — being Keeper of the Great Seal, Lord Chancellor, Bishop of London, and Archbishop of Canterbury, in the course of a very few years. When Henry VIII. came to the throne Warham was made to resign several offices in favour of Wolsey, a former pupil. This was partly because Warham had opposed the marriage of Henry, when Prince of Wales, with Catherine of Aragon, his brother's widow. He and the Cardinal were jealous of one another, and the question of rights—one being Archbishop and one Cardinal—was always arising. But Warham lived to see his rival disgraced, and was afterwards even again offered the Chancellorship, but declined it on account of his age and ill-health. He was a generous patron of Erasmus, who dedicated to him the collection of St. Jerome's works which he edited.

**Warrants, Warranty.**—A term used in the Thirty-nine Articles to signify a proof or security to the truth of a doctrine. Thus in Article VIII. it is written that "the Three Creeds ought thoroughly to be received and believed: for they may be proved by most certain *warrants* of Holy Scripture;" while Article XXII. says that "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration is a fond thing, vainly invented and grounded upon no *warranty* of Scripture."

**Washburn,** Edward Abiel, D.D. [*b.* at Boston, Massachusetts, April, 1819; *d.* at New York, February, 1881], studied at Andover and New Haven, and entered the Congregational ministry; but soon left this and became a clergyman in the Episcopal Church. From 1845 till 1851 he was Rector of St. Paul's, Newburyport; subsequently he travelled in Egypt, Palestine, India, and China, and on his return in 1853 was appointed to the rectory of St. John's, Hartford. In 1862 he was removed to St. Mark's, Philadelphia, and in 1865 to Calvary Church, New York, where he spent sixteen years in unwearying labour, attracting large numbers by the earnestness and depth of his sermons. He published only one volume, *The Social Law of God;* but he wrote numbers of essays, reviews, and commentaries, and some of his sermons have been collected and published since his death, as *The Great Social Problems of the Day*, published in 1884.

**Watch-night Service.**—That kept in the night between the old and new year.

The watch-night service was originally started by the Methodists under Wesley, but is now very generally adopted in the Established Church under the elasticity allowed by the Act of Uniformity Amendment Act. The form of service varies a good deal. A usual plan is to begin with the Litany, followed by an address, then a few minutes' silent prayer until the striking of midnight. Then follows the Te Deum, or sometimes Holy Communion.

**Waterland,** Daniel, D.D., an English theologian and divine [*b.* at Waseley, Lincolnshire, of which his father was rector, 1683; *d.* in London, 1740]. He studied at Magdalen College, Cambridge, of which he was made Fellow in 1704; took orders, and after some years spent in tutorship became Rector of Ellingham, to which he was presented by the Earl of Suffolk in 1713. Here he published *Advice to a Young Student, with a Method of Study for the first Four Years*, which brought him under the notice of George I., who made him his chaplain in 1717, and conferred on him the degree of D.D. Waterland made his first appearance as a controversialist in 1718, when he criticised a book by Dr. Whitby on Bull's defence of the Nicene Creed, afterwards publishing his criticisms in a book called *A Defence of Christ's Divinity*. He was attacked by Dr. Clarke and other Arians, and a sharp contest was maintained, much being written on both sides. In 1721 Waterland was presented by the Dean and Chapter of St. Paul's to the rectory of St. Augustine's and St. Faith's, and in 1723 received the Chancellorship of York Cathedral; in 1727 he was made Canon of Windsor; in 1728, Archdeacon of Middlesex; and in 1730, Vicar of Twickenham, which he held with the two latter appointments. During the later years of his life he engaged in a controversy with the Freethinkers, and with many other theologians who were opposed in any respects to his doctrines. Besides the works above mentioned he wrote *A Critical History of the Athanasian Creed; Scripture Vindicated; The Doctrine of the Holy Trinity Asserted;* and *A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity*. Some volumes of his sermons were also published.

**Watson,** Joshua.—A distinguished layman of the Church of England, born in London, 1771, died at Clapton, 1855. For half a century he was one of the most conspicuous movers in all ecclesiastical work, encouraging it by his exemplary piety, his unwearied zeal, and his clear judgment. He was one of the founders, and the first treasurer, of the National Society for the Education of the Poor, and also of the Additional Curates' Fund; was one of the largest benefactors of the Clergy Orphan Corporation, a munificent church builder, and editor of one of the most popular manuals of devotion, namely, *Hele's Offices*. In all the controversies of his time—*e.g.*, the Ecclesiastical Commission and the Oxford Tracts—Mr. Watson took a leading part, his opinion being highly valued by the bishops and the leading Church statesmen, and his name will descend to lovers of the Anglican Church with those of Walton, Evelyn, and Robert Nelson.

**Watson,** Richard, Bishop of Llandaff, was born at Heversham, Westmoreland, in 1737, died 1816. His father was a clergyman and master of a free grammar school, at which Richard received his early education. In 1754 he entered Trinity College, Cambridge, as a sizar, and there had a hard struggle on account of his poverty. He was distinguished from the first for his diligent application to his work, took his degrees regularly, became a College Tutor, and in 1760 obtained a Fellowship. Four years later he was appointed Professor of Chemistry to the University, a very singular choice, as he had never studied the subject. He was not, however, soon daunted by difficulties, but started for Paris, where he worked hard in a laboratory for fourteen months. When he came back he was able not only to lecture on the subject, but even wrote books, which were popular for some time, was elected a Fellow of the Royal Society, and often contributed articles to its collection of *Philosophical Transactions*. In 1771 he was appointed Regius Professor of divinity, and seems to have known as much Divinity as he did chemistry a few years before. He was often called the "self-taught professor," and prided himself on the title. But his political speeches and sermons made his name especially famous. The first effort of this kind that he made was in a sermon preached before the University on the anniversary of the French Revolution, which was printed under the title of *The Principles of the Revolution Vindicated*. He had already appeared as an opponent to Gibbon, to whom he had addressed a series of letters, entitled *An Apology for Christianity*. The patronage of the Duke of Rutland was exerted to obtain his promotion to the See of Llandaff, in which he succeeded Bishop Barrington in 1782; and he was permitted to hold at the same time the Archdeaconry of Ely, his professorship, and other ecclesiastical benefices. And yet we find him often grumbling at having to sacrifice himself to his principles, and being left in poverty. Soon after this his income received a large addition by the bequest of a valuable estate from a former pupil at Cambridge, worth £20,500. At the same time he addressed a letter to the Archbishop of Canterbury, suggesting the advisability of equalising the value of church benefices. During the illness of the King in 1788 Watson, in a speech in the House of Lords, strongly defended the right of the Prince of

Wales to the Regency, in opposition to the policy maintained by Pitt. In 1796 he appeared a second time as the defender of revealed religion in his *Apology for the Bible*, designed as an answer to Paine's *Age of Reason*. In 1798 he published an address to the people of Great Britain on the danger which threatened their country from the influence of those principles which had occasioned the Revolution in France. GILBERT WAKEFIELD [q.v.] published an answer to this publication, for which he was sentenced to two years' imprisonment. Watson always continued to be the advocate for liberality, both in politics and in religion; but his fears from the ascendency of French principles were expressed in a publication under the title of *The Substance of a Speech intended to have been spoken in the House of Lords, Nov. 22nd, 1803*. The latter part of his life he spent in retirement at Calgarth Park, in Westmoreland. Besides the works already mentioned, he wrote others, for the most part political sermons; also *Considerations on the Expediency of Revising the Liturgy and Articles of the Church of England, by a Consistent Protestant*, and several letters, signed at the time "A Christian Whig." After his death his autobiographical memoir was edited by his son.

**Watts,** ISAAC, the well-known Puritan divine and hymn-writer, was born at Southampton, July 17th, 1674, died in 1748. He was brought up a rigid Nonconformist, and from his earliest years determined to become a Dissenting minister. He was educated in his native town, and at the age of sixteen was sent to an academy in London kept by Mr. Thomas Rowe, an Independent minister. He remained there for four years, studying so hard as to injure his constitution. He returned home in 1694 for two years, and during this time most of his hymns, and several other works, were composed. In 1696 he became tutor to the son of Sir John Hartopp, of Stoke Newington. In 1698 he was chosen assistant to Dr. Chauncey, minister of the Independent Church in Mark Lane, but continued his duties as tutor till he succeeded Dr. Chauncey in 1702. He became very ill, and an assistant was provided. He remained sick for some time, and in 1712 was attacked by a violent fever, from which he never entirely recovered. He went to visit Sir Thomas Abney, at Theobalds, intending to stay a week; but remained there till his death, in 1748. He officiated in London when he was well enough, but if prevented refused to receive his salary, and devoted himself to literary work. His books were formerly very popular, but have now been superseded. The chief are: *Logic*, which was at one time used as a text-book at Oxford University; *Psalms and Hymns;* a number of works for young children, among which are his *Divine and Moral Songs; An Essay towards the Encouragement of Charity Schools; Three Dissertations relating to the Christian Doctrine of the Trinity; Horæ Lyricæ; Sermons;* etc.

**Week.**—A period of seven days; also used in the Bible to signify a heptade of anything. The antiquity of the custom of measuring time by seven days is certain; it has even been said that our first parents were commanded to do so in commemoration of the time employed in the creation of the world, and many instances in the early chapters of Genesis testify to its use. It is in use among all the Semitic races, among the Egyptians and Persians, which leaves no doubt of its antiquity; other tribes among which it is found may have adopted it in modern times from the people with whom they have come in contact. Whether the division was made by the Hebrews purely for theological reasons, or whether it was a natural division, hallowed by associations, is open to doubt. The Jews seem to have made no distinction between the six days of the week, the only division being that occasioned by the SABBATH [q.v.], the other days were reckoned merely by ordinal numbers.

**Wenceslaus,** ST., Duke and patron saint of Bohemia, martyr; born in the beginning of the ninth century. He was the son of a Christian prince, Duke Wratislaus, and of his wife, Drahomira, a pagan. He was sent to Prague to be brought up in the Christian religion by his grandmother Ludmilla; when old enough he was sent to a college at Budweis, distant about sixty miles from Prague, and led a grave, modest, and pure life. His father died when he was still young, and his mother became regent, and at once repealed the laws her husband had made in favour of the Christians, and a great persecution and slaughter of the Christians followed. Ludmilla then got Wenceslaus to take the reins of government into his own hands, and helped him with her advice; the nobles, however, decided to divide the kingdom between him and his younger brother, Boleslaus, who had been educated as a pagan, and in whom consequently Drahomira found an ally in her crimes. They plotted against the life of Ludmilla, and she was strangled with her own veil in her chapel. Wenceslaus turned his mind to the reformation of several abuses in his country and governed with great wisdom, but among his subjects there were very many who were averse to any changes, and who mocked at his prayers and religious life, saying that such employments were unfit for a prince and incompatible with the courage and policy necessary to govern a state. His mother and brother were concerting plans to murder him when they learnt that he had begged the Pope to send some Benedictine monks to his kingdom in order that he might spend the rest of his life with them in religious retreat. As,

however, there was some delay in their arrival Drahomira and Boleslaus grew impatient, and as Boleslaus had just had a son born to him they invited Wenceslaus to be present at an entertainment of rejoicing at the birth. Wenceslaus fell into the trap laid for him, and went. But at midnight he left the company to go as usual to his prayers in the church; his brother followed him and murdered him with his own hands. This was in the year 929.

**Werburgh** or **Wereburge,** the patroness of Chester, lived in the seventh century, and was born at Stone in Staffordshire. She was the daughter of Wulfère, King of Mercia, and of St. Ermenilde, daughter of Ercombert, King of Kent. St. Werburgh devoted herself to fasting and prayer, refusing all her suitors, till Werbode, a wicked knight of her father's Court, obtained the king's consent to his suit. Werburgh's two elder brothers, Wulfade and Rufin, who had retired to be taught by St. Chad, Bishop of Lichfield, were strongly opposed to the match, so Werbode persuaded the king to murder them, which he did, but immediately repented, did penance, destroyed all idols, founded the Abbey of Peterborough and the Priory of Stone. Werburgh now, for the first time, made known her wish to become a nun, and entered the abbey at Ely. She afterwards founded the monasteries of Trentham and of Hanbury, in Staffordshire, and of Weedon in Northamptonshire. She died at Trentham on Feb. 3rd, about the end of the seventh century, and was buried at Hanbury. Her body was removed in 875, for fear of the Danes, to West Chester, where a church was raised for it, which afterwards became the Cathedral. [CHESTER.]

**Wesley,** CHARLES, the well-known hymn-writer, was born in 1708, educated first at Westminster School, then at Christ Church, Oxford, after which his history becomes merged in that of his brother. In 1749 he married Miss Gwynne, a Welsh lady, and from that time confined his preaching almost entirely to London and Bristol. He had great talent for verse-writing; several of his hymns have taken their place among our sacred classics; and such poems as "Come, O Thou Traveller Unknown," will also hold their own. Charles Wesley was of quiet and domestic habits, with little ambition of power, pious even to fervency, but not averse to jocularity in its place; whereas John held laughter to be almost a sin. Charles Wesley died in 1788. His son, Samuel, belonged to the first rank of English musicians.

**Wesley,** REV. JOHN, A.M.—The second son of Saul and Susannah Wesley [*b.* at Epworth in Lincolnshire, June 17th (O. S.), 1703]. At six years of age he nearly lost his life through the burning of the parsonage house, set on fire, according to his own account, by some of the ill-conditioned parishioners, who resented his father's plain speech. The memory was always potent in the child's imagination, who frequently refers to it in his writings. He was deeply religious from the beginning, and at eight years of age became a communicant. He was sent to Charterhouse, to which school, though he suffered a good deal from bullying, he was always affectionately attached, and used to visit it yearly to the end of his life. The big boys used to eat his meat, and he was very often reduced to a bit of bread for his day's meal; but he was hardy, and obeyed his father's strict command to run round the Charterhouse Gardens three times every morning. From the Charterhouse he went to Christ Church, Oxford, and in due time took his B.A. He soon became conspicuous as a scholar in the learned languages, but also for the religious earnestness of his life. He put away all acquaintances that he found injurious to his soul's health, new modelled his life so as to regulate his time, his studies, his expenses, and chose all his companions from among those that he thought likely to help his efficiency in the ministry, for which he was now zealously preparing. In 1725 he was ordained by Potter, then Bishop of Oxford, and officiated for a while as his father's curate. But in 1726 he was elected a Fellow of Lincoln College (taking his A.M. degree the same year), and became resident at Oxford as Greek Lecturer, and Moderator of the Passes. He wrote a form of prayer for his pupils, showing how desirous he was that they should be good as well as learned. His impressions deepened, and he joined an association which had been formed by his brother Charles, then an undergraduate of Christ Church, along with James Hervey, Whitfield, Morgan, and others. They met to read divinity on Sunday evenings, and classics on other days. And they also arranged to visit the prisoners in the castle, and the sick poor of the town. Then it came to Greek Testament readings very frequently on the week evenings instead of the classics. "We were now," he says, "about fifteen in number, all of one heart and of one mind." How the name of *Methodists* came to be applied to this little band has already been told [METHODISTS]; but in truth this little Oxford society, never exceeding thirty in number, had nothing in common with the Methodism which afterwards arose, save religious earnestness. It was of a most pronounced High Church character, had no organisation or bond of union, and hence its members became scattered in different directions. Whitfield bent in one direction and Wesley in another; Clayton remained High Church to the end; James Hervey became a fervid Evangelical Churchman; Gambold a Moravian bishop; Ingham a Dissenter. While thus the name once given to Wesley's

friends remained, the METHODISTS he founded must not be confused, as they so often have been, with that Oxford company of which he was also the leading spirit.

One of his intimate friends at this time was Law, whose *Serious Call* had been one of the books which had most strongly impressed him. Twice or thrice in the year John and Charles Wesley had visited him, travelling for sixty miles on foot in order to save the more money for the poor. One day Law said to John, "You would have a philosophic religion, but there can be no such thing. Religion is the most plain, simple thing in the world. It is only—we love Him because He first loved us." This remark he never afterwards forgot. Another time Law saw him much depressed, and inquired the reason. "It is because I see so little fruit of my labours," was the answer. "My dear friend," said Law, "you reverse matters from their proper order. You are to follow the Divine light, wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you, always mind your own work, and go on with cheerfulness, and God will take care of His."

Wesley's father wished his son to succeed him at Epworth, but he was so wedded to a college life and to the advantages he enjoyed of his retirement and his chosen companions, that he could not be persuaded to consent. His father died in 1735. He had desired John to present to Queen Caroline a book he had just finished, and he went to London for that purpose. There he was strongly solicited by Dr. Burton, one of the trustees for the new colony at Georgia, to go there and preach to the Indians. He refused at first, but afterwards consented; and on Oct. 14th, 1735, he sailed from Gravesend with his brother Charles and two other friends. They arrived at the Savannah in the February following, and preached to the people whom they found on landing, who were the more rejoiced, that means of grace had been scarce with them. Not finding any open door for the prosecution of work among the Indians, the two brothers laboured incessantly where they landed. "The inconveniences and dangers," says one of Wesley's biographers, "which he embraced that he might preach the Gospel and do good of every kind to all that would receive it at his hands: the exposing of himself to every change of season and inclemency of weather in the prosecution of his work, were conditions which few but himself could have submitted to. He frequently slept on the ground as he journeyed through the woods, covered with the nightly dews, and with his clothes and his hair frozen by the morning to the earth. He would wade through swamps and swim through rivers, and then travel till his clothes were dry. His health in the meantime, strange as it may seem, was uninterrupted." His work here was interrupted by a love-passage. He became attached to Miss Causton, the niece of the chief magistrate of Savannah, but eventually declined to marry her, on the advice of his friends. On this disappointment she married a Mr. Williamson, and Wesley refused to admit her to the Communion, upon which her husband indicted him for defamation. The affair was never brought to an issue, but was the occasion of Wesley leaving the colony, which he did on Dec. 3rd, 1737, "shaking the dust off his feet," to use his own expression.

During his voyage back to England Wesley became conscious of a great change in his religious feelings, which may be told in his own words. "It is upwards of two years since I left my native country in order to teach the Georgian Indians the nature of Christianity, but what have I learned myself in the meantime? Why, what I least of all suspected, that I, who went to America to convert others, was never converted myself.

All this time that I was at Savannah I was beating the air. Being ignorant of the righteousness of Christ, which by a living faith in Him bringeth salvation to every one that believeth, I sought to establish my own righteousness, and so laboured in the fire all my days."

He arrived in England Feb. 1st, 1738, and found that Whitfield had sailed for America the day before on purpose to assist him. It is characteristic of him that on his journey from Deal to London he preached and read prayers at several places. He was still under concern from a sense of sin and a want of assurance of forgiveness, but he says that the light came to him through the conversation of Peter Böhler, a Moravian, whom he renewed acquaintance with on his arrival. As he attended the afternoon services at St. Paul's he heard the 130th Psalm sung as an anthem, and the same evening he attended a religious meeting in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. And he says, "I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine." This event he regarded as his conversion. During his absence the religious movement which began to be known by the name of Methodism had made great progress in London, Bristol, and other parts of the South of England, under the impulse of the enthusiastic preaching of Whitfield. With this enthusiasm Wesley now found himself in full accord, and under its influence he determined, three weeks after his "conversion," to retire for a short time to Germany. He hoped, he said, that the conversing with those holy men [the Moravians] who were themselves living witnesses of the power of faith, and yet able to bear with those who were weak, would be a means, under God, of establishing his soul. Accordingly, in June, 1738, he crossed to Rotterdam,

and went on to Herrnhut, the Moravian settlement in Upper Lusatia, when Count Zinzendorf introduced him to the Prince Royal of Prussia, afterwards Frederick the Great. On his return to England in September, he heard that Whitfield had returned from Georgia, and they once more became intimately associated. From this time the history of Wesley becomes merged in that of Methodism, and we refer the reader to the article on that subject. [METHODISTS.] It only remains to note the main dates of the rest of his biography. He began his open-air preaching early in 1739, and the same year gave his sanction to lay-preaching, to the disgust of his High Church brother Samuel. In 1740 he broke with the Moravians, on what he regarded as doctrinal points, and from that time the two parties were in undisguised, and even bitter, hostility. Before the year was ended he had also broken with Whitfield, the result of which was a division of the new religionists into two, permanently distinct bodies, though after a while the two men themselves renewed their personal friendship.

From that time his whole life was spent in hard labour for the consolidation of his new Society. He rode 40, 50, even 60 miles a day, reading as he rode, and preaching sometimes five times a day. Towards the end of his life he exchanged horseback for a chaise, and not the severest weather ever hindered him. His journals are filled with graphic accounts of his preachings. We extract his account of his visit to his native Epworth: "Sunday, June 6th, 1742. A little before the services began I went to Mr. Rowley, the curate, and offered to assist him, either by preaching or reading prayers. But he did not choose to accept of my assistance. The church was exceedingly full in the afternoon, a rumour being spread that I was to preach. After sermon, John Taylor stood in the churchyard, and gave notice as the people were coming out—"Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock." Accordingly by six o'clock I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church upon my father's tombstone, and said, 'The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Friday, the 11th, I preached again at Epworth, on Ezekiel's vision of the resurrection of the dry bones. And great indeed was the shaking among them; lamentation and great mourning were heard; God bowing their hearts, so that on every side, as with one accord, they lifted up their voice and wept aloud. Saturday, the 12th, I preached on the righteousness of the Law and the righteousness of Faith. While I was speaking, several dropped down as dead, and among the rest such a cry was heard of sinners groaning for the righteousness of faith as almost drowned my voice. But many of these soon lifted up their heads with joy and broke out into thanksgiving, being assured they now had the desire of their souls, the forgiveness of their sins."

In 1750 Wesley married Mrs. Vizelle, a widow with four children, having not long before written a tract recommending celibacy. The marriage was a most unhappy one. He had stipulated that he was not to preach or to travel less, but his wife became dissatisfied at his continual absences, and was even jealous. He had a high opinion of marital authority, and wrote to her to know him and know herself. "Suspect me no more, asperse me no more, provoke me no more. Do not any longer contend for the mastery; be content to be a private, insignificant person, known and loved by God and me," etc. In consequence she several times left him, and was induced to come back. But at length he besought her no more. "Non eam reliqui, non dimisi, non revocabo" he wrote ["I did not desert her, I did not dismiss her, I will not recall her"]. She died ten years later, in 1771.

Wesley himself lived twenty years longer, keeping up his indefatigable labours till the last. The amazing amount of work he got through could only be accomplished by the most rigid economy of time, and resolution in the use of it, under a strain that would have broken most men down; but his health only failed about three years before his death. In spite of this he still rose at four o'clock in the morning, and preached and travelled as usual until the Wednesday before his death, when he preached for the last time at Leatherhead, in Surrey. On Friday symptoms appeared which left little doubt as to the end, and the next four days were mainly occupied by him in praising God. He died about ten o'clock on the morning of Tuesday, March 2nd, 1791, in the 88th year of his age, and after lying in state in his ministerial robes at his chapel in City Road, was interred there on March 9th.

**Westminster Abbey.**—It is supposed that Sebert, King of the East Saxons, built a Church on the site of the present abbey some time during the seventh century, and this would seem probable, as his grave has always been shown there. In its neighbourhood sprang up a monastery founded by Edgar, the site of which in those days was insular, through the stream which, running down from the Hampstead hills, forked off into a delta, the one branch falling into the river on the site of Millbank Prison, the other near Whitehall. It was known as Thorn Ey, or the Isle of Thorns, and was afterwards called Westminster, to distinguish it from the Cathedral of St. Paul, which was the Eastminster. This structure was destroyed by the Danes in the ninth century. It was rebuilt by Edward the

Confessor between the years 1055 and 1065, but of his work little now remains beyond the Pyx-house, which lies to the south of the present abbey, adjoining the chapter-house. It was dedicated to St. Peter, and consecrated on the feast of Christmas, 1065, in the presence of King Edward and many of his nobles; he died five days after, and was buried in the Abbey Church, which he had rebuilt. His tomb is one of the most conspicuous objects in the building. From that time the Abbey became to the English people the most sacred spot in the country, as, groaning under the rule of the Norman conquerors, they looked back to the days of the Confessor as the golden age. On the first anniversary of the consecration, namely on Christmas Day, 1066, William of Normandy was crowned king of the nation which he had conquered. Since him, all the Sovereigns of England have been crowned there. Edward I. brought the famous coronation stone from the Abbey of Scone, and had the coronation chair made which covers it, and on which the Sovereign is still crowned.

Henry III. built most of Westminster Abbey as it now stands; he pulled down the greater part of the Confessor's work, and erected a chapel to the Virgin at the east end in 1220. The Abbey was completed in 1285, in the reign of Edward I. The western parts of the nave and aisle were erected between 1340 and 1483. Henry VII. rebuilt the Lady Chapel of Henry III., and it is called after his name; it stands behind the head of the cross, in the form of which the abbey is constructed. With the exception of the two western towers, the upper parts of which were built by Sir Christopher Wren, Westminster Abbey remains in outward aspect much as Henry VII. left it. Inside, the Abbey is at once imposing and inspiring; it was at one time the burial-place of the English kings, and now it is a mark of national honour to be buried there. The chapel of Edward the Confessor contains his shrine, and the altar-tombs of Edward I., Henry III., Henry V., and Edward III. In Henry VII.'s Chapel, Henry himself, Edward VI., James I., Charles II., William and Mary, Queen Anne, Georges I. and II. were buried, and in the aisles adjoining are buried Mary and Elizabeth, and Mary, Queen of Scots. This is the Chapel of the Order of the Bath. Poets' Corner, which forms the most southern portion of the arm of the cross, contains memorials to the most eminent British poets; here, too, are the graves of Chaucer, Dryden, Dickens, Handel, Sheridan, Campbell, Garrick, Samuel Johnson, Macaulay, etc. In other parts are the tombs of Pitt, Fox, Chatham, Wilberforce, Livingstone. The monuments in the north transept have caused that part to be called "Statesmen's Corner." In the north aisle behind the choir is "Musicians' Corner," with the graves of Purcell, Croft, Blow, Bennett, and others. At the west end of the south aisle is "New Poets' Corner" with monuments to Keble, Wordsworth, Kingsley, Maurice, and others. South of the Abbey are the cloisters, which also contain many graves of interest, and the architecture of which is exquisitely beautiful.

The Abbey, as the name implies, was a monastery ruled by an abbot. The present Deanery, Cloisters, Chapter-house, and other adjacent buildings, form part of what was once this great Benedictine Abbey. The Abbots of Westminster were mitred, and of almost as much dignity as bishops, ranking only second to those of St. Albans. Like Holyrood, this Abbey was enclosed within the precincts of the Royal Palace. Not even the Archbishop could officiate in the Abbey without his leave except at a Coronation. Until 1642 the Regalia were kept here, and though they are now lodged in the Tower, they are placed under the care of the Dean before a Coronation. On the Dissolution of the Monasteries by Henry VIII., a monk of Westminster lived seventy years longer, dying at the age of ninety at the village of Westmeon, Hants, quite blind, reverently tended by a Roman Catholic gentleman there.

Westminster is, like Windsor, a Royal Peculiar; it has a Dean (whose income is £2,000 per annum), an archdeacon, six canons, and six minor canons. For a short time only was it under a bishop. Bishop Thirlby was consecrated in 1540, and remained Bishop of Westminster, which included all Middlesex except Fulham, for ten years, when he was translated to Norwich.

The *Memorials* of this Abbey, by Dean Stanley, is one of the most delightful works in the language. The daughter of Dean Bradley has also written a very charming handbook.

List of Abbots of Westminster.

| | Accession. | | Accession. |
|---|---|---|---|
| Edwin | 1049 | Kydyngton | 1303 |
| Geoffrey | 1068 | Curtlington | 1315 |
| Vitalis | 1076 | Henley | 1334 |
| Gislebert | 1082 | Byrcheston | 1344 |
| Crispin | 1082 | Simon Langham | 1349 |
| Herbert | 1121 | Nicholas Littington | 1362 |
| Gervase | 1140 | Colchester | 1386 |
| Laurence | 1160 | Hawerden | 1420 |
| Walter | 1176 | Kyrton | 1440 |
| Postard | 1191 | Norwich | 1466 |
| Papillon | 1200 | Milling | 1469 |
| Humez | 1214 | Esteney | 1474 |
| Berking | 1222 | Fascet | 1498 |
| Crokesley | 1246 | Islip | 1500 |
| Ware | 1258 | | |
| Wenlock | 1284 | | |

List of Deans.

| | Accession. | | Accession. |
|---|---|---|---|
| William Bill | 1560 | *Abbey desecrated; Dean and Chapter superseded* | 1643 |
| Gabriel Goodman | 1561 | | |
| Lancelot Andrewes | 1601 | | |
| Richard Neale | 1605 | John Earles | 1660 |
| Geo. Monteigne | 1610 | John Dolben | 1663 |
| Richard Tounson | 1617 | Thomas Sprat | 1684 |
| John Williams | 1620 | Francis Atterbury | 1713 |

List of Deans—*continued.*

| | Accession. | | Accession. |
|---|---|---|---|
| Samuel Bradford (First Dean of Order of Bath). | 1723 | Samuel Wilberforce | 1845 |
| Joseph Wilcocks. | 1731 | William Buckland | 1845 |
| Zachary Pearce | 1756 | Richard Chenevix Trench | 1856 |
| John Thomas | 1768 | Arthur Penrhyn Stanley | 1863 |
| Samuel Horsley | 1793 | George Granville Bradley | 1881 |
| William Vincent. | 1802 | | |
| John Ireland | 1815 | | |
| Thomas Turton | 1842 | | |

**Westminster Assembly.** [Assembly, Westminster.]

**Westminster Confession.**—A confession of faith drawn up by the Westminster Assembly, and completed Dec. 4th, 1646, adopted by the Scotch Church in 1647, and by the Long Parliament in 1648. It is based upon the Scriptures, and upon the Irish Articles drawn up by Archbishop Ussher in 1615. [Protestant Confession, par. 12.] The Presbyterian Church of Scotland has [in 1874] made additions to it on the doctrines of Redemption, Divine Decrees, Man's Total Depravity, Salvation of Infants, and Civil Magistrates. The Westminster Confession has also been adopted, with modifications, by the Baptists and by the Welsh Methodists. It is reckoned to be the best existing Calvinistic Confession.

**Westminster School.** — It would appear that a school was attached to the Abbey of St. Peter's from its first foundation, but we have very few trustworthy notices left to show us the character of that institution. Dean Stanley, in his *Memorials of Westminster Abbey*, after describing the cloisters, adds: "In the north cloister, close by the entrance of the church, where the monks usually walked, sate the prior. In the western cloister sate the 'Master of the Novices' with his disciples. This was the first beginning of Westminster School." But the actual greatness of the school dates from no earlier period than the reigns of Henry VIII. and his daughter Elizabeth. Henry, out of the revenues of the Abbey which he had seized, provided a certain endowment for the newly created Chapter, but charged its revenue with the maintenance of a master and scholars. Elizabeth gave form to her father's scheme, settled statutes for the school, and arranged for the yearly election of the Queen's scholars to the two royal colleges of the Trinity, at Cambridge, and Christ Church, Oxford. These statutes constituted an "archididascalus" and an "hypodidascalus" (as they learnedly designate the master and under-master), forty Queen's scholars and eighty "pensionarii," "oppidani," and "peregrini," as members of the school. The whole charge of the school fell on the income of the Dean and Chapter, and continued to do so until the new scheme was put in force by the Royal Commission of 1862. Until this time the nomination of boys as King's or Queen's scholars rested with the Dean and members of the Chapter, but now admission to the college is gained only by competitive examination; the competition is open to those who have been at the school at least a twelvemonth and are under fifteen years of age. The Queen's scholars, who now number forty, live together in college, and are distinguished by cap and gown and white neckcloth; in the Abbey they wear white surplices, as being part of the foundation of the Collegiate Church. Since 1872 the studentships at Oxford and the scholarships at Cambridge have been thrown open to competition among the whole school. The College Hall, where the scholars dine, was originally the refectory of the abbot's house, and dates from the reign of Edward III.; it is said to have been built by the same Nicholas Littlington to whom the Jerusalem Chamber and a great part of the deanery are ascribed. On each side are two long tables of chestnut wood, taken from the wreck of one of the vessels belonging to the Spanish Armada. The schoolroom was originally the dormitory of the monks. Many old customs are still kept up in the school; for instance, Latin prayers are used at the beginning and end of school. The prayers are said by the captain of the school and three monitors in turn, each taking a week; the monitor kneels in the centre of the school, with his face turned to the east, the headmaster, the usher, and the other masters kneeling in file behind him.

At Westminster School there is a custom which dates from its very foundation, and is prescribed in the statutes of its royal foundress, of performing before Christmas a play from Terence or Plautus. There are now added to the performance a prologue and epilogue, also in Latin, the former recounting the events of interest to the school during the past twelve months, the latter satirising the political and social events of the day.

The nearness of the school to the Court of Whitehall, and the fame of its teachers, made Westminster for two centuries after its foundation the chosen seminary of the English nobles. Its numbers increased from 200 boys under Dr. Busby, to twice that number in the next century, and remained over 300 so late as 1814. From that time onward the school rapidly wasted away, and was likely to have fallen into entire decay had not fresh blood and new measures been introduced. The reasons for this decay are not far to seek: the disadvantage of a school buried in old and highly unsuitable buildings in the heart of an ever-growing city; the rivalry of Eton and Harrow; the great growth of modern schools of large size and resources; and, last but not least, the conservative spirit and nature of the teaching maintained at Westminster, and the entire dependence of the school on the bounty and enterprise of the Abbey Chapter, are among the more obvious. Nor could the system which

confined the selection of the candidates for the headmastership to those educated at Westminster fail to be a source of weakness to a declining school. It may, however, fairly be hoped that the separation of the school from the Abbey, and its independent endowment, however much to be regretted for sentimental reasons, will prove of lasting benefit.

Amongst the famous scholars of Westminster we may name William Camden, Ben Jonson, Dryden, George Herbert, Cowper, Southey, Cowley, Gibbon, Froude, Sir Christopher Wren, John Locke, Horne Tooke, Warren Hastings, etc.

**Wetstein,** JOHN JAMES, was born at Basle in 1693, died at Amsterdam in 1754. His uncle was a famous professor of divinity in that town, and John received most of his early education under him; while Buxtorf taught him Hebrew. In 1713 he was admitted into the Church, and from that time devoted his life to the study of one subject—the genuineness and authenticity of the commonly received text of the Greek Scriptures. He visited most of the countries in Europe in order to examine MSS. in the different libraries. He was in England for this purpose three times; and once, in 1720, was employed by Bentley, who himself published an edition of the Greek Testament. In 1730 Wetstein published *Prolegomena* to a new edition of the Greek text, which created so much stir and dissatisfaction amongst the clergy of Switzerland that the author was obliged to leave the country. He settled in Amsterdam, where he obtained the post of Professor of Philosophy and History at one of the universities. The Basle Senate offered to allow him to return, but he refused. His edition of the Greek Testament, on which he had spent many years of study and research, appeared two years before his death. It is very rare now, but in spite of some errors is valuable to the student.

**Wette,** WILHELM MARTIN LEBERECHT DE, one of the most brilliant theologians of modern Germany, was born at Ulla, near Weimar, in 1780, died at Basle in 1849. He was educated at Jena University, and in 1807 became Extraordinary Professor of Philosophy at Heidelberg, and two years later Professor of Theology. In 1810 he was made professor at the new university of Berlin, but was deprived of his post nine years after on account of a letter which he had written to the mother of Karl Ludwig Sand, an Erlangen student who had murdered August von Kotzebue. In this letter De Wette, though he blamed the murderer, said that the crime was due to patriotism, and therefore was not so bad as had been stated. On his ejection from Berlin he went to Weimar, and in 1822 was called to be Professor of Theology at Basle. He became Rector of the University in 1849, but died the same year.

De Wette was the author of *Contribution to the Introduction to the New Testament* [1805], *Contribution to the Introduction to the Old Testament* [1806], *Commentary on the Psalms* [1811], *Commentary on the Expiatory Death of Jesus Christ* [1814], *Compendium of Christian Dogmatics* [1813], *Christian Ethics* [1827], *Religion, its Essence and Formal Manifestations* [1827], *Essence of Christian Faith* [1848], etc.

De Wette is one of the leaders of the modern Rationalistic school of Germany. Thus he denied the Mosaic authorship of the Pentateuch, assigning Genesis to the time of David, Deuteronomy to that of Josiah. He also denied the Messianic character of the Psalms, further than holding that Christianity answered to the ideal future which the prophets set forth. Of miracles he spoke somewhat doubtfully, but settled down to the conviction that, though not historically true, they were symbolic of truth. Of Christianity as a practical system he always spoke with enthusiasm, as well as of the character and person of Christ. In fact, he adopted as his own view the expression of the Apostle, that there is no salvation but in the Name of Jesus Christ, and Him crucified, which he interpreted as the assertion that all nobility of character, all spiritual health, lies in the formation in each man of the Christ-spirit of self-sacrifice.

**Whately,** RICHARD, Archbishop of Dublin [*b.* 1787, *d.* 1863].—One of the leaders of popular religious thought in this century. His father was a Prebendary of Bristol, and Richard was the youngest of a large family. He was entered at Oriel College, Oxford, in 1805, and became a Fellow in 1811. There, in union with Davison, the author of *Discourses on Prophecy*, and Copleston, then Provost of Oriel, afterwards Bishop of Llandaff, he founded what is known as the "Early Oriel School." To this school belonged Arnold, who came as a youthful scholar of Corpus in 1815; Hampden, afterwards Bishop of Hereford; and for a short time J. H. Newman. Keble was a Fellow of Oriel at the time, but always stood aloof from this society. To these names is to be added that of Dr. Hawkins, who succeeded Copleston as Provost in 1828, and held the post until 1882—a man of powerful influence in his time, who, surviving his fellows, still maintained their liberal principles even when the potent influence of Newman was at its height. The most popular writer of the school was Whately. The best of his writings was probably his *Historic Doubts Respecting Napoleon Bonaparte* [1819], a clever pamphlet in which he reduces to absurdity the *dictum* of Hume of the incredibility of miracles in spite of any evidence.

Whately, by analysing the evidence for the existence of Bonaparte, gravely professes to maintain that no such person ever existed. In 1822 he was Bampton Lecturer, and took for his subject *On the Use and Abuse of Party Feeling in Religion.* In 1825 he wrote his essays *On Some Peculiarities of the Christian Religion,* and in 1828 a series *On Some Difficulties in the Writings of St. Paul.* The object of this work was to show that the common Evangelical doctrines of Election, Final Perseverance, Assurance, Imputed Righteousness were not Pauline; that they had grown up in the Christian Church from various sources, and were shaped in such a way as to fit with certain perversions of Pauline language. All this while he was entirely under the influence of Copleston, the real master-mind of the Early Oriel School, who led him firmly on into Liberalism both in Church and State, and into strong independence of judgment. The new men were called "Noetics," from their supposed claim to superior mental penetration, and they were regarded with something like dismay by the older members of the University. In 1820 Arnold left Oriel, but afterwards returned to Oxford as Professor of History [1841]. In 1831 Whately became Archbishop of Dublin. Though the appointment gave great offence to the clergy, who disliked Whately's strong Liberalism, the choice proved by no means an unwise one. Whately, staunch Protestant as he was, won the confidence of the Roman Catholics by his fairness and impartiality, and the system of education which he so strenuously promoted was wise and popular.

Whately was not a theologian, nor a deep thinker. But he was wonderfully clear and lucid in style. His theology was entirely of the school of Paley, and opposed to that of Coleridge and the Platonists. Christianity with him rested on external evidence, not on any internal teaching. Doctrines to be believed must be proved from Scripture, which is authoritative, and can command belief in matters of which we should otherwise have no cognisance. Whately was a determined opponent of the *Tracts for the Times,* denying Apostolical Succession and the authority of the Church.

**Whichcote,** Benjamin, one of the most eminent of the "Cambridge Platonists," was born at Stoke in Shropshire in 1610, died in 1683. He was educated at Emmanuel College, Cambridge, and elected a Fellow there in 1633. He soon became a famous Tutor, and, after his ordination, was appointed one of the University preachers. In 1659 he took his degree of D.D., and soon after accepted the living of Milton, and was also made Provost of King's College. At the Restoration he was deprived of this last piece of preferment, the Government objecting not so much to the man himself or his politics, as to allowing any one who had been appointed under the Commonwealth to keep a position of importance. He was presented to St. Anne's, Blackfriars, which he kept until his church was burned down in the Great Fire of 1666. Two years later he became Rector of St. Lawrence Jewry, which he held till his death in 1683. He wrote very few books, and his influence, which was very great, was exerted rather by his sermons and speeches than in any other way. Some of these were published after his death, one volume of sermons being edited by the Earl of Shaftesbury; and the same collection appeared many years after in Edinburgh. Dr. Campbell collected the whole of his works, and published them in the middle of the eighteenth century. "He stood," writes Principal Tulloch, "at the head of the Cambridge thought of his time. Men like Smith and Cudworth and More and Tillotson looked back to him as their intellectual master."

**Whiston,** William, was born in 1667, at Norton in Leicestershire, where his father was rector, and died in 1752. He was educated by his father till he was seventeen, and then became the pupil of Mr. Antrobus of Tamworth. In 1686 he entered Clare College, Cambridge, where he chiefly studied mathematics and the Cartesian philosophy. He took his degree in 1690, was elected a Fellow, and ordained in 1693. He became chaplain to Dr. More, Bishop of Norwich, and in 1698 was made Vicar of Lowestoft in Suffolk. He had become acquainted with Sir Isaac Newton, who in 1703 caused him to be appointed his successor to the Lucasian Chair at Cambridge. He also undertook clerical duties; but his views gradually changed, till he openly declared himself to be an Arian, and also rejected infant baptism. He was, in 1710, expelled from his Professorship and from the University, his writings were censured in the Lower House of Convocation in 1711, and in 1713 he was accused of heresy before the Dean's Court of St. Paul's; but after the proceedings had been prolonged for two years he was acquitted, and was allowed to remain formally a member of the Church of England. He was, however, preached against by many clergy, at whose head was Dr. Sacheverell, who also refused him communion. In 1720 he was proposed as a member of the Royal Society, but refused admittance by his former friend, Sir Isaac Newton. Whiston, who was a vain man, ascribed the refusal to jealousy of his scientific genius. He spent the rest of his time in retirement in London, formed a religious society at his house, occasionally gave lectures, and carried on scientific studies. His chief works were: *Theory of the Earth,* containing very peculiar notions as to the Deluge; *Primitive Christianity Restored;* several scientific

works, and a translation of *Josephus*, the only one which lasted any long period.

**Whitaker,** William [*b.* 1548, *d.* 1595], Regius Professor of Divinity at Trinity College, Cambridge [1579]; Chancellor of St. Paul's [1580], and master of St. John's [1586]. He wrote many works on behalf of Protestantism and Calvinism; as—*A Disputation on Holy Scripture against the Papists, especially Bellarmine and Stapleton* [1588], and *An Answer to the Ten Reasons of Edward Campian the Jesuit* [1581], both of which were written in Latin, but have been translated into English.

**Whitby,** Daniel, D.D. [*b.* at Rushden, Northamptonshire, 1638; *d.* at Salisbury, 1726].—An English divine. He entered Trinity College, Oxford, 1653; took his M.A. degree, 1660; was elected a Fellow of the College, 1664; made chaplain to the Bishop of Salisbury, and afterwards Precentor of the Cathedral in 1672; and in the same year he was presented to the Rectory of St. Edmund's, Salisbury. He published from time to time a series of attacks on Romanism: *The Absurdity and Idolatry of Host Worship, Romish Doctrines not from the Beginning*, etc.; and also appeared as a defender of the Dissenters in his *Protestant Reconciler himself humbly pleading for condescension to Dissenting brethren in things indifferent.* The book was attacked on all sides, and condemned by the University of Oxford to be publicly burnt; and Whitby was obliged to recant his opinions, with an apology for the heresy. He also published a second part of the *Protestant Reconciler*, with an appeal to the Dissenters to rejoin the Established Church. The next turn which he took was a publication of an Arminian work: *A Discourse on the Five Points of Calvinism. His Paraphrase and Commentary on the New Testament*, published in two folio volumes in 1703, was long regarded as a valuable work. In D'Oyly and Mant's Bible it is largely drawn upon. But it is now looked on as of little worth, either as regards scholarship or devotional feeling. He is continually protesting, in a sort of nervous and excited manner, against Arianism, and in 1714 he adopted Arian views, and published *Dissertatio de S. Scripturarum Interpretatione*, which involved him in a controversy with the Trinitarians. To the end of his life he continued to uphold Arianism, and to write repeated attacks on Popery. He is said to have been a very lovable man in personal life.

**Whitby,** Synod of.—By the middle of the seventh century the Irish Church, through the exertions of its workers, had become so powerful that the clergy of England deferred to the judgments of its bishop rather than to those of the Pope. Oswy's Queen, Eanfleda, daughter of Edwin and Ethelburga, brought with her from Kent the Roman way of calculating Easter, while her husband's household adhered to the custom of St. Columba. This led to disputes between those of the clergy who had been ordained by the Scots, and the disciples of Augustine and Paulinus; and a few years before the arrival of Theodore, a famous council was held on this question at the Abbey of Whitby in 664. Agilbert, a French prelate, who was now Bishop of Dorchester, was the leader of one party; and Colman, Bishop of Lindisfarne, was speaker of the other. Agilbert, however, retired to France, and deputed Wilfrid, a young Northumbrian priest, who had passed some years in study at Rome and Lyons, to plead for the rule of Italy and France. Oswy, who presided at this council, after listening in turn to Colman and Wilfrid, one of whom traced his practice to St. John, the other to St. Peter, on hearing the text, "Thou art Peter, and I will give to thee the keys of the kingdom of heaven," stopped the debate. "Is it true, Colman," he said, "that our Lord spoke these words to Peter?"—"Most true."—"But can you prove that any such power was given to your Saint Columba?"—"We cannot."—"Then," said the King, "I dare not withstand this door-keeper of heaven, but must obey his rule, lest, when I come to that door and ask for entrance, he should refuse to turn the key." The assembly of earls and commoners decided that it would be expedient to leave the erroneous calculation and adopt the better. It is most likely that the influence of the Queen had previously persuaded Oswy to take the part he did. It was unfortunate in its result, as it gave offence to Colman, a plain sincere Christian, who shortly after resigned his bishopric, and retired, with the greater part of his Scottish monks and clergy, to a monastery in Ireland.

**White Brethren.**—Christian hermits who arose in Italy among the Alps in the fourteenth century. They were called "White Brethren," "Albati," or "Bianchi," from their garments of white linen, which reached to their feet, and covered all their faces except their eyes. They were headed by a priest, whose name and nationality are unknown, who, with a crucifix in his hand, led them down into the Italian plains in 1399. He called himself the prophet Elias, and called on the people to follow him to a crusade to regain the Holy Land from the Turks. Not only the peasants, but priests and cardinals enrolled themselves under his banner, till his followers are said to have numbered forty thousand. They marched from city to city, singing hymns, and daily increasing, till Pope Boniface feared they would attack the Popedom, and sent out a band of troops, which met the pilgrims at Viterbo, seized the leader, and dispersed the others. The priest was put to death as a heretic at Rome about the year 1403.

**White,** Henry Kirke, Christian poet [*b.* at Nottingham, 1785; *d.* at Cambridge, 1806]. He was the son of a butcher, and destined to follow his father's trade, but was afterwards sent to an attorney's office, and, while there, with very little help, he studied Latin and Greek and other branches of education. At the age of fourteen he wrote for several periodicals, and in 1802 published a volume of poems, which, however, met with very little attention, but procured him the notice of Southey At this time a great change took place in him; he had indulged a leaning towards infidelity, but now he became ardently impressed with the truth of Christianity, and devoted all his powers towards getting to Cambridge and being educated for the Church. In 1804 he succeeded in getting a sizarship at St. John's College, and for two years he studied with wonderful perseverance, and gained a First Class in 1806. But the strain proved too much, and he died that year of consumption. Southey published a selection of his prose writings and poems under the title of *The Remains of Henry Kirke White.* Some of his hymns are popular, but his literary merits have probably been exaggerated owing to the circumstances of his early death.

**White,** Joseph Blanco (*b.* 1775, *d.* 1841), a remarkable theological writer, was of Irish descent, but a Spaniard by two generations, and was born in the Roman Catholic faith in Seville, unfortunately for him the most bigoted and ascetic town in Spain. From his tenderest years he was subjected to monastic discipline, his parents' object being to "make him religious and in perfect deference to the priest who directed the conscience of the family." But the child was unfit for such discipline, being exceedingly shy and sensitive, and he has put on record the mental agonies he suffered at the confessional, and the terror which haunted him for years, because he had been ashamed to confess the hideous crime of robbing a bird's nest. In due course, though his heart hardly went with him, he took orders in the Roman Church, but from the first Reason disturbed the supremacy of Faith, and though for a while he stilled his fears by ascetic practices, and took refuge from them in the infallibility of the Church, they rose up after suppression, and after ten years of this hot and cold fever he determined to leave Spain, though the sorrow of bidding farewell to his home ties was very poignant. He came to England and enthusiastically joined the Established Church. His devotional habits had never deserted him, and he rejoiced to believe that the Church of England was able to supply his needs, while he rejected Popery. For it was not the doctrines which are considered orthodox which had disgusted him, but the persecuting spirit of Popery and the theory of Church infallibility. The Church gladly received him as a man of ability and unblemished character, and the University of Oxford conferred on him the degree of M.A. When Whately was appointed to the Archbishopric of Dublin he took White with him. But doubts of the tenability of his position again came upon him, and, after a twenty years' struggle, he went forth from the Archbishop's house a lonely and poor man, and again put into writing the history of his mental trials. He became a Unitarian, and for the rest of his life remained in that creed. He is described by one of their eminent members as "the most distinguished convert Unitarianism ever had." He died at Liverpool, and the Rev. J. Martineau preached a remarkably touching sermon over his grave. Interesting notices of him will be found in the second volume of Mr. Gladstone's *Gleanings*, and in Cardinal Newman's *Apologia.*

**White,** William, a celebrated bishop of the American Church, was born in Philadelphia in 1747, died in 1836. From a very early age he had wished to become a clergyman, and in 1770, having passed successfully through the college course at Philadelphia, he went to England, and was ordained deacon towards the end of the same year by Young, Bishop of Norwich. As soon as he had been ordained priest by the Bishop of London he returned to America, and before long the great War of Independence broke out. Unlike most of his fellow-clergy, he took part with the States against the Mother Country, and was always a strong Republican. When the war was over the few remaining clergy met to consider the state of the Church, which looked well-nigh hopeless. White published a pamphlet entitled *The Case of the Episcopal Churches in the United States considered.* The meeting decided that in order to save the Church there must be no further delay in procuring bishops on their side of the Atlantic, so Dr. Seabury went to England for consecration at the hands of the English bishops. But difficulties were made, and he was consecrated by the Scottish bishops. [Seabury.] Though the American clergy acknowledged his consecration as valid, all felt that it would be better to have some others consecrated in England. So in 1786 White (who had been elected Bishop of Pennsylvania) and Provost (elected to the See of New York) went to England, and were consecrated in Lambeth Chapel, Feb. 4th, 1787, by the Archbishops of Canterbury and York, and the Bishops of Bath and Wells and Peterborough. They arrived in New York on Easter Day, 1787. Bishop White was a wonderfully laborious and zealous prelate, and at his death had been at the head of the American Church for nearly fifty years, having consecrated in that time twenty-six bishops.

**Whitfield,** or **Whitefield,** George, one of the most celebrated of English preachers, was born at Gloucester, 1714, died in America 1770. His father was a wine merchant, and his mother kept an inn at Bristol. At the age of fifteen he had made some progress in classical studies, and while assisting his mother in her business he wrote many sermons, showing the serious impressions he already had. When eighteen years old, he entered Pembroke College, Oxford, and fraternised with the body of young men who were termed "Methodists" [q.v.]. At the very early age of twenty-one, Dr. Benson, Bishop of Gloucester, "reckoned it his duty," as he said, to ordain George Whitfield. The following Sunday he preached in the church where he was baptised, to a very large congregation, on the benefits of religious society. A complaint being made to the Bishop that fifteen people went mad after hearing that sermon, it was said that he replied "that he wished the madness might not be forgotten by next Sunday." He took a curacy in London for two months, working indefatigably amongst soldiers and prisoners; then, after returning to Oxford for a while, he undertook work at Dummer, in Hampshire, where he catechised the children daily, read prayers twice a day, and formed the habit of dividing his day into three parts: eight hours for study and retirement, eight for meals and sleep, eight for reading prayers, catechising, and visiting. At length he decided to join the Wesleys in America, and went to bid farewell to his friends in Gloucester, and it was on this journey that he first met with the marvellous success in preaching which was a feature in his work ever after. Large congregations flocked to hear him at Gloucester, Bath, Bristol, and Stonehouse. As his popularity increased, much opposition arose from the clergy, who strongly protested against his written opinion that "his brethren should entertain their auditories oftener on the new birth." He reached Savannah, May 7th, 1738, and preached three or four times every Sunday. He soon saw the great need of an orphan house, which he eventually built, returning several times to England to raise the necessary funds. He was ordained priest in England in 1738. Finding on Sunday, Jan. 21st, 1739, that the churches were not large enough to contain all the people who flocked to hear him, it occurred to him that open-air preaching would be an advantage; so on going to Bristol in February he carried out his idea, preaching at Kingswood to nearly 2,000 people, many of them being colliers with whom few dared to mingle. Beginning with about one hundred of these colliers at the first special service held in the open air for them, the congregation steadily increased until nearly twenty thousand eagerly listened to him at one time. He often said that the sight of such a multitude so anxiously listening to his words made him almost powerless to speak anything, but that God Himself seemed to supply the words. He went about for some time preaching to numbers of rich and poor in Wales, Gloucestershire, and Worcestershire, and on April 26th, 1739, preached for the first time in Moorfields and on Kennington Common to immense crowds. On returning to America that summer he went through Pennsylvania, New Jersey, New York, Maryland, Virginia, North and South Carolina. In speaking of his journeyings through America, he says: "It is now the seventy-sixth day since I arrived at Rhode Island. . I have been enabled to preach, I think, 175 times in public. I have travelled 800 miles, and gotten upwards of £700 sterling for the Georgia Orphan Homes." He again left America for England in 1741, and, on going to preach as of old at Kennington, was amazed and saddened to find that very few would listen to him owing to his having written against Archbishop Tillotson and others who differed from him. Scarcely one hundred people listened to him at Kennington, and few of his old supporters came even to see him. He was anxious to raise money for the Homes, yet saw no opening to get the much-needed sum of £1,500. At Bristol, he was prevented from preaching in the very house he had founded there. But one or two other ministers there soon joined him in starting a school at Kingswood to promulgate Calvinistic doctrine. Open-air preaching was begun again, and large audiences gathered round him, and at Moorfields, on account of the bad weather a large shed was erected, which was called a tabernacle. He visited Essex and Suffolk also, and had immense audiences wherever meetings were held. Ten thousand heard him at one time at Braintree. In 1741 he accepted urgent invitations to visit Scotland, where he was warmly received by the Erskines. He preached at Dunfermline first, then in Edinburgh, Glasgow, Aberdeen, Dundee, Paisley, Perth, Stirling, besides smaller towns. He there gathered £500 for the Orphan Home in America, and proceeded through Wales to London. At Abergavenny he married a widow, Mrs. Jenner. Next he dared to preach at Moorfields when a fair was being held, and he writes that no fewer than one thousand letters were received by him from persons under conviction of sin, and three hundred people joined his community at once. In 1743 he again visited Scotland, and what took place in the West at Cambuslang is described thus by him: "People sat till two in the morning hearing sermons, disregarding the weather. You could scarce walk a yard but you must tread upon some either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under

the word and power of God." At the celebration of the Holy Communion their joy was so great that they arranged for a second. The Communion table was in the field; three tents were all surrounded with a multitude of hearers; above twenty ministers attending to preach and assist. About this time he received sad news of the Spaniards landing in Georgia, but he encouraged his friends by his unbounded trust in God's care for them and the Orphan Home, which faith was soon rewarded by all danger from the Spaniards being removed. In 1744, just before starting for America, he was nearly murdered in his bed by one of four men who had designs upon his life, but so little moved by resentment was he that he refused to prosecute these men, and as crowds gathered round him at Plymouth to see one who had been so nearly killed, he expressed his joy that greater opportunity was given him to draw them to seek their happiness in Christ. His health became affected, and after four years in America he was advised to visit the Bermudas, where he met with a hearty welcome from the English colonists. After three months there he returned to England, where at first he met with great discouragement, but eventually an opening to preach to the great people as well as the poor was afforded him by Lady Huntingdon, who had welcomed him to her house on his arrival. The Earl of Chesterfield and Lord Bolingbroke were amongst the brilliant audiences who so eagerly listened to him twice a week. In 1748 he paid a third visit to Scotland, meeting with every encouragement and success, and between that year and 1751, when he laboured in Ireland for a time, he travelled through almost every town in England. He returned to America after a time, but his constant travels undermined his health, and at length he succumbed to a fit of asthma at Newbury Port, in New England, on Sept. 30th, 1770. He was not quite fifty, and had spent thirty-four years in the ministry.

**Whitgift,** JOHN, Archbishop of Canterbury; famous for his zeal and energy in spreading the doctrines of the Reformation. He was born at Great Grimsby in 1530, where his father possessed a large merchant business; died at Lambeth in 1604, and was buried in Croydon parish church. His uncle, Robert Whitgift, though Abbot of a monastery, had long predicted the speedy downfall of the Church of Rome, and as John's early education was entrusted entirely to him, he naturally was influenced from the first in favour of the Reformation. In 1555 he went to Peterhouse, Cambridge, the college being at that time under the superintendence of Bishop Ridley. John Bradford, the martyr, was his tutor. He also made the acquaintance of Grindal. Cambridge leant decidedly to the Reformation, and Whitgift had by this time become quite convinced of the truth of its doctrine. He was ordained in 1560. On the accession of Queen Mary he had to hide for some time, as his life, with that of many of his colleagues, was in the greatest danger. From the accession of Elizabeth he worked hard in the Protestant cause. All through his life he was remarkable for his firmness in carrying out what he judged to be right, without reference to the opinions of those about him. He has been accused of harshness and severity, but it must be remembered that his were perilous and anxious times, when half-hearted measures were of no use. He lived for the most part at Cambridge, where he had been appointed Regius Professor of Divinity, but his fame as a preacher reached the Queen, who in 1565 made him one of her chaplains and Master of Trinity College. As soon as he had the power he set to work to reorganise the government of the college, with which he had long been dissatisfied; and, as a groundwork, he insisted strongly on conformity to the Established Church. In 1571 he was asked by Archbishop Parker to write an answer to a book lately published by the Puritan Cartwright, entitled an *Admonition to Parliament*, which violently attacked the teaching and discipline of the Reformed Church. This he did very successfully, and as a reward was made Dean of Lincoln by the Queen in 1573, and Bishop of Worcester in 1576. He resisted the teaching of the Roman Catholics on the one hand, and of the Puritans on the other; in this way a great contrast to the meek and timid Archbishop Grindal. The latter was considered a dangerous man to have at the head of the Church at such a critical time, so the Queen and the Privy Council commanded him to resign, and offered the Primacy to Whitgift. He refused to take the office while Grindal was alive, but accepted it on his death in 1583. His first act was to insist that all the clergy should be obliged to subscribe to these three points—that the Queen was the Supreme Head of the Church; that the Common Prayer and Ordination Services contained nothing contrary to the teaching of the Bible; that the Thirty-nine Articles agreed in all particulars with the Holy Scriptures. His one idea all through his life was to obtain absolute uniformity of religion in England. With this in view he obtained an order from the Star Chamber to restrain the liberty of the press. Only matter was to be printed which had been licensed by the Archbishop of Canterbury or the Bishop of London, or their chaplains. It was in consequence of this that the famous MARTIN MARPRELATE CONTROVERSY [q.v.] took place. His private character was estimable, and he was much respected by learned men, as may be seen from the dedication to him both of Hooker's *Ecclesiastical Polity* and Stow's *Annals*. He was exceedingly liberal, built and endowed a

hospital and a school at Croydon, both flourishing at the present time, and restored the hospital of Eastbridge. He was afraid, at the accession of James I., that much of what he had been able to effect would come to naught from the King's supposed indifference to the Church of England; and he took the earliest opportunity of begging James's favour to the Church. He attended the Hampton Court Conference, but did not live to see the plans laid there carried out.

**Whithern,** or **Candida Casa,** BISHOPRIC OF.—This was the See of a border district which was evangelised by St. Ninian in the beginning of the fifth century. Alongside of the kingdom of Northumbria, which extended from the Humber to the Forth, there was also a kingdom of Cumbria or Strathclyde, a district inhabited by the southern Picts, and extending from the Mersey to the Clyde. The Venerable Bede says of St. Ninian, a native of North Wales who converted the southern Picts, and became their first bishop, "This holy man Yeowell 118 . . . Roman arms." He was "indisputably," according to Stubbs and Haddan, the founder of this See, "and within a few years subsequent to A.D. 400." But nothing is known of the diocese, or of St. Ninian's successors, until the Saxon conquest brought hither a Saxon bishop nearly three hundred years afterwards. Before the Saxon Conquest the old British diocese appears to have been absorbed into that of Glasgow, but in A.D. 685 Egfrith formed the southern portion of that great diocese into a new district under the old name, just as Hexham had been recently formed out of the northern part of the great diocese of York. There were six bishops of Candida Casa in about a century, the last dying in A.D. 791; but when Galloway was reunited to Scotland, Whithern ceased to be an English diocese, and became part of the Scottish diocese of Galloway. Cumberland and Lancashire eventually became part of York diocese, until the foundation of the See of Carlisle in 1132.

The following were the Bishops of Whithern:—

| | Accession. |
|---|---|
| Trumwin | 681 |
| Pecthelm | 730 |
| Frithwald | 735 |
| Petwin . | 763 |
| Ethelbert | 777 |
| Badulf | 791 |
| Gilaldanus | 1133 |
| Christian | 1154 |
| John | 1189 |
| Walter | |
| Gilbert . | 1235 |
| Henry . | 1255 |
| Thomas Dalton . | 1294 |
| Simon of Wedchale . | 1327 |
| Michael Malconhalgh. | 1355 |

**Whitsunday.**—The common English name for the Feast of Pentecost, celebrating the gift of the Spirit and the foundation of the Christian Church on earth. The derivation of the word has been the subject of much dispute. Three solutions have been offered, but there is a certain amount of doubt about each of them. The most common is that the word was originally spelt "White Sunday," and was so called because in the early Church the catechumens were baptised on that day, and that their white garments gave name to the festival. But when it is noticed that the Prayer Book speaks of Whitsun Week, Whitsun Monday, and not Whit Monday, this derivation hardly holds good. Others derive it from the German Pfingsten—"Pentecost," and say that though some of the links in the chain are missing, the word through various changes has come to Whitsunday. The other solution is suggested by an old poem, probably written about the fourteenth century, in which the writer evidently takes for granted that *Whit* is a corruption of *Wit* or *Wisdom*—

> "This day Whitsonday is cald,
> For wisdom and wit sevene fald,
> Was goven to the Apostles as the day."

**Whitsun-farthings,** called also *smoke farthings*, the offerings formerly made by every one at Whitsuntide who lived in a house with a chimney, to the cathedral of the diocese in which he lived.

**Wicelius** or **Witzel,** GEORGE [*b.* 1501, *d.* 1573], was educated and ordained in the Roman Church, but adopted the Reformed religion, for which he was driven from his charge in 1525. He was appointed pastor of Niemeck, but relapsed into Romanism, and was expelled in 1530. He helped to draw up the Augsburg Interim. He lived at Fulda from 1540–54, and then, on the spread of the Reformation, withdrew to Mayence, where he died. He wrote *Typus ecclesiæ prioris*, and *Querela pacis*.

**Wichern,** JOHANN HEINRICH, Christian philosopher, was born at Hamburg in 1808, died there in 1881. He studied theology at the Universities of Göttingen and Berlin, and soon after started the institution in his native town which has made his name famous. Dr. Schaff says that he is the representative of practical philanthropic Christianity in Germany—a title which he deserves, as will be seen when some account of his efforts has been given. His first work was to institute a Free Sunday-school in the town, which in a short time numbered over 500 scholars. But his greatest achievement was the foundation of what he called his *Rauhes Haus*. Here he received boys who had been left quite destitute, kept and cared for them; had them taught some useful trade, and then sent them to make their way in the world. It is, in fact, managed very much on the same plan as Dr. Barnardo's Homes in England. He was also one of the leaders of the movement still doing much work in Germany under the name of the *Innere Mission*, the object of which is to fight against the heathenism and irreligion still prevalent amongst the lower classes of the large towns. Wichern was offered many posts of honour, but refused them all, and

contented himself with superintending the Rauhes Haus [Rough House] to the end of his life, and with editing the paper called *Fliegende Blätter*, the organ of the Mission. He died at Hamburg, having been helpless from paralysis for nearly ten years.

**Wicliffe.** [WYCLIFFE.]

**Widows of the Church.**—Widows who made public profession of their intention to continue in widowhood were, if they satisfied certain conditions, enrolled in an Order which went by this designation. These conditions were that they should have been widows for some years, and should have lived without reproach, ruling their own households well. A special place was assigned to them in the Churches, and if need so required they were supported out of Church revenues.

**Wilberforce,** HENRY WILLIAM [*b.* 1809, *d.* 1873], son of William Wilberforce. He graduated with high honours at Oriel College, Oxford, in 1830. He was vicar of East Farleigh, but in 1853 became a member of the Roman Catholic Church, in which communion he died at Woodchester, in Gloucestershire, In early life he gained some celebrity as author of *An Essay on the Parochial System of the Church*. For some years after his secession he was proprietor and editor of the *Catholic Standard*, subsequently called the *Weekly Register*. He was a man of great intellectual power, and deeply beloved by his friends. Cardinal Newman wrote a very touching obituary notice of him.

**Wilberforce,** ROBERT ISAAC, second son of William Wilberforce, was born in 1802, died in 1857. He entered Oriel College, Oxford, as a commoner in 1819, and took his degree with a double first-class in 1823. He was elected Fellow of his college, became Public Examiner in 1830, and Select Preacher in 1849. He was vicar of East Farleigh, removing in 1850 to Burton Agnes, in Yorkshire, when he became Archdeacon of the East Riding. In 1854 he went over to the Church of Rome, and spent almost all the rest of his life in Italy. He died at Albano on his way to the English College at Rome for re-ordination. Two works of his written in the English Church have won a permanent place in our theology, namely, the treatises on *The Incarnation of the Son of God*, and *On the Holy Eucharist; The Principles of Church Authority* was written to vindicate his adoption of the Roman faith, and two other interesting volumes of his are *The Five Empires* and *Rutilius*, a tale of the early Church.

**Wilberforce,** SAMUEL, D.D., Bishop successively of Oxford and Winchester, was the third son of William Wilberforce, born at Broomefield House, Clapham Common, Sept. 7th, 1805; died July 19th, 1873, from a fall from his horse while riding on the Surrey hills near Dorking. He commenced his education at Edgbaston, near Birmingham, and then entered as a Commoner at Oriel College, Oxford, at that time enjoying a great reputation under Copleston, afterwards Bishop of Llandaff. While there, Wilberforce was a constant and fluent speaker at the Union Debating Society. He took his B.A. in 1826. He was ordained in 1828, and in 1830 was appointed to the living of Brightstone in the Isle of Wight. In 1841 he was promoted to the rectory of Alverstoke, near Gosport, and here he had at one time as his curate Dr. Trench, the late Archbishop of Dublin. He was already Archdeacon of Surrey, to which a canonry in Winchester Cathedral was attached, and in this same year was chosen by the authorities of Oxford to deliver the Bampton Lectures; the delivery of these was, however, prevented by the death of Mrs. Wilberforce. Preferments were now showered thickly on Archdeacon Wilberforce; in 1843 he was nominated one of the chaplains to the Prince Consort; in 1844 he was appointed Sub-Almoner to the Queen, and early in 1845 promoted to the Deanery of Westminster, but he was not destined to stay there long, for before the close of the year he was offered the Bishopric of Oxford, and consecrated in Lambeth Chapel by Archbishop Howley on St. Andrew's Day. As Bishop of Oxford he became also Chancellor of the Order of the Garter, for shortly before that time Windsor and St. George's Chapel had been transferred to that diocese from the see of Salisbury. In 1847 Bishop Wilberforce received also the appointment of Lord High Almoner to Her Majesty. Joined with the See of Oxford at that time was the rectory of Cuddesdon, near Oxford, and, as at Alverstoke Dr. Wilberforce had R. C. Trench, a future Archbishop, as his curate, so here he had Dr. Thomson, afterward Archbishop of York.

As a Bishop, Samuel Wilberforce lost no time in showing himself earnest, zealous, and indefatigable, confirming not only in the larger towns but in the village churches, mixing personally with his clergy, and stirring up their dormant energies by taking part in "special services" in Lent, in Advent, and at other sacred seasons. He was active also in preaching on behalf of new and old religious societies, which he regarded as useful handmaids to the Church, and in promoting all well-considered measures of school improvement, of Church extension, and of Church restoration. He also established, almost under his own eye, at Cuddesdon, a Training College for clergymen, in order to bridge over the years which young men who intended to take orders too often wasted, after taking their degree at Oxford and Cambridge, while not yet of canonical age for ordination as deacons.

He had not long taken his seat on the bishops' bench in the House of Lords before

he began to make his presence felt there, speaking frequently on subjects in which the Church was more or less directly interested, such as the religious education of the young, the admission of Jews into Parliament, the Bill for legalising marriage with a deceased wife's sister, and the revival of the active powers of Convocation, which had been long dormant at the time of his consecration to the episcopate. In 1848 some bitter controversy was excited by the part he took in reference to the nomination of Dr. Hampden [q.v.] to the Bishopric of Hereford, and it must be confessed that the Bishop in this matter did not appear to advantage. When Lord John Russell nominated Hampden, Bishop Wilberforce joined the opponents. But suddenly he went over to the other side, and printed a sermon which he preached in favour of Hampden, and a letter in which he implied that the latter had made concessions to him. Hampden immediately published another denying this in a curt manner, and Bishop Philpotts of Exeter wrote his brother of Oxford a letter of vehement sarcasm and invective, which Wilberforce's candid biographer, Canon Ashwell, has printed. The Bishop was one of the most active opponents of the Bill passed at the instance of Lord Palmerston to enable Bishops Blomfield and Maltby to resign their respective Sees. Another important controversy in which the Bishop was engaged was that on the *Essays and Reviews* [q.v.], and again the Bishop showed himself more versatile than discreet, and took up untenable positions, to the injury of his own reputation. In 1869 he accepted the See of Winchester on the resignation of Dr. Sumner, having before that time changed his views on the subject of clerical resignations, and become the most active promoter, if not the actual author, of the Act passed to enable aged incumbents to resign their livings, and retire on a pension when incapacitated for further work.

Bishop Wilberforce was a man of talents so great and varied as to constitute genius; his versatility, indeed, was at once his strength and his weakness; it enabled him to do everything, but it debarred him from that complete unity and concentration of purpose which are necessary for the highest achievements. He was, however, before all things, a hard-working bishop. He was a thoroughly accomplished preacher, and it was one of his characteristics that he took as great pains and achieved as great success with the simplest village congregation as with the most distinguished audience in London. He really acted as the spiritual chief of his diocese, and did his utmost to awaken religious life in every corner of it; he was not content with acting as a mere overseer; he was its motive power, and his clergy learnt to look to him for constant encouragement and support.

In the Church at large he held a very distinct and valuable position; his early life imbued him with the religious views of the Evangelical school, and his veneration for his father would alone have been sufficient to maintain their influence in his mind throughout life. But as a man who thoroughly shared in the thoughts and feelings of Oxford, he was not likely to hold aloof from that remarkable development of thought which marked the first fifteen years of his ministry. He was in consequence regarded as belonging to the High Church school, though he always held back from the extremes of that party; but he saw that its followers were at least reviving the organisation of the Church, and he turned their principles to great account in practical administration. It says much for his moderation that, coming to his diocese just when the Tractarian storm was at its height, he guided it through the crisis without a breach with any party among his clergy. Party feeling ran high for a time, but the Bishop's manifest earnestness, and the twofold sympathies which he embodied, formed a bond of union amid the discord, and he probably rendered the Church a great service by guiding and harmonising the confused movements of the day.

In Convocation he spoke with energy and fervour on all subjects connected with the Church. He was a very popular man; whatever he undertook he did with grace, ease, and heartiness. As a platform orator he has rarely been equalled; in the best sense of the term he was a "many-sided" man, and into his active career, many careers, so to speak, were crowded together. He was indefatigable in work, and in the management of two very important dioceses he showed great administrative ability and energy of personal character. His was an eloquence which never failed; it shone equally in his pastoral charges, in his confirmation addresses, and in those spirit-stirring appeals which he would deliver in Cuddesdon Chapel to the candidates for Holy Orders. He excelled also as a parliamentary orator. As an author he has left us no deep theological work, but his name will be remembered for a *History of the Episcopal Church in America*, and by two or three charming religious allegories, the most popular of which are *Agathos* and *The Rocky Island*. His sermons are some of them models of eloquence, and the personal influence which he exerted upon those who were brought into contact with him shows him to have been a good as well as an able man.

**Wilberforce,** William [*b.* 1759, *d.* 1833], one of the noblest philanthropists in the history of the world, was born at Hull. He went first to the Hull Grammar School, and on his father's death in 1768 lived with an uncle at Wimbledon, who sent him to school near

there. He went with his aunt to hear Whitfield's preaching, but his mother, fearing he would become a Methodist, recalled him to Yorkshire, and his education was carried on at Pocklington till he was seventeen. He then entered St. John's College, Cambridge, and remained there for three years. He resolved on entering a public life, and before he had attained his majority was elected member for his native town. William Pitt, who had already made a great mark in the House of Commons, was his intimate friend. His kindly manners and polished wit soon made him very popular in London society. In 1784, before he was twenty-five, he was chosen member for Yorkshire, a great triumph in his parliamentary career, as that seat was usually fiercely contended by the aristocracy. He took his seat in May, and entered into all the triumphs of his friend, who was now Prime Minister. In the autumn of that year he made a Continental tour, in which he was joined by his old Cambridge tutor, Isaac Milner, from whom he imbibed those earnest religious impressions which directed his actions for the remainder of his life. In 1786 he resumed his parliamentary life for awhile, but after 1787 he gave up his whole time to the great work of his life, the abolition of the slave trade. Thomas Clarkson [q.v.] and some other Quakers had already formed an association for this purpose, and William Wilberforce soon became their foremost champion. He and Pitt discussed the subject together under a tree at Holwood, near Keston in Kent, and Wilberforce set to work to collect all possible information on the subject to lay before the House of Commons. A serious illness prevented him from attending Parliament in 1788, but in 1789, in a powerful speech lasting three and a half hours, he laid the matter before the House, but was met with decided opposition, and a long delay occurred before further steps could be taken. John Wesley wrote to him from his death-bed in 1791, encouraging him, and exhorting him not to lose heart. On April 18th in the same year, the motion came on once more, but was rejected in consequence of the resistance of vested interests. Clarkson and others then established the Sierra Leone Company, of which Wilberforce became one of the directors. George III. and the royal princes were always opposed to the movement; Pitt and Fox both supported it. In 1793 Wilberforce endeavoured to stir up the nation to its duty as regarded Christian teaching amongst the natives of our colonies, but Government could not see its way. William Carey and his associates, however, undertook the task. [Carey, William.] In 1797 Wilberforce published his *Practical View of the Prevailing Religious Systems of Professed Christians in the Higher and Middle Classes in this Country contrasted with Real Christianity*, which went through five editions in six months. In 1797 he was engaged in those discussions which two years later resulted in the formation of the Church Missionary Society. In 1798 he helped to start the *Christian Observer*, and also an association for the better observance of Sunday, and he gave much time and money to the formation of the British and Foreign Bible Society. The French Revolution made it impossible for a time to do anything in furtherance of his favourite scheme, and it was not till 1804 that the Abolition of Slavery Bill was first carried through the Commons; it was rejected by the Lords, and in the following year lost in the Commons on the second reading. At last, by an Order in Council in 1805, the importation of slaves to new colonies was prohibited, and in 1806 the abolition of the foreign slave trade was carried. On Feb. 23rd, 1807, his Bill, having passed the Lords, was sent down to the Commons, and carried by a majority of 283 to sixteen. The Solicitor-General, Sir Samuel Romilly, carried the House by storm when in his speech which followed this triumph, he contrasted the feelings of Napoleon with those of the honoured man who would that night "lay his head upon his pillow and remember that the slave trade was no more." The Royal assent was given on March 20th. Wilberforce then sought to secure the abolition of the slave trade abroad, and, indeed, the total abolition of slavery itself. In 1812 he resigned his seat for Yorkshire, and was elected to the borough of Bramber, which he held till 1825, when failing health obliged him to give up his parliamentary life. He never lost an opportunity of speaking in favour of abolition, and one country of Europe after another, and the United States, was led to abolish the slave trade. In 1823 he published an *Appeal* against it, and the Anti-Slavery Society was formed. In 1829 he made his last public appearance at a large meeting of Abolitionists in London, and then entrusted the cause to Sir T. Fowell Buxton. Three days before his death news was brought to Wilberforce that England was ready to pay twenty millions for the abolition of slavery. He died July 29th, 1833, and was accorded a public funeral at Westminster Abbey.

**Wilfrid,** St., Archbishop of York, was born of noble parents, and was early sent to court, where he soon became a favourite with Queen Eanfleda; following her advice, he determined to devote himself to a religious life. He spent some time at Lindisfarne under the discipline of the Scottish monks; but being dissatisfied with the simplicity of their rule, he asked and obtained permission to go to Rome, where he spent some years in study. After his return to England he became Abbot of a monastery at Ripon, and at thirty years of age was

appointed to the See of York. As the primacy was vacant, Wilfrid went to France to be consecrated by Agilbert, Bishop of Paris, and did not return till about five years later, when he found St. Chad in possession of his See. The latter, however, vacated it in his favour, and Wilfrid set to work to restore the minster, which had fallen into disrepair; and he built also a minster at Hexham and one at Ripon, at the dedication of which he made a feast to King Egfrid and all the chief persons in the kingdom, which was a striking contrast to the simplicity of the former bishop, St. Chad. For some time the King and the bishops were on friendly terms; but the zeal of Wilfrid to enrich the Church, to the detriment of Egfrid's revenue, and the magnificence of his retinue and monasteries, excited the King's anger, and Theodore, Archbishop of Canterbury, was summoned to hear the accusations against him. He proposed that the diocese should be divided into the Sees of York, Lindisfarne, Hexham, and Whithern, but as Wilfrid would not consent to this Theodore declared him deposed, and he started for Rome to appeal to Pope Agatho, returning victorious with a letter to the King. Egfrid declared that he had bribed the Pope, and imprisoned him for nine months, first in Northumberland, then at Dunbar; being released, he went to Sussex, the most barbarous kingdom in England, which was not yet converted to Christianity, and which was suffering under a severe famine. Wilfrid first gained the friendship of the people by teaching them to fish, so that they were all the more ready to hear him when he began to preach to them. He founded a bishopric at Selsey, which was afterwards removed to Chichester. He went up the Meon Valley, in Hampshire, between the two kingdoms of Sussex and Wessex, which was inhabited by a colony of Jutes, and here he founded the church of Warnford, as an ancient inscription on the wall still testifies. The ancient church of Corhampton in the same valley was also probably built by him. About 690 Egfrid died, and Wilfrid was recalled to York; but his uncompromising manner gave offence, and he was again declared deposed. He was restored, however, after King Aldfrid's death, and died in 709 at the monastery of Oundle, which he had founded in Mercia.

**Wilkins,** John, Bishop of Chester [*b.* at Fawsley, Northamptonshire, in 1614; *d.* in 1672]. His father was a citizen of Oxford, but he was born at the house of his mother's father, John Dods, a noted Dissenter, and here he spent his earlier years. At the age of thirteen he entered as a student at New Inn Hall, Oxford, and afterwards Magdalen Hall. He took his B.A. in 1631, and his M.A. in 1634, and was then ordained and became successively Chaplain to Lord Say, Lord Berkeley, and Charles, Count Palatine of the Rhine, who resided in England for some time studying mathematics with Wilkins. His Puritanical principles led him in the Civil War to join with the Parliament and to uphold the Solemn League and Covenant. In 1648 the Committee for the Reformation of the University of Oxford made him Warden of Wadham College. In 1656 he married a sister of Cromwell. Richard Cromwell made him Master of Trinity College; but he was ejected at the Restoration, and, coming to London, became Preacher at Gray's Inn, and soon after Rector of St. Lawrence Jewry. In 1663 he was chosen one of the council of the Royal Society, which was then incorporated; and, through the influence of another member, Seth Ward, Bishop of Exeter, he was introduced to Sheldon, Archbishop of Canterbury, and was soon promoted to the deanery of Ripon, and on the death of Bishop Hall, in 1668, became Bishop of Chester. Wilkins is said to have been a man of inconstant mind and unsettled principles, ready to swear allegiance to the ruling power; but he was benevolent, and according to his biographer, Anthony Wood, "a person endowed with rare gifts, a noted theologist and preacher, a curious critic, an excellent mathematician and experimentalist, and one as well seen in mechanisms and new philosophy as any of his time." He is the author of many scientific works. Among his theological publications are: *Ecclesiastes, or a Discourse on the Gift of Preaching* [1646]; *Discourse concerning the Beauty of Providence, in all the Rugged Passages of it* [1649]; *Discourse concerning the Gift of Prayer* [1651], and after his death Tillotson published an unfinished treatise of his *Of the Principles and Duties of Natural Religion* [1675], and a volume of Sermons [1682]. He died at the house of Dr. Tillotson in Chancery Lane, and is buried in St. Lawrence Jewry.

**Will.**—That faculty of the soul by which it chooses or refuses anything which is offered to it. It is therefore distinct from the understanding. "I see and approve the better things," said the heathen moralist, "and I follow the worse." Herein he confessed that his will was not in accord with his intellectual faculties. Nor is the Will synonymous with the desires and appetites. These may be spontaneous and either good or bad, but other motives acting on the Will may lead it to resist them. That the Will is free is implied in the very term, "for if a man acts in any given manner because he is forced, it is no longer an action of the Will." The Will indeed is finite, because man himself is a finite being, but within the extent of its capacity it is and must be able to choose. The great question about Free Will, regarded theologically, is stated in the article on Free Will. We may put it broadly thus: according to the Roman Catholic view, man lost control of his Will by sin, and recovers

it by supernatural grace conveyed in the Sacraments. The Reformers of the sixteenth century, following Augustine, held that since the Fall man is totally depraved, and can do no spiritual good save through the special grace of God, given according to God's sovereign Will.

The tendency of modern materialistic philosophy is towards what is called DETERMINISM [q.v.], the belief that the Will depends like the physical constitution upon a chain of causes, so that all future volition might be predicted by any one who knew all the present facts. But this is in fact to blot out the soul from existence, and repeat the sinful cry which the prophets denounced, "We are delivered to do these abominations." In opposition to it is the Christian belief that we are placed in the world by the Creator for the very purpose of fighting against the sin which doth most easily beset us, and of being conquerors by His grace. Another form of Determinism is very different, that of Jonathan Edwards, who dwells upon the power of habits to enfeeble and even destroy the Will. This is the determinism of character. But neither does this fix the destiny of a human soul. The grace of God is offered to apostates and reprobates, for the very purpose of restoring the enfeebled and powerless Will. The same voice which cried to the paralytic "Rise, take up thy bed and walk," is saying to us when we are bound and enslaved by sin, "Arise and be free, shake thyself from the dust." The work of the Holy Ghost, and the grace of Christian ordinances, are perpetual miracles, a continual work of restoration to those who believe, and have faith to be healed. [FREE-WILL; PREDESTINATION.]

**Will of God.**—What God has determined from all eternity, and what must certainly come to pass, though as yet we know it not, is His secret will. What He has prescribed to us in His written Word, and in the universal conscience of mankind, is His revealed will. How shall we know that will?

There are certain rules which we may rest upon concerning what we ought not to do, as well as what we ought to do. Thus: [1] We should not make our inclinations the arbiter. "Do not determine that to be truth which you wish to be so, nor make an idol of cherished anticipations," are the memorable words of a great writer of our own day. [2] We should not make our particular frames of mind the rule of our determination, nor be guided by unaccountable impulses and impressions.

But there are three courses to be adopted by him who would learn the will of God.

[1] *Deliberation.* Our present station is to be regarded as that in which God has placed us. He may intend us to make our way out of it. But unless there is that in our present situation which we see clearly to be hostile to our soul's health, we are not to be inveterately desirous of change.

[2] *Consultation.* If the conviction come irresistibly upon us that such change is needful, and we have to choose a new path, then it behoves us to compare one thing with another, and to act upon such maxims as these:—Of two natural evils choose the least; of two moral evils choose neither; of two moral goods choose the greater.

[3] *Supplication.* When Providence does not make our way immediately clear we have to abide where we are in suspense. "Stand still and see the salvation of God." We must wait upon the Lord in constant prayer, avoiding temptation and shrinking from all sin; reverencing the Word of God and seeking it daily; remembering always that the highest object at which we can aim is the promotion of the glory of God.

**William of Malmesbury.** [MALMESBURY, WILLIAM OF.]

**William of Wykeham,** the greatest of the Bishops of Winchester, was born of obscure parents, John and Sibyl Longe, at Wickham, in Hampshire, in 1324. He was educated at Winchester School, and then became secretary to Uvedale, Lord of the Wickham Manor, through whom he was introduced to King Edward III. In 1356 he became surveyor of the castle and park at Windsor, and superintended the building of the present castle. He received the tonsure in 1356, and was ordained priest in 1362. On the death of Bishop Edyngdon in 1366, Wykeham was elected to succeed him. He had already held the Privy Seal, and now became Chancellor till 1371. He died in his eightieth year in 1404, at Bishop's Waltham. He repaired the bishop's palaces, did away with many abuses at St. Cross, founded New College, Oxford, and the Winchester School [q.v.], and restored Winchester Cathedral. His masterly work in the nave of the Cathedral stamps him as one of the greatest architects that ever lived. His benefactions to the parishes of his diocese were also very munificent.

**Williams,** ISAAC, was born in Wales in 1802, died in 1865. He was educated at Oxford, and after his ordination held several curacies, and finally was appointed to the living of Stinchcombe, Gloucestershire, where he died. He wrote some very beautiful poetry, though he was a little too fond of using irregular and peculiar rhythm. He, with Keble and Newman, wrote the *Lyra Apostolica*, and was also the author of *Tracts 80, 86, and 87* of the famous *Tracts for the Times*. Other noted poems of his are *Thoughts in Past Years*, *The Cathedral*, *The Baptistery*, and the *Christian Scholar*. In 1839 he published a book of hymns translated from the

Latin, under the title of *Hymns from the Parisian Breviary*.

**Williams,** JOHN, Archbishop of York, was born at Aberconway in Carnarvonshire, in 1582, died in 1650. He went to St. John's College, Cambridge, in 1598, was ordained, and became a proctor of the university. He then removed to London, and was chaplain to Lord Chancellor Egerton, upon whose death, in 1619, he was made Dean of Salisbury, whence he was in 1620 preferred to the Deanery of Westminster. In the following year he became Lord Keeper of the Great Seal, and in 1626 was consecrated Bishop of Lincoln. He soon afterwards rendered himself unpopular at court because he refused to comply with all the wishes of Buckingham, which occasioned him to lose the Great Seal, and he was ordered not to appear at the coronation of Charles I. He also angered Archbishop Laud by his opinions concerning the position of the Communion table. The dispute broke into a formal controversy, and occasioned Laud's *Coal from the Altar*, answered by Williams. Soon after a Bill was brought before the Star Chamber accusing him of revealing the King's secrets; he was heavily fined, and in 1636 imprisoned in the Tower. He remained there for four years, but was released by the Long Parliament in 1640. The King was reconciled to him, cancelled the records of his trial, and raised him to the Archbishopric of York, allowing him to hold the Deanery of Westminster for three years *in commendam*. He only survived the King's death a year, dying at Glodded on his sixty-eighth birthday.

**Williams,** JOHN, a famous Nonconformist minister [*b.* 1796, *d.* 1839] sent by the London Missionary Society to preach to the South Sea Islanders. He was born at Tottenham, and having been a short time at school was apprenticed to an ironmonger in the City Road. When he had served his time, he determined at once to fit himself as far as he could for the work of a missionary. With his wife and three other ministers he left England in November, 1816, and just a year later landed on one of the Society Islands. They succeeded in converting many of the natives to Christianity, and as a rule were treated with great kindness even by those who refused to listen to their preaching. He came to England once for a few weeks, and also paid a visit to Sydney, for the purpose of consulting a doctor about his health, which was very bad at the time, and which he was afraid would force him to give up his work. With these two exceptions he worked among the people of these islands till 1839, when he was cruelly murdered by the natives of Erromanga the first day he landed on their shores.

**Williams,** ROGER.—A Puritan writer, and founder of the State of Rhode Island, U.S., who deserves mention as the first to publicly promulgate the doctrine of entire liberty of conscience and worship, without any qualification whatever, and to act upon it consistently through his own life in the midst of many provocations. He was born at Conwyl Cayo in Wales, in 1599, was befriended and educated by Sir Edward Coke, and ordained to the ministry of the Church of England; but soon adopting Puritan views, was compelled to emigrate to America, and arrived at Boston in 1630. At this early age of thirty, as Bancroft says, "his mind had already matured a doctrine which secures him an immortality of fame. . In the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul. The doctrine contained within itself an entire reform of theological jurisprudence. It would blot from the statute-book the crime of nonconformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith."

When Williams arrived in Boston, therefore, he could not unite heartily with Churches which, in spite of their own bitter experience of persecution, violated every one of these principles nearly as much as that Church from which they had fled, and he found himself involved in hot and bitter controversy for what, to him, were the first rights of the human soul. The magistrates compelled every man to attend worship: Williams reprobated that law. They compelled men to maintain that worship, and demanded of Williams if the labourer was not worthy of his hire? "Yes," he replied, "from them that do hire him and from no other." Magistrates themselves were to be chosen from church-members; he said this was as proper as to select a doctor or pilot for his skill in theology. And so on every point. Such views could not but give deep offence, and in 1835 he was summoned to Boston to stand examination on his grand principle that "*the civil power has no jurisdiction over the conscience*," and was actually threatened by the one-time fugitives with transportation back to England! To avoid this he fled to the territory of Narraganset, where he purchased land for himself and a few companions, calling the new settlement Providence, and engaging specially in mission-work among the Indians, with whom he acquired greater influence than any other man of the time.

Owing to this he was enabled on two occasions to save the colony which had cast him out from Indian attacks, being on one of these occasions applied to for such assistance, and never manifesting the least bitterness, or being led into the least act of retaliation. His later years were chiefly occupied in preaching to the Indians, in which he engaged till nearly his eightieth year. He died at the age of eighty-four, in 1683, the neighbouring colonies refusing to the last to admit his State into their league, in spite of the services he had rendered them.

Williams' chief work is, *The Bloudy Tenet of Persecution for the Cause of Conscience Discussed*, followed later by *The Bloudy Tenet yet more Bloudy by Mr. Cotton's endeavour to wash it white in the Blood of the Lamb.* He refused to persecute Quakers like the other Puritans, but disputed with them, writing a tract called *George Fox digged out of his Burrowes.* He also wrote a *Key to the Languages of America*, and other works of less importance.

The following additional remarks of Bancroft are worth quoting: "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects: the philanthropy of Williams compassed the earth. Taylor favoured partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the penalties of penal statutes. Taylor still clung to the necessity of positive regulations enforcing religion and eradicating error, and he resembled the poets, who in their folly first declare their hero to be invulnerable and then clothe him in earthly armour; Williams was willing to leave truth alone, in her own panoply of light, believing that if in the ancient feud between truth and error, the employment of force could be entirely abrogated, truth would have much the best of the bargain. If Copernicus is held in perpetual reverence because, on his deathbed, he published to the world that the sun is the centre of our system; if the name of Kepler is preserved for his sagacity in detecting the laws of planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light and weighing heavenly bodies in a balance; let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind."

**Willibald,** St., was the son of a king of the West Saxons, and born about 704. When three years old he had a dangerous illness, and his parents promised that if he recovered he should be consecrated to God's service. He was accordingly carefully trained in a monastery till 720, when he accompanied his father and brother on a pilgrimage to Rome. His father died on the journey, and his brother had soon to return home after reaching Rome; but Willibald joined with two companions and set out for the Holy Land. They got as far as Emesa in Phœnicia, where they were seized by the Saracens for spies and thrown into prison. When they were released they continued their journey, and, having visited the holy places, were returning to Rome, but stopping at Naples on their way in 728, the Bishop of that place persuaded Willibald to retire to the monastery of Mount Cassino, which had lately been built by Pope Gregory II., and here he spent ten years. In 729 he went again to Rome; Gregory III., who was then Pope, sent for him and told him that his cousin, St. Boniface [q.v.], wanted his help in Germany. He went, and Boniface made him Pastor of Aichstadt, which, in 741, was created into a bishopric, and Willibald became the first Bishop. He built a cathedral and founded a Benedictine monastery. He died in 790, and was canonised in 938 by Leo VII.

**Willibrord,** St., was born in Northumberland about 658. A short time before, the monastery of Ripon had been founded by St. Wilfrid [Wilfrid], and there Willibrord was sent by his parents when he was only seven years old. His father, Wilgis, became a hermit, and founded a small monastery on the banks of the Humber. When twenty years old Willibrord went to Ireland to the missionary college of which St. Egbert was the head. This saint had sent out several parties of missionaries to attempt the conversion of Friesland, but their work was not crowned with great success. At the age of thirty-one Willibrord petitioned that he might be allowed to organise a further effort. Egbert gave him leave, and, accompanied by eleven other monks, he set sail for Europe. They landed at the mouth of the Rhine, and were well received by Pepin, the mayor of the palace and Duke of the French, who had lately conquered Friesland. Before attempting any definite work, Willibrord went on a pilgrimage to Rome to beg the blessing of Pope Sergius. This being given, Willibrord preached the Gospel successfully in Friesland for six years. At the end of that time Pepin sent him again to Rome, with a petition that the Pope would allow him to take the office of a bishop. Sergius consecrated him in St. Peter's, giving him the title of Archbishop of the Frisons, and permission to fix the Metropolitan See in whatever part of the diocese would be most convenient for the carrying on of his work. He returned in 696, and determined to have his

cathedral at Utrecht. He built there two churches, one of which he dedicated to our Saviour and the other to St. Mary, choosing the latter for the cathedral. When he had worked for some years in that part of Friesland which belonged to France, he turned his attention to West Friesland, governed at that time by a man named Radbod, who, in spite of all persuasions and entreaties, remained a heathen: he, however, allowed the Archbishop to preach in all parts of his kingdom, and severely punished any who ventured to interfere with him or any of his band. He then went to an island called Walcheren, belonging to Zealand, and caused several churches to be built there. In the year 731 he was joined by BONIFACE [q.v.], who stayed with him three years, and then went into Germany. Willibrord died in 739 or 740, in extreme old age. He lived to see the nation which he had found in a state of barbarism one of the most cultured in Europe at that time. He was buried at Epternac, in the monastery he had built and endowed there.

**Willihad.**—When news came of the martyrdom of BONIFACE [q.v.], many wished to go at once to try to convert those who had opposed and killed him. The head of the little band was Willihad, a native of Northumbria, who, in spite of great difficulties and fierce opposition, preached in all parts of the country. At one place the chief wished to put him to death for daring to despise the national idols, and it was agreed that lots should be cast whether he was to die or be set free. The lot was in Willihad's favour, and he reached a place called Drenthe safely. After several years Charles the Great suggested to him that he should turn his attention to the people of Wymodia, who up to that time had not had the chance of giving up their heathen religion for a better, no missionary having visited them. At first the people seemed to listen to him gladly; but in 782 a man named Wittekind incited the people to rebel, and Willihad had secretly to make his escape. He determined before entering on any new work to go on a pilgrimage to Rome, and to seek an interview with the Pope. He went for two years to the monastery of Epternac, and there, in 787, the news came to him that Wittekind wished to be baptised, and that the country was quiet and ready to listen to him again. Charles the Great thought this a favourable opportunity to make Wymodia a diocese, and persuaded Willihad to be consecrated Bishop of Eastern Friesland. He constantly journeyed through his diocese, baptising and preaching, and was everywhere well received. He chose the town of Bremen as the site of his cathedral church, and watched its progress with great interest. He did not live to see it finished, for in the year 789, when holding a Visitation, he was seized with a fever at a place called Blexen, and died. He was buried in the cathedral at Bremen.

**Wilson,** THOMAS, Bishop of Sodor and Man, one of the holiest of English prelates, was born at Burton, in Cheshire, 1663, died in 1755. After he had graduated at Dublin, he was appointed chaplain to the Earl of Derby, who, as Lord of the Isle of Man, made him Bishop of that diocese in 1797 at the early age of thirty-four. He found the inhabitants of the island far behindhand both as regards civilisation and religious life. Being a man of great energy and possessing wonderful powers of organisation, he set to work in good earnest, and in a very short space of time had improved their condition in both matters. In 1707 he drew up a sort of Catechism for the people, which was the first book ever printed in Manx. Its English title was *Principles and Duties of Christianity*, later changed to *The Knowledge and Practice of Christianity made easy to the Meanest Capacities.* It was not only published in English, but also translated into French and Italian. He took the keenest interest in all missionary efforts, and at different times of his life presided over various societies. He was Bishop nearly fifty-eight years, and he left his diocese under wise and strict rules for the maintenance of good Church discipline. His life was so active that he wrote comparatively few books. What he did write, however, are regarded as some of the greatest treasures in the way of devotional books in the English language—notably *Parochialia*, *Sacra Privata*, and *Short and Plain Instructions for the Better Understanding of the Lord's Supper.* He gave instructions for the Bible to be translated into Manx, but did not live to see it completed. It appeared in 1772. His life was written in 1781 by the Rev. C. Cruttwell. Several editions have since been published, the most important being that by Keble, as part of the *Library of Anglo-Catholic Theology*, (1847–52).

**Winchester,** BISHOPRIC OF.—In the year 633, Birinus, a Benedictine monk of Rome, offered himself to Pope Honorius to penetrate into the innermost parts of Pagan Britain, "to sow the seeds of the holy faith." He was consecrated by Asterius, Bishop of Genoa, and, landing on the West Saxon coast, took up his abode there, and preached diligently before King Kynegils and his people. His efforts were aided by King Oswald, who had come to seek the hand of the daughter of Kynegils, and the latter was baptised in 635; the place of baptism is not stated, but it may be assumed that it was Winchester. The ancient city of Caer-Gwent had been laid in ruins by Cerdic, but had risen again, and was now the chief residence of the Court, its name passing into Went-Ceaster. It is said that on the occasion of his baptism, Kynegils gave land to the clergy for seven miles round

Winchester. Yet Winchester was not made the first seat of the Bishop of the West Saxons; that honour was conferred on Dorchester, near Abingdon. [Dorchester, Bishopric of.] Hedda, who became Bishop in 676, removed the "bishop's stool" to Winchester, as the need no longer existed for having a See near the Mercian border. On his death, in 705, the diocese was divided: Hampshire, Surrey, Sussex, and the Isle of Wight were kept to Winchester; the western parts were committed to a See established at Sherborne [q.v.]. In 711 Sussex was placed under the newly created See of Selsey. Surrey also was placed under that See, but before long reverted to Winchester.

King Kynegils began to build a church at Winchester, which was finished by his son Kenwald, and hallowed on Christmas Day, 643, being dedicated to St. Birinus, the Holy Trinity, and to the honour of St. Peter and St. Paul. Around this church sprang up a great religious community, and Helmstan, one of the monks, became Bishop about 837. He was succeeded by St. Swithun [q.v.], who built and repaired many churches in the diocese, and obtained from Ethelwulf a charter for the general establishment of tithes throughout the kingdom: he was the educator and adviser of King Alfred. King Alfred, for the use of the learned monk St. Grimbald, founded a new monastery known as Hyde Abbey, which was at first tenanted by secular canons, but Bishop Athelwold, at the bidding of Dunstan, turned them out in 964, and replaced them with Benedictines from the great Abbey of Abingdon. This Bishop rebuilt the church, which was completed in 980. It is doubtful whether the Saxon cathedral was on the site of the present one, or a little to the northward of it; at any rate, whatever Saxon work there may be in it has been completely incorporated. The existing cathedral was commenced in 1079 by Bishop Walkelin, and finished in 1093, being consecrated with much pomp on St. Swithun's Day. In 1107 the tower fell in, but was rebuilt with funds left by the Bishop, and is called Walkelin's Tower; it was finished in 1120. To Bishop Giffard belongs the honour of founding, in 1129, the first Cistercian monastery of England (at Waverley, near Farnham), which was followed by others, and through this means a great religious revival was brought about. Henry of Blois, among many acts of munificence, built Farnham Castle, as an episcopal residence, and also Wolvesey Castle in Winchester, the beautiful hospital of St. Cross, and the abbey church of Romsey. Bishop Godfrey de Lucy [1189–1205] instituted a confraternity for the renovation of his cathedral, and the result was the present beautiful east end, beginning from the back of the apse, and including the Lady Chapel; his work is a charming example of Early English architecture. Bishop Peter des Roches [1205–1244] introduced the Preaching Friars into England, and in 1225 built them a house near the east gate of Winchester. Bishop William of Edyngdon, between 1360 and 1366, carried out extensive alterations in the cathedral; he completely changed the façade at the west, introducing the strict Perpendicular style, and extensive restorations in the nave were carried on by his successor William of Wykeham [q.v.], a great benefactor to his See and to the nation. Cardinal Beaufort [1405–1447] did much for the Hospital of St. Cross, and left many benefactions in his will. Bishop Waynflete [1447–1486] continued the repairs of the cathedral. Bishop Langton [1493–1501] transformed the Early English chapel on the south side of the Lady Chapel into a chantry for his own burial place, decorating it with wood-carving and making a groined roof; his successor, Bishop Fox [1501–1528], decorated the choir and rebuilt the clerestory above the middle-pointed chancel arches. He was the founder of Corpus Christi College at Oxford. In the time of these two last-named bishops, Priors Hunton and Silkstede extended the Lady Chapel some twenty-six feet. Since that time there have been no great structural changes in the cathedral. In 1541, in the time of Bishop Gardiner [q.v.], an important change came to Winchester Cathedral: it was put upon the new foundation; that is, a dean and chapter were substituted for the Benedictine house. By letters patent, Henry VIII. ordered that the cathedral should no longer be called that of St. Swithun, but that of the Holy and Undivided Trinity, and established the new foundation on the ruins of the old. He nominated William Kingsmill, the Prior, to be *primum originalem et modernum Decanum*, and appointed twelve prebendaries. He also appointed twelve Students in Divinity, six at Oxford and six at Cambridge; twelve "Pety Cannons, to synge in the Church"; twelve "Laye men to synge and serve in the Quere daylly, Anglicé, Vycars"; ten "Queresteres"; one Master of the Choristers; one Gospeller; one "Pistoler"; an upper and an under Sexton; one "Obsonator to by their diet"; an upper- and an under-Butler; a Cook and an under-Cook; a Porter; two Bellringers; and twelve "pore men" who had been about the King's Court or person, or engaged in public affairs, or had been worn out in the army or navy.

Bishop Lancelot Andrewes [q.v.], 1619–1628, is the greatest Bishop of Winchester since the Reformation.

The present chapter of Winchester consists of a dean, five canons, three archdeacons, five minor canons, and twenty-four honorary canons. The income of the See is £6,500 per annum. The diocese comprises the entire county of Hants, the Channel Islands, part of Surrey, and small portions of adjacent counties The number of benefices is 547.

The following is a list of the Bishops of Winchester:—

| | Accession. |
|---|---|
| Wina | 662 |
| Eleutherius | 670 |
| Hedda | 676 |
| Daniel | 705 |
| Hurnfrith | 744 |
| Kynheard | 754 |
| Athelard | 754 |
| Egbald | 790 |
| Dudda | c. 794 |
| Kinebert | c. 799 |
| Almund | 803 |
| Wighten | c. 824 |
| Herefrith | c. 825 |
| Edmund | 833 |
| Helmstan | c. 833 |
| Swithun | 852 |
| Alfrith | 862 |
| Dunbert | 872 |
| Denewulf | 879 |
| Frithstan | 909 |
| Brinstan | 931 |
| Alphege the Bald | 934 |
| Alfsige | 951 |
| Brithelm | 958 |
| Athelwold | 963 |
| Alphege II. | 985 |
| Kenulf | 1005 |
| Athelwold II. | 1006 |
| Alfsige II. | 1015 |
| Alwin | 1032 |
| Stigand | 1047 |
| Walkelin | 1070 |
| William Giffard | 1107 |
| Henry de Blois | 1129 |
| Richard Toclive | 1174 |
| Godfrey de Lucy | 1189 |
| Peter des Roches | 1205 |
| William de Raleigh | 1243 |
| Aylmer de Valence | 1260 |
| John Gervais | 1262 |
| Nicolas Ely | 1268 |
| John of Pontoise | 1282 |
| Henry Woodlock | 1305 |
| John Sandall | 1316 |
| Reginald Asser | 1320 |
| John Stratford | 1323 |
| Adam Orlton | 1333 |
| William Edyngdon | 1346 |
| William of Wykeham | 1367 |
| Henry Beaufort | 1405 |
| William of Waynflete | 1447 |
| Peter Courtenay | 1487 |
| Thomas Langton | 1493 |
| Richard Fox | 1501 |
| Thomas Wolsey | 1528 |
| Stephen Gardiner | 1531 |
| John Poynet | 1551 |
| John White | 1556 |
| Robert Horne | 1560 |
| John Watson | 1580 |
| Thomas Cowper | 1584 |
| William Wickham | 1595 |
| William Day | 1596 |
| Thomas Bilson | 1597 |
| James Montagu | 1616 |
| Lancelot Andrewes | 1618 |
| Richard Neile | 1627 |
| Walter Curle | 1632 |
| Brian Duppa | 1660 |
| George Morley | 1662 |
| Peter Mews | 1684 |
| Sir Jonathan Trelawny | 1707 |
| Charles Trimnell | 1721 |
| Richard Willis | 1723 |
| Benjamin Hoadley | 1734 |
| John Thomas | 1761 |
| Brownlow North | 1781 |
| Sir G. P. Tomline | 1820 |
| Charles R. Sumner | 1827 |
| Samuel Wilberforce | 1869 |
| Edward Harold Browne | 1873 |

**Winchester School.**—The College of St. Mary of Winchester was founded by WILLIAM OF WYKEHAM [q.v.], Bishop of Winchester. He made the special wants of the age his study. He saw how the religious instruction of the people had fallen off in consequence of the decreasing number of the clergy, and he determined to remedy this evil by helping poor scholars in their clerical education, and establishing two colleges of students for the increase of God's worship, for the propagating of the Christian faith, and for the improvement of the liberal arts and sciences. He had planned this soon after coming to the See, and had already bought the land in Oxford. In Winchester he agreed with one Richard Horton that for ten years he should diligently instruct in grammatical learning so many poor scholars as he should send him, and the Bishop agreed to provide him with a good assistant. His plan was already complete in his own mind: it was to provide for the perpetual maintenance and instruction of 200 scholars, to afford them a liberal support, and to lead them through a perfect course of education—from the first elements of knowledge through the whole circle of the sciences. Two establishments, one subordinate to the other, were to compass all this. He resolved to build the College at Oxford first, and began to deal with it as with Winchester; he would not wait till his buildings were finished, but gathered his students, found a governor for them, provided their lodgings, and laid down their code of management. The King's patent giving him leave to build is dated June 30th, 1379. He published his charter of foundation the November following, in which it is called *Seinte Marie College of Wyncestre in Oxenford.* But it was popularly called "New College," and that name still remains. The building was finished in six years, and was opened with much solemnity, April 14th, 1386. In the charter of St. Mary's, Winton, bearing date Oct. 20th, 1382, Thomas Cranley is nominated as the first warden. The first stone was laid March 26th, 1387, and it was opened March 28th, 1393. It had at once its full complement of scholars, and continued all along to furnish members to New College. At first it was ruled by a master and undermaster, then it was committed to a warden. The first nomination of fellows was made by the founder in 1394.

The situation of the college is singularly good, standing as it does on the south side of the city, without the walls, between two branches of the Itchen, which flow through the cathedral precincts. The open meadows on the south stretch down to St. Cross and Twyford. There is no useless ornamentation in the buildings; indeed, it is a characteristic of Wykeham's work everywhere that all his decoration was made to serve some useful purpose. In the present case it was needful to make his foundation safe from attacks. The east was secured by the brook; on the north he drew a wall of 300 feet; to the west was the back of the stables and another long wall which turned at the south to the brook again. The northern wall, facing the king's highway (which had the conventual grounds of St. Swithun's Priory on the opposite side), had one entrance only, a gateway, which led into a large fore-court. Round this were the brewhouse and bakehouse, malt and flour-rooms, slaughter-house, stables; for the ancient monastic economy provided for all articles of use and consumption within its own walls. Opposite the first gateway was another, which led into a quadrangle, 120 feet by 110 feet, around which the college buildings were grouped; between these buildings and the river were gardens. The outer walls are bare of ornament, because they were for defence; but the school buildings form a beautiful and dignified feature in the view, especially from the Giles Hill side. At the south-east portion of the quadrangle is the chapel, adjoining which is the muniment tower; west of this was the school, and refectory above it, and again west of this, forming the south-west corner, the cellar, the buttery, the bursary,

audit-room, library, rose one above the other, and reached the entire height of the chapel. Thus all the offices of the college formed one imposing line of some 200 feet long. Over the inner gateway was the Warden's house, thus commanding a view of both quadrangle and fore-court.

Twenty-six years after Wykeham's death, his steward, John Fromond, completed the cloisters south of Wykeham's buildings.

The government of the college was carried on in entire conformity with the founder's statutes, except so far as the Reformation brought changes, until the year 1857. At that time the Oxford University Commission recommended the substitution of competitive examinations in place of the old nomination system, and this was done, but with a manifest disregard of the founder's proviso that the benefits of his foundation should be for those who could not otherwise obtain their education—the "pauperes et indigentes;" for now it is impossible for boys to gain a scholarship in competition with those whose parents are able to pay for a good preparatory course of training for them.

The Public School Commissioners have reconstructed the Constitution of the College, retaining the Warden and Fellows under the name of "the Governing Body," but relieving them from all duties connected with it, excepting those of managers. They were to administer the revenues, present to the livings, elect the two statutable masters, appoint the examiners to conduct the elections, and take cognisance of any complaints relating to the management of the school which might be laid before them. The Fellows are not now, as formerly, all Wykehamists. Of the eleven persons who form the Governing Body, two, the Warden of New College and the Warden of Winchester College, are *ex officio* members; one each is chosen by the Universities of Oxford and Cambridge, one by the Fellows of New College, one by the Royal Society, one by the Lord Chief Justice, one by the Masters at Winchester, and the remaining three by the other members of the Governing Body.

We cannot enter into all the customs and peculiarities of Winchester School, but will only mention the singing of *Dulce Domum* on the eve of breaking up for the summer vacation; the origin of the song is doubtful, but tradition says that it was composed by a scholar who for some offence was punished by remaining at school during the holidays. A great curiosity is the famous picture of the *Trusty Servant*, dating from the sixteenth century; it is in the west side of the inner quadrangle, painted on a board, and represents him in a closely-buttoned blue coat and bands, with a pig's head, an ass's ears, a deer's feet. His mouth is padlocked; his right hand held up open; his left hand has a broom, dust-pan, labour-fork, and shovel. A belt round his waist carries a sword, and on his left arm is his buckler. By his side is the founder's arms, with his famous motto beneath, "Manners makyth man." Underneath are some curious Latin verses which have been thus translated:—

> "A trusty servant's portrait would you see,
> This emblematic figure well survey.
> The porker's snout not nice in diet shows;
> The padlock shut, no secret he'll disclose;
> Patient, the ass his master's rage will bear;
> Swiftness in errand the stag's feet declare;
> Loaden his left hand apt to labour saith;
> The vest, his neatness; open hand, his faith.
> Girt with his sword, his shield upon his arm,
> Himself and master he'll protect from harm."

Among the most celebrated Wykehamists we may mention Archbishops Chichele, Warham, and Howley; Bishops Waynflete, Lowth, Maltby, and Mant; the Nonjuring prelates Ken and Turner; the poets Otway, Collins, and Young; Sydney Smith; Drs. Arnold, Hook, and Christopher Wordsworth; Lord Cottenham, Lord Selborne, Lord Hatherley, Chief Justice Erle, etc.

**Wine.**—One of the most important social movements of the present century is that of abstinence from intoxicating drinks. But total abstainers comprise two classes, who take very divergent lines. The one side holds that wine, though lawful, is not expedient in the face of the terrible evils which afflict modern society through strong drink. These abstainers take the pledge of total abstinence as an example to others, following the example of St Paul, who said that he would rather not eat meat at all than cause his brother to offend. But the other class of abstainers maintain that wine is an evil in itself, that it is a sin to drink it, as it is to indulge in any other forbidden pleasure.

It is manifest that they who hold this view must also hold that the wines which our Lord created at Cana and which He used at the Last Supper were non-alcoholic, were in fact unfermented liquor, and not what we commonly know as "wine." It is quite conceivable that though Christ may have given wine which would intoxicate when used in excess, it may be desirable under present conditions to forego the right to drink such wine, just as St. Paul recommends abstention from marriage under certain circumstances [1 Cor. vii.]. But it is impossible to believe that Christ gave what is in its very nature an evil thing. Accordingly those who hold the essential evil of all intoxicating drinks expound the various passages in which wine is commended in Scripture as referring to unfermented liquors.

The commonest Hebrew word of the Old Testament which is rendered "wine" is *Yayin*, and it is derived from a word signifying to ferment. It is used for intoxicating drinks in Gen. ix. 21; xix. 34; 2 Sam. xiii. 28, and many other places. It is spoken of with implied commendation in Gen. xiv. 18; Num. vi. 20; Ps. civ. 15; Deut. xiv. 26; etc.

Its evil use is condemned in Prov. xx. 1; xxiii. 31; Is. v. 22, etc. Another word is *tirosh*, from a root signifying "to possess," and so called, says Gesenius, "because it gets possession of the brain and inebriates." This is the word used in Gen. xxvii. 28, 37; Deut. vii. 13., etc.

In the New Testament the commonest word is *oinos*, a word closely connected with the English equivalent "wine." This is the word used in John ii. 9, and that it was fermented and intoxicating is shown by reference to Mark ii. 22; Eph. v. 18, where the same word is used. Another word, *gleukos*, "sweet wine," is also used in Acts ii. 13 of intoxicating drink. The argument which is sometimes brought forward that the wine used at the Last Supper was unfermented, because the Jews at that season rejected all things leavened, fails from the fact that the Jews have never been in the habit of putting away wine, though at the Passover season they are most rigid in abstaining from the taste or touch of any drink into which grain has entered, and to use only the fermented juice of the grape, prepared by their own hands.

On these grounds it is very strongly contended by strict rubricians that the use of what is called "Unfermented Wine" in the Holy Communion is altogether inadmissible as being contrary to the use of the whole Church from the beginning, and that such matter is not in the scriptural sense wine at all. It is further contended, not unreasonably, that the innovation is but a renewal of the old Encratite heresy. But there is no reason to be urged against those abstainers, who regarding abstinence in common life as in the highest sense expedient, desire also to keep the Holy Communion as far as may be free from that which may intoxicate, and therefore use a wine which, though fermented, and therefore genuine wine, contains but little alcoholic strength.

**Winer,** George Benedikt, one of the many great German writers on Biblical criticism in this century, was born at Leipzig in 1789, died there, 1858. Having passed through the course of education at Leipzig with great honours, he was appointed Professor of Theology in 1839, and kept the post till his death. He wrote an almost endless number of books, nearly all treating of the Bible, or of subjects connected with it. His great desire was to give a new direction to Biblical criticism, being convinced that writers were too fond of theories, and did not give enough attention to facts. His critical abilities were great and his judgment was sound. Of his many works there are three which deserve special mention—a *Bible Dictionary;* a *Grammar of New Testament Greek regarded as a sure basis for New Testament Exegesis;* and a *Grammer of the Chaldee Language as contained in the Bible and the Targums.* The two latter have been translated into English.

**Wiseman,** Nicholas, Cardinal and Roman Catholic Archbishop of Westminster [*b.* of an Irish family at Seville, 1802; *d.* in London, 1865], was educated at Waterford, and at St. Cuthbert's College near Durham, and in 1818 entered the English College at Rome. In 1823 he received Holy Orders, was made Vice-Rector of the English College and Professor of Oriental Languages at the Roman university, and was made a D.D. His first writings were published in 1828, the earliest being *Horæ Syriacæ*, from MSS. in the Vatican; and in 1836 the *Doctrines of the Catholic Church* appeared, which had already been delivered as lectures, and which was the first step towards his reputation in England. In 1840 he was appointed Coadjutor Vicar-Apostolic of the Central District of England, with the title of Bishop of Melipotamus *in partibus Infidelium;* and President of St. Mary's College, Oscott. In 1849 he became Vicar-Apostolic of the London district, and in September of the following year, at the new distribution of the kingdom into twelve Sees, he was nominated Archbishop of Westminster and a Cardinal Priest. The appointment was regarded in England with strong suspicion and dislike, as it was looked upon by Church of England members as a blow aimed at the Establishment; Cardinal Wiseman partly allayed the panic by an *Appeal to the People of England concerning the Catholic Hierarchy*, and by other lectures and essays, which gained the admiration of friends and foes alike. He was a genial man, popular in society. He wrote various works on the doctrine of the Eucharist and other matters of Roman dogma; and some books on science and art, *The Influence of Words on Thought and Civilisation*, etc., which have gained a wide circulation.

**Wishart,** George, called "The Martyr." —One of the early Scottish Reformers; supposed to have been a native of Forfarshire, though the circumstances of his birth are unknown; he first came under notice as headmaster of a grammar school at Montrose at the beginning of the sixteenth century. It was here that he began to teach the Reformation doctrines, which so roused the anger of the guardians of his pupils that he was obliged to flee for a time to England, where he was seized on a charge of heresy, and publicly recanted at Bristol in 1538. In 1543 he returned to Scotland with the Commissioners who had been employed to treat with Henry VIII. for the marriage of Prince Edward with the infant Queen of Scots. Wishart now openly adopted the profession of Reformer, and travelled about through Scotland stirring up the mob to rebellion, and causing riots and destruction wherever he preached, while he defied all attempts of the authorities to stop the

disturbances. In East Lothian he met with John Knox, who became warmly attached to him, and constituted himself Wishart's disciple and champion, as the Reformer was supposed to be in danger of an attack upon his life from Cardinal Beaton. Letters have lately been brought to light which seem to confirm a suspicion that Wishart was engaged in a plot against Beaton which had already been hinted at by two Scottish authors. These letters are to the effect that one Wyshert (or Wysshart), "a Scotishman," had been employed to deliver letters to Henry VIII. from "the Larde of Brunstone," containing a plan of the method in which the murder of the Cardinal was to be carried out. The Laird of Brunstone was, without doubt, an intimate friend of Wishart, and it is also known that the latter had a private interview with the King immediately after. As Cardinal Beaton knew that a plot was being made against him, this would explain the danger in which Wishart knew himself to stand, and which eventually overtook him. He was seized at Haddington, brought to St. Andrews for trial, and condemned to be burned as a heretic; and the sentence was carried out on the 1st of March, 1546.

**Witchcraft** may be defined as the claim of the power of producing effects without the use of natural means. The question as to whether these supernatural powers exist or not has been one that has been argued in all ages; the upholders of the belief saying that those who deny it deny the truth of the Bible, while others say that belief in witches and the influence of evil spirits over mankind is not consistent with faith in God. In common with many other superstitions, it had its rise in the ignorance and simple credulity of the people in bygone ages. An old woman, perhaps, living alone with her cat, uttered curses on the head of some neighbour who had offended. Presently the neighbour's child fell ill, or some other calamity happened, and, remembering the curses, the trouble, whatever it was, was attributed to her. And the poor people especially, who had no education or religion, very often, to teach them better, believed these tales, and so the superstition spread. Innumerable books have been written on the subject, tracing the origin of the belief and describing the various meetings supposed to have been held by the witches. The best account of these is in the famous Brocken scene in Goethe's *Faust*. The people seem to have believed the powers of the witches almost unlimited, but not quite. We find Shakespeare, in *Hamlet*, alluding to the popular belief that at Christmas time "no witch hath power to charm." In all countries the practice of witchcraft was strenuously forbidden, and in all cases trial by ordeal was ordered. Very often the accused were thrown bound into a pond; if they immediately sank they were guilty, if they rose to the surface they were innocent. Sometimes they were made to repeat the Lord's Prayer, the belief being that no witch could say it without a mistake. With the improvement of education the belief in witchcraft began to die out, and the cases got fewer and fewer in all the countries of Europe, and in time ceased altogether. In England trial for witchcraft was put a stop to by a law in George II.'s reign. The last known instance of a woman being burned as a witch in Europe was at Posen in 1793. All sorts of preventives were used by the common people, and to this day many of the peasants in Germany burn straw on May 1st, "Walpurgisnacht," because the witches are supposed to assemble in great force on that night, and the burnt straw is sure to disperse them.

**Wither,** GEORGE, Christian poet, was born at Bentworth, near Alton in Hampshire, in 1588, died in 1667. He studied at Magdalen College, Oxford, and at the age of eighteen he was urged by his family to make his choice of a profession, so he entered at Lincoln's Inn to read for the law, but soon devoted himself to writing and became known as a poet. After travelling in Ireland, Scotland, and elsewhere, he published several poems which brought him more prominently before the world. His celebrated work, *Abuses Stript and Whipt*, a volume of political satires, appeared in 1613. This gave so much offence to the Government that he was for a time imprisoned in the Marshalsea. While there he wrote his *Satire to the King* in 1614. After some months' imprisonment, Wither was released through the kindly intervention of the Earl of Pembroke.

Amongst his works of greater importance are the *Hymns and Songs of the Church*, which were published about 1623, and for which he gained a patent or privilege from King James. They were the outcome of a translation of the Psalms, are well known, and are written in a simple touching style. They were set to music by Orlando Gibbons, one of the most distinguished musicians of that day. After a struggle with the publishers, Wither was obliged to give up his right to have the Psalms bound up *with all* Bibles, and could only have a patent for them separately. In 1646 he was in great poverty, having lost a great deal of money over the *Hymns and Songs*, and many of his old patrons and friends were dead. This state of things caused the tone of melancholy which pervades the *Emblems*, written about this time. He settled himself near Farnham, and there enjoyed the friendship of Selden, the most learned linguist and antiquarian of that time. In 1641 appeared the *Haleluiah, or Second Remembrancer*, which may be said to have ended the poetical life of George Wither, who from that time became

actively engaged in the Civil War; and it was while taking part as an officer in the Parliamentary Army that he was made prisoner after the battle of Edge Hill, and, as his property had been seized before by the Royalists, he and his family were in a pitiable state. Up to the time of the Civil War Wither belonged to the Established Church; then he might be said to have relinquished the forms rather than its ordinances. He called himself a "Catholic Christian," and said "he separated himself from no Church adhering to the foundations of Christianity." His political friends were amongst the most noted of those days, and, besides Milton and Dryden, included Michael Drayton, Thomas Cranley, Hayman, and Christopher Brooke. He was engaged in writing a *Paraphrase on the Ten Commandments* almost up to the last hour of his life. He was buried in the church belonging to the Savoy Hospital.

**Wodrow,** Robert.—An ecclesiastical historian [*b.* at Glasgow, 1679; *d.* at Eastwood, Renfrewshire, 1734]. He entered the Glasgow University in 1691, and was appointed Librarian of the College at an early age; in 1703 he received his licence to preach, and in the same year became minister of Eastwood, near Paisley, where he remained till his death. The intermediate time was spent by him in untiring literary work, and he was also a zealous Church politician, attending all ecclesiastical courts when it was possible, and fulfilling his duty as one of a Committee of Presbyters formed for the protection of the Church of Scotland after the Union of 1707. He was a strict adherent to Presbyterianism, and opposed the Act for re-establishing Patronage; he was appointed, with four others, to go to London to urge its repeal, but, failing in this object, he quietly submitted, and recommended his colleagues to do the same. The work to which he devoted his life was a *History of the Church of Scotland from the Restoration to the Revolution*, on which he expended the greatest care, and the first edition of which was published in 1721. It is a most valuable work as regards the accuracy of its facts, even to the smallest details; but it is one-sided, badly arranged, and absolutely deficient in all grace of style. Wodrow also wrote *The Lives of the Scottish Reformers* and *Analecta: a History of Remarkable Providences.*

**Wolf,** Johann Christian [born at Breslau in 1679, died at Halle, 1754].—A German metaphysician. He was Professor of Physical Science at the University at Halle, and first came into notice through the opposition of the Pietists, who were shocked at his method of applying the test of mathematics to religion as well as philosophy. His colleagues, Francke and Lange, charged him with being a despiser of religion and a teacher of error, and the Faculty of Halle lodged a formal complaint against him with the king. The chief ground of this accusation was his oration, *De Philosophia Sinensium Morali*, in which he approved the morality of Confucius, and it was said also that he encouraged social anarchy. In November, 1723, a Cabinet decree was issued ordering him on pain of death to leave the Prussian dominions within forty-eight hours, and Prussian subjects were forbidden under heavy penalties to read his books. Wolf fled to Cassel, and within a year accepted a Chair at Marburg, whence his fame spread rapidly. He adopted the principles of Leibnitz, and endeavoured to popularise them by reducing them to a systematic method by means of mathematics. His system of philosophy grew at length to be considered an indispensable part of intellectual culture, and many German writers adopted his method. In 1740, when Frederic II. came to the throne, he was recalled to Halle, where his return was celebrated with a complete ovation, and he was made rector of the university, a Privy Councillor, and baron of the Empire.

Wolf was a voluminous writer, both in Latin and German; he published some German school-books of philosophy, and a number of treatises on special subjects in physics and mathematics, and he did much to create the widespread taste for philosophical speculation which has of late years characterised Germany. He also gave to rationalistic theology its fundamental principle; and Kant, while criticising him sharply, confessed that he was a great dogmatic philosopher. Wolf's disciples have cultivated most zealously his views on natural theology.

**Wolfe,** Rev. Charles, Christian poet, born at Dublin, 1791, died at Cork, 1823. He was educated chiefly at Winchester, and in 1809 entered Dublin University, took his degree in 1814, and was ordained in 1817. His literary fame rests principally on *The Burial of Sir John Moore*, but he wrote other poems, which together with fifteen sermons were published after his death by the Rev. John Russell, under the title of *Remains of the late Charles Wolfe, A.B., Curate of Donoughmore, Diocese of Armagh.* Some of his poetry was of real merit, but is now well-nigh forgotten.

**Wolff,** Joseph, a missionary, was born near Bamberg in Germany in 1795, died in 1862. He was of Jewish origin, and his father was a Rabbi; but through the influence of some friends he was converted to Christianity, and was baptised into the Roman Catholic Church by a monk in 1812. Three years later he paid a visit to Rome, but there began to be dissatisfied with the teaching and ritual, and was therefore expelled from the city as a heretic by the Inquisition. He came to England and joined the Established Church, and, having studied

Oriental languages at Cambridge, was employed as a missionary to the Society for the Conversion of the Jews in the East. He travelled for nearly twenty years in all parts of the world, finishing with America, where he was ordained deacon. He returned to England and was ordained priest. Being tired of a wandering life, he took a curacy in Yorkshire; but in 1843 the rumour coming that two British officers were in the greatest danger in Bokhara, Wolff started off to find them. After many adventures and hair-breadth escapes, he ascertained that they had been murdered there, and then settled down as Vicar of Isle Brewers, in Somersetshire, where he died. Wolff was a most amusing man, original and quaint to eccentricity. Thus he would jump up in the middle of a dinner-party and volunteer a Bokhara song. And it was a favourite boast of his on his visits that he needed no carpet bag, having all his toilet requisites about him. But he was a man of deep piety and of remarkable kindness of heart, as well as of learning and shrewdness. He wrote accounts of his various missionary journeys—*Missionary Journal and Memoir*, *Narrative of a Mission to Bokhara in the Years 1843–5*, *Travels and Adventures of* "*J. W.*," etc., etc.

**Wolsey,** Thomas, Cardinal, ecclesiastic and statesman, was born at Ipswich in 1471, died at Leicester in 1530. He was educated at Ipswich School, whence he went to Magdalen College, Oxford. He took his B.A. at fifteen years of age, and was therefore called the "Boy Bachelor." He became Fellow of his College, and was appointed tutor of a school in connection with it. His first preferment was to the rectory of Lymington, in Somersetshire [1500]. He was soon after named as Deputy to Sir John Nafant, Treasurer of Calais, who introduced him to King Henry VII., in whose favour he soon gained a prominent place. He was made Royal Chaplain [1505], and Rector of Redgrave [1506], and was in 1507 chosen to go to Flanders as Ambassador to the Emperor Maximilian. Wolsey transacted the embassy so quickly and well that he was rewarded by the Deanery of Lincoln [1508]. In the following year the King died, and was succeeded by Henry VIII. Up to this time Wolsey, though a rising man, had no great public influence; but now preferments were heaped upon him. He was made King's Almoner in 1509, and rose so rapidly in the King's favour that he soon did anything he pleased. He became Rector of Torrington, Canon of Windsor, and Registrar of the Order of the Garter, Prebendary and Dean of York, Dean of Hereford, Precentor of St. Paul's, Bishop of Tournay, Bishop of Lincoln, and in 1514 Archbishop of York. In the following year he was made Cardinal, and succeeded Warham as Chancellor, and in 1516 Legatus-a-Latere, which gave him great wealth as well as power over the English clergy. He also farmed the revenues of the Bath, Worcester, and Hereford dioceses for the foreign bishops who held them, and held *in commendam* the abbey of St. Albans. He lived in the greatest splendour at York Palace [now Whitehall] and at Hampton Court, which he built for himself. His household consisted of more than 500 persons, among whom were nine or ten lords, fifteen knights, and forty squires. These promotions not being enough to satisfy his ambition, he aimed at the Popedom, which he hoped to get, as Charles V. was his client, and a great part of the Cardinals were his pensioners. On the election of Adrian VI., he attributed his disappointment to Charles, and this determined him to procure the divorce of Queen Catherine, if he was not the first to suggest it. This the King consented to, but instead of agreeing to marry the Duchess of Alençon, as Wolsey wished, he resolved on Anne Boleyn. This was sufficient to displease the Minister, but, further, the clergy were almost unanimously against the divorce; so were the English merchants, whose prosperity depended so much upon the Flemish markets, which were under the control of the Emperor. Wolsey therefore shrank from the storm, while Henry was determined, and this led to a breach between King and Minister. The Pope, Clement VII., in hesitation between King and Emperor, bade Henry act on his own responsibility, but the latter demanded that the Papal Bull allowing his marriage with Catherine should first be declared null. Then the Pope appointed Cardinals Wolsey and Campeggio to be a commission to try the case. They met at Blackfriars, but soon adjourned in perplexity. The Pope cited the parties to appear before him at Rome. Henry was furious, and banished Wolsey from Court, and in 1529 he was charged with having transgressed the Statute of Præmunire by holding a Legatine Court within the realm. Wolsey admitted the charge, and all his preferments were taken from him; but in 1530 the Archbishopric of York and the Bishopric of Winchester, which he had recently acquired, were restored to him. He did not, however, enjoy them long, for his rivals at court, jealous of hearing of his popularity in the north, revived the King's wrath against him, and he was arrested at his Yorkshire residence of Cawood on a charge of high treason, and brought towards London to take his trial, but died on the way, in the monastery of Leicester.

"Wolsey," writes J. R. Green, "had done more than any of those who went before him to raise the New Monarchy into an overwhelming despotism. All sense of loyalty to England, to its freedom, to its institutions, had utterly passed away. The one duty which had filled his mind was a duty to his prince,

a prince whose personal will and appetite was overriding the highest interests of the State, trampling under foot the wisest counsels, and crushing with the blind ingratitude of a Fate the servants who opposed him. But even Wolsey, while he recoiled from the monstrous fame which he had created, could hardly have dreamed of the work of destruction which the royal courage, and yet more royal appetite, of his master was to accomplish in the years to come." [*Hist. of Eng. People*, p. 324.] It should be mentioned that Wolsey was a munificent patron of learning, and the founder of Cardinal's College, Oxford, now Christ Church.

**Woman.**—The change effected by Christianity in the position of woman has been of a most marked character. Under the Roman law, women were under the perpetual tutelage of their male relatives, the object being to keep their property in the family. They had no voice in public affairs, nor, legally, in the government of their own household. A child desiring to marry need not obtain the mother's consent—only that of the father. On her marriage her property became that of her husband, and all her earnings were his. In the Oriental world her position was still more debased; she was a slave, not a co-partner with her husband. Mr. George Smith, in his *Assyrian Discoveries*, tells how a man could pay half a mina to his wife, and say to her, "Thou art not my wife," which freed him from her thenceforth; though, if a woman repudiated her husband, she could be drowned.

It was with the Oriental condition that the Old Testament found its points of contact. It was emphatically proclaimed in the first book of the Scriptures that monogamy was the original intention of the Creator, and though polygamy was practised, it was discouraged; while, as our Lord said, divorce was only permitted "for the hardness of men's hearts." It was one of the darkest features of the growth of Hebrew civilisation that royal polygamy became frequent in the days of David and Solomon, and was the chief cause of the troubles of each of those reigns. As the Old Testament moves onwards, the sacredness of marriage is more and more dwelt upon.

The times of the New Testament brought religion into contact with European civilisation. Roman law had undergone a change. There had arisen another form beside the ancient one, called "Free Marriage," recognised by law, and of which the children were held to be legitimate, but not always held to be a respectable connection. It was a form established in the interest of the woman, for she was allowed to keep her own property, worship her own gods, and keep up intercourse with her paternal family. Such a wife was called *uxor* and *matrona*, a name less honourable than the *materfamilias* of the old law. The "Free Marriage" had almost superseded the older form in the first Christian century, and under it there was the utmost freedom of divorce, and morality had sunk to a terrible depth. Juvenal tells of a woman who had had eight husbands in five years. When Christianity became the national religion, Constantine, although himself further from the Christian standard of morals than some of the Pagan Emperors, proceeded at once to legislation with a view of diminishing the moral evils of the time. By laws passed in 330–331, a wife could be divorced from her husband only under three conditions—viz., when he was a murderer, or a magician, or a violator of tombs. A wife repudiating her husband was banished with loss of her property. A husband could be divorced on proof of his wife's unfaithfulness, but was prohibited from having a concubine. The mischief, however, had eaten too deeply into the public life for the then-existing type of Christianity to be able to end it; and to this fact is to be attributed the piecemeal and ineffective legislation of succeeding emperors. "It need not be said," writes Mr. Brace [*Gesta Christi*, p. 29], "that the Christian system of morals demanded the utmost purity of life, as well from the man as from the woman. In regard to masculine purity, it is still in advance of the current opinion of the civilised world. So strongly is this elevation of morals characteristic of Christ's life, that we do not look for or expect direct teachings against vice. No direct denunciation is transmitted from Him against one of the most terrible organised evils of ancient or modern times—prostitution—or against the unnatural vices which were eating out the heart of Roman and Greek society. The impression, however, which an impartial reader would get from the narrative is of a person so pure and elevated that such vices could not even be thought of when under His influence. His power goes to the back of organised vices, and touches the sources of character. His relations to abandoned women; the story of the adulteress which, whether true or imagined, shows the popular conception of His character; and the few words reported from Him on these and related topics, together with the character of His early followers, all point to the unique elevation and nature of His influence on the great weakness and sin of mankind. He required absolute purity from man as from woman. He was not, however, alone in this. The stoical moralists had done the like; yet but few of their followers had ever practised this high self-restraint, and no great example stimulated them to it. Even the stoical jurists alluded to the principle, but there is little question that, before Christianity entered the world, comparatively few persons felt this obligation of morals. Had the Founder of Christianity simply taught purity as some of the early Fathers taught it — as meaning absolute

asceticism and celibacy—the world would have been comparatively little benefited. The nature of man would have reacted against it. We should have had even more celibate sects, greater reactions, a more unnatural condition of society, and a falling again into vices and habits as bad as those of the Imperial era. Such a system of morality could not have met some of the first conditions of a divinely sanctioned system; it would have been only temporary and incomplete. But it is evident that Christ set the highest value on marriage. The only human institution in regard to which He departed from His ordinary habit was that of marriage. He lays down here a direct and positive rule. The words are so clear and definite, that a mistake of the historian or transcriber seems hardly possible. He evidently felt the bond as one which more than any other binds human society together. He foresaw the boundless evils which would arise to the world from a looseness of its ties; the breaking up of homes; the neglect and ruin of children; the low position which freedom of divorce would give to woman; the temptation to man to choose and to throw aside; the destruction and degradation of family life which must ensue where marriage is taken up and broken at every whim. He either foresaw these evils, now so familiar to moralists, or He felt the sacredness of the union so deeply, as to command that only one cause should break it—unfaithfulness to the tie, or its moral equivalent." [MARRIAGE; DIVORCE.]

It is an interesting question to consider, what are the proper religious functions of women in the ministry of the Church. What they have done in one direction of that ministry we have considered under SISTERHOODS; but what are we to make of their work as public teachers? St. Paul in 1 Cor. xiv. forbids women to speak in the congregation. Some divines hold that the prohibition was intended to apply only to certain conditions, others that it was intended for all time. Those who hold the former view dwell on the fact that the Apostle gives directions [1 Cor. xi. 5–6] as to the dress of the women who "prophesied," and that St. Peter quotes Joel ii. 28, 29, declaring it to be a part of the Pentecostal gift that the daughters of men should prophesy as well as the sons, and that God would pour out His Spirit on the handmaids. Professor Godet, in his valuable commentary on 1 Cor. xiv. 33–36, reconciles this direction with the passage in chapter xi. by supposing that the latter refers to exceptional cases of a special revelation. In support of his contention, he adduces 1 Tim. ii. 11–14; the appeal to Gen. iii. 16, indicating in his opinion that the divine sentence was never to lose its binding force. By way of example, he cites the Montanist prophetesses and the women of the French Protestant Church after the Revocation of the Edict of Nantes, as sources of weakness. Speaking of more modern instances, such as those of Mrs. Fry and Miss Marsh, he says that the Gospel does not lose its life-giving power, even when preached in a manner not altogether in accordance with Apostolical prescription; but thinks these devoted women might have laboured still more usefully in some other manner. It seems very difficult to take such a view of work so obviously honoured of God; and those who hold a different opinion reason that St. Paul simply dealt with the conditions of his day. In that day it *was* "a shame" for a woman to speak in public assemblies, and accordingly, they say, he forbade a public scandal; in these days, when it is no longer shameful, it is argued that his judgment would be very different. See on this side an article by Dean Plumptre in *The Nineteenth Century* for January, 1884.

**Woolston,** THOMAS, Deistical writer, born at Northampton, 1669; died 1731. He was educated at Sidney Sussex College, Cambridge, of which he became a Fellow, was ordained, and took his B.D. He studied greatly the works of Origen, which imbued him with the love of allegorical interpretation of the Scriptures, which was shown in his first published work, *The Old Apology of the Truth for the Christian Religion Against the Jews and Gentiles Revived* [1705]. He treats Moses and the miracles recorded in the Pentateuch as allegorical, and the miracles of Christ in the same way. In 1720 he published three Latin tracts, one to prove that a letter attributed by the Fathers to Pontius Pilate was a forgery, and the others addressed to Whitby, Waterland, and Whiston, on the subject of interpretation. These he followed with another, *Whether the Quakers do not the nearest of any other sect of Religion resemble the Primitive Christians in Principles and Practice.* These publications exposed him to much suspicion from the clergy, and when, in 1721, he published *The Moderator between the Infidel and the Apostate*, mocking at the Gospel miracles, he narrowly escaped a public prosecution for blasphemy, and was deprived of his college fellowship. Later on he developed his views in *Six Discourses on the Miracles of Christ*, which, from their tone of ridicule and banter, gave great offence. He characterised the Gospel narrative as a tissue of absurdities, and fiercely denounced the order of clergy. For this he was prosecuted in 1729 by the Attorney-General, tried and found guilty at the Guildhall, and sentenced to a year's imprisonment in the King's Bench, at the end of which time he was to pay a fine of £100. Being unable to pay this sum he remained in prison, where he died in a short time. He is buried in St. George's Churchyard, Southwark.

**Worcester,** BISHOPRIC OF.—Worcester, on a Roman road, and near a great river, became naturally a bishop's seat when the great province of Mercia was divided into five bishoprics. It was the ancient *Wigorna-*

*ceaster*, a stronghold of the Hwiccas. Its first bishop, Bosel, was consecrated in 680. St. Dunstan was Bishop from 957 to 961. Oswald, who succeeded him, was a great friend of the monks in opposition to the secular clergy; he built a church to St. Mary to the north-east of the present cathedral, containing twenty-seven altars for his monks. No traces remain either of the church or monastery; they were ruined by Hardicanute's soldiers, and Bishop Wulfstan began the existing cathedral in 1084; in 1089 the eastern part was ready for consecration. He built also the crypt, which is one of the glories of Worcester, and in 1092 held a synod in it. Within a quarter of a century the roof was destroyed by fire, and in 1202 it was again greatly injured by fire. Many miracles were said to be wrought at the tomb of Wulfstan; it was visited by King John in 1207, and that King, by his own special request, was buried beside St. Wulfstan in 1216. In 1218 the cathedral was reconsecrated with much pomp by Bishop Sylvester, in honour of St. Mary, St. Peter, St. Oswald, and St. Wulfstan, in the presence of the young King Henry III. The choir, retro-choir, and Lady Chapel were commenced in 1224 by Bishop Blois, and are in the Early English style. Bishop Giffard, in 1269, added the gilt rings round the columns, probably to hide the iron clamps which welded the stonework together. In the fourteenth century Bishop Cobham [1317–1327] revaulted the north isle of the nave, and in 1377 Bishop Wakefield vaulted the nave itself; he also, in 1380, built the present north porch. The central tower had fallen in 1175, and was rebuilt about 1281. In 1502 Prince Arthur, the eldest son of Henry VII., was buried here, and an exquisite little chapel marks the spot. The cathedral suffered much in the Rebellion from Essex's and Cromwell's troopers. During the Commonwealth no services were allowed; they were resumed April 13th, 1661.

Traces of Norman work are to be found now in the walls of the transepts, in the western part of the choir, the eastern arch of the north transept, and elsewhere. The piers of the tower encase a Norman "core." Outside there are two Norman doorways surmounted by Norman windows, and a central doorway, which was decapitated by a great west window in 1380. The chapter-house is Transitional Norman; its upper walls were rebuilt in the fifteenth century. The cloisters are in the Decorated style; near their entrance is a small door, famous archæologically as the "Miserrimus" door: at the foot of the steps leading to it is a stone with the single word *Miserrimus*, "most wretched one," engraved on it as an epitaph. Many have been the imaginations of hopeless lover or half-despairing penitent lying below—one of which is enshrined in a well-known sonnet of Wordsworth; but local history has dispelled these more romantic associations, and revealed in him the Rev. T. Morris, vicar of Upton-on-Severn, an old loyal Jacobite, who died in 1748, aged eighty-eight, sorrowing to the last for the fallen dynasty.

One of Worcester's most celebrated bishops was Hugh Latimer [q.v.].

A complete restoration was commenced in 1857 by Mr. A. G. Perkins, the cathedral architect, and continued on his death by Sir Gilbert Scott, who superintended the whole of the interior work. It was reopened after restoration in April, 1874.

The chapter includes a dean, two archdeacons, four canons, four minor canons, and twenty-four honorary canons. The income of the See is £5,000 a year. The diocese comprises the whole counties of Warwick and Worcester, part of Stafford, and portions of adjacent counties, and includes 482 benefices.

| | Accession. |
|---|---|
| Bosel | 680 |
| Oftfor | 693 |
| Egwin | 693 |
| Wilfrid | 717 |
| Milred | 743 |
| Weremund | 775 |
| Tilhere | 777 |
| Heathored | 781 |
| Deneberht | 798 |
| Eadberht | 822 |
| Aelhun | 848 |
| Werefrith | 873 |
| Ethelhun | 915 |
| Wilferth | 922 |
| Kinewold | 929 |
| Dunstan | 957 |
| Oswald | 961 |
| Aldulf | 992 |
| Wulfstan | 1003 |
| Leofsin | 1016 |
| Brihteag | 1033 |
| Living | 1038 |
| Ealdred | 1044 |
| Wulfstan II. | 1062 |
| Samson | 1096 |
| Theulf | 1112 |
| Simon | 1125 |
| John of Pageham | 1151 |
| Alfred | 1158 |
| Roger | 1164 |
| Baldwin | 1180 |
| William Northall | 1186 |
| Robert Fitz Ralph | 1191 |
| Henry de Soilli | 1193 |
| John of Coutances | 1196 |
| Mauger | 1200 |
| Walter Gray | 1214 |
| Silvester of Evesham | 1216 |
| William of Blois | 1218 |
| Walter Cantilupe | 1237 |
| Nicolas of Ely | 1266 |
| Godfrey Giffard | 1268 |
| William Gainsborough | 1302 |
| Walter Reynolds | 1308 |
| Walter Maidstone | 1313 |
| Thomas Cobham | 1317 |
| Adam Orlton | 1327 |
| Simon Montacute | 1334 |
| Thomas Hemenhale | 1337 |
| Wulstan Bransford | 1339 |
| John Thoresby | 1350 |
| Reginald Brian | 1352 |
| John Barnet | 1362 |
| William Whittlesey | 1364 |
| William de Lynn | 1368 |
| Henry Wakefield | 1375 |
| Tideman de Winchcomb | 1395 |
| Richard Clifford | 1401 |
| Thomas Peverell | 1407 |
| Philip Morgan | 1419 |
| Thomas Polton | 1426 |
| Thomas Bouchier | 1435 |
| John Carpenter | 1444 |
| John Alcock | 1476 |
| Robert Morton | 1487 |
| John de Gigliis | 1497 |
| Silvester de Gigliis | 1498 |
| Julius de Medicis | 1521 |
| Jerome Ghinucci | 1522 |
| Hugh Latimer | 1535 |
| John Bell | 1539 |
| Nicolas Heath | 1543 |
| John Hooper | 1552 |
| Richard Pates | 1554 |
| Edwin Sandys | 1559 |
| Nicolas Bullingham | 1571 |
| John Whitgift | 1577 |
| Edmund Freke | 1584 |
| Richard Fletcher | 1593 |
| Thomas Bilson | 1596 |
| Gervas Babington | 1597 |
| Henry Parry | 1610 |
| John Thornborough | 1616 |
| John Prideaux | 1641 |
| George Morley | 1660 |
| John Gauden | 1662 |
| John Earle | 1662 |
| Robert Skinner | 1663 |
| Walter Blandford | 1671 |
| James Fleetwood | 1675 |
| William Thomas | 1683 |
| Edward Stillingfleet | 1689 |
| William Lloyd | 1699 |
| John Hough | 1717 |
| Isaac Maddox | 1743 |
| James Johnson | 1759 |
| Brownlow North | 1774 |
| Richard Hurd | 1781 |
| Ffolliott H. W. Cornewall | 1808 |
| Robert James Carr | 1831 |
| Henry Pepys | 1841 |
| Henry Philpott | 1861 |

**Wordsworth,** CHRISTOPHER, D. D., youngest brother of the poet, was born in 1774, at Cockermouth; died 1846. He was educated at Hawkshead and at Trinity College, Cambridge, of which he became Fellow in 1798. He was made Chaplain to Dr. Manners Sutton, Archbishop of Canterbury, and became successively Rector of Ashby and Oby-with-Thirne [1804]; Dean of Bocking, in Essex [1808]; Rector of St. Mary's, Lambeth, and of Sundridge, in Kent [1816]; Master of Trinity College, Cambridge [1820], in which year he also exchanged his livings of Lambeth and Sundridge for the Rectory of Buxted-with-Uckfield, in Sussex. He was the author of a work in six volumes, *Ecclesiastical Biography; or, the Lives of Eminent Men connected with the History of Religion in England.*

**Wordsworth,** CHRISTOPHER, Bishop of Lincoln, the son of the preceding, was born in 1807, died in 1885. He was educated at Winchester, and went thence to Trinity College, Cambridge, where he won the Chancellor's English medals in 1827 and 1828, the Porson prize, the Brown's medals, the Craven scholarship, and was Senior Classic Medallist in 1829. Soon after taking his degree he gained a Fellowship, took orders, and in 1836 became Public Orator at Cambridge. He succeeded Longley as Head Master of Harrow in 1836, which post he held eight years, being nominated by Sir R. Peel to a canonry at Westminster in 1844. He acquired great fame as a preacher, and in 1847 and 1848 delivered the Hulsean Lectures at Cambridge. In 1865 he became Archdeacon of Westminster, and in 1869 was nominated Bishop of Lincoln in succession to Bishop Jackson, translated to the See of London. He resigned only a few weeks before his death, living just long enough to carry his project of the Southwell bishopric. [q.v.]

Bishop Wordsworth was an eminent classical scholar. He visited Greece several times, and embodied his observations in two very charming works, *Athens and Attica*, and *Greece, Pictorial, Descriptive, and Historical.* Even in the last years of his life he showed that in the midst of his untiring labours he had not forgotten his old tastes, for he published a very excellent edition of Theocritus. But it is as a theologian that he will be remembered. His *Commentary on the Bible* is one of the most remarkable works of this century, whatever opinion may be formed of the soundness of the Bishop's views, which may be summed up at once in the expression "High Anglican." It amazes the reader to open one of the volumes at hazard and see how the notes bristle with references to the Fathers and to the great English Divines, and there seems no limit to the Bishop's acquaintance with them. He was the most uncompromising of men against Rationalism and Freethought, the strenuous asserter of verbal inspiration. And he was equally fierce against Romanism, maintaining that the Babylon of the Apocalypse is the Roman Catholic Church. He was one of the writers against *Essays and Reviews*, in the volume edited by Bishop Wilberforce, being pitted against Professor Jowett on the subject of inspiration. When Dr. Stanley was appointed to the Deanery of Westminster, Dr. Wordsworth, as one of the canons, protested on the ground of Stanley's opinions. However, the friendship which grew up between them was warm and sincere. Another work of the Bishop's which must not be forgotten is his *Theophilus Anglicanus*, a manual, in catechetical form, of Church doctrine and government from the Bishop's Anglican standpoint. It has been widely circulated, and is the most complete work of its kind. But no account of Bishop Wordsworth could be just which left out of sight his untiring energy as a bishop, his geniality and hospitality, his self-sacrifice and munificence. It was said of him as Canon of Westminster, that poor curates were as frequent and as heartily welcomed at his table as rich men, and to him and Lord Hatherley it was mainly owing, that a great number of churches were built and endowed in Westminster. Judged by his writings, Bishop Wordsworth might be thought one of the narrowest of theologians, but his life proved him to be one of the most generous and large-hearted men that have ever graced the English Episcopate. Several volumes of his *Sermons in Westminster Abbey* were published, chiefly on current topics, and he was the author of some of our best known hymns.

**Wordsworth,** WILLIAM, poet, was born at Cockermouth, in Cumberland, 1770; died 1850. His early education was at a public school at Hawkeshead in Lancashire, where he remained till 1787, when he entered St. John's College, Cambridge, and continued a student there till 1791. In the preceding autumn he had made a pedestrian tour in France, and on leaving college he returned to that country, being strongly imbued with Republican principles. He however returned to England in 1792, shortly before the execution of Louis XVI. He spent his time in a desultory manner, having taken an aversion to entering the ministry, to which profession he had been destined. He took to writing poetry, and in 1793 published two poems, *An Evening Walk, addressed to a Young Lady*, and *Descriptive Sketches, taken during a pedestrian tour among the Alps.* These, however, did not meet with much notice, and as Wordsworth had no private means, he contemplated writing political articles for the newspapers, but just then a legacy of £900 came to him, and on this sum he and his sister lived for seven years, when a further sum of money came in which enabled him to devote himself to poetical composition. In 1797 Wordsworth made the acquaintance of Coleridge, which

resulted in the intimate friendship of the two poets. In 1798 they jointly published *Lyrical Ballads,* which was coldly received; they travelled together in Germany, and then Wordsworth took up his residence at Grasmere, whence in 1808 he removed to Allan Bank, both in the Lake Country. Up to 1814 he gave to the public only his minor poems, and for these had to bear severe criticism and ridicule. His style was to the world eccentric, and his language bald even to puerility. But while he only published these short and desultory effusions, his mind was developing his great philosophical poem *The Excursion;* this he published in 1814, and though not a commercial success, nor at once securing the admiration it merited, yet it found readers able to recognise its worth, and eventually was confessed to be one of the greatest poems in our language. In 1815 came the historical poem *The White Doe of Rylstone;* in 1822 a volume called *Memorials of a Tour on the Continent*, and some years later a noble series of *Ecclesiastical Sonnets;* in 1835 *Yarrow Revisited, and other Poems.* In 1803 he had published his Platonic *Ode on Immortality*, neglected then, but afterwards given a high place among his compositions. A few years after his death, one of his grandest works, *The Prelude*, was published, a long autobiographical poem in blank verse. In 1839 he received the honorary degree of D.C.L. from the University of Oxford; in 1842 a pension of £300 per annum was granted to him by Government; and on the death of Southey, in 1843, he became Poet Laureate.

Wordsworth's poetry has exercised a vast influence on the literature and religious thought of England. His firm determination to revolutionise our poetry by casting away the artificialism into which it had sunk, to be the poet and describer of nature and not the repeater of what people said about nature, exposed him, as we have said, to satire and ridicule. "This will never do," was the beginning of Jeffrey's celebrated attack in the *Edinburgh Review.* But Wordsworth had no doubt of the truth of his views, or of the high responsibilities of the poet, and he kept on his course unmoved until he had brought about the revolution in public opinion which he had sought after, and is confessed by nearly all critics to be the greatest poet of the nineteenth century, indeed the greatest since Milton.

His poetry is open to objection in the eyes of two classes of religious thinkers. The late Archbishop of Dublin, a very enthusiastic admirer of Wordsworth, objects to him that he did not take sufficient count of the sorrows and sins of the world. Living in retirement among the still lakes and mountains, apart from the struggles and agonies of men, he seems to have so given himself to the love and admiration of natural beauty, as to suppose that perfectibility was within man's reach by the culture of nature, and not to have realised the terrible mischief which sin has wrought in the world. His own life was wonderfully pure and blameless, but he was not brought into contact with the rough hardships and temptations which are the lot of thousands. "Whatever," says Mr. Stopford Brooke, "may have been his stated creed, he laid aside as poet the severer doctrine of original sin." The other objection which has been made to Wordsworth is his ecclesiasticism. He was always enthusiastically attached to the Church of England, and while much of his verse transcends all distinctions of party, and even stands in the outer circle of natural religion, outside Christianity itself, the greater part of it contemplates Christianity in its concrete form as a system of Faith, Discipline, and Doctrine, such as it presented itself to him in the Ordinances of the Church of England. The beautiful *White Doe of Rylstone* is throughout accented by the poet's admiration for the Church as it came forth from the hands of the Reformers in the days of Elizabeth. The muse of Keble was nursed upon Wordsworth, who in his turn was greatly influenced by the Church movement of 1833.

**Work of Christ.**—This is stated in the Angel's words to St. Joseph, when he said of the Holy Child who should be born, "Thou shalt call His Name Jesus: for He shall save His people from their sins." The Work of Christ is to save from sin.

Although this is the view most frequently put before us in Holy Scripture, it should not be forgotten that there is much and unquestionable support for a belief of the Franciscan divines of the Middle Ages that the first object of the Incarnation was the uniting of God and man in one in holiness; that God the Son would have become incarnate even if man had never sinned, since humanity would not have attained its perfection if Christ had not come into the world. And certainly the promises of glory and honour to man from union with Christ so far exceed his restoration from his fallen state, that we should always bear this view in mind.

In considering, however, the Work of Christ, His Office of Saviour necessarily comes first, and the statement of the manner in which He accomplished our salvation is known as the doctrine of the *Atonement.* [ATONEMENT.] Christ worked our salvation both by His Life and by His Death.

[1] By His Life. [*a*] His perfect *obedience.* Man—the first Adam—fell by disobedience to God; the second Adam came, as He repeatedly said, not to do His own Will, but the will of His Father, and as St. Paul says, "For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be

made righteous" [Rom. v. 19]. [*b*] His resistance to temptation; in the wilderness, through His life, on the Cross, "One that hath been in all points tempted like as we are, yet without sin" [Heb. iv. 15]. [*c*] His doing of all those things which, though distasteful to the natural man, are pleasing to God, and His not doing all those things which, though pleasing to man, are displeasing to God. By His Life as perfect Man, the Second Adam, because He was Perfect God also, wrought out some part of our salvation. The early Church emphasised this side of the Atonement by dwelling on the Incarnation and Life of Christ rather than on His Death. We see this in those of our collects which come from ancient sources.

[2] By His Death. Whilst, however, we bear in mind the necessary and essential connection between the Incarnation and Life of Christ and His atoning work, it is upon His Death that the mind of the Church has been especially fixed in later times, and it is to the effects of this that the term *Atonement* is more particularly applied. If the early Church a little exaggerated the idea that the Death was but the necessary conclusion of the Life of Christ, we, perhaps, a little exaggerate His Death and depress the doctrine of His Life. It may be well to touch briefly on a few points in the history of the doctrine of the Atonement.

Irenæus, Bishop of Lyons [170], believed that it was only by the Incarnation, by God becoming man, that man could obtain the predestined end of His original creation. That the perfecting of humanity in Christ was, at the same time, a realisation of the true idea of humanity. He viewed the Atonement as the victorious conflict of Christ with Satan, in which Christ maintained, in spite of all His temptations, full and entire obedience to the Father, unmasking Satan as rebel and deceiver and thereby proving Himself the strong one. Besides this, he represented redemption through Christ's blood as a price voluntarily paid to the devil, and by him voluntarily received as a ransom for us, his prisoners, so that he could not say he had been deceived. This is a rather degraded view, but it did, nevertheless, throw into strong light the idea of God's *justice*.

Athanasius, Bishop of Alexandria [330], treats of the Atonement in a way something like the modern theory; he regards it from its Godward side. Since God is just, His justice must be satisfied in working man's salvation; the Law must not be annulled, nor the world left in perdition; therefore righteousness and compassion moved God to give His Son for the redemption of His creatures.

The next distinct theory of the Atonement is that of Anselm, Archbishop of Canterbury [1093], who wrote the *Cur Deus Homo*, a theory of the Incarnation and the Atonement. He takes the Godward side, and endeavours to show that the Atonement does reconcile God to man, that it not only acts on man's heart, but that the Life and Death of Christ act on God. He views sin as an infinite debt, and the Death of Christ as having infinite merit. Reconciliation to God is needed, not because He is angry, but because He is just. A ransom has to be paid to God.

Abelard [1079–1142] brings to light the human side of the Atonement. He says that its main feature is the way in which God could touch the human heart; that God's love is shown in giving His Son; that mankind only needed to be reconciled because they could not believe in God's love, and that the Sacrifice of Christ is the mightiest instance of self-sacrifice. Abelard would thus reconcile man to God, who is pure unchangeable love, too high, too sublime to require a sacrifice or atonement. This is doubtless a true aspect of the Atonement, but it does not exhaust the truth.

Aquinas [1250], a man of noble mind, takes Anselm's view of the Atonement, but brings out more fully the idea of Christ's sufferings and death. He believes that Calvary was the object for which Christ came to earth, and emphasises—to use a sixteenth century phrase—His *passive* obedience (the obedience which He showed in His sufferings) as distinguished from His *active* obedience (the obedience He showed in His life). Aquinas points out that salvation depends on a mystical union between the Saviour and the saved.

Bonaventura, General of the Franciscans [1256], thought that although Anselm and Aquinas had shown the necessity of *an* Atonement, the necessity for *the* Atonement by the Death of Christ had not been shown, and that there might have been some other method by which God could have redeemed men.

No further speculations were made regarding the Atonement in the Middle Ages. After the Reformation we come to Grotius [*d.* 1645], a great jurist, statesman, and theologian, who considered that punishment corresponding with guilt was not absolutely necessary to righteous government, but that it might be fit and convenient to inflict it, and who carried this legal and political idea into a theory of the Atonement which thus approached closely to that of Bonaventura.

Such are the chief landmarks in the history of the doctrine of the Work of Christ in the Atonement. No important addition has been made to these theories, but it will, perhaps, put the matter in a clearer light to state the chief ways in which that doctrine is now held or stated.

The Catholic Church in its Anglican and Roman branches, and the more important Protestant communions outside that Church, hold, in the main, the views of Anselm and Aquinas, without rejecting what is true in Abelard's theory. The form in which the truth is expressed is, however, somewhat different within and without the Church.

This statement may be illustrated by a few extracts:—

[1] *Anglican Church.*—"One Christ, very God, and very Man . truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men" [Article II.] "Almighty God . . . Who didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." [Prayer of Consecration in the Office of Holy Communion.]

[2] *Roman Catholic Church.*—"We must believe that Jesus Christ, our Saviour . offered Himself a Sacrifice for the sins of the whole world, by dying upon a cross to purchase mercy, grace, and salvation for us; and that neither mercy, nor grace, nor salvation can, or ever could since Adam's fall, be obtained any otherwise than through the death and passion of the Son of God."

"By this *one* offering we were completely redeemed, inasmuch as our ransom was paid . Neither can there now be any need of His dying any more, or purchasing any other graces for us than those for which He has already paid the price of His blood." [Dr. Challoner's *Garden of the Soul.*]

[3] *Congregationalists.*—"Christ is described as a *propitiation*, showing the righteousness as well as the love of God, in the pretermission and pardon of sin, and revealing Him as at once the *Just* and the *Justifier*—maintaining law and yet justifying transgressors who believe in Jesus. He dies "for us," and "*by* His stripes we are healed." He pays the penalty we had incurred, and ransoms us from everlasting destruction. He takes our place; He expiates our offences; He bears the burden of our sins, and endures their penal consequences. From His cross we catch the inspiration of self-sacrifice." [Dr. Stoughton's *Doctrine of the Atonement.*]

Some follow Abelard in denying that a satisfaction or ransom for sin was necessary, or that we are to regard Christ's death in that light. Archdeacon Farrar says: "What Christ came to reveal was the love of God to man, seeking man's salvation. Of a need of *compensation* on God's part neither He nor His Apostles breathed a word . Is it not enough to say that Christ's death is the means of our life; that it is a reconciling sacrifice; that it is but one act of that sacrifice which marked the submission of His whole will to that of His Father; that it has redeemed us from the power of sin and Satan; that it was the appointed means of our regeneration, of our new life, of our ransom from the bondage of Satan, of our satisfaction for the debt of sin, of our being reconciled to God, of our hope of glory? If we believe all this we may rest in the words . of the English Prayer Book [Art. xxxi.]; and need enter no further into the transcendent and incognisable aspect of the Atonement."

The Rev. John Page Hopps, the Unitarian preacher, considers that "not the reconciliation of God to man, but of man to God," is needed. That "in a very profound sense it might be said that the Atonement is all that Christ is to any one—not only all that He was but all that He is." He takes the words of St. Paul, "in Christ," as going to the very heart of the subject; and says that the new moral and spiritual creation which comes of being "in Christ" is of God, as the result of the reconciling work of Christ.

There is a value in all reverent attempts to explain the Atonement, since they all help to throw light upon it; the mistake is to select one view as containing the whole truth.

It will be seen from what has been said thus far, that the different views about the work of Christ in the Atonement fall into two classes:—[*a*] The view of those who consider that God does not need to be reconciled to man, but man to God; and that the phrases and words which would imply the necessity for any "propitiation," "ransom," "redemption," etc., etc., are altogether metaphorical, and only variously describe the effect of the Atonement in its relation to us, that they are a condescension to our limited power of understanding the mysteries of God, and that we had better keep to the Scriptural term "reconciliation," and not use the ambiguous word "Atonement," which has been discarded in the Revised Version. [*b*] The view of those who consider that although man needs to be reconciled to God, God must also be reconciled to man, and that the words implying ransom, sacrifice, etc., do describe, in human terms it is true, actual verities. These terms are chiefly four:—[1] a sin offering, an atoning sacrifice, implied in Heb. i. 3; John i. 29; xix. 36; Rev. v. 7; [2] a reconciliation, Rom. v. 11; 2 Cor. v. 19, 20; Gal. iii. 19, etc.; [3] a ransom from slavery, 1 Tim. ii. 6; [4] Satisfaction or the discharge of a debt, involved in Gal. v. 3; 2 Cor. v. 21; 1 Pet. iii. 18. We use the three last of these expressions in speaking of sin or indebtedness between man and man, and, because language possesses no better terms, the sacred writers use or imply them in describing our sin against God. Obviously they are all inadequate, since we do not understand the mystery of evil, or even of the least sin, much less the light in which they appear to God. But we cannot doubt that the terms are true as far as they go, and within the limits which the analogy of the faith places upon them.

The first phrase, that of sin offering, or atoning sacrifice, is altogether a religious one. Mankind has felt from the earliest ages the need of some sacrifice or offering either to God

or to some false deity, which would put away the sense of sin. The objections brought against taking these phrases in any way literally are chiefly two: first, that this would imply a difference of will in the Persons of the Godhead—the Father willing to punish, the Son willing to pardon; and, secondly, that the punishment of an innocent man for a guilty one is immoral. To the first it may be replied that the Atonement is always represented as the outcome of the love of God the Father: "God so loved the world that He gave His only begotten Son" for it, and that to speak of God the Son appeasing the wrath of God the Father is, to say the least, irreverent, as well as contrary to Scripture. There can be no difference of will in the Persons of the Godhead. [TRINITY.] To the second it may be replied that the case is not that of a *man* who voluntarily offers himself as a substitute for a condemned criminal, but of the Incarnate Son of God who voluntarily died, apparently by the natural course of events, by civil punishment, and whose death in heaven pleaded as the sacrifice that taketh away the sin of the world. There was no apparent substitution; the evil passions and the jealousy of men brought about His death in the eyes of the world; the true purpose of that death being a matter of revelation. It is simply a great and entirely unscriptural error to represent a wrathful God as smiting His innocent Son in punishment for the sins of mankind.

*The Relation of the Eucharist to the Work of Christ.*—The Eucharist is a continual witness to the belief of the Church in the atoning work of Christ on its sacrificial side; and in it earnest Christians have, since the time of Gregory the Great, believed that not only is the Sacrifice of Christ commemorated, but that the merits of His death and passion are pleaded in a special way for the worshippers present and for those for whom they pray. There is no repetition of the death of Christ who was "once offered," nor any mediation again, since His sacrifice was "full, perfect, and sufficient," but a continual and effectual pleading of His atonement before God, "for as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" [1 Cor. xi. 26]. This pleading of the One Sacrifice of Christ, upon earth, is the counterpart of His present work in heaven, where, as "a Priest for ever" [Heb. vii. 21, 24], "He ever liveth to make intercession" [Heb. vii. 25] by continually setting forth before God the Father the one great sacrifice of His death.

The close connection between the atoning work of Christ and the Incarnation must always be remembered. [INCARNATION.] As far as we can read the Gospel scheme, unless God the Son had become incarnate He could not have been our Saviour.

**Works,** GOOD. [GOOD WORKS.]

**Worship.**—The Hebrew words so translated are from the following roots:—[1] *segad*, "to prostrate oneself," a Chaldaic word found in Is. xliv., and in Daniel, and applied to obeisance done to an idol; [2] *abad*, "to labour for as a servant"; [3] *shachah*, "to bow down before." This last is by far the most commonly used word, from Gen. xxii. 5 to Zech. xiv. 16.

In the Greek we have [1] *latreuo* and the noun *latreia*. This is from *latris*, "a hired servant," and came to mean both in heathen and Christian phraseology "to serve with sacrifices and prayers," used in Acts xxiv. 14, Phil. iii. 3, Heb. x. 2; [2] *threskeia*, derivation uncertain, but probably signifies "religious *fear*" [Liddell and Scott.] Used very seldom [Col. ii. 18, Acts xxvi. 5, James i. 26, 27]. [3] *Proskunein*, lit. "to kiss the hand as a token of obeisance or homage," and so "to prostrate oneself." This is the most usual word in the New Testament. [4] *Sebomai*, "to feel awe," applied in classical authors to honour due to parents and to the gods. Used in Matt. xv. 9; Acts xvi. 14; xviii. 7; xix. 27, etc.

Worship comprises two elements, the inward feeling of the heart, and the outward expression of it in outward sign. The emotions of the heart towards God are manifold. Thus there is *gratitude* for goodness received, which is expressed in Praise; there is *admiration* and *love* for the beauty of the Divine character revealed to us, which is expressed in such words as "We give thanks to Thee for Thy Great Glory," and this we call Adoration. There is also supplication—the approach to God with requests to supply our needs, and this is Prayer.

The outward worship, therefore, is intended to express the emotions, and also to kindle them. This is admirably expressed by Canon Hoare in the following words:—

"Worship kindles emotion. I can understand a man going in to the throne of grace with a heart unmoved by deep emotion, but I cannot understand how it is possible that he should come out from it with his heart still cold, after the experience of such wonderful mercy. If love prompts worship, it must surely follow that worship will kindle love. David teaches us the twofold effect in a comparison of Psalm xviii. and Psalm cxvi. In both he declares his love for Jehovah, and in both he connects it with his worship. But there is this difference. In Ps. xviii. the love leads to the worship, and in Ps. cxvi. the worship calls forth the love. In Ps. xviii. he first says, 'I will love Thee, O Lord,' v. 1, and then adds as a consequence of that love, v. 3, 'I will call upon the Lord who is worthy to be praised,' whereas in Ps. cxvi. 1, he says, 'I love the Lord because He hath heard the voice of my supplication.' He loved as he went in, but he loved still more as he came out. Now if we are permitted to

draw near to the throne of God, we who are not worthy so much as to gather up the crumbs under His table; we who only deserve to be outcasts from His presence for ever; if we are permitted to have the sacred privilege of speaking to Him, of drawing near to Him through the atoning blood; of calling Him Father, of being treated by Him as sons, of being admitted into the blessings of sacred intercourse, of feeding at His table, and of being ever loved by Him with an everlasting love, are we to come back just as if nothing had happened? Are we to be as cold as before? Is there to be no joy in the heart, no glow on the countenance, and no evidence either to ourselves or others that we have had the sacred privilege of being with Jesus? Surely such worship must kindle emotion."

The notices which we have of Christian worship in the New Testament are fragmentary. Brethren used to assemble together, especially on the first day of the week. The fullest passage bearing on the subject is in 1 Cor. xiv., a careful exegesis of which throws much light on Apostolic practice. After the days of the New Testament, the first notice we have of Christian worship is in the letters of the heathen PLINY [q.v.], and we get additional particulars from JUSTIN MARTYR [q.v.], who tells how in his time, "on the day called the Day of the Sun," the Christians meet to read the Gospels and the Prophets, how a sermon is preached exhorting to holy living, how prayer is said, to which the people respond with loud "Amens," and how the Sacrament is distributed to those present and sent to the sick, and a collection is made for the poor. There is no doubt that the Holy Communion was regarded as the highest and most essential act of Christian worship, and we have given in its place an account of the earliest forms which have come down to us of that service. The liturgical use of the Old Testament Psalms is also a clear fact, and there is little doubt that distinctive Christian hymns also were in use from the beginning. The addition of these from age to age to the treasures of Church worship, forms a very striking and beautiful chapter of religious history. [HYMNS; MUSIC.]

Tastes will no doubt vary as to the admissibility of complicated music in public worship. On the one hand there are those who hold that no music should be used in the church but such as all the congregation can join in; while others maintain that, while some music should undoubtedly be of this character, so that all may be enabled to join, it is not inconsistent with the true spirit of worship that the congregation should listen to an anthem. If the thoughts are elevated and calmed by listening to such a strain as Handel's "Comfort ye," this may fairly be called "edification" such as St. Paul bade us seek. We have heard it said especially of the Nicene Creed, that to sing it is like singing a proposition of Euclid, to which it was responded that this Creed is verily a magnificent hymn, and that men can listen to it devoutly in the same spirit that they can look at a picture of the Crucifixion, or listen to the narrative of the event solemnly read. Christian people, however much their tastes and prejudices may vary, will find themselves drawn closely together in spirit so long as they pay earnest heed to the great Apostle's exhortations, "Let all things be done to edifying," and "Let all things be done decently and in order."

**Worshipping of Angels.** — It has often been asserted that the Jews used to implore the intercession of angels, the text quoted in support of this statement being Gen. xlviii. 16; and in some Jewish commentaries the writers say that invocation of angels was allowed. But modern Jewish writers declare that the angel referred to in this passage was no other than Christ, and they absolutely deny that worship of any kind is given to angels. We find St. Paul warning some of his converts against it, notably the Colossians, which shows that the practice was already beginning to show itself; and all through the days of the early Church the different writers, such as Augustine and Irenæus, are constantly uttering protests; and the Council of Laodicea put forth this Canon: "Christians ought not to forsake the Church of God and go aside and hold conventicles, to invocate or call upon the names of angels; which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed; because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry." The Roman Catholics, nevertheless, are taught to ask the angels to intercede for them, and Zech. i. 12 is quoted in defence. But Protestants hold that this by no means justifies them in addressing prayers to the angels; and that the prayers offered by the four-and-twenty elders [Rev. v. 8], another passage constantly quoted, are their own and not those of the Church.

**Wotton,** SIR HENRY, scholar and poet, [*b.* at Boughton-Malherbe, Kent, 1568; *d.* at Eton, 1639], was educated at Winchester, and New College, Oxford, afterwards removed to Queen's College in 1586, and took his M.A.; here he gave some Latin lectures, and won great applause from the professors for the knowledge which they displayed. He became the friend and pupil of Albericus Gentilis, then Professor of Civil Law at Oxford, who taught him mathematics, and gave him a thorough instruction in the Italian language. He travelled in France, Germany, and Italy for nine years, studying various arts and sciences, and making the acquaintance of many of the most learned men of the age. After his return to England he became

secretary to the Earl of Essex, with whom he travelled in Spain and Ireland; he is said to have been a party to the plots in which Essex was engaged, but there is not sufficient ground for the accusation. After the death of Essex Wotton went to Italy, and there wrote *The State of Christendom*, giving an account of the intrigues carried on in the Courts of Europe. James I. sent him three times to the Continent as ambassador, but at Augsburg he wrote his famous definition of an ambassador, *Legatus est vir bonus peregre missus ad mentiendum reipublicæ causa* ["An ambassador is a good man sent abroad to lie for the good of his country"], which gave offence to the King and caused his recall. In 1623 he was made Provost of Eton, and, believing himself called upon to take orders, he was ordained deacon in 1627. Izaak Walton collected his works under the title of *Reliquiæ Wottonianæ*. He is now chiefly remembered by his religious *Meditations*, *Letters*, and *Poems*.

**Wulfran,** St., a monk of the Gallican Church, born at Maurilly in 650, spent his early youth in the court of King Clothaire III., but determined to devote his life to God, and so entered the monastery of Fontenelle, in Normandy, on which he bestowed his estate. In 682 he was made Bishop of Sens, and two years and a half afterwards journeyed with some monks of Fontenelle to Friesland, which he hoped to convert. He baptised the son of King Radbod, and several of the Frisians were converted, chiefly, legend says, on account of the miracles which the Christians worked. These so astonished Radbod that he also wished to be baptised; but on hearing that his ancestors must be in hell, having died heathens, he refused to go on, declaring that he would not be separated from them. St. Wulfran died at Fontenelle, April 20th, 720. His relics were removed to Abbeville, of which town he is the patron.

**Wulfstan,** St., Bishop of Worcester from 1062 to 1095. He is regarded as the patron saint of Worcester, being the founder of the present cathedral. He built it in place of one erected by St. Oswald, which, together with the monastery, had become too small for the needs of the monks. He died at an advanced age, and was buried in his cathedral. The fame of miracles said to be wrought at his tomb caused Hubert, Archbishop of Canterbury, and other ecclesiastics, to pay it a visit of inquiry, and, on their report, Wulfstan was canonised by Innocent III. in 1203.

**Wycliffe,** John.—Wycliffe's biographers have not discovered the exact date of his birth, but most probably he was born in 1324, near Rokeby, in Yorkshire; died at Lutterworth, 1384. We know very little of his early days—surprisingly little when compared to the full and detailed account his biographers are able to give of him when he had attained middle age. He left home when he was about sixteen for Oxford, not to return. The college at which he studied is uncertain, some saying Queen's, some Merton, and others Balliol. That he was elected Master of Balliol in 1361 no one seems to doubt, and he held some office in Oxford till the end of his life, in addition to various livings. At this time he began to be famous on account of various Latin treatises, but he comes especially into prominence in 1366. In that year the King's Council absolutely refused to pay the annual tribute to Rome which had been promised by John in 1213, and Wycliffe's influence was mainly the cause of this decision. He was always in disfavour with the Roman Court afterwards, but at the same time he gained a powerful patron in John of Gaunt, the third son of Edward III. The next matter to which he turned his mind was that of limiting the power of the clergy—more especially with regard to secular affairs. In consequence of their being the only class of educated men, the custom had sprung up of allowing all offices in the State to be filled with clergy. Wycliffe published a protest against this custom which said: "Neither prelates nor doctors, priests nor deacons shall hold secular offices; that is, those of Chancery, Treasury, Privy Seal, and other such secular offices in the Exchequer; neither be stewards of lands, nor stewards of the hall, nor clerks of the kitchen, nor clerks of accounts; neither be occupied in any secular office in lords' courts, more especially while secular men are sufficient to do such offices." In 1373 he went to Bruges with John of Gaunt, who was at the head of a commission appointed to inquire whether the Pope had the right of filling up vacant Sees and livings in England. Wycliffe came back to England very bitter against the Pope and the way in which he exercised his power, and determined to destroy that power in England in every way he could. His preaching became bolder, and he attacked unflinchingly the corruption of the Church. He denied the supreme power of the Pope in a tract called *Dominion founded in Grace;* did not deny that the Pope was God's representative on earth, but asserted the right of each individual conscience to think and act for itself. These doctrines drew upon him the anger of many of the Bishops; and in 1376 he was cited to appear before a special Council of them at St. Paul's. He was accompanied by his faithful patron John of Gaunt, and Lord Henry Percy. Before the inquiry began, a quarrel arose between Percy and the retainers of the Bishops, which soon ended in an unseemly brawl, the result of which was that the Court was obliged to rise, and Wycliffe was dismissed without having any questions put to him. In the following year a Bull arrived in England ordering Wycliffe

to be excommunicated; but, owing to the death of King Edward III., which occurred in this year, Parliament was prorogued before having given its consent. The Bull was, therefore, sent to Oxford with instructions to the authorities to see that the conditions were carried into effect. The University asked time for consideration, and ended by taking no notice of the Bull. The matter then fell into the hands of the Bishops, who showed themselves more anxious to put a stop to Wycliffe's teaching, and in April, 1378, he was summoned to appear at Lambeth. He had no influential supporters with him; but a throng of citizens, who had been led to adopt the new doctrines, would not allow the sentence of excommunication to be passed. They shouted out continually, "The Pope's briefs shall have no effect in England without the King's consent;" and they proved themselves so powerful that the Archbishop was obliged to dismiss Wycliffe with only a warning against preaching obnoxious doctrine. The schism in the Court of Rome, when Urban VI. reigned in Rome and Clement VII. at Avignon, shocked many faithful Catholics, and the result was a greater inclination to listen to the teaching of Wycliffe. He had now begun to attack the evils of monasticism. In order to make a firm opposition to the various orders of Preaching Friars, Wycliffe started a school at Oxford for graduates, whom he taught himself, and then sent them to all parts of the country. These "poor preachers," as they were called, had no power to sell pardons, or take confessions, but simply went from village to village preaching and visiting the sick. At the same time Wycliffe was writing several tracts on the Roman doctrine of Transubstantiation, which he had come to look upon as erroneous, and was also preparing for his translation of the Bible. The New Testament was ready first, and this part is entirely his own work. The Old, which followed soon after, was brought out under his eye; but the actual translation of some parts was done by a faithful follower of his—Nicholas Hereford. By this time he had a large number of followers, and a Romanist chronicler writes: "A man could not meet two people on the road but one of them was a disciple of Wycliffe." He was now ill and broken in health, so he retired to his quiet village of Lutterworth, where he died. The Council of Constance in 1415 declared his writings to be heretical, and commanded that "his body and bones, if they could be distinguished from those of the faithful, should be disinterred and cast away from consecrated ground." This decree was disregarded for thirteen years, but at the end of that time was carried into effect by express command of the Pope. The bones were burnt and thrown into the river Swift. "Thus," says Thomas Fuller, "this brook did convey his ashes into Avon, the Avon into the Severn, the Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over."

**Wykeham,** WILLIAM OF. [WILLIAM OF WYKEHAM.]

**Wynwaloe,** ST., Abbot, born in the fifth century in Brittany, of pious Welsh parents, who consecrated him to God from his birth. He was placed in the monastery of St. Budoc, in the island of Brehat; under him he made such progress that he was sent at the head of eleven other monks to lay the foundation of a new monastery. For this purpose they chose Landevenec, near Brest, and here they lived in great austerity. In 818 their Order was united with that of St. Benedict. St. Wynwaloe died in 529 at an advanced age, just after celebrating the mass. March 3rd is the day on which he is commemorated. He was buried in his own church, but when Brittany was ravaged by the Normans, his relics were removed from place to place, and are now at Ghent and Montreuil. We have given his name as known in England; in Brittany he is called Guignole or Venole; in Picardy, Vignevaley or Walovay, and in other parts of France, Guingalois.

**Wythburga,** ST., daughter of Annas, King of East Anglia, sister to SAINT ETHELBURGA [q.v.]. She led an austere life, first at Holkham, and afterwards at Dereham, in Norfolk, where she laid the foundation of a church and nunnery, but did not live till their completion. She died in 743, and in 974 her relics were translated to Ely, and buried near those of her sisters

## X

**Xavier,** FRANCIS.—One of the noblest names in the history of missionary enterprise. He was born April 7th, 1506, in Castle Xavier, Navarre. His father was a nobleman at the Court of the King of Navarre; his mother, the beautiful heiress of the Xavier family. Both parents were pious as well as wise. Francis was their youngest son, and as he grew up was behind none of his brothers in athletic accomplishments. But he soon announced his intention of becoming a scholar, and at the age of seventeen was sent to the college of St. Barbara at Paris. He showed the strength of his resolution, for he took the first place in each study to which he applied himself, whilst he still enjoyed the pleasures and excitements of bodily exercise. When he was twenty he became Professor of Philosophy at Beauvais, and soon won for himself a high name. After he had been there a year and a half his classes were

attended by a new pupil, mean-looking, lame, uncouth, slovenly. He was older than Xavier, and in spite of his mean appearance seemed to have that in him which called for respect. His name was Ignatius Loyola. Xavier did not like him, but the pupil seemed much attracted to his master, and gradually gained an influence over him which he used in the endeavour to wean him from his merry and pleasure-loving life. As often as Xavier spoke of any amusement Loyola responded with the question, "What shall it profit a man if he shall gain," etc. Xavier at first treated this as one of his pupil's eccentricities, but at length, after some five years' intercourse, yielded himself altogether to the new influence, especially as his pleasure-hunting life had involved him in difficulties out of which Loyola had helped him. The latter then proceeded to tell him his own previous history. [LOYOLA.] And thus the order of things became reversed, and Xavier became the pupil of Ignatius Loyola, and entered heartily into his scheme for the foundation of his new Order. The history of this Order belongs elsewhere. [JESUITS.] Xavier and his friend were ordained in 1534, and desired to go to evangelise Palestine, but it was not until seven years after that the Pope's doubts as to their usefulness were removed.

During these years, however, Xavier's labours seem to have been wonderful. He preached in one Italian town after another from church steps and market-crosses, by roadsides and in crowded fairs, and, when not so occupied, learned nursing in hospitals, or studied artisan labour, such as might be turned to account in distant lands.

At length on April 7th, 1541, he set sail for the East Indies, in friar's frock, crucifix on his heart, Bible and Breviary in his hands. All the time of the voyage he made the ship his parish, preached as often as he might, prayed *with* the crew, and both by day and night *for* them. The ship wintered at Mozambique, and Xavier, whilst ministering in the hospital there, caught a malignant fever, which nearly cost him his life. On May 6th, 1542, he arrived at Goa, the Portuguese capital of India. There was a nominally Christian colony there, even a bishop, but of real religion there seemed none. The Portuguese were frightfully profligate, and the natives who had been made converts had in disgust fallen back for the most part into heathenism. But Xavier knew Who was on his side, and addressed himself to what many men would have regarded as a hopeless task. He resolved to reform the colonists first, went in and out of hospitals, and begged almost from door to door for the sick. Then he got a bell, and rang it through the streets like a crier, until he had gathered an audience to whom to preach. "Parents," he would cry, "I have a message to you; send me your children, and I will teach them how to be obedient; send me your slaves and I will teach them how to serve you more faithfully. Come to me yourselves, for I have glad tidings of great joy to you. But now send me your children." The children came, and he addressed them; "Come, my children, that I may tell you of One who loves you dearly, who has prepared for you in His own beautiful country a home of joys past all understanding. I will tell you the way to it. I will tell you also stories of that same good Lord, who was once a little child like you, and all that He did and suffered for your sakes." So a year passed. Many of the evildoers hated his solemn speech about the judgment to come, but the children all loved him, and the simple holiness of his life and his burning eloquence began to tell effectually upon the parents. Morals sensibly improved at Goa under his ministry. But a call came to him to visit the pearl-fishers 600 miles away, a miserable race who had been baptised, but then left alone, no one willing to go near them. Among these he settled himself, lived as they did, on rice, preached to them by signs till he could learn their language, taught them to read and write, and persuaded them to build themselves chapels. Writing to Ignatius Loyola he poured forth his delight at the success he was receiving. Then he returned to Goa, and having organised a college for native teachers there, he returned to the pearl-fishers with a staff of helpers. He found his poor flock in dreadful misery. A neighbouring tribe had attacked them, and carried off all their substance. Hundreds had died of starvation, and the rest were homeless. He sent to the nearest station for provisions, which he distributed among the sufferers, whilst he resumed his simple life among them. Each morning he called them to worship, all day he taught the children, visited the sick, or went into neighbouring villages; at twilight he once more called them to worship, then he betook himself to study and prayer far into the night. He only took three and a half hours of sleep. After a while, leaving some of his companions there, he pushed on to the kingdom of Travancore, and in one month baptised 10,000 persons. The people, on his persuasion, destroyed their idols, and built thirty churches. The angry Brahmins waylaid him with arrows, and burned down houses that he frequented, but the people, who called him "the great father," organised themselves into a perpetual body-guard to protect him, and the work of evangelising still prospered. He next fixed on Malacca as a centre of labour, choosing it because it was (as it is still) the great mart between India, China and Japan. He thought that it was "the wickedest place in the world." Again he was seen with his bell morning and evening, calling with a loud voice on his hearers to "pray for those who were living in sin." But he was not to

remain here long. He made a convert of a young Japanese named Angerso, who entreated him to go and work in Japan. It was 3,000 miles off, but Xavier, having left five friends newly arrived from Europe to carry on his work, arrived in Japan in August, 1549, though friends had warned him that he would be surely put to death. He had learned Japanese on the voyage. He found the people, as St. Paul had found the Athenians, very sharp-witted and clever, but wholly given to idolatry. Christianity was entirely unknown. When he had made a few converts he placed them in charge of Angerso, whom he had baptised by the name of Paul, and went on through the country barefooted, with a staff, a mat, and a wallet, and the sacred vessels, as his only possessions. He had never suffered so much privation as here, and never was so happy. Conversion everywhere followed his preaching. Persecuted in one city be fled to another, and still God visibly blessed his labours. He built chapels and ordained elders, and at length left a flourishing mission, and returned to Malacca in 1552, full of an even greater project than he had yet undertaken. This was to attempt the conversion of China.

But at Malacca he found a plague raging, and with magnificent skill as well as courage he used his medical knowledge so well that soon the sickness abated, for he put heart into the terror-stricken. But on applying for a convoy to China he failed. The Portuguese feared the loss of trade, and would not give him a passage. When at length he obtained a small ship at an exorbitant price, they found it out and stopped him. He contrived, indeed, to reach Sancian, an island opposite Macao, but he could get no further. Whilst he was still looking for fresh opportunities he was seized with fever, and, foreseeing his approaching end, he was taken to the ship's hospital; but finding his prayers hindered here, he begged to be taken back to the shore. A sailor put up a rough tent of tarpauling to shelter him from the burning sun, and left him. There untended, alone with the Good Shepherd, he died on the 2nd of December, 1552. His body was carried to Goa for burial.

**Xerophagia** [Gr. *xeros*, "dry," and *phagō*. "I eat"].—The name given to a fast kept by the early Church during the six days of Holy Week, in which nothing was eaten but bread and salt, though afterwards pulse, herbs, and fruit were added. This fast was not compulsory, and we find the Church condemning the Montanists, who not only made it so but also added other fasts.

**Ximenes de Cisneros,** Francis, Cardinal, a celebrated Spanish ecclesiastic and statesman, was born at Torrelaguna in Castile in 1436, died 1517. He was educated at Alcala de Henares, Salamanca, and Rome, where he obtained from the Pope a prospective nomination as Prebendary in Toledo Cathedral. The Archbishop refused to allow the claim, and, when Ximenes persisted in it, put him into prison, where he remained for six years. On his release, in 1480, he was made Vicar-General to Cardinal Mendoza, Bishop of Siguença. He showed great administrative talent, but, in 1482, suddenly gave up his office and entered a Franciscan monastery at Toledo; but becoming famed for his asceticism, retired to a lonely monastery at Castañar. In 1492 he was recalled to become Confessor to Queen Isabella, over whom he gained great influence, and three years after she appointed him Archbishop of Toledo, which post he refused till ordered to accept it by the Pope. This preferment was, next to the Papacy, the richest in the Church; but Ximenes, though obliged openly to maintain great splendour, lived privately with as great asceticism as when a monk, and devoted the whole of the revenues of his See to charitable and religious purposes. In his seventieth year Pope Julius II. gave him a cardinal's hat. On the death of King Ferdinand, in 1516, he became Regent till the arrival of Charles V., and died on the way to meet him at Bozeguillas, near Aranda de Duero, in 1517. Ximenes held extreme views, and was a strong Ultramontanist. He was Grand Inquisitor of Spain, and strongly opposed the translation of the Scriptures into the vulgar tongue on the principle of not giving holy things to the profane. He was harsh in his measures towards the Moors, and it was by his advice that they were finally ordered to leave Spain in 1492. But he was sincere and patriotic, and clear of all suspicion of self-aggrandisement in his public life. He founded the University of Alcala, and, assisted by other eminent scholars, undertook the grand *Complutensian Polyglot.* [Polyglot, Complutensian.]

## Y

**Year,** The Ecclesiastical.—The Christian Year is that arrangement of seasons which commemorates one by one the great facts in the life of Christ, and the doctrines which spring out of them. Some account of these seasons will be found under their respective headings; it remains for us here to set forth a conspectus of them as a whole.

The first is Advent, which commemorates the coming of Christ into the world in His great humility, and also bids us look for His second coming. The two subjects are closely blended together in the Advent services, especially in the Epistles and Gospels. There are four Sundays in Advent, which is followed by Christmas, the great festival of the Incarnation, to which are appended three commemorations, respectively of one who died in

the prime of life, of little children dying in infancy, and of the Apostle who died in extreme old age—all ages alike sanctified and redeemed by the Incarnation. On January 1st, that being the eighth day after Christmas, is kept the feast of the CIRCUMCISION. The EPIPHANY season, starting with the visit of the wise men, brings before us the Manifestation of Christ during His sojourn on earth. Thus the Gospel for the first Sunday after Epiphany shows us Christ in His boyhood, sitting among the doctors, and declaring that He must be about His Father's business; they are the first recorded words of His that we have. On the second Sunday we have His first miracle, a simple act of creation, almost the only miracle of His that has nought to do with suffering, carrying us back in thought to the original Eden. The third Sunday shows Him the healer of sickness; the fourth the restorer of peace after disorder, both in the natural and spiritual world; the fifth and sixth, the future judge. The Epiphany season varies in length according as Easter comes early or late. A marked change then follows, as is shown by the names for the three Sundays, SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA ("Seventieth," "Sixtieth," "Fiftieth,"), so called because they are in round numbers so many days before Easter. Though these are not a season of fasting, there is a sombre hue upon them. The special portions of Scripture speak of self-denial and of judgment; the first lessons begin with Genesis, and show us man in his original state, and man fallen. Quinquagesima, the Sunday before Lent, brings before us the supreme necessity, in all religious exercises and works of cultivating Love as the most needful grace of all. Then comes the season of LENT, in which are blended together most closely the humiliation and sufferings of Christ, and the Christian work of repentance for sin. EASTER [q.v.] follows, the Queen of Festivals, and then the Sundays after Easter, covering the great forty days during which Christ showed Himself before His Ascension. On the fortieth day comes ASCENSION DAY, or Holy Thursday, and ten days after that WHITSUNDAY. The series of festivals closes with TRINITY SUNDAY. These seasons together make up, as nearly as possible, half the year; they are followed by the Sundays after Trinity. It has been pointed out by commentators on the Liturgy, that whereas in the first half, the Gospel for the Sunday shows us the special event commemorated, and the Epistle is the comment upon it, in the second half the Epistle seems to have been first selected as setting forth some Christian duty, and the Gospel to have been chosen as the commentary upon it. Further information will be found under the heads FASTS, FESTIVALS, MOVEABLE FEASTS, ERA, DIONYSIUS EXIGUUS, PASCHAL CONTROVERSIES.

The Civil Year in the Old Style ended on the 25th of March, though the old Parish Registers show that the present mode of computing had come greatly into vogue before the alteration of styles. During the Stuart period it is very common to find the registers between January and Lady Day marking both methods, and so leaving it an open question whether Feb. was [*e.g.*] in 1649 or 1650.

**Yezidees.**—A singular sect who inhabit the neighbourhood of Mosul and Nineveh. It is difficult to ascertain what their religious tenets really are, owing to their fear of persecution from the Turks, who will not allow the free exercise of religion to any who do not possess sacred books, so they pass themselves off as Mohammedans, Christians, or Jews, as most convenient at the time. Their name is derived from Azad, the ancient name for God, and they say *Yezidees* means *worshippers of God*. They believe in a supreme Creator, and they look upon Satan as the chief angel, suffering punishment for a time, but hereafter to be restored to favour, and from their superstitions regarding the necessity of propitiating him have been considered devil-worshippers. They practise circumcision, keep a fast of forty days in the spring, use Jewish names for the archangels in whom they believe, have four orders of ministers, reverence the Koran, the Pentateuch, the Psalms, and the Gospels, and on New Year's Day hold a propitiatory service to Satan. They guard their real tenets with the greatest mystery.

**Yogis,** the followers of a particular form of philosophy among the Hindoos. The name is derived from Sanskrit "*yuj*" to join (cognate with Lat. "*jung-*" and Greek *zeug-*), and the object aimed at is the being joined to the Divine Being, by keeping the mind unmodified by passion, and overcoming all desires. The methods are many. Thus one philosopher held that union with the Supreme might be attained by pondering on one single accepted truth; another, by practising benevolence, tenderness, complacency, disregard of either happiness or grief. By such means the mind becomes clear, as the pure crystal is seen to be free from colour when a coloured object is removed from behind it. Then came certain ascetic practices, for the purpose of securing concentration. They comprise regulations of respiration, long-continued holding of the breath, sitting in different attitudes (of which eighty-four are enumerated), fixing the eyes on the tip of the nose, etc. Such practices were a fruitful source of hypocrisy and imposture.

**York,** ARCHBISHOPRIC OF.—There is no doubt that Christianity was introduced into the north of England during the period of the Roman power, but no authentic records of its progress have been left, and it is usual to place Paulinus at the head of the list of prelates of York. Paulinus was one of those

missionaries sent over by Gregory the Great with Augustine to convert the Anglo-Saxons. Edwin, King of Northumbria, married Ethelburga, daughter of King Ethelbert of Kent; and Paulinus, being duly consecrated to the Episcopate, accompanied her to her northern home that she might have the free exercise of the Christian religion in which she had been brought up. It was some time before Edwin was converted to Christianity, but at length he and the heathen high-priest Coifi, having listened to Paulinus's story of the Gospel, were so impressed with its truth, that Coifi himself destroyed the great pagan temple at Godmundham; and on Easter Day, 627, Edwin, Coifi, and many nobles were baptised at York, then called Eboracum. The King caused a small stone church to be erected on the place, and this became the forerunner of the present glorious minster. Paulinus then went about preaching through Northumbria, which embraced all the country between the Humber and the Forth and Clyde. He is said to have built a church on the present site of Lincoln Cathedral, and also to have founded the minster of Southwell. Edwin was killed while fighting against Penda in the battle of Hatfield Chase in 633. Ethelburga had to fly for safety to Kent, and she was accompanied by Paulinus, who was shortly after made Bishop of Rochester, where he died in 644. Northumbria under these untoward circumstances fell back into Paganism. Oswald, the grandson of Edwin, on regaining his kingdom, applied to Iona, in whose monastery he had learned Christianity, to send him some monks to evangelise his people. Accordingly, in 635 St. Aidan was consecrated Bishop and sent over, the small island of Lindisfarne being given to him as his episcopal seat. [AIDAN, ST.; LINDISFARNE.] On Aidan's death, in 651, another monk, Finan, from Iona, filled his place; then Colman, 661, and Tuda, 664; but these must be regarded as bishops of the Northern Province, and not of Northumbria as a whole. In 664 the famous ST. WILFRID [q.v.] was chosen Bishop of Northumbria, and went to Gaul to be consecrated; during his absence of three years King Oswy appointed ST. CHAD [q.v.]; but on Wilfrid's return he resigned the See, and was soon after appointed by Archbishop Theodore to the See of Mercia [LICHFIELD]. [For the division of the See in Wilfrid's time by Theodore see WILFRID, ST.; LINDISFARNE; HEXHAM; WITHERNE.] John, called also St. John of Beverley, from his having founded that monastery, became Bishop of York in 705; he is one of the most famous of northern saints, and was the pupil of ST. HILDA [q.v.]. He was canonised in 1037 by Benedict IX. Egbert [732–766] was the first Archbishop of York, receiving the pall in 735 from Gregory III., and all other bishops of the Northern Province were considered as his suffragans. He wrote several books, the chief one being a *Pontifical; or, Book of Episcopal Offices*. Bede's *Ecclesiastical History* was dedicated to him. He founded the School of York and the library connected with it. ALCUIN [q.v.] was educated in this school. From 812 to 928 little is known of the ecclesiastical history of York beyond the record of the names of its prelates. Then came Wulstan, appointed to the See by Athelstan; but he afterwards allied himself to the Danes. In 956 we find both Archbishops to be men of Danish blood—Odo of Canterbury and Oskytel of York. In 972 came ST. OSWALD [q.v.], who was also Bishop of Worcester. Aldred [1060–1069] held at various times the Sees of Sherborne, Hereford, and Worcester. He was the first English bishop who made a pilgrimage to Jerusalem. In 1066 he crowned Harold, but transferred his allegiance to the Conqueror, whom he also crowned at Westminster. Next in 1069 came the first Norman Bishop, Thomas of Bayeux; he and Lanfranc disputed as to the supremacy of Canterbury over York. It was decided that the northern archbishops should swear allegiance to Canterbury and be consecrated in Canterbury Cathedral. The minster of York had been destroyed by fire in the devastation caused by the Conqueror; this, Thomas rebuilt and completely reorganised, appointing archdeacons to assist him in the supervision of the clergy. He re-established the Benedictines, and restored Whitby Abbey and St. Mary's, of York. Thurstan [1114–1140] was a remarkable man, the great restorer of monastic discipline and organisation in the north. For five years the dispute between Canterbury and York was renewed. Thurstan refused to acknowledge the supremacy of Canterbury, and went to Rome to get the matter settled. Pope Calixtus II. consecrated him there, and on his return to York Henry I. was furious and dispossessed him of all the property belonging to the See; but in 1119 the Pope determined that York should be freed from all submission to Canterbury, and published a Bull to that effect. Thurstan took part in the battle of the Standard in 1138. Six new Augustinian houses were founded in Yorkshire in his time, and he introduced the Cistercians into the north, founding the abbeys of Rievaulx and Fountains, the latter on his own property. William Fitz-Herbert [1140], known as St. William of York, was Archbishop but a short time; he was canonised on account of his supposed murder by the mixture of poison in the chalice, and of miracles said to be wrought at his tomb. Roger de Pont l'Evêque [1154–1181] was a great politician; it is said to have been through his representations of Becket's conduct that Henry uttered the words which caused St. Thomas's murder. He rebuilt the choir of his minster and his palace at York. Geoffery Plantagenet, an illegitimate son of Henry II., held the archbishopric from 1191–1207. In that year he fled from John, who

seized on the temporalities of the See for himself, and no archbishop was appointed till 1216, when Walter de Gray was consecrated. He was employed by Henry III. on important diplomatic service, and was a great benefactor to his See. Among other things he bought Bishopthorpe, where he built a palace.

A list of bishops will be found at the end of this article. We need only particularise John Thursby [1352], of whom a short life is given [THURSBY, JOHN] and Richard Scroope [1398], who was executed for high treason in 1405.

A little wooden hut was the beginning of York Minster, over which, as we have seen, rose a larger church of stone finished by Oswald in 642. This was repaired by St. Wilfrid about 720, and destroyed by fire in 741, rebuilt by Bishop Egbert [732–766], and demolished by the Danes. Thomas of Bayeux rebuilt the church, but it was again partially burnt in 1137, in the time of Thurstan. Roger took in hand the work of restoration, and rebuilt the choir and crypt on a larger scale. Walter de Gray [1215–1255] in all probability built the south transept as it now exists. The central tower was built in 1260 by John Romaine, the treasurer. In 1291 Archbishop Romaine removed the early Norman nave of Thomas of Bayeux, and began to build the present one, which was finished by Archbishop Melton in 1335. In 1361 Archbishop Thoresby began the Lady Chapel and Presbytery, which were finished in 1373, and between that time and the close of the century the Norman choir was taken down and the present one built. In 1472 the church was reconsecrated and dedicated anew to St. Peter the Apostle. In 1829 the choir was set on fire by a maniac named Jonathan Martin, and so much damage was done that it cost £65,000 to repair it. Another fire, in 1840, destroyed the south-west tower and entire nave roof, which were repaired at a cost of £23,000. It is impossible, in the narrow limits of such a work as this, to give more than the dates of the building of the principal parts of what Sir Walter Scott calls "the most august of temples, the noble Minster of York."

The Diocese of York consists of York City, the entire East Riding, part of North and West Riding, and comprises 631 benefices. The chapter consists of a dean, four archdeacons, four canons, five minor canons, and thirty prebendaries. The income of the See is £10,000 per annum.

The Province of York comprises, speaking roughly, the ancient kingdom of Northumbria. Its two original Sees were York, founded in 625, and Lindisfarne in 634. York, in course of time, branched out into York, Carlisle [1133], and Ripon, 1836. Out of Chester have been formed the two new Sees of Manchester [1847] and Liverpool [1879]. Wakefield is arranged for. Lindisfarne changed to Chester-le-Street, and this again into Durham. Chester was transferred from the Province of Canterbury to York in 1541.

The following is a list of the Archbishops of York:—

| | Accession. |
|---|---|
| Paulinus | 627 |
| Ceadda | 664 |
| Wilfrid | 669 |
| Bosa | 678 |
| John of Beverley. | 705 |
| Wilfrid II. | 718 |
| Egbert | 734 |
| Ethelbert, or Albert | 766 |
| Eanbald | 780 |
| Eanbald II. | 796 |
| Wulfsius | 812 |
| Wigmund | 831 |
| Wulfhere | 854 |
| Ethelbald | 895 |
| Rodewald | c. 928 |
| Wulstan | c. 931 |
| Oskytel. | 956 |
| Oswald | 972 |
| Adulph. | 993 |
| Wulstan II. | 1002 |
| Elfric | 1023 |
| Kinsius. | 1051 |
| Aldred | 1060 |
| Thomas of Bayeux | 1070 |
| Gerard | 1100 |
| Thomas II. | 1109 |
| Thurstan | 1119 |
| William Fitz-Herbert | 1144 |
| Henry Murdac | 1147 |
| Roger of Pont l'Evêque | 1154 |
| See vacant from | 1181–1191 |
| Geoffrey Plantagenet. | 1191 |
| Walter de Gray | 1216 |
| Sewall de Bovill | 1256 |
| Godfrey de Ludham | 1258 |
| Walter Giffard | 1266 |
| William of Wickwaine. | 1279 |
| John Romaine | 1286 |
| Henry Newark | 1298 |
| Thomas Corbridge | 1300 |
| William Greenfield | 1306 |
| William de Melton | 1317 |
| William de la Zouch | 1342 |
| John of Thoresby | 1352 |
| Alexander Neville | 1374 |
| Thomas Arundel. | 1388 |
| Robert Waldby | 1397 |
| Richard Scroope | 1398 |
| Henry Bowet | 1407 |
| John Kemp. | 1426 |
| William Booth | 1452 |
| George Neville | 1464 |
| Lawrence Booth | 1476 |
| Thomas Rotherham | 1480 |
| Thomas Savage | 1501 |
| Christopher Bainbridge | 1508 |
| Thomas Wolsey | 1514 |
| Edward Lee. | 1531 |
| Robert Holgate | 1545 |
| Nicolas Heath | 1555 |
| Thomas Young | 1561 |
| Edmund Grindal. | 1570 |
| Edwin Sandys | 1577 |
| John Piers | 1588 |
| Matthew Hutton. | 1595 |
| Tobias Matthew. | 1606 |
| George Monteigne | 1628 |
| Samuel Harsnett. | 1628 |
| Richard Neile | 1632 |
| John Williams | 1641 |
| Accepted Frewen | 1660 |
| Richard Sterne | 1664 |
| John Dolben | 1683 |
| Thomas Lamplugh. | 1688 |
| John Sharpe | 1691 |
| William Dawes | 1714 |
| Launcelot Blackburne. | 1724 |
| Thomas Herring. | 1743 |
| Matthew Hutton | 1747 |
| John Gilbert. | 1757 |
| Robert H. Drummond. | 1761 |
| Will. Markham | 1777 |
| Ed. V Vernon | 1808 |
| Thom. Musgrave. | 1847 |
| CharlesT. Longley | 1860 |
| William Thomson | 1862 |

# Z

**Zanchi,** BASILIO, Latin poet [*b.* at Bergamo, 1501; *d.* at Rome, 1558]. He gave himself to the study of theology, and entered the order of Regular Canons in 1524. He, like many others of his order, lived away from his convent, and when, in 1558, Paul IV issued an order that this liberty would no longer be granted, Zanchi refused to return to seclusion, and was therefore imprisoned at Rome, where he died the same year. He wrote comments on the Bible, and among his Latin poems is one called *De Horto Sophiæ*, in which he explains the chief dogmas of Christianity.

**Zanchi,** GIROLAMO, theological controversialist, cousin of the preceding, was born at Alzano, in the province of Bergamo, in

1516; died at Heidelberg, 1590. He entered the Order of the Regular Canons at the Lateran in 1531, but having studied the writings of the German Reformers, he embraced their doctrines, and, in consequence, was obliged to flee from Italy. He went to Heidelberg, where he taught divinity. He was particularly attached to the doctrines of Calvin, and in 1560 took a zealous and assiduous part in the great controversy at Strasburg between Zwingle and Calvin on the doctrine of Predestination. In 1572 he also bore an energetic part in the Anti-Trinitarian controversy, and wrote *De tribus Elohim*. His theological and controversial works were collected and published in eight volumes at Geneva in 1619.

**Zend-Avesta.** [PARSEES.]

**Zeno,** founder of the STOIC Philosophy [q.v.], born in Cyprus, in the latter part of the fourth century before Christ. He is said to have adopted the Cynic doctrine of contempt for riches through having been shipwrecked at the age of thirty, and losing all his property. Coming to Athens, near to which his misfortune happened, he attached himself in turn to the various schools of philosophy there, and at length opened one of his own, in order to set forth the results of his inquiries, and develop his own peculiar system. For this purpose he selected "the Painted Porch" (*Stoa*) in which to lecture, whence the name "Stoic." And here he held his school, it is said, until his ninety-eighth year. The Athenians honoured him with a golden crown, and gave him a public burial at his death, and his countrymen erected a monument to his honour. And indeed, in spite of its weaknesses and drawbacks, the Stoic philosophy had noble elements in it, inculcating courage, manly energy, endurance, simplicity, reverence for goodness. Much that was noble in the Roman character is to be traced to it, and the finest character among the emperors, Marcus Aurelius, was a Stoic philosopher. None of Zeno's writings, beyond the titles, have been preserved.

**Zeno,** ST., Confessor, Bishop of Verona, supposed to have been by birth a Latin and an African, was consecrated Bishop in 382, in the reign of Julian the Apostate. St. Zeno devoted himself earnestly to the extirpation of heresies, and attacked with great zeal the Arians and Pelagians; he also baptised every year numbers of converts from idolatry. The cause of the Church prospered at Verona under his episcopate to such an extent that people flocked to hear him, and it is said that he had so impressed upon his people the duty of hospitality, that no one ever came to ask alms or to lodge at Verona without being generously entertained. After the defeat of the Romans at Adrianople by the Goths, the victors brought numbers of captives to Verona, who, through the charity and solicitations of the inhabitants, were many of them released or rescued from a cruel death. Mention is made of the numerous ordinations held by St. Zeno, and of the virgins whom he consecrated to God. He died at Verona in 380, on April 12th, on which day he is commemorated in the Roman Martyrology. The works ascribed to Zeno are *Sancti Zenonis Episcopi Sermones*, and a Catechism.

**Zinzendorf,** NICOLAUS LUDWIG, COUNT VON.—The founder of the present sect of Moravian Brethren [q.v.] [*b.* at Dresden, 1700; *d.* at Herrnhut, Upper Lusatia, 1760]. His father died while Nicolaus was in his infancy, and he was brought up by his grandmother, the Baroness von Gersdorf, who sent him, in 1710, to be educated at Halle, under the care of Francke, the philanthropist. Here he spent six years, displaying much industry and talent in his studies; and he founded among his schoolfellows a religious society, to which he gave the name of *Der Orden von Senfkorn*, "The Order of the Grain of Mustard-seed." A strong feeling of Pietism was then existing at Halle, and influenced the boy's whole life. He was sent in 1716 to Wittenberg, and afterwards travelled through Holland and France, remaining some time at Paris, but careful to avoid, as far as possible, the temptations of the Court. Upon his return to Dresden he was made a member of the State Council of Saxony; but he had little liking for political life, and retired with his newly married wife to his residence in Upper Lusatia. Here he found a settlement of some of the Moravian Brethren, who had fled thither from persecution, and to whom he gave permission to build a house on his estate, which was afterwards increased, and called the *Herrnhut*, "Tabernacle of the Lord." Zinzendorf now devoted all his spare time to furthering the welfare of the sect, for whom he wrote hymns, preached, and translated the Scriptures. In 1734 he was ordained a minister of the Lutheran Church; but was banished from Saxony two years later, on a charge of introducing new and strange doctrines. He went to Holland, and there founded a Moravian colony. He was made Bishop of the Moravians, and founded colonies in Livonia and Esthonia. In 1737 he came to England, and made the acquaintance of John and Charles Wesley, and in 1741 he went to North America, where he founded the colony of Bethlehem. He returned to Herrnhut in 1747, and remained there till his death, with a few interruptions for missionary work in North America. Zinzendorf wrote numerous works both in prose and verse, and composed many hymns for the use of the Moravian Congregation; his writings abound in passages of deep thought and beauty, but occasionally become incoherent in their mysticism.

**Ziska, or Zizka,** JOHN, OF TROCZNOW.—The leader of the Hussites [*b.* at Trocznow in Bohemia, about 1360, the son of a Bohemian nobleman; *d.* at the siege of the castle of Przibislav, in 1424]. He was first a page at the Court of King Wenceslas of Bohemia, and afterwards fought for a time as a volunteer in the English army in France; he then went to Poland and served under King Ladislas against the Teutonic Knights. He distinguished himself at the battle of Tannenberg, and was loaded with high honours; and at the battle of Agincourt in 1415 he also acquitted himself honourably. He was now a zealous follower of John Huss, and was roused to indignation by the cruelties heaped upon his leader and colleagues; a party was formed by several of the more patriotic and religious nobles, one of whom was Ziska, who endeavoured to rouse the King to oppose the cruel decisions of the Council of Constance. In 1419 Ziska headed an outbreak of the Hussites at Prague, where the rebels avenged themselves with interest for the wrongs done by the Roman Catholics; and the news proved fatal to the weak-minded King Wenceslas, who had never summoned up sufficient courage to take any steps to prevent a catastrophe. Sigismund, brother of Wenceslas, arrived with a large army to take possession of the throne, but was defeated by the Hussites, who followed up their advantage by the capture of the castle of Prague [1521]. Their chief stronghold, Tabor, procured for them the name of Taborites. Ziska became totally blind by a wound received while besieging the castle of Rabi; but he continued to hold the command of the Hussite army, and gained a series of victories which have had few parallels in history. Sigismund's second army was defeated in 1422, and driven back into Moravia; in the same year the German army, headed by Frederick of Saxony and the Elector of Brandenburg, was routed at Aussig; and Ziska gained ten other battles, convincing Sigismund that it was hopeless to attempt the conquest of Bohemia. He therefore proposed to make a treaty with the Hussites; but before matters were brought to a conclusion Ziska was seized by the plague at Przibislav, and died there. The glory of his conquests was to some extent marred by the cruelty with which he treated his enemies; but the circumstances under which the war was carried on, and the causes which led to it, are almost sufficient excuse for the accusation.

**Zoe,** ST.—A Roman lady, wife of one of the chief officers who was martyred under the persecution of Diocletian in or about the year 286. Her husband, Nicostratus, was charged with the safe keeping of two Christians, and Zoe happened to be with them one day when they were visited by their priest. She was much impressed by what she heard, but could not say what she felt owing to her tongue being palsied. The priest, St. Sebastian, is said there and then to have performed a miracle on her, so that she henceforth had full use of her tongue, and she was from that time one of Sebastian's most faithful adherents. She, her husband, and their family, were baptised, and spent their time in cheering those of their brethren who were doomed to death. But they were not long allowed their liberty. Zoe was the first to suffer, the other members of the family, however, following soon after.

**Zoharites.**—A sect of modern Jews, so called from the high esteem in which they hold the Cabbalistic book Zohar. [CABBALA.] They believe that in the Elohim there exists a Trinity of Persons, that the Incarnation of God took place in Adam, and will be repeated in the Messiah, whom they allow will be the God of the Gentiles as well as the Jews.

**Zoroaster or Zarathustra,** the founder of the old Persian religion. We can speak with no certainty about the life of Zoroaster; so much that is told us is mythical, and even the period at which he lived is so variously stated. Some say that he lived 5,000 years before the Trojan War; others that he reigned over Babylon 2,200 B.C.; the Parsees place him at about 550 B.C., in the time of Darius Hystaspes; others even deny that he ever existed. Legend says that he was born in Bactria; that his father Pourushaspa and his mother Daghda were in lowly circumstances, though of princely origin, and that the future greatness of Zoroaster was foretold to his mother before his birth. When he grew to man's estate he spent many years in retirement, and then Ormuzd, the good spirit, appeared to him, and gave him this command: "Teach the nations that my light is hidden under all that shines. Whenever you turn your face towards the light, and you follow my command, Ahriman [the evil spirit] will be seen to fly. In this world there is nothing superior to light." He then handed him the sacred book, Avesta, and bade him take it to Vishtâsp (Hystaspes); he did so, and this prince became a powerful propagator of his faith.

Zoroaster was probably one of the Soshyantôs, or fire-priests, amongst whom the religious reform began which he afterwards carried out so boldly. The religion of Iran had become mixed with that of the Hindoos and Chaldæans, the worship of elements had been introduced, and Zoroaster restored the religion of his ancestors to a state of greater purity; but after his death many schisms were introduced, and at length it degenerated into an idolatrous worship of the sun and fire. The leading features of his religion have already been stated in the article PARSEES [q.v.].

Owing to the different dates assigned to Zoroaster, some writers have maintained that

there were no less than six men of that name; others have identified him with Moses, Elijah, Esdras, and the servant of Ezekiel. It is said that he was a great magician and astrologer.

**Zosimus,** POPE [417–418], was by birth a Greek. Celestius, a disciple of Pelagius, who had been condemned by Pope Innocent I. and the African Bishops at a synod at Carthage in 412, made his appeal from that Council to the See of Rome. He came to Rome in the beginning of Zosimus's popedom, hoping to prepossess him in his favour by lodging the final issue of the cause in his hands. Zosimus convened a synod in St. Clement's Church to examine the articles of impeachment against Celestius, who presented a confession of faith renouncing the heterodoxy with which he was charged; and Zosimus wrote to the African Bishops, first to ask them to reconsider the matter, and secondly to pronounce Pelagius and Celestius innocent and acquitted. But the Bishops ultimately proved to the Pope that he had been deceived, and he summoned Celestius to appear before him and renounce in plainer and more decisive terms the errors with which he was accused; but instead of coming he ran away from Rome, and Zosimus then confirmed the sentence of his predecessor.

**Zwingli,** ULRICH, the celebrated Swiss Reformer, was born in 1484, at Wildhaus, in St. Gall; died in 1531. He was educated at Basle, Berne, and Vienna, where he studied philosophy, and then returned to Basle to study theology under Thomas Wyttenbach. He was ordained priest in 1506, and was appointed pastor of Glaurus. Here he stayed for ten years and learned Greek, studied the Scriptures in the Hebrew and Greek text and the early Fathers, also the writings of Wycliffe, John Huss, etc. He seems early to have realised the many abuses of the Church, and in his sermons always avoided the subjects of the invocation of saints, images, pilgrimages, etc. At that time many of the Swiss people were hired out to foreign countries as mercenaries, and Zwingli attended as chaplain when they fought with the Italians against the French. On his return to Switzerland he remonstrated with the Government against the practice. In 1516 he was invited as preacher in the monastery of Einsiedeln, famous for its pilgrimages. Here he stayed for nearly three years, preaching more freely than at Glaurus against indulgences and other abuses, and calling on the Bishops of Constance and Sitten to reform them. In 1518, Luther, of whom Zwingli had never heard, affixed his theses against indulgences against the doors of the Wittenberg church. Bernardin Samson, a Franciscan friar, commissioned to sell indulgences in Switzerland, appeared in Einsiedeln. He told the people that not only would the indulgences remit the guilt of past sins, but would procure also an immunity for future sins that they might commit. He was opposed by Zwingli, who refused him admittance to the Abbey, and preached to those assembled against the glaring abuses made of indulgences. The Reformer was upheld by Faber, Vicar of the Bishop of Constance, who forbade Samson to sell indulgences within the diocese.

Meantime he had been invited to become preacher in the cathedral of Zurich, a post which he accepted on the condition that he might preach the pure Gospel. He preached his first sermon on January 1st, 1519, and, a few months after, Samson, arriving at the gates, found his old enemy there and was refused admittance. Having successfully preached against indulgences, Zwingli now turned his attention to other matters, as—the number of external forms in worship, the need of clear religious instruction and of services in the vernacular tongue, etc. He corresponded on the subject with Capito, Œcolampadius, Bullinger, Wyttenbach, Haller, etc., and in 1522 the first steps towards the Reformation in Switzerland were made. The Bishop of Constance and the monks accused Zwingli of sedition and impiety, so, in 1522, he wrote a defence called *Apologeticus Archeteles*. In January, 1523, the Legislative Council of Zurich called together a conference at the town hall, to which were invited all the ecclesiastics of the canton. Sixty-seven Articles of Faith were discussed, as—Papal authority, celibacy of the clergy, auricular confession, purgatory. All these, which are the chief subjects in which the Swiss Reformers differed from the Roman Church, were declared by Zwingli to be contrary to the teaching of the Bible. His chief opponent was John Faber, afterwards Bishop of Ravenna. Six hundred clergy and laity were present, who decided that "Zwingli having neither been convicted of heresy nor refuted, should continue to preach the Gospel as before; that the pastors of the town and territory of Zurich should ground their discourses on the words of Scripture alone, and that both parties should avoid all personal reflections and recriminations." Thus the old religion remained for the present unchanged; but some of Zwingli's followers, in their zeal, destroyed a crucifix which stood at one of the gates of Zurich. Zwingli was blamed for it, and returned answer that they had committed violence, but had done no sacrilege, as images ought not to be worshipped. This led to a second conference, held in October, 1523, in which Zwingli, before 900 people, maintained that the worship of images was unauthorised, and that the Mass ought not to be retained. He was again victorious, and early in 1524 all pictures and statues were removed from the churches. In the same year Zwingli married, a full year before Martin Luther.

Early in 1525 Mass was finally abolished, and

ıe Lord's Supper was celebrated in the same ıanner as it is still in the Reformed French nd Swiss Churches. A new Liturgy was rawn up, and the monasteries and nunneries ere destroyed. Thus Zurich was the first eformed Swiss canton. It was soon joined y Schaffhausen, Berne, and Basle, and half f St. Gall and Appenzell. In 1524 the first ontroversy broke out between the German nd Swiss Reformers, who agreed on many oints, but differed on the subject of the ucharist, Luther maintaining the doctrine f the Real Presence, while Zwingli held hat the outward symbols undergo no super- ıatural change in the Eucharist. At this ime also Anabaptism found its way into Switzerland, and fanatics not only destroyed he altars and images, but parodied the Sacra- nents. Zwingli had many conferences with he leaders, in which he defended Infant Baptism, and urged them to discontinue the insurrections and disturbances which they created, but made no effect till the Govern- ment took the matter up, and used the more powerful weapons of imprisonment and exile. In 1526 the Bishops of Basle, Constance, and Lausanne called a general meeting of all the cantons to Baden to consider the new doctrines. Zwingli was not allowed to at- tend, but was represented by John Œcolam- padius. The majority of the meeting being Roman Catholics, a decree was passed de- claring Zwingli to be a heretic, and excom- municating him and his followers. How- ever, the Reformed cantons refused to accept the decree, and a Council was called at Berne in 1528. The greater part of the Roman Catholics refused to attend, saying the matter was already settled, and the Reformers being thus in a majority, gained an advantage over their opponents, the important canton of Berne publicly embracing the Reformation. In September, 1529, the Saxon and Swiss Reformers met at Marburg through Philip, Landgrave of Hesse. The conference lasted for three days, but no progress was made towards a union. In 1531 open war broke out between the Evangelical cantons, with Zurich at their head, and the Catholic cantons of Uri, Schwytz, Unterwalden, Zug, and Lucerne. They met at Cappel on Oct. 11th, and after a fierce struggle the Reformers were beaten, and Zwingli was killed. He was wounded by a stone, and a Catholic of Unterwalden, without knowing him, exhorted him to see a priest and call upon the saints, and when he refused beat him to death with axes, calling him an obstinate heretic. His last words were: "They can kill the body but not the soul." Zwingli's chief works were: *Exposition of the Christian Faith*, *Of the True and False Religion*, *On Baptism*, *On Re- baptism*, and *On Infant Baptism*, written against the Anabaptists; and several works on the Eucharist, written during his contro- versy with Luther.

Zwingli's followers are called Zwinglians, or sometimes Sacramentarians, but they them- selves assumed the name of Evangelicals. They did not at first form themselves into one Church, spiritual matters being left entirely to the pastors; but at last the want of a common bond was felt, and a Confession of Faith, drawn up by Bullinger, was accepted by all the Reformed cantons. This is known as the Helvetic Confession [q.v.], and was signed also by Knox and other Scotch minis- ters, the Church of the Palatinate, and those of Poland and Hungary. The Zwinglians have sometimes been called Calvinists, but, though they hold nearly the same doctrines, Calvin was not their founder, as the Reforma- tion had been established before his time. The distinctive doctrine commonly connected with his name is the assertion that the Sacra- ment of the Lord's Supper is a memorial only, and the denial in all forms of the doctrine of the Real Presence.

THE END.

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